

A Study of Attitudes toward Women Serving in Any Office if Elected by the Ministerial
Constituency of the United Pentecostal Church International

by

Lucille Janet Trout

A dissertation submitted to the faculty of
Wilmington University in partial fulfillment
of the requirements for the degree of
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Lucille Janet Trout

I certify that I have read this dissertation and that in my opinion it meets the academic and professional standards required by Wilmington University as a dissertation for the degree of Doctor of Business Administration.

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Dedication

Wayne, we are in our fifty-fifth year together. It seems like yesterday that I sat in the back of the auditorium in Little Rock and heard you speak in 1955. I wish to thank you for your boundless enthusiasm for our Lord Jesus and His work. Your gentle love for people urged me to rid myself of impatience and selfishness when I was young. Your unswerving purpose with courage emboldened me to be firm and strong in times of heavy responsibility. You have taught me to wait, withhold wrath, and let the Lord take care of things in His own way. You have given me the freedom to be me, never placing limits on my potential.

You spent many nights alone while I was away in class or facing the computer screen until the wee hours of the morning. You have supported my call to ministry while giving me an unlimited opportunity to live out my visions. And, as I was doing so, you cooked dinner. You have been an incredible father to our children, Anthony and Jeanette, an unbelievable Pop Pop to our four grandchildren, and a shepherd to our flocks. As a cheerleader from the beginning, you are the source of great joy and a true delight to my life. Next to God's grace, you are the best thing that ever happened to me, and to our children.

Thank you for all the nights you waited up and for all the nights you went to bed without me. Thank you for the house you built for us and for the apple pies and pots of soup you made to make the house a home. Thank you for the roses at my dissertation defense; that makes 1,992 roses over fifty-five anniversaries, birthdays and Valentine Days. In buying 166 dozen roses at \$75 a dozen, that would be \$12,450 over 55 years! That is incredible!

Thank you for understanding me. I am probably the only woman alive who has a husband who truly understands her, yet still loves her. For all the things you think and never say, thank

you. It was through your love, encouragement, and the grace of God, that I could have undertaken this educational journey. You have contributed greatly to who I am and all that I do. This doctoral degree is as much yours as it is mine. I am honored to be your wife and I look forward to the rest of our journey – together. I dedicate this work to you, Wayne. I love you, too.

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ABSTRACT

The leadership of the United Pentecostal Church International is vital to its long-term sustainability. Women's participation in leadership could contribute balance and strength to the church's decision-making process. There seems to be an impenetrable barrier that prevents women from reaching leadership positions, regardless of their accomplishments and calling. This research project investigated awareness and attitudes toward gender bias in the current organizational structure. Constituent knowledge of various discrepancies in the bylaws and attitudes towards a change of the status quo was studied. The study used historical data to unveil the process that resulted in the absence of women in key leadership positions. It used statistical data to measure awareness of the inconsistencies. The study also measured attitudes toward changing the bylaws regarding gender requirements in some offices. The UPCI is bound together by the shared promise of expanding opportunities. The inclusive values that are inherent in the Gospel are modeled in the past, and are the imperatives of a challenging future. This study provides information that could help the church overcome the glass ceiling that mars the architecture of a Scriptural church.

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CHAPTER 1

INTRODUCTION

The administrative structure of the United Pentecostal Church International is a vital factor in the organization's long-term sustainability and success. The issue of women's participation in authoritative leadership is an important element that could contribute to balance and strength in the decision-making processes throughout all departments of the church organization. There seems to be an invisible – but seemingly impenetrable – barrier between women and leadership positions in the church that is preventing them from reaching the high levels of leadership regardless of their accomplishments and calling. This phenomenon is not unlike the business world in the United States.

A fact-finding report released by a bipartisan Glass Ceiling Commission in 1995 identified and publicized the glass ceiling problem. The Commission confirmed the apt metaphor, the glass ceiling. At the highest levels of business, there is indeed a barrier only rarely penetrated by women or persons of color (U.S. Department of Labor, 1995). The report stated that 97% of the senior managers of Fortune 1000 industrial and Fortune 500 companies are white; 95-97% is male. In Fortune 2000 industrial and service companies, 5% of senior managers are women – and of that 5%, virtually all are white (U.S. Department of Labor, 1995, p. iii-iv).

In short, the fact-finding report revealed that the world at the top of the corporation hierarchy does not yet look anything like America. Two-thirds of the population is female. These statistics seem to be reflected in the church. This study explored the possibility that the church, which is called out of the world, is conducting its business much like the world. Shattering the glass ceiling will serve to separate the church leadership practices from the world, serve the

mission of the church, and make it stronger. Doing so will demonstrate palpably that, as the Scripture states in Galatians 3:28, “there is neither male nor female in Christ.”

The ability of both genders to collaborate about the business of the church is essential to balanced decisions. Larson & LaFasto (1989) stated,

A collaborative climate is one in which members can stay problem focused, listen to and understand one another, feel free to take risks, and be willing to compensate for one another. To build an atmosphere that fosters collaboration, we need to develop trusting relationships based on honesty, openness, consistency, and respect (p. 220).

Zaccaro (2001) posited:

That integration of individual actions is one of the fundamental characteristics of effective teams. Team members “have specific and unique roles, where the performance of each role contributes to collective success. This means that the causes of team failure may reside not only in member inability, but also in their collective failure to coordinate and synchronize their individual contributions. (p. 451-483)

It is believed that women bring differing thoughts to the discussion; however, should men have a need to control, a balanced decision could be elusive. When women are present, they need to feel safe in a collaborative environment. Larson & LaFasto (1989) stated, “Research demonstrates that effective team leaders ensure a collaborative climate by making communication safe, demanding and rewarding collaborative behavior, guiding the team’s problem-solving efforts, and managing their own control needs” (p. 220).

It is not mere suspicion that women bring different approaches to problems than men. Every individual can be located somewhere on a spectrum and bring their tendencies to the

discussion. However, if there is no diversity of opinion in the discussion, the collaboration is not balanced. Benko and Pelster (2013) stated,

The findings from our internal survey reinforced other evidence of gender differences in decision making. Insights from brain research are especially fascinating. According to a study conducted at the University of California, Irvine, men's brains have approximately 6.5 times more gray matter than women's, and women's brains have nearly 10 times more white matter than men's. Because gray matter characterizes information processing centers and white matter facilitates the connections among those centers, scientists theorize that those differences might explain why men tend to excel in tasks that depend on sheer processing while women show relative strength in tasks that call for assimilating and integrating disparate pieces of information. What's more, the cord connecting the left and right lobes is 10% thicker, on average, in female brains. And women have wider peripheral vision than men do. Neither brain type performs better than the other on broad measures of cognitive ability such as intelligence tests. The differences, however, have implications for how decisions are made. (p. 80)

Emerging attitudes toward opening leadership positions to women in the UPCI have the potential to improve decision-making processes. This research project investigated attitudes toward gender bias in the current organizational structure. Constituent knowledge of various discrepancies in the bylaws and attitudes towards a change of the status quo was studied. This study used historical data to unveil the process that resulted in the absence of women in key leadership positions that are filled by elected officers. It used statistical data to measure awareness of the inconsistencies and attitudes toward changing the bylaws regarding gender requirements in some offices.

The UPCI is an organization that promotes the theme “the whole gospel to the whole world by the whole church.” It is bound together by the shared promise of expanding opportunities. The church cannot allow itself to be detoured from the next stage of its spiritual journey by aligning itself with the exclusive practices of the business world. The inclusive values that are inherent in the Gospel, modeled in the past, and the imperatives of a challenging future, require the church to overcome the glass ceiling that mars the architecture of a Scriptural church.

Statement of the Problem

The study explored the historical elements of two church organizations that merged. Bylaws that were combined during the merger may have contributed to the language that restricted certain elected offices to males. Research revealed that gender requirements are inconsistently applied in the bylaws of the UPCI. The problem is that the constituency is unaware why the bylaws were written the way they were and why there are inconsistencies. The current attitudes of the Leadership and the General Board toward women holding offices when elected by the voting constituency were unknown.

The organization cannot move forward to resolve the inconsistencies until its members understand their past and studies have been conducted on their attitude toward the future. It seems that nothing has been done to discover the attitude of the constituency regarding women holding an office if elected by the voters. Little is known about the development of the gender requirement and its inconsistent application. The problems include:

- Since 1925, multiple mergers combined bylaws
- New divisions developed without a gender requirement clause
- Inconsistent application of gender requirement

- Until now, current beliefs of Leadership in UPCI and their attitudes toward women holding elected offices were unknown.

The researcher's experience and knowledge of the church organization lends credibility to the study. However, the first step in researching responsibly was for the researcher to recognize her own inherent biases. With that task in mind, the reader deserves full disclosure. The researcher wrote as a member of the organization and the first general superintendent of the UPCI, Howard A. Goss, performed her wedding ceremony on August 8, 1958.

Objective of the Study

The objective of this study is to measure awareness of bylaw inconsistencies of gender requirements and to identify the current attitudes toward women serving in any office in the United Pentecostal Church International if elected by the ministerial constituency.

History

The United Pentecostal Church International was formed in 1945, by a merger of the Pentecostal Church, Incorporated, and the Pentecostal Assemblies of Jesus Christ. Historical research revealed the following. According to Clanton & Clanton (1970), the Pentecostal Ministerial Alliance was founded in 1925. The organization had 222 ministers listed in its 1926-27 Ministerial Record (p. 4-42). The organization's bylaws stated, "The Executive Government of this body shall be vested in brethren to be called the Presbytery, who shall be elected by a majority vote of the General Assembly" (p.43). The Presbytery was to be made up of seven men, elected for a term of one year. In its eighth General Conference, in 1932, the organization voted to change its name to Pentecostal Church, Incorporated (p.44). In 1932, the Pentecostal Church,

Incorporated adopted a detailed plan for district organization. The procedure of choosing general presbyters was later adopted by the United Pentecostal Church International (p.109).

In their historical analysis of organizational development, Clanton and Clanton (1970) further recorded there were several mergers among Pentecostals. Some of the ministers who had left the Pentecostal Assemblies of the World were dissatisfied with their newly formed organization, The Pentecostal Ministerial Alliance. This is seen in their forming of another organization eight months later (p.59). The name, Emmanuel's Church of Jesus Christ, was chosen. The charter members decided that a board of twelve ministers should govern the organization. Each presbyter was granted the right to organize a state board in his state. "Women were ordained in Emmanuel's Church of Jesus Christ, but the movement did not permit them to take charge of business matters in the churches", according to the Clantons (p. 62).

In St. Louis on October 31, 1928, the members of Emmanuel's Church of Jesus Christ forfeited the name, and after three years, merged with the Apostolic Church of Jesus Christ. Clanton and Clanton (1970) state, "Despite all opposition, the merger was consummated, and the **Pentecostal Assemblies of Jesus Christ** came into being" (p.79). In their book, **United We Stand**, the father and son team, Clanton and Clanton stated, "The greatest merger of all was that of the **Pentecostal Assemblies of Jesus Christ** and the **Pentecostal Church, Incorporated**" (p.125). On Tuesday morning, September 25, 1945, the two organizations came together in their first joint business meeting, to officially merge and elect officers for the united body, the **United Pentecostal Church** (p.149).

Clanton (1970) stated,

In the beginning, the **United Pentecostal Church** was governed by articles of faith and bylaws that had come from harmonizing of the manuals of the two former organizations. Over the years, certain changes have been made in the original bylaws, and others have been added as the need arose. The General Conference is the foremost authority of the organization. At a later date, the church adopted the name **United Pentecostal Church International**, hereinafter referred to as UPCI. (p.156)

Research revealed that doctrinal agreement seemed to be in the forefront of all discussions, however, no evidence was found that indicated opinions or bylaws were examined that addressed gender exclusion or inclusion. In an interview, Pentecostal historian, Robin Johnson, indicated that the majority of the original bylaws were brought over from the Pentecostal Church, Incorporated. In his opinion, the inconsistent application of a gender requirement for some elected officers seems to have gone unnoticed by the ministerial constituency. Awareness of the inconsistency in the bylaws of the United Pentecostal Church International seems evasive, at best. Gender requirements and the attitudes of the constituency toward the requirement of male leadership in the UPCI were examined during this research project.

According to Morley (2013), the records in the general office of the United Pentecostal Church International show 9,377 licensed ministers in North America. There are approximately 700,000 constituents in 4,200 local churches. There are approximately 3,200,000 members world-wide, including North America.

Significance of the study

The purpose of this study was two-fold. The primary purpose was to examine current attitudes toward the gender specification as a requirement of some elected officers while not applied to other positions. The secondary purpose was to measure attitudes of each gender and different age groups with regard to the exclusion and the inclusion of women in key leadership positions that are chosen by election. The goal of this project was to explore current attitudes among different genders and generations and seek to understand reasons why women are allowed to be elected as an officer in some departments while they are excluded in others. The topic is significant because it addressed gender bias in the organization and may create an opportunity for the organization to begin the process of change based on current data.

Examples of inconsistencies are the following:

- The United Pentecostal Church International bylaws require Global Missions Director to be a male.
- The policy for the North American Missions elected directors *does not* use the term.
- While the requirement is applied at the district level in strategic leadership positions, it is not applied at the highest level in the organization. District Superintendents and district board members must be a male.
- The General Superintendent, the highest positions in the organization, has no gender requirement.
- The qualification and requirement for the General Secretary, the second highest position, does not state, “must be a male.”
- The qualification and requirement outlined in the General Constitution

for persons holding a general office, such as Assistant General Superintendent, does *not* include “must be a male”.

- The District Constitution requires all members of the District Board to be male.
- The qualifications for District officers are inconsistent in that some have gender requirements while the majority does not.

The research provided insight into attitudes toward the requirement of male leadership in certain positions. The project focused on three governing bodies representing two different generations. The third board that was examined is exclusively female.

Glossary of Key Terms

The following are from the American Heritage Dictionary (1991) unless otherwise noted:

- *Authoritative leadership*: an elected official in both district and national offices.
- *Gender bias*: the exclusion of women from certain elected positions by the use of the term *must be a male*.
- *Decision-making processes*: the boards and committees who make decisions that affect the outcome of the mission statement and purpose of the church organization.
- Attitude: a positive, negative, or mixed reaction to a person, object, or idea.
- Bias: a preference or inclination that limits impartial judgment; prejudice.
- Diversity: a mixture of differences and similarities usually identified in terms of culture, race and ethnicity.
- Generational diversity: four generations in the workplace, each with common social and historical experiences from which unique world views, attitudes, ambitions and behaviors are shaped (Work and Family Research Network, n.d.).

- Glass ceiling: an invisible barrier in organizations preventing women from attaining leadership positions (U.S. Department of Labor, 1995)
- Preconception: opinion formed prior to actual knowledge
- Predisposition: tendency or inclination to be predisposed to something in advance.
- Stereotype: a person, group, event or issue considered to typify an unvarying pattern or manner without any measure of individuality.

Research Questions

Research Question Number One

What are the attitudes of Church Leadership of the UPCI *and* the General Board when it comes to being more inclusive of women in any elected office?

Hypothesis One

The Church Leadership and General Board will agree to leave the bylaws just as they are.

Research Question Number Two

What are the differences in current age and gender *attitudes* of the Church Leadership toward women holding elected offices in the United Pentecostal Church International?

Hypothesis Two

There will be no significant differences regarding age and gender attitudes of the Church Leadership toward women holding elected offices in the United Pentecostal Church International.

In Summary: There is a Need for the Study

It is unknown how the current UPCI Leadership feels toward amending the bylaws with regard to women in elected offices. The Bishop of the UPCI, who also is President of the Seminary, has a personal interest in understanding the thoughts toward women in all elected offices. Women in ministry who are not part of the voting constituency have expressed to the researcher that they would like to see the gender requirement applied more fairly.

This study gleaned valuable information that prompted an awareness of the climate among attitudes toward the UPCI being more inclusive of women serving in elected positions of leadership. It is critical to the church organization to be proactive, when possible, in an effort to prevent negative attitudes regarding women in leadership that can potentially threaten the sustainability of the organization. Both genders are human capital that will contribute to success of the church's logo: the propagation of the *whole gospel to the whole world by the whole church*. It is crucial to give women the opportunities that they not only deserve, but in a spiritual sense, need.

The results of this study should behoove the current leadership to continually reflect on the significance of gender diversity as they chart the church's path forward toward future growth. Bishop David Bernard (2006) concluded:

Women filled leadership and public ministry roles in the early church. The church accepted their ministry not because it conformed to societal norms but because it stemmed from "the gifts and the calling of God" (Romans 11:29, NKJV) and "the manifestation of the Spirit . . . given to each one for the profit of all" (I Corinthians 12:7, NKJV). Women's ministry was not institutional but charismatic. (p.250)

CHAPTER 2

REVIEW OF THE LITERATURE

Introduction

The literature review focused on generational and gender differences in awareness and attitudes toward including women in all leadership positions in Christian churches. The study examined emerging trends in North American churches and responses to specific changes that have occurred. The literature revealed that attitudes toward removing gender requirements seemed to be linked to cultural environment and resistance to change. The research sought to determine whether the diversity factor, both gender and generational, is inextricably connected to culture and environment. Stanley-Garvey (2007) researched the differences between four generations in the workplace. She postulated that:

Generational diversity and interaction in the workplace today have the potential to foster creativity and diverse thought, which can benefit an organization's bottom line. On the other hand, generational differences can also cause misunderstandings and confusion, creating tension and conflict between team members. No differences existed solely at a dispositional level. Consideration was given to the notion that environmental context may play a bigger role in defining differences between generations in terms of resistance to change. (p.91)

The objective of this study was to provide empirical evidence that either support or reject the theory that the current constituency finds it more convenient to maintain the status quo of gender bias in the bylaws than to acquiesce to the turmoil of change. The study presents the theoretical context of the topic through a review of historical literature regarding the

establishment of the United Pentecostal Church International. The literature review attempts two tasks. The primary task is to explore differences in attitudes toward gender requirements in leadership positions in a broad spectrum of Christian church organizations. The secondary goal is to strengthen the primary task by recounting the roots and development of regulations, which have historically prohibited females from leadership positions in Christian church organizations. Concern for the exclusion of women in certain leadership roles prompted this research. This review examined the history of exclusion and the cultures in which it was rooted.

Ethnocentrism at Work

Loo and Thorpe (1998) stated, “In many parts of the world, attitudes toward women's roles in society have been changing over the past several decades due to changes in laws regarding women and educational systems among other significant factors (p.2).” Northouse (2007) suggested:

Ethnocentrism is the tendency for individuals to place their own group (ethnic, racial, or cultural) at the center of their observations of others and the world. People tend to give priority and value to their own beliefs, attitudes, and values, over and above those of other groups. Ethnocentrism is the perception that one's own culture is better or more natural than the culture of others. It may include the failure to recognize the unique perspectives of others. Ethnocentrism is a universal tendency, and each of us is ethnocentric to some degree. (p. 303)

The quest for support of the researcher's theory became an exploration into the ethnocentricity that was at work during the development of the UPCI bylaws. Each generation's culture seems to have avoided confronting the absence of women in leadership positions.

Historically, it appears that including women in all leadership positions never became an issue.

Northouse (2007) further stated,

Ethnocentrism is like a perceptual window through which people from one culture make subjective or critical evaluations of people from another culture. Ethnocentrism can be a major obstacle to effective leadership because it prevents people from fully understanding or respecting the world of others. (p.303)

The Choice: Status Quo or the Turmoil of Change

Observing the current constituency of the United Pentecostal Church International and the potential turmoil a change could create, the study searched for reasons that constituents are more comfortable with status quo than confronting the turmoil that could be incited by an attempt to change the bylaws. Stanley-Garvey (2007) posited that Lewin's Force Field Theory has merit if one concludes that the challenge for groups is to maintain a state of stability when resisting forces driving for change. When forces promoting change are introduced, the expected result is turmoil. The Force Field Theory was developed by Kurt Lewin (1948) to explain how change is influenced by two opposing factors – driving and restraining forces – that work against each other to sustain a state of stability. Stanley-Garvey further developed Hersey, Blanchard, & Johnson (1996); Perseus Publishing Staff (2002), and Schein (2002), by stating, "While driving forces promote change, restraining forces oppose the driving forces and thus hinder change. When these forces are balanced, a state of quasi-stationary equilibrium is achieved."

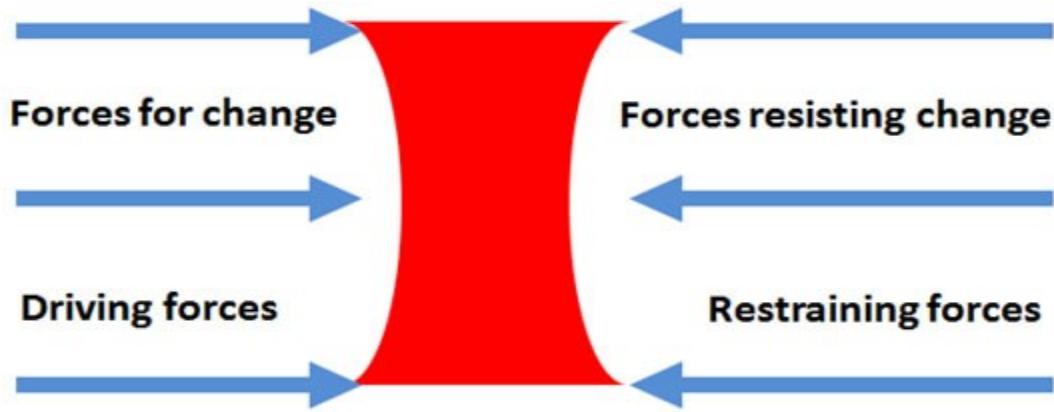


Figure 1. Forces for Change.

Schein (2002) used the term “quasi-stationary equilibrium” to describe the stable routine of day-to-day activities, rather than just “equilibrium” which implies a state of rest (Perseus Publishing Staff, 2002). According to Schein (2002), “any living system is always in a state of some change (growth, metamorphosis or decline), but all systems are homeostatic in that they always tend toward some kind of equilibrium” (p. 35). Lewin (1948) stated, “These systems include social, organizational, interpersonal, and groups” (p.330-341). To explain the quasi-stationary state, Lewin used the analogy of a river flowing at the same velocity and direction over time. Although the river is not at rest, it flows consistently at the same rate and thus is stable. A shift in velocity or direction, however, would constitute a change. In order to create change, one of two things needs to occur. The driving force must be increased while the restraining forces should be diminished. Lewin (1948) posited that adding more driving forces “is likely to be paralleled by higher aggressiveness, higher emotionality, and lower constructiveness than if restraining forces were reduced. Therefore, the latter is a more desirable course of action. Adding driving forces is likely to result in new restraining forces as people try to maintain a state of quasi-stationary equilibrium” (p.280).

Underrepresentation of female perspectives in decision-making may be addressed by adding driving forces according to Lewin's framework. However, the attempt to change would be paralleled by higher aggressiveness, higher emotionality, and lower constructiveness. Therefore, reducing the restraining forces seems to be a more desirable course of action in an attempt to circumvent turmoil. While reducing the restraining forces, the organization could consider a less troublesome transition referred to as "unfreezing" (p.280).

McShane and Von Glinow (2006) framed Kurt Lewin's force field analysis model as "unfreezing." This is a model of "system-wide change that helps change agents diagnose the forces that drive and restrain proposed organizational change" (p.488). Unfreezing refers to the "first part of the change process whereby the change agent produces disequilibrium between the driving and restraining forces" (p.489).

Systemic organizational change is rarely, if ever, achieved without conflict. This is true in church organizations in the same way that it is true in business. This process of change has been shown to have identifiable agents that participate in organizational movement from the status quo to a desired condition or state of affairs. Lewin's model assists in diagnosing "the forces that drive and restrain proposed organizational change" (McShane & Von Glinow, 2006, p.488).

On the one side of the model, there are "driving forces" that are pushing "organizations toward a new state of affairs (McShane & Von Glinow, 2006, p.488). On the other side, resisting the change, there are "restraining forces" that are striving gallantly to maintain the status quo. Carol Bartz ("A Question of Management", 2009), the new chief executive officer of Yahoo, Inc. has witnessed this first hand. She has correctly observed that organizations frequently can "get in the way of innovation." Often the restraining forces are fearful of change and automatically

assume a hostile stance toward anything new or different. This hostility drives behavior that ends up restraining, or attempting to restrain, the winds of change.

McShane and Von Glinow (2006) stated:

Within church organizational settings, change cannot occur without an “unfreezing” of the status quo. A distortion must be introduced into the organization in order for an unfreezing to occur. The unfreezing process begins as (1) the driving forces for change become more prevalent, (2) when restraining forces are diminished, or (3) as a result of a combination of both of these occurrences. (p. 489)

For instance, driving forces for a change in the bylaws of a church organization become more pronounced when someone new is inserted into a key point within the structure of the organization. In a local church setting, this can occur when a new pastor is called to serve the congregation. In a church organizational setting, this can occur when a woman is elected to serve as the chair of a 25-member board of trustees where all but two persons are male. This person may, knowingly or not, begin an unfreezing process that moves the organization in a new direction. McShane and Von Glenow (2006) posited: “Change rarely occurs by increasing driving forces alone, however, because the restraining forces often adjust to counterbalance the driving forces” (p.492).

Restraining forces can be diminished when key leaders in a church organization retire, expire, or are moved aside by term limitations. If a person was influential within the organization, these types of events can easily move the group in a new direction. If restraining forces are declining as driving forces for change are increasing, then movement from the status quo to a new condition is inevitable. Thus, the process of unfreezing begins.

The unfreezing process can create turmoil, great tension, and disharmony within the organization. The disequilibrium that results can generate a considerable amount of stress for those who desire movement from the existing state of affairs. Those in positions of authority who share the vision of change with the initiators must handle the instability and unrest with great care and understanding for those who are uncomfortable with the unfreezing and movement toward a new condition. Disgruntled and disenchanted people, even if in the minority, can be a serious hindrance to constructive change in a church organization. Effective resistance to change can take many forms, including sowing seeds of discord that undermine the goals of those who are trying to move the church to a better position to accomplish their mission. Those who are change leaders would do well to consider the brute fact that many people oppose change simply because they fear the process of change itself. An understanding of this fact helps one to accept the reality of resistance rather than resent it.

The following six items are forces that resist organizational change, adapted from McShane and Von Glinow (2006). These forces are manifest to some degree in all organizational settings, even, regrettably, in church organizations:

- (1) *Direct costs.* People tend to block actions that they perceive will cost them something. This cost is weighed socially, economically, or psychologically.
- (2) *Saving face.* Some resist change as a political strategy in order to enhance their personal reputation within the organization.
- (3) *Fear of the unknown.* People resist change out of worry that they will not be able to properly adjust and acclimate themselves to the new environment.

(4) *Breaking routines.* People are creatures of habit. They like to stay within their comfort zones by continuing routine role patterns that make life predictable. Changes within their workplace or place of worship are viewed with as much gravitas as changes that take place within their own living rooms. Also, people simply do not wish to invest the time and energy necessary in order to learn new role patterns.

(5) *Incongruent organizational systems.* Social and psychological rewards accompany certain role patterns within any organization. People do not wish to alter such well-known unspoken social structures.

(6) *Incongruent team dynamics.* Groups develop and enforce conformity to a set of norms that guide behavior. However, conformity to existing team/group norms may discourage people from accepting organizational change. In the eyes of those who resist change, new norms that conflict with the status quo must be eliminated (p. 490-91).

Progressive-minded leaders within the church organization must create a climate that cultivates change. For this to occur, the leaders must lay a foundation of instruction that teaches people about the necessity of change in a world of constant movement. If the people don't see the need for change, increased resistance will overwhelm any purposeful increase in driving forces and a continuance of the status quo will be the end result.

The visionary leader is one who can anticipate cultural forces and see the need for the organization to adapt to face the new challenges that lie ahead. In churches, such leaders must, through their teaching, counseling, and personal interaction with the people in their organization, create a sense of urgency for change. This should be done carefully and over time, but it must be done if the church organization is to stay properly contextualized and relevant to the culture it is

attempting to reach for the cause of the Gospel of Jesus Christ. The church never needs to change its message but always needs to change the form that the message takes. As well, it needs to eliminate the specificity that the gender of those who lead the messenger must be male.

Christian leaders must refuse to be defeated by the familiar rhythms of the church's existence using only males in leadership positions. This merely condemns the church to continue down the same path of irrelevance. The solution cannot be to simply shout the message louder. We must change the way we are delivering the message. It is the task of the men and women whom God has called to pastor our churches to constantly and consistently lay the foundation for effective change within their respective congregations.

McShane and Von Glinow (2006) point out that "effective change occurs by unfreezing the current situation, moving to a desired condition, and then refreezing the system so that it remains in this desired state" (p. 489). In light of what has been said above, any refreezing that occurs should be understood as contingent and temporary. As the culture changes, the church should adapt to these cultural changes as much as possible without compromising the core doctrines. As such, the methodologies and opinions of past generations must move from exclusive to inclusive with regard to gender.

The potential of turmoil when the gender-in-leadership factor comes into play was clearly demonstrated to the world in 2006. Stephen Bates (2006), Columbus, Ohio, cited in an article from The Guardian, London, UK headlined: **US church elects first woman leader**. The article stated:

The US Episcopal Church stunned Christians across the world last night by unexpectedly electing the first woman primate in the Anglican church. The Rt. Rev. Katharine Jefferts

Schori, 52, Bishop of Nevada – one of the smallest dioceses in the US – for only five years and ordained for only a decade, may well be the highest placed woman priest in church history. Last night she was led to the rostrum at the Episcopal church's general convention in Columbus to tell more than 1,000 representatives: "It is a great honor and privilege. I am honored and deeply privileged to have been elected." (para. 1)

The article continued,

But her election as the US Episcopal church's leader creates a new headache for the Archbishop of Canterbury, Rowan Williams, the nominal head of the 77 million-strong Anglican communion, on top of the church's turmoil over gay people. Many Anglican provinces across the world do not accept women's ordination or acknowledge that they can become priests. In both the United States church 30 years ago, and in the Church of England more recently, theological conservatives have fought lengthy actions against the principle. (para.2).

Church organizations have the potential to improve the decision-making processes and increase participation and membership by opening leadership positions to women. However, many Christian church organizations engage in the dichotomy of saying one thing and doing another. Peifer (2000) of the Brethren in Christ Church mentioned the irony that

Our denomination whose editor of the early issues of *The Evangelical Visitor* (1887-1897) gave voice to writers who clearly favored women in leadership and ministry, would today find considerable difficulty in placing licensed and ordained women in associate and senior pastorates. Why did our espousal of Wesleyan Holiness doctrine fail to lead us through an era of tremendous openness to women evangelists, pastors, and church planters as in our sister holiness denominations (i.e., The Church of the Nazarene,

The Wesleyan Church, and The Free Methodist Church)? Or, as Alvin John Schmidt asks, “Why was this unprecedented freedom for women to join the male clergy as proclaimors of the Gospel and administrators of the Church so short lived after the days of Jesus and the first century church? Why did the church revert to the sexist practices of the agrarian-patriarchal cultures that preceded Jesus and the apostles? (p.2)

Schmidt (1989) in *Veiled and Silenced* prefaces his five reasons by noting, “that when behavior does not become institutionalized, as in the case of women’s equality in the apostolic church, it eventually dies or it is taken over by previously existing behavior” (p.211-218). Peifer (2000) queried the senior pastors of the Brethren in Christ to discover their personal beliefs about women in leadership and ministry and to inquire of their assessment of the beliefs and practices of their congregations. Approximately 50% of the pastors (112) returned a completed questionnaire. A brief compilation of the results revealed the following:

Out of 112 senior pastors surveyed, 79 stated,

Women, like men, are called of God to public pastoral ministry. Of the total surveyed, 18 believe the Bible prohibits women from pursuing pastoral leadership roles. Of the group, 24 agree that women should be involved in ministry, but not in preaching or in giving leadership to men. (Peifer, 2000, p.6)

Peifer (2000) stated,

Despite a high percentage of pastors who responded to the survey that personally approve of and would support their clergywomen peers, there appears to be a dearth of teaching and preaching which addresses women in ministry and leadership in their congregations. Considering that 84% of the pastors who participated in the survey did not have a woman

on the pastoral staff, and that 61% of the pastors had never worked with a woman on the pastoral staff, a dearth of modeling and experience continues. (p.12)

Under Representation in Decision-making

Researching women in leadership in Christian organizations revealed that the problems seem intractable and the discussion is often fraught with emotions. Although women have surged to the forefront of certain types of venues as guest speakers, they remain distressingly underrepresented at the top levels of decision-making positions. Protestant and Jewish women have moved into leadership positions previously occupied by the male-dominated realm of church leadership. This is less true for Roman Catholic women. Steward, Steward, and Dary (1983) stated, “Women who are actively invited into leadership positions in a relatively recent phenomenon since, traditionally, were relegated to performing lesser roles in the church” (p. 166-173). Bock (1967) said, “This particular field has not been defined as is simply masculine but as *sacredly* masculine.” Bock further stated:

The father figure, a prominent feature of Judeo-Christianity, is also a predominant ingredient in the public image of the clergy. Sacred tradition, therefore, has helped to maintain the boundaries of the clerical-religious leadership profession. Such cultural images do not change easily especially when they are rooted in the area of sacred tradition. (p. 531-539)

Facebook executive, Sheryl Sandberg (2013), was featured in Harvard Business Review. She famously argued, “Women must learn to ‘lean-in’ – to develop behavior that will help them move up the ladder” (p.80). Women cannot make significant progress without fundamental changes to the structure of organizations and society. This study included organizational decision-making with specific interest in gender diversity. The search was done not only in

United States church organizations but also in North America as a whole. Emerging attitudes toward opening leadership positions to women are challenging every organization. Growe and Montgomery (1999) stated,

The under representation of qualified women in leadership positions has created a gender gap that exists not only in education but in many areas of the workplace. Society has determined that only males make good leaders; therefore, it continues to deny easy access for women seeking leadership roles because they do not fit the norm. Women who seek leadership positions face barriers and many times give up because they become overwhelmed in dealing with obvious barriers. (p.1)

In her book, *Lean In*, Sandberg (2013) stated, “The laws of economics and many studies of diversity tell us that if we tapped the entire pool of human resources and talent, our collective performance would improve. Legendary investor Warren Buffett has stated generously that one of the reasons for his great success was that he was competing with only half of the population” (p.7). The Warren Buffets of the world are still largely enjoying this advantage. As it is in business, the church could drive forward more productively if both genders were focused on the growth of the church. When more diverse energy is focused on growth through leadership, the success will extend beyond those individuals and benefit all the church.

There is no doubt that women have the skills to lead in the church. According to the National Center for Education Statistics *Digest of Education Statistics*, “females are increasingly out-performing males in undergraduate institutions, earning about 57% of the degrees. Females earned 60% of the master’s degrees in the United States” (U.S. Department of Education, 2012, p. 283).

When decisions are made that impact churches, families, and ministries, women's voices are not equally heard. The gender gap in academic achievement can be assumed to contribute to the frustration by women who feel they are less valued in the church environment than in the educational and corporate environment. In the church, females are discouraged from exhibiting leadership traits and advocating for leadership positions. Progression to leadership positions acquired by election requires courage and risk-taking by a female elected to any leadership position. In the UPCI, before a female is eligible to be considered for an elected position allowed by the bylaws, she must have first weathered the rough climb to licensure and, in some cases, ordination. In many church settings, a strong female voice seems to be considered antagonistic, abrasive, and inappropriate, if heard at all. In her dissertation on Spirit-Filled Women: Louisiana's United Pentecostal Church International and Modern American Culture, Mitchell (2003) stated:

United Pentecostal attitudes towards women's leadership positions are seemingly filled with contradictions. In the early years of the church, Pentecostals accepted women as preachers and evangelists. As the church became more popular and adapted toward modern culture, however, church officials began to resist women in ministry. In the aftermath of World War II, the church gradually adapted to the traditional gender ideology of its members and society. As the church grew and attracted believers from mainstream churches, women's visible roles within the United Pentecostal Church decreased. Virtually excluded from ministerial offices, women sought other ways to use their spiritual gifts. They marshaled their talents into traditionally acceptable female outlets, and they answered their religious calls through activities that allowed them to minister to children and other women. In addition, their offerings and fundraising activities were important for churches as they struggled to expand both domestically and

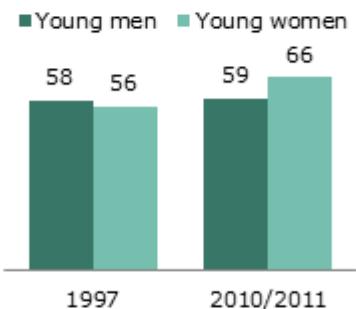
internationally. While women's roles in the United Pentecostal Church declined after World War II, they continued to influence the church's future. (p.103)

This gender gap can be assumed to contribute to the frustration by women who feel they are less valued in the church than in the corporate environment where they already struggle with the climb. In many career tracks, women do not keep pace with men who climb the corporate ladder. Sandberg (2013) cited a 2012 McKinsey survey of over four thousand employees of leading companies and found that 36 percent of the men wanted to reach the corporate suite compared to only 18 percent of females. The four thousand survey respondents were employees of fourteen companies, almost all of which were Fortune 500 companies or companies of similar size (p.187).

In a Pew study, Patten and Parker (2012) stated, "Women now top young men in valuing a high-paying career." They indicated a shift is starting to occur in the next generation. In a reversal of traditional gender roles, young women now surpass young men in the importance they place on having a high-paying career or profession, according to survey findings from the Pew Research Center. Two-thirds (66%) of young women, ages 18 to 34, rate career high on their list of life priorities, compared with 59% of young men. In 1997, 56% of young women and 58% of young men felt the same way.

Career Importance, by Gender

% of 18-34-year-olds saying being successful in a high-paying career or profession is "one of the most important things" or "very important" in their lives



Note: "Somewhat important," "Not important" and "Don't know/refused" responses not shown. Based on adults ages 18-34. In 1997, n=188 for women and n=195 for men. In 2010/2011, n=610 for women and n=703 for men.

Source: 2010/2011 data combines two Pew Research Center surveys from Dec. 6-19, 2011, and Jan. 14-27, 2010. 1997 data from Washington Post/Kaiser/Harvard Univ. survey, Aug. 14-Sep. 7, 1997.

PEW RESEARCH CENTER

Figure 2. Career Importance, by Gender. PEW Research Center. (Patten & Parker, 2012).

Given the historical climate of predominately-male leadership in the church, it is not surprising that women are ambivalent, if not negative about female leadership. Most surveys on aspiration toward senior levels in the corporate society find a gender gap between men and women, which indicates that men more than women aspire to those top management positions. A 2003 survey by the Family and Work Institute, Catalyst, and the Center for Work and Family at Boston College of high-level executives found that 19 percent of the men compared to just 9 percent of the women set their sights on becoming CEO or managing partner. The same survey found that 54 percent of the men and only 43 percent of the women hope to join the ranks of senior management (Galinsky, Salmud, Bond, Kropf, Moore, & Harrington, 2003, p.4).

The History of Exclusion – The Cultures and Generations

According to Tenney (1989), believers formed a number of small sects that suffered endless divisions and reorganization. The culture of Pentecostalism dates back to the early 1900s when the fires of an Azusa Street revival ignited the flames that spread rapidly throughout the United States, particularly in the southern states. This revival created the genesis of the current Pentecostal movement. Tenney also states, “Preachers held revivals and planted churches under a variety of fellowships, such as the General Assembly of the Apostolic Assemblies, the Emmanuel’s Church of Jesus Christ, and the Pentecostal Church, Incorporated” (p.53-65). During this period of growth, women held leadership roles in Pentecostal churches as preachers. As Pentecostalism grew, churches began to move from tents and brush arbors to church buildings furnished with pews and pulpits. This progression seemed to separate the laity and identify the clergy. Society’s wartime affirmation of women’s independence succumbed to female domesticity and subordination. The challenges of women’s ability to preach became more intense from within the church. According to Howell (1985), “Pentecostals increasingly began to accept the cultural stereotypes that supported males in leadership roles and limited women’s participation in positions of authority in the late 1940s and throughout the 1950s” (p.234-236).

Wacker (2001) asserts, “The question of women’s place in the revival is somewhat anachronistic.” Scholars and readers outside the revival appear to be more interested in the question of women’s roles than do Pentecostal women themselves. Wacker identified two key issues scholars must contend with when studying Pentecostal women. First, based on letters and writings, female leaders in the church gave debates over positions of power low priority. Secondly, men wrote most of the texts, particularly of the early revival. While women wrote most of the letters to denominational periodicals, men edited the periodicals and wrote most of

the official denominational histories. As a result, they may not have always credited the role of women in the movement (Wacker, 2001, p.158).

This study of attitudes toward women in positions of leadership in the United Pentecostal Church International provides an intriguing window through which one may view the relationship between gender, religion, and modern culture. Susan Hyatt (2001) was invited to write a chapter in Vinson's book, *The Century of the Holy Spirit*. Hyatt posited that to some extent, the Pentecostal attitude toward women emerged from the Quaker and Methodist influences of early-nineteenth century society and from the Holiness and Perfection movements that characterized the centuries early dawn. The Quakers or the Society of Friends was emphasizing the inner life and light of the individual over the traditional church. Since the Quakers did not have and recognize a difference between the clergy and the laypeople, the gifts of the Spirit were administered by the Holy Spirit upon whomever it pleased. Because of this belief, leadership positions were occupied by women in unprecedented roles of church ministry and mission (p. 234-235).

A generational culture does not participate in a universal life cycle. It is developed by common sociological, economic, and political influences that occur during key life stages between birth and death. In his essay *The Problem of Generations*, Mannheim (1952) claimed that influences create shared experiences of individuals in formative stages of life, thus shaping the thoughts, feelings, and behaviors of the group as a whole. Manheim further stated,

The sociological problem of generations is the conflict that arises as new generations come into the world. Essentially, the experiences that are passed down from one generation to another are only received insomuch as they are useful to the newer generation. Also, experiences on one generation are less impacting to a newer generation

that didn't gain that experience first-hand, but rather only heard about it. In other words, the same event leads to different subjective experiences for the different generations based on the age location. (p.283)

Manheim stated that only those who share these same experiences have membership of a generation in actuality (p. 283).

This study showed that generations in church organizations currently differ in their resistance to change with regard to female leadership based on their paradigm. Such differences can undermine a change initiative simply because of generational stereotypes. To this researcher's knowledge, no study has been conducted in the UPCI that addressed resistance to change and attitudes toward change from a generational perspective. Today's diverse congregation is comprised of individuals of different genders, races, and ethnic origins. In the past few years, another factor has become the topic of concern in church organizations, i.e., women who work in corporate environments are not seeing the church keep pace with the business world when it comes to gender diversity. In their working paper, *Gender Diversity in the Boardroom*, Adams & Ferriera (2004) exposed empirical evidence that gender diversity in the work place and the boardroom is being mandated by law. They documented several significant correlations between the variability of stock returns, the structure of director compensation, and the gender diversity of corporate boards. In a cross-sectional sample of boards of directors of 1,024 publicly traded firms in fiscal year 1998, we find three robust results: (1) Firms facing more variability in their stock returns has fewer women on their boards of directors. (2) Firms with more diverse boards provide their directors with more pay-performance incentives, and (3) Firms with more diverse boards hold more board meetings. The researchers concluded that, based on the idea that board diversity affects directors' incentives to

work cooperatively, female directors have fewer attendance problems at board meetings. They also concluded that diverse boards could be more effective than homogeneous boards.

The Western World Culture shown in Generational Attitudes

Knowledge about generational attitudes may enable a proactive approach to initiative planning for opening all offices to the leader of choice, regardless of gender. The information derived from current research may add to the body of generational studies, shift the focus from gender exclusion, and shape individual attitudes to a focal point more directly associated with mission vitality and productivity in the church.

Another potential use for the information derived from the current study may be a broader understanding of constituent perceptions related to diversity in leadership and tolerance for gender differences. Understanding constituent attitudes toward diversity in leadership could be fundamental in developing new approaches to bring the feminine perspective into the boardroom. Houlihan (2008) offered, “Four generations are currently active in the church leadership positions. The differences in values, beliefs and perspectives contribute to attitudes and behaviors when discussion occurs” (p. 8).

Bartley, Ladd, and Morris (2007) described managing the multi-generational workplace. They stated,

Today’s workforce composition of four generations working side by side is an historic situation that requires additional research. Older employees working with younger generations in supervisory, coworker, peer and subordinate roles may discover that few common life experiences, values, beliefs and attitudes exist. (pp.50-55)

Horhota and Blanchard-Fields (2006) studied relationships of personal beliefs, individual differences, and bias among different age groups. They suggested that older adults used emotions and beliefs to make judgments more often than young adults (pp. 310-337). Gilbert and Malone (1995) suggested the constructs people assign to others were heavily influenced by character and intention as well as beliefs and motive (pp. 21-48). Bartley, Ladd, and Morris (2007) and Horhota and Blanchard-Fields (2006) made the point that employees of different ages process information differently and make assessments about social constructs differently is undisputed (pp.310-337).

The impact of generational differences, the perceived clash of values, beliefs, and attitudes in the boardroom, the challenges of impending retirements, and introduction of new board members are the subjects of on-going research and debate. Tomkiewicz and Bass (2008) acknowledged the negative potential of intergenerational conflicts for companies. They suggested:

Age bias and perceptions about differences in enthusiasm, varying levels of technical skills, resistance to change, and differences in energy toward the job could cause interpersonal disagreements and lost productivity. Contentious situations challenge leaders to understand differences and similarities among employee generations in order to mitigate the negative effects of intergenerational discord that in turn negatively affect productivity. (pp.435-444)

The generations are typically categorized by Marstoncomm as the Silents (birth from 1922 to 1946), Baby Boomers (birth from 1947 to 1964), Generation X/Busters (birth from 1965 to 1980), and Generation Y, or the Millennials, (birth from 1981 to 2001). The Digital Natives, born after 1994, are referred to a Generation Z. Broad generalizations have been developed to

describe tendencies of each generation. Generalizations provide leaders a limited view among board members whose ages span more than fifty years ("Meet the Generations", n.d.).

This study of generational differences provides a cursory overview, although limited, and it reveals the potential disconnect in beliefs, values and perspectives among the generations who make decisions in a church organizations. Generational differences also demonstrate the need for a better understanding of potential gaps in attitudes toward each other, and toward diversity in the governing boards of a church organization.

The Silents

The Silent generation is the oldest and it is thought to be the most mature. Wagner (2007) described the Silents as being born during the years 1922 through 1945. Life experiences with the depression and World War II shaped a generation whose beliefs and attitudes include strong patriotism, respect for authority, and trust in hierarchy (25-39). Yolanda Williams (2013) offered several theories as to where the label *Silent Generation* originated. The children who grew up during this time worked very hard and kept quiet. It was commonly understood that 'children should be seen and not heard'.

During this time, the House Committee on Un-American Activities launched an assault on political freedom in America. This, in conjunction with Senator Joseph McCarthy's overzealous attempts to feed anti-communist sentiment in America, made it dangerous for people to speak freely about their opinions and beliefs. They became cautious about where they went and with whom they were seen. Therefore, the people were effectively 'silenced'.

In 1951, a *Time Magazine* article was written in which the children of the generation were described as 'unimaginative', 'withdrawn', 'unadventurous', and 'cautious'. Time Magazine used

the name 'Silent Generation' to refer to these individuals. Williams stated that the name has been there ever since.

In a church organization, the Silent Generation children who grew up in conditions that were complicated by war and economic distress impose their paradigm on the other generations by a drive to rise to success. This can be seen in their tendency to translate how many attend their church and how much money can be raised. They seem to use numbers as a measurement of success. To a Silent Generation person, large numbers indicate success and small numbers translate into failure. Other generations do not make decisions using the same model.

Within the broad span of the years of the Silents, Chris Clause (2013) identified persons born before 1945 as Traditionalists. He described them as hard workers, committed, dedicated, and dutiful employees. Traditionalists tend to value and respect leaders who rule by authority. Strong leadership and authoritative styles of leadership were largely successful and continue to be valued by this group.

Baby Boomers

Govitvatana (2001) described the Baby Boomers as being born between 1946 and 1964 and representing the largest group in today's workforce. Sessa, Kabacoff, Deal, and Brown (2007) outlined the experiences of the Baby Boomers. The attitude differences between the Silents/Traditional and the Baby Boomers can be readily seen in the deliberative environment of church boardrooms. The Boomers have shaped the cultural landscape for more than 60 years and will continue to have a significant impact on the decisions of the church as they reluctantly move toward retirement. Born after the end of World War II in 1945, some historians directly relate their characteristics to an overall optimistic mood in the country and subsequent affluence. Gary

Giles (2013) attributed their characteristics to the fact that many women left the work force that no longer needed them. Giles (2013) continued,

This prosperity was evident in the rise of suburban living. Boomers tend to think of themselves a young. By virtue of their sheer numbers in the boardrooms of the church, these Baby Boomers will have a significant voice in how policy is shaped.

The Baby Boomers is said to be the largest generation and the single largest economic group and is sometimes referred to as “Empty nesters.” Seventy-six million Americans are Baby Boomers. That is 28% of the culture that fall into that group. They run local, state, and national governments and make up the largest slice of the workforce. Several outstanding characteristics are their individualism, free spirit, less optimistic and cynical attitude.

Generation X

Generation X, sometimes referred to as Busters, is one descent after the Baby Boom generation and it is currently the largest generation. Typically, they are born between 1965 and the early 1980s; however, some suggest anyone born in the 1960s and 1970s to be part of Generation X. There are 50 million Generation X citizens and many came from single parent homes. The X was assigned to this group because of their lack of identity. They seem to struggle with where they belong. They experienced more divorces than any other generation and had to learn to fend for themselves. Their characteristics include a quest for emotional security, the ability to be independent and self-reliant as well as entrepreneurial. They expect immediate and ongoing feedback and they are comfortable giving feedback to others. The Generation X people rejects rules, mistrust institutions, and they do not believe friends equal family.

This generation is suspicious of Boomer values, which could contribute to tension in a church boardroom. Their need for flexibility and freedom in the workplace provides an opportunity to work smarter rather than harder. Because many are latchkey kids, and their self-reliance tends toward a search for persons they can trust rather than organizations. They look for individuals in whom they can invest loyalty, not a company.

Generation Y or Millennials

The millennial generation, sometimes referred to as Generation Y, is generally agreed to include people born in the early 1980's through the early 2000's. Like all generations, there is no definitive beginning and end. The societal and cultural circumstances of the time define the generation in the Western culture. In contrast to the previous generation of skepticism, the Millennials have a hopeful outlook on their lives and the future. While the years from the 1980's through the year 2000 was not free of problems, it was three decades where, for the most part, having a dream and working hard resulted in achievement. Access to post-secondary education, technology and basic resources paved the way for the millennial to focus on achieving the hopes and dreams of a better future.

The work ethic seemed to set this generation apart from the previous generations. When the millennial generation discovered what motivated them to work, they worked hard simply for the sake of working hard. The value they place on community and friendship led to the surge of social networking. There seems to be an innate loyalty to something bigger than they, themselves. Clause (2013) states, "The millennial generation tends to have a hopeful outlook on the future, possess an ambitious work ethic, value community and friendship, and have a more relaxed approach to authority.

Generation Z – Digital Natives

Western world citizens born after 1994 are also known as Digital Natives. The Internet Generation, sometimes referred to the Net Generation and Generation M, grew up with the World Wide Web which became available after 1991. They are the children of Generation X, 23 million and growing. The need for instant gratification is linked to the fact that they are highly connected to the use of communication. Social media has detached them from a community-oriented environment. They are an open book and have little concern about privacy and personal information, except when it comes to money. They thrive and survive on small bits of information and seem to work very well in a collaborative and creative environment. While processing information at lightning speed, they are more self-directed than team players. The youngest of all generations at this time are under pressure to succeed. In the church environment, older leaders struggle to find ways to communicate and connect with the Digital Natives. The distance between the two worlds is not only one of gender but one of age and the world in which each generation lives.

Diversity is more than gender and age. Meanings range from being different to having different opinions. The important point is that there is a difference. With each difference, other differences come into play. Well-known areas of diversity are race, religion, color, gender, nationality, sexual orientation, age, education and skills. While this study has focused on differences of attitudes within genders and their ages, even those two differences are influenced by other differences based on demographic variables and cultural varieties. Alston (2010) drew a distinction between visible diversity and invisible diversity. Visible diversity is external and demonstrates things we cannot change, such as age, race, gender and other physical attributes. However, there is also invisible diversity which includes attributes that are not readily seen. We

cannot see someone's work experience. With the exception of a wedding band, we do not know a person's marital status, or educational achievements, income or religious beliefs. The only way to find out the status of an individual's invisible diversity is to ask them in a kind, but direct manner.

Emerging Trends

Hogan (2008) postulated that "there is a paradigm shift occurring in the church in the 21st century. This shift entails the recent surge of African American women leaders in some Christian churches" (p.1). In 1962, Thomas Kuhn wrote *The Structure of Scientific Revolution*, and fathered, defined and popularized the concept of "paradigm shift". Kuhn argues that scientific advancement is not evolutionary, but rather is a series of peaceful interludes punctuated by intellectually violent revolutions, and in those revolutions one conceptual world view is replaced by another (p.10). Think of a *paradigm shift* as a change from one way of thinking to another. It's a revolution, a transformation, a sort of metamorphosis. It just does not happen, but rather it is driven by agents of change.

Adam Parker of the *The Post and Courier* (2011) published the news that:

- Clarissa Walker Whaley was recently appointed moderator of the Charleston-Atlantic Presbytery. She was installed at First (Scots) Presbyterian Church.
- Leondra Stoney is a young black pastor training for ordination and now leading a small congregation on Daniel Island, St. James AME Wando.
- Patricia Miller is a leader at Royal Missionary Baptist Church in North Charleston. She is one of 23 associate ministers, eight of whom are women.

- Clarissa Walker Whaley is an elder at the historic St. James Presbyterian Church on James Island, and the recently appointed moderator for the Charleston-Atlantic Presbytery.

The Post and Courier (2011) article continued:

These women, and many others throughout the Low country, are part of a trend in the black church. Increasingly, women are seeking ordination and assuming senior leadership positions in the region's AME, Presbyterian, Baptist and nondenominational churches. The change is mostly welcomed by churchgoers, though some traditionalists have said they prefer male pastors. But even those who resist the tide note that women are just as likely as men to feel called to serve, and that they often bring welcomed attributes to the job, according to local church leaders. What's more, the growing number of women leaders finally is helping churches achieve certain gender equilibrium. About two-thirds of most congregations (black and white) consist of women, yet women have remained underrepresented in leadership positions, local observers have said. Thirty years ago, the AME Church in South Carolina had few female pastors, according to Rev. Charles Graves, presiding elder of the Mount Pleasant District. Graves said when he became presiding elder in 1997, overseeing 31 churches, only one female served as a presiding elder. Today, there are three, and of the church's 20 bishops, three are women. (Parker, 2011 p.5)

Jennifer McClure is assistant editor of the Pentecostal Evangel, the official magazine of the Assemblies of God, an organization of ministers and churches. McClure (2010) reported:

At the AG's 2007 General Council in Indianapolis, Beth Grant was one of three candidates in the final rounds of balloting for assistant superintendent, becoming the first woman to advance that far in the election for an executive office. At the 2009 General Council in Orlando, Florida, she was elected to the newly created position for a credentialed female on the AG's Executive Presbytery. (p.11)

Referring to Beth Grant in McClure's article, Dr. George O. Wood (2010), general superintendent of the Assemblies of God stated:

Beth is a role model for young women with a call of God upon their lives for vocational ministry. When more than 6,000 women are credentialed – and many more are not but week after week are doing what God has called them to do – that's quite a group of women. (p.11)

In her abstract summary, Livesay (1998) wrote about an emerging trend among Catholic women. "Since the early 1980's women for whom both feminism and Catholicism represents important values have been meeting in small groups to talk, study, and worship, as part of what has been termed the women-church movement" (p.1). Discerning emerging trends seems more difficult to target than in previous generations. Certitude for future trends is evasive. The process is analogous to weather forecasting; factors can change the outcome.

Snyder and Aunyon (1987) listed ten major trends affecting the church. They stated that the trends will shape the church's life and witness over the next fifty years. Polling a number of knowledgeable church leaders as to their perceptions and following up a survey, they elicited "trends perceptions" from more than fifty denominational leaders, evangelists, educators, missionaries, writers, and others. Their sample represents a spectrum of theological and

ecclesiastical perspectives. Of the ten trends, the sixth item was cited as: *From male leadership to male-female partnership.* Snyder and Aunyon (1987) further stated,

In the last decade, the North American church turned a historic and probably irreversible comer with a shift toward women as pastoral leaders on a par with men. In 1970 only 2 percent of United States pastors were women. That number doubled by 1984 to 4 percent. It was still small, but is continuing to grow annually. The number of women in seminary jumped 223 percent from 1972 to 1980, compared to a 31 percent increase in male enrollment. By 1990 one-fourth or more of all ordination-track seminarians in several United States denominations were women (this was true in the American Baptist, Lutheran Church in America, United Methodist, United Presbyterian, and Episcopal churches). We estimate that by the year 2000 approximately 20 to 25 percent of pastors in the United States will be women, with the total possibly approaching 50 percent by the middle of the next century.

Women already comprise a significant minority of ordained pastors in many church bodies. By 1985, 10 percent of all Disciples of Christ pastors were women. The figure was 12 percent in the United Church of Christ, 7 percent in the Episcopal Church, 5 percent among United Methodists, and 6 percent among Presbyterians. In Pentecostal groups, 17 percent of all pastors are women in the Pentecostal Holiness Church, 12 percent in the Church of God in Christ, and 1t percent in the Assemblies of God. One-third of female ordinations reportedly occur in Pentecostal churches.

The implications of this trend include the following:

- The definition of the pastoral role will probably become broader and more flexible as women bring more variety, fresh ideas, differing perspectives, and a broader range of leadership styles into church leadership.
- The emphasis on community, informality, and nurture in the church will be enhanced.
- Theologically and conceptually, more women in church leadership will increase the tendency toward organic and ecological models of the world and the church.
- More women in ministry may augment the trend toward “lay” ministry and the equipping of all believers. (Snyder & Aunyon, 1987, p.4)

Easum (2013) posed questions: “Could it be that the church is entering a world so complicated and so fast-paced that it will require something far different from the singular world-class leader? Could it be that the emerging world is geared for a totally new understanding of leadership?” In an interview, he was asked, “What will characterize the church of the future?” His response was:

The clash between the old and the new will shape most of the first two decades of the 21st century. Radical changes in society will lead to turbulent and trying times in society and for established organizations, including the church. This will be made even more difficult by the fact that the United States is getting older and younger at the same time. Each of the two generations following the boomers rivals it in size. The societal characteristics will most certainly have an impact on the future of the church. More and more Protestant pastors will be women. We are already seeing Protestant seminary enrollment reflect the growing role of women. Each individual church will look like and do exactly what it needs to look like and do in order to carry out its prime directive. The church will take on more varied shapes than it has in the past.

Easum (2013) further stated that leaders know that most ministries throughout the church occur best in a team-based environment. Teams, unlike committees, are put together by a leader who casts a vision for a particular ministry and then fills the team with compatible people with complementary gifts. Many of the leaders of the new world will be women. (pp.4-6)

The review of the literature brought to light key findings, many of which guided the research. The research performed among the World Evangelism Center employees and historians added to the general knowledge of base the board members. The findings gleaned powerful information to support and demonstrate the value of pursuing the evasive topic.

CHAPTER 3

Importance of the Research Topic

This research project was selected to provide knowledge about gender bias in the United Pentecostal Church International. The study was launched as an initiative to bring about cultural change in the church organization. This dissertation has an emergent design and narrative style. The study transcends mere knowledge generation for professional growth and organizational change. The research was conducted with the Leadership and the General Board members of the church organization, all of whom have a stake in the outcome.

As an insider in the organization, the researcher was challenged to lay aside bias, attend to the analysis of data and produce an inquiry that has the potential to create a new environment of leadership within the church. Collaboration with insiders so far has revealed a perceived need for change. While the empirical nature of dissertations discourages collaborative work, important tensions between academia and reality create inquiry that is value laden. The inquiry took place in a setting characterized by conflicting values and an unequal distribution of power. The next generation of church leaders will ultimately benefit from the actions taken as a result of the project. The General Superintendent of the United Pentecostal Church International, Dr. David K. Bernard (2012), stated,

There are many reasons why women in ministry should receive ministerial license: accountability to spiritual authority, validation of ministry, credibility inside and outside the church, participation in ministerial fellowship and decision making, and establishing of role models for young women who are seeking God's will. (p.7)

Susan Rose (1986) stated, “Many denominations today assert that they are fully supportive of gender equality even as they formally deny women access to key leadership positions” (pp.245-258). This statement further emphasizes the need for urgent inquiry into the dichotomy of awareness and denial regarding the exclusion of females from offices that require election.

Hypotheses

The exclusion of women from elected offices is historical throughout society. It was the norm at the time the UPCI bylaws were written and amended over a period of time and it was not a consideration to include women in elected offices as the UPCI evolved from other organizations.

Hypotheses are:

1. The Church Leadership and General Board will agree to leave the bylaws just as they are.
2. There will be significant differences regarding age and gender *attitudes* of the Church Leadership toward women holding elected offices in the United Pentecostal Church International.

Theory

Observing the current constituency and the potential turmoil a change could create, the leadership finds it more convenient to maintain the status quo of gender bias in the bylaws. Addressing the inconsistency is not a priority among the District Boards and the General Board which are entirely male.

Study Methodology

The exploratory, cross-sectional analysis of the leadership teams was used for this dissertation. It explored awareness of the exclusions in the bylaws of the church and the current attitudes toward women serving in any office in the United Pentecostal Church International if elected by the ministerial constituency. An in-depth research of the history of the organization has been conducted. The current opinions and attitudes toward the anomaly of the gender requirement were collected from three governing boards. The cross-sectional design was highly flexible and provided an opportunity to collect data about a person's belief at one point in time. It highlighted differences in responses between ages, genders and current elected positions. The methodology reduced interpretation bias from the researcher. The research design included a study of the history of the church as it pertains to how bylaws and their terminology came to be. It investigated the attitudes and beliefs of the ministerial constituency as represented by their boards with regards to their opinions on women in higher office.

A standardized questionnaire was administered by a web-based survey. The surveys were sent electronically and data was collected via Survey Monkey. Surveys were sent to 472 leaders with a response rate of 43%.

Unfettered access was given by the historical center and its archived records. Fifty-eight years of membership in the organization, contributions of service and participation at the highest levels provide a relationship conducive to cooperation by fellow ministers. The leaders of the three boards provided email access to all board members for purposes of the survey and expressed full support of the project.

Research Design

The subject being examined is the United Pentecostal Church International. The project is an exploratory, cross-sectional analysis of different age and gender responses. The design maximized quality through four critical conditions: (a) content validity, (b) selection validity, (c) external validity, and (d) reliability.

- Content validity: The survey was given to 5 key leaders/experts in the UPCI, outside of the surveyed population, and they confirmed the validity of the questions.
- Selection validity: The survey was sent to all leaders in the UPCI rather than chosen groups or specific leadership teams.
- External validity: The study was limited to the UPCI leaders.
- Reliability: Cronbach Alpha's were not necessary for this study since none of the data was rolled into categories. Reliability will be established by repeated use over time.

The Participants

The researcher selected respondents by surveying three governing boards in the church organization at the national level. One hundred twenty four employees of the world headquarters were also surveyed. The employees represent a broad swath of all generations, genders, ethnicity and seniority in the church organization. Each group is as follows:

- The General Board of Presbyters is comprised of 111 members, primarily men who are over the age of sixty and who are elected in districts using a gender specific requirement. The General Conference is the only body that supersedes the decision-making power of the General Board

- The Youth Board of President is comprised of 58 men between the age of 25 and 39. A gender requirement is not stated in the bylaws.
- Ladies Ministry Board of Presidents is comprised of 120 district presidents and secretaries. A gender requirement is specific.
- World Evangelism Center (WEC) – headquarters offices of UPCI – 124 employees represented a mix of genders, generations and ethnicity.

The reference to Leadership applies to the combined data of the Youth Board, Women's Ministry Board, and the World Evangelism employees when compared to the General Board.

The respondents were chosen because of the diversity in positions, age, gender and geographical locations. Members of each district across America were excluded due to the size and inaccessibility.

Table 1

The Participants

		n	%
*Gender	Male	102	53
	Female	92	47
*Age	<36	18	9
	36-45	31	16
Boards	46-55	51	26
	56-65	68	35
Bi-Vocational	66+	26	13
	WEC	52	26
	*General Board	46	22
	*Ladies Ministry	32	16
	Administrative	17	8
	Planning Board	15	7
	Executive Board	12	6
	Youth Board	12	6
	Special	10	5
	Yes	75	37
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Correlation Analysis

Correlation analysis occurred when one variable was changed. Examples are: (1) Do females answer differently than males? (2) Do men think a woman should be allowed to serve in any office if elected by the constituency? (3) What is the attitude of the Youth Board toward change? How is it different from that of the older members of the General Board? Pearson's product-moment correlation coefficient expressed degrees of relationship. Correlations in this study served to identify causes since all statements about causation are statements about correlation between variables using cross-tabulation.

CHAPTER 4

RESULTS

Situation Analysis

The Pentecostal Church Incorporated and the Pentecostal Assemblies of Jesus Christ merged in 1945. The combined Church, the United Pentecostal Church International (UPCI), accepted portions of both organization's rules and regulations, i.e., bylaws. Over the years, as the new organization developed, gender requirements for elected officers appeared in inconsistent application. To more fully understand the current leadership's acceptance of these inconsistencies, the General Superintendent approved research to be conducted as the basis of this doctoral dissertation.

Findings – Data Analysis

A total of 472 invitations were sent. Non-duplicated responses gathered for this study was 202. This provides a Confidence Level of 95% ± 5.22 . Tabulations were prepared for overall responses with additional tabulations of male, female, and age respondents.

Knowledge and Awareness: Participants were asked if they were *aware* of the “must be a male” requirements for some elected leadership positions. They were also asked if they knew the *origin* of this requirement.

- 82% were aware
- 18 % were not aware
- 87% did not know origin
- 13% indicated they knew the origin

Table 2

Knowledge and Awareness

	Yes Overall	No Overall	Yes Male	No Male	Yes Female	No Female
Are you aware that it is applied to some positions but not to others?	82%	18%	89%	11%	74%	26%
Do you know the origin of the requirement, must be a male in the bylaws?	13%	87%	20%	80%	5%	95%

Rating of Agree/Disagreement with Statements Concerning the “Must Be Male” Requirement

Three (3) general statements were provided to the participants concerning the “must be male” requirement. The first statement indicated the requirement should remain unchanged. The second statement indicated the requirement should be removed, while the third statement indicated the requirement should apply to all elected positions. Participants were asked to rate their agreement with the statements using a 5 to 1 scale where:

- 5 = Strongly Agree
- 4 = Agree
- 3 = Neutral
- 2 = Disagree
- 1 = Strongly Disagree

Means were calculated for the total respondents. For the first statement which indicated the requirement should remain the same, the mean is 3.00. For the second statement which indicated the requirement should be removed, the mean is 2.98. For the final statement applying the requirement to all elected positions, the mean is 2.38. In the cross-tabulations of male/female,

there is a distinct difference in that the males want the requirement to stay as it is while the females want it removed with no gender requirement.

Table 3a

Rate of Agreement/Disagreement on bylaw to remain or to be changed

	Mean Overall	Mean Male	Mean Female
The qualification <i>must be a male</i> must remain as it is currently stated in the bylaws.	3.00	3.34	2.57
The qualification <i>must be a male</i> should be removed from the bylaws allowing each voting constituency to elect the leader of their choice, regardless of gender.	2.98	2.59	3.40
The qualification <i>must be a male</i> should be applied to all elected offices whether district or general.	2.38	2.49	2.22

Table 3b

Rate of Agreement/Disagreement between General Board and Leadership

	General Board N=46		Leadership N=144	
	Mean	Std Deviation	Mean	Std Deviation
The qualification <i>must be a male</i> must remain as it is currently stated in the bylaws.	3.7	1.245	2.76	1.324 *
The qualification <i>must be a male</i> should be removed from the bylaws allowing each voting constituency to elect the leader of their choice, regardless of gender.	2.22	1.263	3.14	1.323 *
The qualification <i>must be a male</i> should be applied to all elected offices whether district or general.	2.7	1.396	2.33	1.340

Survey Question 3: What do you think is the purpose of the language *must be a male* as it is currently applied in the bylaws?

The answers were diverse in content.

Survey Question 4: Rating of Agreement/Disagreement with additional statements concerning the *must be a male* requirement at specific levels of the leadership

A list of seven (7) statements concerning specific leadership positions was provided to the participants. Using the same 5 to 1 scale for agreement/disagreement, participants rated each statement. The highest mean rating indicates the highest agreement.

The highest mean rating for this list of seven statements was for “There should be a “must be a male” qualification for the general offices (General Superintendent, Assistant Superintendents and General Secretary) with a mean rating of 3.43. The mean rating ranged from a high of 3.43 to a low of 2.30. This does not indicate uniformity within the participants.

Table 4

Illustrates differences in Leadership and General Board attitudes

Possible Actions:	Mean Overall	Mean Male	Mean Female
Appoint consultants, not gender dependent, to serve as ex officio contributors balancing gender input.	3.07	2.79	3.42
Allow the Ladies Ministry President and Apostolic Man's Ministry President to sit in and contribute to District Board decisions.	2.97	2.44	3.57
Allow the Ladies Ministry President and Apostolic Man's Ministry President to sit in and contribute to General Board decisions.	3.08	2.58	3.65
Gather information for critical board decisions from constituents across genders and ages.	3.63	3.56	3.74
Gather information by a survey from all ministers at grass roots concerning the inconsistent application of gender qualification.	3.15	2.80	3.52
Prepare a summary page for the Manual listing qualification of general office qualifications similar to the Qualifications for District Offices on pages 124-125.	3.49	3.29	3.80
UPCI General Board should review the Manual concerning the inconsistent application of gender requirements.	3.46	3.04	3.97

There is no agreement that “the random application of the qualifications should remain as is” with a mean rating of 2.59. This is very close to the statement “there should be no gender requirements in the qualifications for all officers and/or leaders” with a mean rating of 2.62. There are distinct differences in the male/female tabulations. The male group wants to keep everything as it is with “must be male” while the female group wants that changed.

Survey Questions 5, 6, 7, and 8: The Female Perspective: Is it currently missing from board decisions?

The respondents were asked to deal with the question: “Is the female perspective being missed in the critical decisions by a number of the boards. The lower mean, the more the female perspective is considered. The higher the mean, the less it is considered.

Using a 5 to 1 scale where 5 is Always and 1 is Never, participants rated how frequently the female perspective was missing in critical decisions made by the **District Boards**. This data was used to calculate percentage as well as means. The mean is 3.05.

The frequencies are:

Always	10%
Frequently	19%
Sometimes	44%
Seldom	19%
Never	8%

The responses for the 5-4 “Yes” and the 1-2 “No” are nearly the same. Those indicating “Sometimes” account for the largest single group.

Question 6: Is the female perspective currently missing in decisions of the General Board?

Using a 5 to 1 scale where 5 is Always and 1 is Never, participants rated how frequently the female perspective was missing in critical decisions made by the General Board. This data was used to calculate percentages as well as means. The mean is 2.95. The percentages are:

5 = Always	9%
4 = Frequently	19%
3 = Sometimes	39%
2 = Seldom	24%
1 = Never	9%

Question 7: Is the male perspective missing in decisions of the Ladies' Ministry Board?

Using a 5 to 1 scale where 5 is Always and 1 is Never, participants rated how frequently the male perspective was missing in critical decisions made by the Ladies Ministry Board of Presidents. This data was used to calculate percentages as well as means. The mean is 2.45. The percentages are:

5 = Always	5%
4 = Frequently	10%
3 = Sometimes	31%
2 = Seldom	32 %
1 = Never	22%

Over half of the overall respondents feel the male perspective is included in critical decisions.

Survey Question 8: Is the female perspective missing in decisions of the Men's Ministry Board?

Using a 5 to 1 scale where 5 is Always and 1 is Never, participants rated how frequently the female perspective was missing in critical decisions made by the Apostolic Men's Ministry

Board of Directors. This data was used to calculate percentages as well as means. The mean is 2.54. The percentages are:

5 = Always	8%
4 = Frequently	13%
3 = Sometimes	27%
2 = Seldom	28%
1 = Never	24%

These responses are similar to the Ladies' Ministry Board of Presidents. Over half of the overall respondents feel that the female perspective is included in critical decisions of the Apostolic Men's Ministry. There are significant differences between the male/female groups in the perception of the female perspective being missed.

Table 5

Male/Female groups in perception that female perspective is missing in board decisions

	Mean Male	Mean Female
Female perspective is currently missing in critical decisions made by the District Boards	3.05	2.76
Female perspective is currently missing in critical decisions made by the General Board	2.95	2.66
Male perspective is currently missing in critical decisions made by the Ladies Ministry Board of Presidents	2.45	2.33
Female perspective is currently missing in critical decisions made by the Apostolic Man's Ministry Board of Directors	2.54	2.40

Possible Actions

Survey Question 9 – A list of seven (7) possible actions was presented to the participants.

Using a scale of 5 to 1 where 5 is Very Important and 1 is Not Important, participants rated each of the possible actions. The possible action with the highest mean rating of (3.63) is “Gather information for critical board decisions from constituents across genders and ages”. The sixth and seventh possible actions also received relatively high ratings of 3.49 and 3.46, respectively.

There are significant differences between the male/female groups. The female group is much more positive to all possible actions than their male counterpart.

Table 6

Possible Actions

Possible Actions:	Mean	Mean	Mean
	Overall	Male	Female
Appoint consultants, not gender dependent, to serve as ex officio contributors balancing gender input.	3.07	2.79	3.42
Allow the Ladies Ministry President and Apostolic Man's Ministry President to sit in and contribute to District Board decisions.	2.97	2.44	3.57
Allow the Ladies Ministry President and Apostolic Man's Ministry President to sit in and contribute to General Board decisions.	3.08	2.58	3.65
Gather information for critical board decisions from constituents across genders and ages.	3.63	3.56	3.74
Gather information by a survey from all ministers at grass roots concerning the inconsistent application of gender qualification.	3.15	2.80	3.52
Prepare a summary page for the Manual listing qualification of general office qualifications similar to the Qualifications for District Offices on pages 124-125.	3.49	3.29	3.80
UPCI General Board should review the Manual concerning the inconsistent application of gender requirements.	3.46	3.04	3.97

Table 7a

Differences UPCI Leadership and the General Board

	Leadership N=144		General Board N=46	
	Mean	Std Deviation	Mean	Std Deviation
Gather information for critical board decisions from constituents across genders and ages	3.63	1.322	3.37*	1.42
Do you think the male perspective is currently missing in critical Decisions made by the Ladies Ministry Board of Presidents?	3.55	1.099	3.78	1.073
Do you think the female perspective is currently missing in critical Decisions made by the Apostolic Men's Ministry Board of Directors?	3.46	1.220	3.61	.093
There must be a male qualification for offices.	3.43	1.559	4.33**	1.212

*Agree – but not as much as Leadership

Table 7b

Differences UPCI Leadership and the General Board

	All respondents N=144*		General Board=46	
	Mean	Std Deviation	Mean	Std Deviation
Allow Ladies Ministry President and Men's Ministry President to sit in and contribute to General Board Decisions	3.08	1.549	2.04	1.348
The term must be a male should be required for the Director of North American Missions	2.98	1.528	3.8	1.376
Do you think the female perspective is currently missing in critical decisions made by the District Boards?	2.95	1.049	3.61**	0.93
There should be no gender restriction in the District Constitution. The constituents should be able to elect anyone they choose.	2.87	1.505	2.02	1.376
There should be no gender requirements in the qualification for all Officers and/or leaders.	2.62	1.519	1.83	1.27
The random application of the gender requirement should remain as it is.	2.59	1.441	3.45	1.47

*All respondents N=144 General Board extracted

** General Board: Yes it is!

Survey Questions 10 and 11: How relevant are these topics to UPCI today and in three years?

Using a scale of 5 to 1 where 5 is Very Relevant and 1 is Not Relevant, participants rated how relevant these topics are today and how relevant they will be in the future. The mean rating for relevance today was 3.49. This increased with the rating for “in three years” with a mean rating of 3.62 indicating these topics will increase in relevance in the future.

The means for the cross tabulation “Female” are substantially higher than the “Male”.

Table 8

Relevance of topic

	Mean Overall	Mean Male	Mean Female
Relevance of these topics to UPCI today	3.49	3.14	3.88
Relevance of these topics be in 3 years	3.62	3.24	4.03

Survey Question 12: How important is female participation?

When asked to rate the importance of female participation as consultants to the General Board of Presbyters or as Board members of the General Board of Presbyters, the participants rated the first topic higher. Using a scale of 5 to 1 where 5 is Very Important and 1 is Not Important, participants identified the role of consultants more important than being a member of the board. The differences between the male and female groups are very significant for these questions.

Table 9

Importance of female participation

	Mean Overall	Mean Male	Mean Female	Mean <25-40	Mean 41-66	Mean 66-85
As consultants to the General Board	3.31	3.05	3.63	3.35	3.28	3.38
As board members on the General Board	2.97	2.57	3.42	3.17	2.95	2.92

Demographics of Study Population**Question 13 - Board Positions Held by Participants**

Participants self-selected their positions from a list of Board Positions and Other Positions. The highest number of participants came from the General Board (46) and the WEC – any division (52).

Table 10

Board Positions:

<u>Board Positions</u>	<u>Overall</u>	<u>Male</u>	<u>Female</u>
Executive Board of UPCI	12	12	0
General Board of Presbyters	46	46	0
Administrative	17	12	4
Planning	14	9	4
Special Ministries	10	5	5
Youth Division Board of Presidents	12	12	0
Ladies Ministries Board of Presidents	32	0	31
North American Missions Board of Directors	2	2	0
Global Missions Board of Directors	7	7	0
<u>Other Positions</u>			
Administrative Assistant	28	4	23
Special Ministries Committee	4	1	3
Regional Director	6	5	1
Reflections Magazine	7	1	6
WEC - any division	52	24	26
Church Division Staff - any position	26	13	13
District Board Member	2	1	1
Other	10	4	5

Length of Time Holding Current Position and in the Ministry (Question 14)

The majority of participants have been in their current positions 15 years or less. Only 2% have held their positions for 30 to 50 years. One fifth (1/5th) of the participants have held

their position from 10 to 15 years. They were also asked how many years they were in ministry.

The majority have been in the ministry from 15 to 50 years.

Table 11

Positions – Length of Time

Bi-vocational

Participants were asked if they were Bi-vocational. Sixty percent (60%) stated that they were not with forty percent (40%) stating they were. For the males, thirty-three percent (33%) are bi-vocational while sixty-seven percent (67%) are not. For the females, forty nine (49%) percent are bi-vocational and fifty-one percent (51%) are not.

Hours Worked at Work and At the Ministry

If they worked, they were asked how many hours per week they worked at their job and how many hours they worked in the ministry. Most worked a standard work week with the ministry accounting for 10 to 30 hours.

Gender: Question 16

Fifty-three percent (53%) of the participants are male with forty-seven percent (47%) being female.

Regions: Question 17

The North East accounted for the largest region with 44% of the respondents.

NOTE: There is no location available for the Midwest. Only 175 participants indicated a location. It could be inferred that the 27 participants who did not identify a location were from the Midwest. However, since that cannot be assumed, no data evaluation was done on this question.

Research Questions

Research Question Number One

What are the attitudes of Church Leadership of the UPCI and the General Board when it comes to being more inclusive of women in any elected office?

The General Board and the Leadership disagree when it comes to being more inclusive of women in any elected office should the constituents choose. The General Board agrees that the gender requirement must remain as it is currently stated in the bylaws. The Leadership disagrees. The Leadership agrees that the *must be male* restriction should be removed from the bylaws allowing each voting constituency to elect the leader of their choice, regardless of gender. The General Board disagrees.

Table 12a

Significant differences between the General Board and the Leadership

	General Board N=46		Leadership N=144	
	<u>Mean</u>	<u>Std Deviation</u>	<u>Mean</u>	<u>Std Deviation</u>
The qualification “must be a male” must remain as it is currently stated in the bylaws.	3.7	1.245	2.76	1.324 *
The qualification must be a male should be removed from the bylaws allowing each voting constituency to elect the leader of their choice, regardless of gender.	2.22	1.263	3.14	1.323 *
The qualification “must be a male” should be Applied to all elected offices whether district or general.	2.7	1.396	2.33	1.340

Table 12b

Differences between the Leadership and the General Board

	Leadership N=144		General Board N=46	
	Mean	Std Deviation	Mean	Std Deviation
Gather information for critical board decisions from constituents across genders and ages	3.63	1.322	3.37*	1.42
Do you think the female perspective is currently missing in critical decisions made by the Apostolic Men's Ministry Board of Directors?	3.46	1.220	3.61	.093
There must be a male qualification for offices.	3.43	1.559	4.33**	1.212

*Agree – but not as much as Leadership

The highest mean in all of the data is expressed by 4.33 from the General Board. It is significant that the General Board strongly agrees that there must be a male qualification for offices. There is a significant difference between the Leadership and the General Board. The General Board agrees that boards should gather information for critical decisions from constituents across genders and ages but not as much as the leadership.

The General Board was extracted from all respondents and the differences in their responses were observed. The General Board disagreed that they should be more inclusive of women. They disagreed that the President of the Ladies' Ministry should be allowed to sit in and contribute to General Board sessions. They agreed that the North American Missions Director should be a male. Currently, the requirement is not in the bylaws. They agreed that the female perspective is missing from board discussions. The General Board strongly disagrees with removing the gender requirement of district board members. When asked whether there should

be gender requirements for all offices, they strongly agree that there should. They agree that the bylaws should remain as it is.

The Leadership, which included all respondents except the General Board, was mostly neutral on all points. The following chart reiterates the differences in the Leadership and the General Board:

Table 12c

Differences between All Respondents and the General Board

	All respondents N=144*		General Board=46	
	Mean	Std Deviation	Mean	Std Deviation
Allow Ladies Ministry President and Men's Ministry President to sit in and contribute to General Board Decisions	3.08	1.549	2.04	1.348
The term must be a male should be required for the Director of North American Missions	2.98	1.528	3.8	1.376
Do you think the female perspective is currently missing in critical decisions made by the District Boards?	2.95	1.049	3.61**	0.93
There should be no gender restriction in the District Constitution. The constituents should be able to elect anyone they choose.	2.87	1.505	2.02	1.376
There should be no gender requirements in the qualification for all Officers and/or leaders.	2.62	1.519	1.83	1.27
The random application of the gender requirement should remain as it is.	2.59	1.441	3.45	1.47

*All respondents N=144 General Board extracted

** General Board: Yes it is!

Research Question Number Two

What are the differences in current age and gender attitudes of the Church Leadership toward women holding elected offices in the United Pentecostal Church International?

Table 13

Breakdown of the age and gender of the population

		<u>n</u>	<u>%</u>
*Gender	Male	102	53
	Female	92	47
*Age	<36	18	9
	36-45	31	16
	46-55	51	26
	56-65	68	35
	66 +	26	13
Boards	WEC	52	26
	*General Board	46	22
	*Ladies Ministry	32	16
	Administrative	17	8
	Planning Board	15	7
	Executive Board	12	6
	Youth Board	12	6
	Special	10	5
	Bi-Vocational	Yes	37
	No	111	55

When measuring the response to three scenarios *set by age*, no response was significant. The statements were:

- The qualification must be a male must remain as it is currently stated in the bylaws.
- The qualification must be a male should be removed from the bylaws allowing each voting constituency to elect the leader of their choice regardless of gender.
- The qualification must be a male should be applied to all elected offices whether district or general.

Table 14a

Response set by age

		The qualification must be a male must remain as it is currently stated in the bylaws.	The qualification must be a male should be removed from the bylaws allowing each voting constituency to elect the leader of their choice.	The qualification must be a male should be applied to all elected offices, whether district or general.
<36	Mean	2.89	3.06	2.33
	N	18	18	18
	Std Deviation	1.231	1.259	1.283
36-45	Mean	2.94	3.13	2.42
	N	31	30	31
	Std Deviation	1.315	1.432	1.177
46-55	Mean	2.98	2.98	2.37
	N	51	51	51
	Std Deviation	1.435	1.421	1.232
56-65	Mean	3.06	2.82	2.43
	N	68	67	68
	Std Deviation	1.303	1.242	.375
66+	Mean	2.88	3.12	2.15
	N	26	26	26
	Std Deviation	1.451	1.505	1.317
Total	Mean	2.98	2.97	2.37
	N	194	192	194
	Std Deviation	1.343	1.351	1.282

Table 14b

Response set by age

Age	<36 N=18		36-45 N=30		46-55 N=51		56-65 N=68		66+ N=26	
	Mean	Std Deviation	Mean	Std Deviation	Mean	Std Deviation	Mean	Std Deviation	Mean	Std Deviation
There should be no gender restriction in the district constitution. Voters should be able to elect any gender.	3.40	1.628	3.40*	1.429	2.98	1.530	2.46*	1.354	3.08*	1.656
The random application of the gender qualification should remain like it is.	2.44	1.315	2.55	1.298	2.62	1.576	2.62	1.377	2.54	1.581
There should be a male only requirement for the district board.	2.35	1.412	2.83	1.440	2.88	1.505	2.96	1.590	2.77	1.728
There should be a <i>must be a male</i> requirement for all general offices.	3.24	1.678	3.40	1.589	3.31	1.568	3.51	1.550	3.56	1.583
There should be no gender requirements in the qualification for all officers and/or leaders.	2.81	1.515	2.97	1.629	2.65	1.560	2.40	1.362	2.81	1.744
Do you think the female perspective is currently missing in critical decisions made by the district boards?	2.89	.832	2.75	.967	2.92	1.181	3.04	1.036	2.96	1.113
		*Agree: no gender restriction in district constitution					*Disagree that there should be no gender restriction in the district constitution.			

NOTE: Response set by age defines the attitudes by age toward women holding elected offices in the United Pentecostal Church International. The only significant difference in age responses is that the 36 to 45 year-olds disagree significantly with the 56-65 year-olds on the topic of gender restrictions in the district constitution. Interestingly, the 56 to 65 age group is the median age of the General Board members. That group disagrees that the voters should be able to elect anyone their choice, regardless of gender.

Response Set by Gender

All gender responses were significant with two exceptions. Those two questions were: (1) *Do you think the female perspective is currently missing in critical decisions made by the district boards?* (2) *Do you think the male perspective is currently missing in critical decisions made by the Ladies' Ministry Board of Presidents?*

It seems the answers had everything to do with the gender of the person answering. However, the other seven statements are significant and seem to be answered by the males because they are male. This is an assumption but the male responses were due to: "Because I am a man, I chose this answer." The females seem to answer because they are female. The numbers support these assumptions. The responses set by gender are as follows:

Table 15: Response set by gender

	Female		Male	
	Mean	Std Deviation	Mean	Std Deviation
There should be no gender requirements in the qualification for all officers and/or leaders.	3.11	1.433	2.22	1.481
Do you think the female perspective is currently missing in critical decisions made by district boards?	2.58	1.053	3.24	.956
There should be a <i>male only requirement</i> for the district board.	2.57	1.477	3.08	1.560
The qualification <i>must be a male</i> must remain as it is currently stated in the bylaws.	2.57	1.234	3.34	1.324
The qualification <i>must be a male</i> should be applied to all elected offices whether district or general.	2.22	1.212	2.49	1.340
Allow the Ladies' Ministry President and Apostolic Men's Ministry Director to sit in and contribute to General Board decisions.	3.65	1.362	2.58	1.519
Do you think the male perspective is currently missing in critical decisions made by the Ladies' Ministry Board of Presidents?	3.42	1.166	3.67	1.025
The qualification <i>must be a male</i> should be removed from the bylaws allowing each voting constituency to elect the leader of their choice.	3.40	1.243	2.59	1.323
There should be no gender restriction in the district constitution. Voters should be allowed to elect anyone they choose of either gender.	3.30	1.449	2.54	1.480
There should be a <i>must be a male</i> requirement for the general offices.	3.13	1.572	3.69	1.508

CHAPTER 5

Summary of Key Findings

The spreadsheets and graphics in Appendix B statistically illustrate that:

- Only 13% of the respondents knew the origin of the *must be a male* requirement for some leadership positions while 82% were aware the requirement was inconsistently applied.
- There is a distinct difference in that the males want the requirement to stay as it is while the females want it removed from the bylaws.
- The General Board is against removing the *must be a male* from the bylaws allowing voters to elect a person of their choice. The Leadership agrees with the removal of the requirement.
- There is a significant difference between the Leadership and the General Board in having the *must be a male* requirement as a qualification for holding an elected office.

The General Board registered the highest Mean (4.33) in all the data in favor of having the requirement.

- The General Board respondents indicated the female perspective is currently missing in critical decisions made by district boards.
- Responses set by gender seemed to confirm that each gender registered an opinion because of their gender.
- All of the gender responses were significantly different when comparing males and females with the exception of the male perspective missing in critical decisions made by the Ladies' Ministry Presidents.
- No response was significant when set by age.

- The General Board opinions differ from those on the Leadership team on key issues.
- The Board acknowledges that participants should have a voice in key decisions but are opposed to making any changes in the bylaws.
- Age does not impact respondent's attitude while gender does impact their attitudes.

Discussion

Making full use of the church's human capital is good for the church's future. The administrative structure of the United Pentecostal Church International is a vital factor in the organization's long-term sustainability and success. The issue of women's participation in authoritative leadership is an important element that could contribute to balance and strength in the decision-making processes throughout all departments of the church organization.

The term "glass ceiling" has not been acknowledged by the majority of constituents in the United Pentecostal Church International. The invisible – but impenetrable – barrier between women in the church and many leadership positions has prevented women from reaching the highest levels of position in both districts and national offices, regardless of their accomplishments, merits, contributions and calling. This phenomenon is not unlike the business environment in the United States. The world at the top of the corporation hierarchy does not yet look anything like America. Two-thirds of the population is female. These statistics seem to be reflected in the church.

This study explored the possibility that the church which is called out of the world is conducting its business much like the world. Shattering the glass ceiling could separate the church leadership practices from the world, serve the mission of the church and make it stronger. Doing so will demonstrate palpably that, as Scripture states, "there is neither male nor female in Christ" (Galatians 3:28 NKJV).

This researcher embarked on a challenging and complex mission to conduct a study, offer data and prepare recommendations on eliminating artificial barriers to the advancement of women to decision-making positions in the business of the church.

The study confirms the enduring aptness of the “glass ceiling” metaphor. There is indeed a barrier rarely penetrated by women. Consider that 82 % of the population studied was aware of the inconsistencies in the bylaws.

The study summarized the attitudes of three governing boards in the UPCI and the WEC employees and presented data that supports the theory propositioned early in the study:

Observing the current constituency and the potential turmoil a change could create, the leadership finds it more convenient to maintain the status quo of gender bias in the bylaws. Addressing the inconsistency is not a priority among the District Boards and the General Board which is entirely male.

In this study, emphasis was placed on attitudes toward serving in any office if chosen by the constituency in an election. Attitudes, good or bad, perpetuate the existence of the glass ceiling barrier. Attitudes are created by perceptions and perceptions are what people believe. Subsequently, beliefs are translated into behaviors and bias. The Environmental Scan, a fact-finding report of the Federal Glass Ceiling Commission stated, “A reason for optimism is the growing body of evidence which indicates shattering the glass ceiling is good for business. Organizations that excel at leveraging diversity (including hiring and promoting minorities and women into senior positions) can experience better financial performance in the long run than those which are not effective in managing diversity” (U.S. Department of Labor, 1995, p. 14).

The ability of both genders to collaborate about the business of the church is essential to balanced decisions. It is believed that women bring differing thoughts to the discussion; however, should men have a need to control, a balanced decision could be elusive. When women are present, they need to feel safe in a collaborative environment. It is not mere suspicion that women bring different approaches to problems than men. Every individual can be located somewhere on a spectrum and bring their tendencies to the discussion. However, if there is no diversity of opinion in the discussion, the collaboration is not balanced. Emerging attitudes toward opening leadership positions to women in the UPCI have the potential to improve the decision-making process.

Implications to the Organization

This research project investigated awareness and attitudes toward gender bias in the current organizational structure of the UPCI. Constituent knowledge of various discrepancies in the bylaws and attitudes toward a change of the status quo was studied. This study used statistical data to measure awareness of the inconsistencies and attitudes toward changing the bylaws.

The discussion of the gender inclusion topic is not going away and will need to be addressed. Perhaps, a committee should be appointed to study the findings of this research and gain buy-in from the General Board to pursue the topic further. There are thousands of women ministering to 700,000 church members in North America. This study is evidence that they do not have a voice in elections or in board rooms. Applying for a ministerial license would enhance their worth and give them a voice in the business of the church.

The findings of this study will put the gender issue in the forefront of discussions and, hopefully, become an agent of change. The data has great relevance to the future. The study

revealed deep problems of female alienation from leadership roles and exposed diverse opinions on the exclusion of women from those roles.

Future Research

Although this study conducted useful research within a limited population of UPCI members, it is clear that the work must continue. The research should be complemented with a longitudinal study to determine the sequence of activities that would be most effective in dismantling the glass ceiling in local churches, districts, at the national level and in international leadership roles.

There is need for further study to identify the silent majority of women who are called to minister and lead, and to definitively identify the mechanisms requisite to facilitate their opportunities. The results of this major research would add a significant dimension to the work conducted in this study. This study can be furthered by:

- Surveying all licensed ministers in UPCI
- Longitudinal study over the next 20 years
- Survey grass roots constituency in local churches to test attitudes of those who have no voice in the election of their organizational leadership
- Develop focus groups comprised of male and female who are leaders in churches but not licensed ministers
- Conduct focused research across entire membership on whether there should be gender requirements for any office, district or general. If so, why and which offices?

Limitations

The surveys administered in this study required detailed answers on a sensitive topic. The challenge was to ensure that the questions were structured in such a way as to accurately reflect an honest evaluation of the attitudes of the respondents. In a cross-sectional analysis, data was collected at one point in time and does not reflect a change of opinion. The survey was the only instrument that was used. It only shows the person's attitude and not the motivation behind the responses. The questions elicit some response but not the level of detail that could come from an in-depth interview. The online survey was emailed to the population with a link. Other limitations are:

- The population consisted only of UPCI leaders.
- Interviews were not conducted which would have provided for more meaningful interpretation.
- The youth leaders were underrepresented.
- Data on the topic of women in leadership, specific to a Christian church setting, is sparse.

Conclusion

The UPCI is an organization that promotes the theme “the whole gospel to the whole world by the whole church.” It is bound together by the shared promise of expanding opportunities. The church cannot allow itself to be detoured from the next stage of its spiritual journey by aligning with the business environment outside the church. The inclusive values that are inherent in the Gospel and modeled in the past, and the imperatives of a challenging future, require the church to overcome the glass ceiling that mars the architecture of a Scriptural church.

Change comes hard and it carries a price tag. It is not painless. However, it can be handled well or handled poorly. Corporations have made the transitions from exclusion to inclusion while continuing to prosper. Men alone did not erect all these barriers and they, alone, cannot be expected to remove them. There is a maze and a set of hurdles. There is, therefore, no one golden path through, over, under or around the glass ceiling. Both male and female attitudes must change in order to open up the old networks and change the familiar setting of totally male leadership at the top, middle and local level.

The constituency must be held accountable for the development of leadership opportunities for women in ministry. The glass ceiling issue is one that involves structural barriers. Removing the barriers will require changing the corporate attitude and structure.

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Appendix A

Survey

<http://www1.kcassociatesinc.com/survey/upci.htm>



*Survey of Leadership in United Pentecostal Church International

The United Pentecostal Church International (UPCI) has differing requirements for qualification of elected positions within the Church. Some, but not all, have a requirement that the position must be filled by a male. For other positions, this qualification is not included.

(*This is a study about the UPCI by a UPCI member but not an official survey from the UPCI.)

- 1. For some of the elected positions within the Church, "must be male" is included in the description. Are you aware of this? Do you know the origin?**

	Yes	No
Are you aware that it is applied to some positions but not to others?	<input type="checkbox"/>	<input type="checkbox"/>
Do you know the origin of the requirement, "must be a male" in the bylaws?	<input type="checkbox"/>	<input type="checkbox"/>

IF you know the origin, please describe.

2. Rate your agreement or disagreement with the following statements?
Mark one per line.

	Strongly Agree 5	Agree 4	Neutral 3	Disagree 2	Strongly Disagree 1
The qualification "must be a male" must remain as it is currently stated in the bylaws.	<input type="checkbox"/>				
The qualification "must be a male" should be removed from the bylaws allowing each voting constituency to elect the leader of their choice, regardless of gender.	<input type="checkbox"/>				
The qualification "must be a male" should be applied to all elected offices whether district or general.	<input type="checkbox"/>				

3. What do you think is the purpose of the language *must be a male* as it is currently applied in the bylaws? Please be specific.

4. Concerning the application of the "must be male" terminology, rate your agreement with the following comments. Mark one per line.

	Strongly Agree 5	4	Neutral 3	2	Do Not Agree 1
The random application of the qualification should remain as it is.	<input type="checkbox"/>				
There should be a male only requirement for the district board.	<input type="checkbox"/>				
There should be a "must be a male" qualification for the general offices, (General Superintendent, Assistant General Superintendents and General Secretary).	<input type="checkbox"/>				
There should be no gender restriction in the district constitution. They should be able to elect their choice of a leader regardless of gender.	<input type="checkbox"/>				
The term "must be a male" should be required for the Director of North American Missions.	<input type="checkbox"/>				
The term "must be a male" should be required for Director of Global Missions. but not for Director of North American Missions.	<input type="checkbox"/>				
There should be no gender requirements in the qualification for all officers and/or leaders.	<input type="checkbox"/>				

5. Do you think the female perspective is currently missing in critical decisions made by the District Boards?

- Always
- Frequently
- Sometimes
- Seldom
- Never

Reason for your answer.



6. Do you think the female perspective is currently missing in critical decisions made by the General Board?

- Always
- Frequently
- Sometimes
- Seldom
- Never

Reason for your answer.



7. Do you think the male perspective is currently missing in critical decisions made by the Ladies Ministry Board of Presidents?

- Always
- Frequently
- Sometimes
- Seldom
- Never

Reason for your answer.



8. Do you think the female perspective is currently missing in critical decisions made by the Apostolic Man's Ministry Board of Directors?

- Always
- Frequently
- Sometimes
- Seldom
- Never

Reason for your answer.



9. How important are each of the following possible actions? Mark one per line.

	Very Important 5	4	3	2	Not Important 1
Appoint consultants, not gender dependent, to serve as ex officio contributors balancing gender input.	<input type="checkbox"/>				
Allow the Ladies Ministry President and Apostolic Man's Ministry President to sit in and contribute to District Board decisions.	<input type="checkbox"/>				
Allow the Ladies Ministry President and Apostolic Man's Ministry President to sit in and contribute to General Board decisions.	<input type="checkbox"/>				
Gather information for critical board decisions from constituents across genders and ages.	<input type="checkbox"/>				
Gather information by a survey from all ministers at grass roots concerning the inconsistent application of gender qualification.	<input type="checkbox"/>				
Prepare a summary page for the Manual listing qualification of general office qualifications similar to the Qualifications for District Offices on pages 124-125.	<input type="checkbox"/>				
UPCI General Board review the Manual concerning the inconsistent application of gender requirements.	<input type="checkbox"/>				
Other (specify) <input type="text"/>	<input type="checkbox"/>				

10. How relevant are these topics to UPCI today?

Very Relevant 5	4	3	2	Not Relevant 1
<input type="checkbox"/>				

11. How relevant will these topics be in 3 years?

Very Relevant 5	4	3	2	Not Relevant 1
<input type="checkbox"/>				

12. In my opinion, female participation is important:

	Very Important 5	4	3	2	Not Important 1
As Consultants to the General Board of Presbyters	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
As Board members of the General Board of Presbyters	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Reason for your answer.

A large rectangular text input field with scroll bars on the right side. It is currently empty.

Consultant to the Board

A large rectangular text input field with scroll bars on the right side. It is currently empty.

Member of the Board

About You

13. Which of the following describes the board position(s) you hold? Mark all that apply.

Board Positions	
Executive Board of UPCI	<input type="checkbox"/>
General Board of Presbyters	<input type="checkbox"/>
Administrative	<input type="checkbox"/>
Planning	<input type="checkbox"/>
Special Ministries	<input type="checkbox"/>
Youth Division Board of Presidents	<input type="checkbox"/>
Ladies Ministries Board of Presidents	<input type="checkbox"/>
North American Missions Board of Directors	<input type="checkbox"/>
Global Missions Board of Directors	<input type="checkbox"/>
Other Positions	
Administrative Assistant	<input type="checkbox"/>
Special Ministries Committee	<input type="checkbox"/>
Regional Director	<input type="checkbox"/>
Reflections Magazine	<input type="checkbox"/>
WEC - any division	<input type="checkbox"/>
Church Division Staff - any position	<input type="checkbox"/>
Other (specify)	<input type="checkbox"/>
<input type="text"/>	

14. How long have you held - Your current position?

How long have you been in ministry?

Are you Bi-Vocational?

- Yes
- No

IF yes, how many hours a week are you:

At Work? Hours

In the Ministry? Hours

15. What is your age?

- <25
- 25-30
- 31-35
- 36-40
- 41-45
- 46-50
- 51-55
- 56-60
- 61-65
- 66-70
- 71-75
- 76-80
- 81-85
- >86

16. Are you:

- Male
- Female

17. In which region do you reside?

- North East
- South East
- North West
- South West
- Canada

[Submit](#)

Appendix B

Spreadsheets and Graphics

Survey of Leadership in United Pentecostal Church International - December 2013
Overall

1. For some of the elected positions within the Church, "must be male" is included in the description.							N = 202
Are you aware of this? Do you know the origin?							
Responses							Percentages
	Yes	No	Total	Yes	No	Total	
Are you aware that it is applied to some positions but not to others?	165	37	202	82%	18%	100%	
Do you know the origin of the requirement, "must be a male" in the bylaws?	27	175	202	13%	87%	100%	
IF you know the origin, please describe. (see text)							
2. Rate your agreement or disagreement with the following statements?							
	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree		Mean
The qualification "must be a male" must remain as it is currently stated in the bylaws.	5	4	3	2	1		
	38	36	45	53	30		3.00
The qualification "must be a male" should be removed from the bylaws allowing each voting constituency to elect the leader of their choice, regardless of gender.	32	50	36	46	36		2.98
The qualification "must be a male" should be applied to all elected offices whether district or general.	20	22	34	64	61		2.38
3. What do you think is the purpose of the language <i>must be a male</i> as it is currently applied in the bylaws? (see text)							
4. Concerning the application of the "must be male" terminology, rate your agreement with the following comments							
	Strongly Agree	Agree	Neutral	2	1	Do Not Agree	Mean
The random application of the qualification should remain as it is.	5	4	3	2	1		
	25	33	40	27	68		2.59
There should be a "male only" requirement for the District Board.	42	35	31	30	60		2.84
There should be a "must be a male" Qualification for the General Offices, (General Superintendent, Assistant General Superintendents and General Secretary).	73	40	27	16	42		3.43
There should be no gender restriction in the District Constitution. They should be able to elect their choice of a leader regardless of gender.	42	34	29	41	51		2.87
The term "must be a male" should be required for the Director of North American Missions.	43	43	30	26	53		2.98
The term "must be a male" should be required for Director of Global Missions, but not for Director of North American Missions.	20	28	28	37	84		2.30
There should be no gender requirements in the qualification for all officers and/or leaders.	35	28	33	31	71		2.62

Survey of Leadership in United Pentecostal Church International - December 2013
Overall

5. Do you think the female perspective is currently missing in critical decisions made by the District Boards?					
Responses			Percentages		
Always	20		10%		
Frequently	38		19%		
Sometimes	86		44%		
Seldom	38		19%		
Never	15		8%		
Total	197		100%		
Always Frequently Sometimes Seldom Never					
	5	4	3	2	1
	20	38	86	38	15
					Mean
					3.05
Reason for your answer. (see text)					
6. Do you think the female perspective is currently missing in critical decisions made by the General Board?					
Responses			Percentages		
Always	18		9%		
Frequently	37		19%		
Sometimes	78		39%		
Seldom	48		24%		
Never	17		9%		
Total	198		100%		
Always Frequently Sometimes Seldom Never					
	5	4	3	2	1
	18	37	78	48	17
					Mean
					2.95
Reason for your answer. (see text)					
7. Do you think the male perspective is currently missing in critical decisions made by the Ladies' Ministry Board of Presidents?					
Responses			Percentages		
Always	10		5%		
Frequently	20		10%		
Sometimes	60		31%		
Seldom	62		32%		
Never	43		22%		
Total	195		100%		
Always Frequently Sometimes Seldom Never					
	5	4	3	2	1
	10	20	60	62	43
					Mean
					2.45
Reason for your answer. (see text)					

Survey of Leadership in United Pentecostal Church International - December 2013
Overall

8. Do you think the female perspective is currently missing in critical decisions made by the Apostolic Men's Ministry Board of Directors?						
	Responses		Percentages			
Always	16		8%			
Frequently	24		13%			
Sometimes	52		27%			
Seldom	53		28%			
Never	45		24%			
Total	190		100%			
	Always	Frequently	Sometimes	Seldom	Never	
	5	4	3	2	1	Mean
	16	24	52	53	45	2.54
Reason for your answer. (see text)						
9. How important are each of the following possible actions?						
	Very Important		Not Important			
	5	4	3	2	1	Mean
Appoint consultants, not gender dependent, to serve as ex officio contributors balancing gender input.	35	47	48	22	41	3.07
Allow the Ladies' Ministry President and Apostolic Men's Ministry President to sit in and contribute to District Board decisions.	44	40	36	22	56	2.97
Allow the Ladies' Ministry President and Apostolic Men's Ministry President to sit in and contribute to General Board decisions.	50	41	36	17	54	3.08
Gather information for critical board decisions from constituents across genders and ages.	60	69	30	14	25	3.63
Gather information by a survey from all ministers at grass roots concerning the inconsistent application of gender qualification.	40	51	46	22	40	3.15
Prepare a summary page for the Manual listing qualification of General Office Qualifications similar to the Qualifications for District Offices on pages 124-125.	47	60	52	11	24	3.49
UPCI General Board review the Manual concerning the inconsistent application of gender requirements.	67	42	39	15	35	3.46
Other	11	0	1	0	0	
10. How relevant are these topics to UPCI today?						
	Very Relevant		Not Relevant			
	5	4	3	2	1	Mean
	57	50	42	26	21	3.49

Survey of Leadership in United Pentecostal Church International - December 2013
Overall

8. Do you think the female perspective is currently missing in critical decisions made by the Apostolic Men's Ministry Board of Directors?						
	Responses		Percentages			
Always		16		8%		
Frequently		24		13%		
Sometimes		52		27%		
Seldom		53		28%		
Never		45		24%		
Total		190		100%		
	Always	Frequently	Sometimes	Seldom	Never	
	5	4	3	2	1	Mean
	16	24	52	53	45	2.54
Reason for your answer. (see text)						
9. How important are each of the following possible actions?						
	Very		Not			
	Important		Important			
	5	4	3	2	1	Mean
Appoint consultants, not gender dependent, to serve as ex officio contributors balancing gender input.	35	47	48	22	41	3.07
Allow the Ladies' Ministry President and Apostolic Men's Ministry President to sit in and contribute to District Board decisions.	44	40	36	22	56	2.97
Allow the Ladies' Ministry President and Apostolic Men's Ministry President to sit in and contribute to General Board decisions.	50	41	36	17	54	3.08
Gather information for critical board decisions from constituents across genders and ages.	60	69	30	14	25	3.63
Gather information by a survey from all ministers at grass roots concerning the inconsistent application of gender qualification.	40	51	46	22	40	3.15
Prepare a summary page for the Manual listing qualification of General Office Qualifications similar to the Qualifications for District Offices on pages 124-125.	47	60	52	11	24	3.49
UPCI General Board review the Manual concerning the inconsistent application of gender requirements.	67	42	39	15	35	3.46
Other	11	0	1	0	0	
10. How relevant are these topics to UPCI today?						
	Very		Not			
	Relevant		Relevant			
	5	4	3	2	1	Mean
	57	50	42	26	21	3.49

Survey of Leadership in United Pentecostal Church International - December 2013
Overall

11. How relevant will these topics be in three years?						
	Very Relevant			Not Relevant		
	5	4	3	2	1	Mean
	70	45	40	23	20	3.62
12. In my opinion, female participation is important:						
	Very Important			Not Important		
	5	4	3	2	1	Mean
As Consultants to the General Board of Presbyters	48	51	42	23	32	3.31
As Board members of the General Board of Presbyters	45	35	38	21	55	2.97
Reason for your answer. (see text)						
About You						
13. Which of the following describes the board position(s) you hold?						
Board Positions	Responses					
Executive Board of UPCI	12					
General Board of Presbyters	46					
Administrative	17					
Planning	14					
Special Ministries	10					
Youth Division Board of Presidents	12					
Ladies' Ministries Board of Presidents	32					
North American Missions Board of Directors	2					
Global Missions Board of Directors	7					
Other Positions						
Administrative Assistant	28					
Special Ministries Committee	4					
Regional Director	6					
Reflections Magazine	7					
WEC - any Division	52					
Church Division Staff - any position	26					
District Board Member	2					
Other	10					

Survey of Leadership in United Pentecostal Church International - December 2013
Overall

14. How long have you held - Your current position?		
	Responses	Percentages
<1 year	9	5%
1-2 years	26	15%
3-4 years	23	13%
5-6 years	20	12%
7-9 years	26	15%
10-15 years	36	21%
16-20 years	10	6%
21-25 years	4	2%
26-30 years	5	3%
31-40 years	9	5%
41-50 years	2	1%
>50 years	1	1%
0	1	1%
Total	172	100%
How long have you been in the ministry?		
	Responses	Percentages
<1 year	0	0%
1-2 years	0	0%
3-4 years	0	0%
5-6 years	3	2%
7-9 years	8	5%
10-15 years	16	9%
16-20 years	18	10%
21-25 years	19	11%
26-30 years	21	12%
31-40 years	40	23%
41-50 years	28	16%
>50 years	13	8%
0	6	3%
Total	172	100%
Are you Bi-Vocational?		
	Responses	Percentages
Yes	75	40%
No	111	60%
Total	186	100%
IF yes, how many hours a week are you:		
At Work?		
	Responses	Percentages
0 hours	4	5%
<10 hours	0	0%
10-20 hours	7	9%
21-30 hours	10	14%
31-40 hours	38	51%
41-50 hours	13	18%
51-60 hours	1	1%
>60 hours	1	1%
Total	74	100%
In the Ministry?		
	Responses	Percentages
0 hours	4	5%
<10 hours	8	9%
10-20 hours	32	36%
21-30 hours	9	10%
31-40 hours	8	9%
41-50 hours	7	8%
51-60 hours	6	7%
>60 hours	14	16%
Total	88	100%

Survey of Leadership in United Pentecostal Church International - December 2013
Overall

15. What is your age?	Responses	Percentages										
<25	2	1%										
25-30	5	3%										
31-35	11	6%										
36-40	7	4%										
41-45	24	12%										
46-50	20	10%										
51-55	31	16%										
56-60	36	19%										
61-65	32	16%										
66-70	11	6%										
71-75	2	1%										
76-80	11	6%										
81-85	2	1%										
Total	194	100%										
16. Are you:												
	Responses	Percentages										
Male	102	53%										
Female	92	47%										
Total	194	100%										
17. In which region do you reside?												
	Responses	Percentages										
North East	77	44%										
South East	31	18%										
North West	33	19%										
South West	27	15%										
Canada	7	4%										
Total	175	100%										

Survey of Leadership in United Pentecostal Church International - December 2013
Question 16 - Male Cross Tabulation

1. For some of the elected positions within the Church, "must be male" is included in the description. Are you aware of this? Do you know the origin?							N = 102
	Responses			Percentages			
	Yes	No	Total	Yes	No	Total	
Are you aware that it is applied to some positions but not to others?	91	11	102	89%	11%	100%	
Do you know the origin of the requirement, "must be a male" in the bylaws?	20	82	102	20%	80%	100%	
IF you know the origin, please describe. (see text)							
2. Rate your agreement or disagreement with the following statements?							
	Strongly		Strongly				
	Agree	Agree	Neutral	Disagree	Disagree	Mean	
The qualification "must be a male" must remain as it is currently stated in the bylaws.	5	4	3	2	1	3.34	
	25	26	21	19	11		
The qualification "must be a male" should be removed from the bylaws allowing each voting constituency to elect the leader of their choice, regardless of gender.	11	17	19	29	26	2.59	
	12	12	20	28	30	2.49	
3. What do you think is the purpose of the language must be a male as it is currently applied in the bylaws? (see text)							
4. Concerning the application of the "must be male" terminology, rate your agreement with the following comments agreement with the following comments.							
	Strongly			Do Not			
	Agree	Agree	Neutral	Agree	Agree	Mean	
The random application of the qualification should remain as it is.	5	4	3	2	1	2.84	
	16	21	19	12	28		
There should be a "male only" requirement for the District Board.	26	22	13	14	26	3.08	
	45	21	11	7	17	3.69	
There should be a "must be a male" qualification for the General Offices, (General Superintendent, Assistant General Superintendents and General Secretary).	16	14	12	24	34	2.54	
	27	23	15	12	23	3.19	
The term "must be a male" should be required for the Director of North American Missions.	15	14	12	20	38	2.47	
	14	9	11	17	49	2.22	

Survey of Leadership in United Pentecostal Church International - December 2013
Question 16 - Male Cross Tabulation

5. Do you think the female perspective is currently missing in critical decisions made by the District Boards?						
		Responses		Percentages		
Always		3		3%		
Frequently		16		16%		
Sometimes		49		48%		
Seldom		22		22%		
Never		12		12%		
Total		102		100%		
		Always	Frequently	Sometimes	Seldom	Never
		5	4	3	2	1
		3	16	49	22	12
						Mean
						2.76
Reason for your answer. (see text)						
6. Do you think the female perspective is currently missing in critical decisions made by the General Board?						
		Responses		Percentages		
Always		3		3%		
Frequently		14		14%		
Sometimes		42		41%		
Seldom		31		30%		
Never		12		12%		
Total		102		100%		
		Always	Frequently	Sometimes	Seldom	Never
		5	4	3	2	1
		3	14	42	31	12
						Mean
						2.66
Reason for your answer. (see text)						
7. Do you think the male perspective is currently missing in critical decisions made by the Ladies' Ministry Board of Presidents?						
		Responses		Percentages		
Always		3		3%		
Frequently		9		9%		
Sometimes		29		29%		
Seldom		36		36%		
Never		23		23%		
Total		100		100%		
		Always	Frequently	Sometimes	Seldom	Never
		5	4	3	2	1
		3	9	29	36	23
						Mean
						2.33
Reason for your answer. (see text)						

Survey of Leadership in United Pentecostal Church International - December 2013
Question 16 - Male Cross Tabulation

8. Do you think the female perspective is currently missing in critical decisions made by the Apostolic Men's Ministry Board of Directors?						
	Responses		Percentages			
Always	5		5%			
Frequently	10		10%			
Sometimes	26		27%			
Seldom	35		36%			
Never	22		22%			
Total	98		100%			
	Always	Frequently	Sometimes	Seldom	Never	
	5	4	3	2	1	Mean
	5	10	26	35	22	2.40
Reason for your answer. (see text)						
9. How important are each of the following possible actions?						
	Very		Not			
	Important		Important			
	5	4	3	2	1	Mean
Appoint consultants, not gender dependent, to serve as ex officio contributors balancing gender input.		16	19	21	14	29 2.79
Allow the Ladies' Ministry President and Apostolic Men's Ministry President to sit in and contribute to District Board decisions.		13	12	22	12	41 2.44
Allow the Ladies' Ministry President and Apostolic Men's Ministry President to sit in and contribute to General Board decisions.		16	14	22	8	40 2.58
Gather information for critical board decisions from constituents across genders and ages.		31	32	16	7	15 3.56
Gather information by a survey from all ministers at grass roots concerning the inconsistent application of gender qualification.		20	14	23	14	30 2.80
Prepare a summary page for the Manual listing qualification of General Office Qualifications similar to the Qualifications for District Offices on pages 124-125.		20	25	34	6	15 3.29
UPCI General Board review the Manual concerning the inconsistent application of gender requirements.		26	12	26	12	24 3.04
Other		4	0	1	0	0
10. How relevant are these topics to UPCI today?						
	Very		Not			
	Relevant		Relevant			
	5	4	3	2	1	Mean
	19	20	29	18	13	3.14

Survey of Leadership in United Pentecostal Church International - December 2013
Question 16 - Male Cross Tabulation

11. How relevant will these topics be in three years?						
	Very Relevant			Not Relevant		
	5	4	3	2	1	Mean
	22	22	28	16	13	3.24
12. In my opinion, female participation is important:						
	Very Important			Not Important		
	5	4	3	2	1	Mean
	19	23	23	16	20	3.05
As Consultants to the General Board of Presbyters						
As Board members of the General Board of Presbyters	15	15	18	13	37	2.57
Reason for your answer. (see text)						
About You						
13. Which of the following describes the board position(s) you hold?						
Board Positions		Responses				
Executive Board of UPCI		12				
General Board of Presbyters		46				
Administrative		12				
Planning		9				
Special Ministries		5				
Youth Division Board of Presidents		12				
Ladies' Ministries Board of Presidents		0				
North American Missions Board of Directors		2				
Global Missions Board of Directors		7				
Other Positions						
Administrative Assistant		4				
Special Ministries Committee		1				
Regional Director		5				
Reflections Magazine		1				
WEC - any Division		24				
Church Division Staff - any position		13				
District Board Member		1				
Other		4				

Survey of Leadership in United Pentecostal Church International - December 2013
Question 16 - Male Cross Tabulation

14. How long have you held - Your current position?		
	Responses	Percentages
<1 year	1	1%
1-2 years	13	15%
3-4 years	12	14%
5-6 years	12	14%
7-9 years	12	14%
10-15 years	19	22%
16-20 years	4	5%
21-25 years	3	3%
26-30 years	3	3%
31-40 years	8	9%
41-50 years	1	1%
>50 years	0	0%
0	0	0%
Total	88	100%

How long have you been in the ministry?		
	Responses	Percentages
<1 year	0	0%
1-2 years	0	0%
3-4 years	0	0%
5-6 years	1	1%
7-9 years	5	5%
10-15 years	9	9%
16-20 years	7	7%
21-25 years	6	6%
26-30 years	13	14%
31-40 years	26	27%
41-50 years	19	20%
>50 years	9	9%
0	1	1%
Total	96	100%

Are you Bi-Vocational?		
	Responses	Percentages
Yes	33	33%
No	66	67%
Total	99	100%

IF yes, how many hours a week are you:		
	Responses	Percentages
At Work?		
0 hours	2	6%
<10 hours	0	0%
10-20 hours	2	6%
21-30 hours	4	11%
31-40 hours	18	51%
41-50 hours	9	26%
51-60 hours	0	0%
>60 hours	0	0%
Total	35	100%
In the Ministry?		
0 hours	3	8%
<10 hours	2	5%
10-20 hours	14	35%
21-30 hours	4	10%
31-40 hours	4	10%
41-50 hours	5	13%
51-60 hours	4	10%
>60 hours	4	10%
Total	40	100%

Survey of Leadership in United Pentecostal Church International - December 2013
Question 16 - Male Cross Tabulation

15. What is your age?														
	Responses		Percentages											
<25		0		0%										
25-30		3		3%										
31-35		10		10%										
36-40		0		0%										
41-45		11		11%										
46-50		10		10%										
51-55		14		14%										
56-60		22		22%										
61-65		13		13%										
66-70		6		6%										
71-75		2		2%										
76-80		7		7%										
81-85		2		2%										
Total		100		100%										
16. Are you:														
Male	Responses		Percentages											
Male	102		100%											
Female	0		0%											
Total	102		100%											
17. In which region do you reside?														
North East	Responses		Percentages											
North East	45		49%											
South East	14		15%											
North West	13		14%											
South West	15		16%											
Canada	4		4%											
Total	91		100%											

Survey of Leadership in United Pentecostal Church International - December 2013
Question 16 - Female Cross Tabulation

1. For some of the elected positions within the Church, "must be male" is included in the description.								N = 92
Are you aware of this? Do you know the origin?								
	Responses			Percentages				
	Yes	No	Total	Yes	No	Total		
Are you aware that it is applied to some positions but not to others?	68	24	92	74%	26%	100%		
Do you know the origin of the requirement, "must be a male" in the bylaws?	5	87	92	5%	95%	100%		
IF you know the origin, please describe. (see text)								
2. Rate your agreement or disagreement with the following statements?								
	Strongly			Strongly				
	Agree	Agree	Neutral	Disagree	Disagree			Mean
The qualification "must be a male" must remain as it is currently stated in the bylaws.	5	4	3	2	1			
	10	9	23	31	19	2.57		
The qualification "must be a male" should be removed from the bylaws allowing each voting constituency to elect the leader of their choice, regardless of gender.	18	32	16	16	8	3.40		
The qualification "must be a male" should be applied to all elected offices whether district or general.	6	10	13	32	31	2.22		
3. What do you think is the purpose of the language <i>must be a male</i> as it is currently applied in the bylaws? (see text)								
4. Concerning the application of the "must be male" terminology, rate your agreement with the following comments agreement with the following comments.								
	Strongly			Do Not Agree				
	Agree		Neutral		Agree			Mean
The random application of the qualification should remain as it is.	5	4	3	2	1			
	6	12	19	15	39	2.24		
There should be a "male only" requirement for the District Board.	14	13	16	16	32	2.57		
There should be a "must be a male" qualification for the General Offices, (General Superintendent, Assistant General Superintendents and General Secretary).	25	19	14	9	24	3.13		
There should be no gender restriction in the District Constitution. They should be able to elect their choice of a leader regardless of gender.	26	20	14	17	14	3.30		
The term "must be a male" should be required for the Director of North American Missions.	15	19	12	14	29	2.74		
The term "must be a male" should be required for Director of Global Missions, but not for Director of North American Missions.	5	14	13	17	43	2.14		
There should be no gender requirements in the qualification for all officers and/or leaders.	21	18	21	14	18	3.11		

Survey of Leadership in United Pentecostal Church International - December 2013
Question 16 - Female Cross Tabulation

5. Do you think the female perspective is currently missing in critical decisions made by the District Boards?					
	Responses		Percentages		
Always	17		19%		
Frequently	21		24%		
Sometimes	36		40%		
Seldom	12		13%		
Never	3		3%		
Total	89		100%		
	Always	Frequently	Sometimes	Seldom	Never
	5	4	3	2	1
	17	21	36	12	3
					Mean
					3.42
Reason for your answer. (see text)					
6. Do you think the female perspective is currently missing in critical decisions made by the General Board?					
	Responses		Percentages		
Always	15		17%		
Frequently	22		24%		
Sometimes	35		39%		
Seldom	13		14%		
Never	5		6%		
Total	90		100%		
	Always	Frequently	Sometimes	Seldom	Never
	5	4	3	2	1
	15	22	35	13	5
					Mean
					3.32
Reason for your answer. (see text)					
7. Do you think the male perspective is currently missing in critical decisions made by the Ladies' Ministry Board of Presidents?					
	Responses		Percentages		
Always	7		8%		
Frequently	10		11%		
Sometimes	29		33%		
Seldom	25		28%		
Never	18		20%		
Total	89		100%		
	Always	Frequently	Sometimes	Seldom	Never
	5	4	3	2	1
	7	10	29	25	18
					Mean
					2.58
Reason for your answer. (see text)					

Survey of Leadership in United Pentecostal Church International - December 2013
Question 16 - Female Cross Tabulation

8. Do you think the female perspective is currently missing in critical decisions made by the Apostolic Men's Ministry Board of Directors?						
	Responses		Percentages			
Always	11		13%			
Frequently	13		15%			
Sometimes	25		29%			
Seldom	15		17%			
Never	22		26%			
Total	86		100%			
	Always	Frequently	Sometimes	Seldom	Never	
	5	4	3	2	1	Mean
	11	13	25	15	22	2.72
Reason for your answer. (see text)						
9. How important are each of the following possible actions?						
	Very Important			Not Important		
	5	4	3	2	1	Mean
Appoint consultants, not gender dependent, to serve as ex officio contributors balancing gender input.	18	27	27	8	9	3.42
Allow the Ladies' Ministry President and Apostolic Men's Ministry President to sit in and contribute to District Board decisions.	29	28	13	10	12	3.57
Allow the Ladies' Ministry President and Apostolic Men's Ministry President to sit in and contribute to General Board decisions.	32	27	13	9	11	3.65
Gather information for critical board decisions from constituents across genders and ages.	28	34	14	7	8	3.74
Gather information by a survey from all ministers at grass roots concerning the inconsistent application of gender qualification.	19	34	23	8	8	3.52
Prepare a summary page for the Manual listing qualification of General Office Qualifications similar to the Qualifications for District Offices on pages 124-125.	26	34	18	4	6	3.80
UPCI General Board review the Manual concerning the inconsistent application of gender requirements.	40	28	13	3	8	3.97
Other	7	0	0	0	0	
10. How relevant are these topics to UPCI today?						
	Very Relevant			Not Relevant		
	5	4	3	2	1	Mean
	38	27	13	6	8	3.88

Survey of Leadership in United Pentecostal Church International - December 2013
Question 16 - Female Cross Tabulation

11. How relevant will these topics be in three years?						
	Very			Not		
	Relevant		Relevant	Not		
	5	4	3	2	1	Mean
	46	22	12	5	7	4.03
12. In my opinion, female participation is important:						
	Very			Not		
	Important		Important	Not		
As Consultants to the General Board of Presbyters	5	4	3	2	1	Mean
As Board members of the General Board of Presbyters	28	27	19	6	10	3.63
Reason for your answer. (see text)						
About You						
13. Which of the following describes the board position(s) you hold?						
Board Positions	Responses					
Executive Board of UPCI	0					
General Board of Presbyters	0					
Administrative	4					
Planning	4					
Special Ministries	5					
Youth Division Board of Presidents	0					
Ladies' Ministries Board of Presidents	31					
North American Missions Board of Directors	0					
Global Missions Board of Directors	0					
Other Positions						
Administrative Assistant	23					
Special Ministries Committee	3					
Regional Director	1					
Reflections Magazine	6					
WEC - any Division	26					
Church Division Staff - any position	13					
District Board Member	1					
Other	5					

Survey of Leadership in United Pentecostal Church International - December 2013
Question 16 - Female Cross Tabulation

14. How long have you held - Your current position?		
	Responses	Percentages
<1 year	8	10%
1-2 years	12	15%
3-4 years	11	14%
5-6 years	8	10%
7-9 years	12	15%
10-15 years	17	21%
16-20 years	6	7%
21-25 years	1	1%
26-30 years	2	2%
31-40 years	1	1%
41-50 years	1	1%
>50 years	1	1%
0	1	1%
Total	81	100%

How long have you been in the ministry?		
	Responses	Percentages
<1 year	0	0%
1-2 years	0	0%
3-4 years	0	0%
5-6 years	2	3%
7-9 years	2	3%
10-15 years	7	10%
16-20 years	11	15%
21-25 years	12	16%
26-30 years	8	11%
31-40 years	14	19%
41-50 years	9	12%
>50 years	4	5%
0	4	5%
Total	73	100%

Are you Bi-Vocational?		
	Responses	Percentages
Yes	41	49%
No	43	51%
Total	84	100%

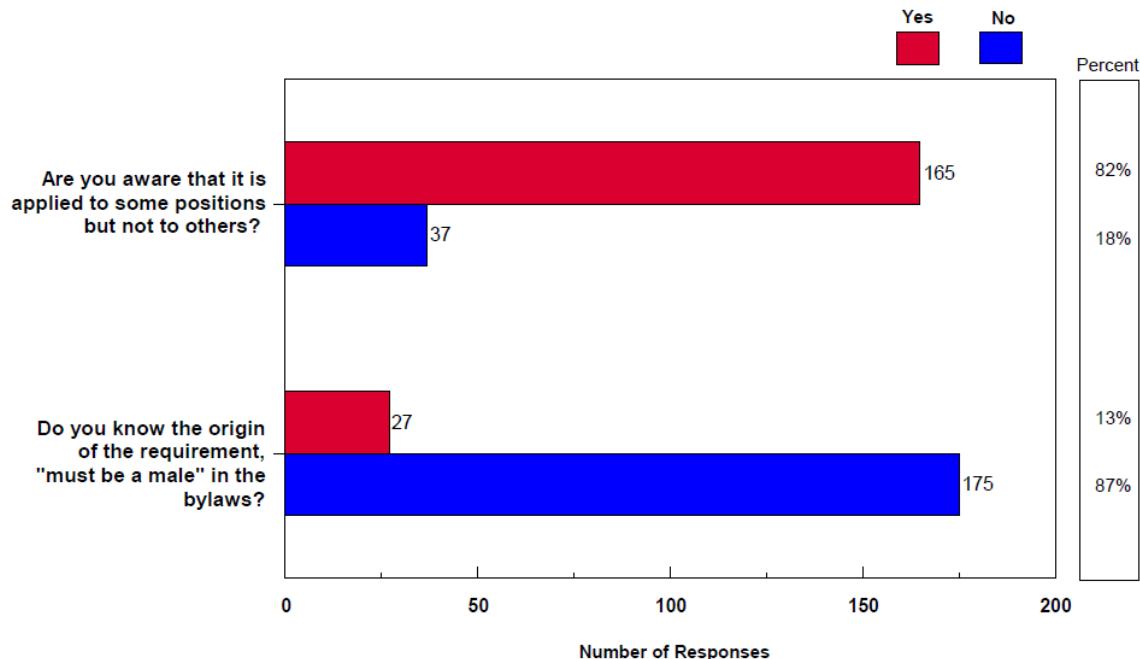
IF yes, how many hours a week are you:		
At Work?	Responses	Percentages
0 hours	2	5%
<10 hours	0	0%
10-20 hours	5	13%
21-30 hours	6	16%
31-40 hours	19	50%
41-50 hours	4	11%
51-60 hours	1	3%
>60 hours	1	3%
Total	38	100%

In the Ministry?		
	Responses	Percentages
0 hours	1	2%
<10 hours	6	13%
10-20 hours	17	36%
21-30 hours	5	11%
31-40 hours	4	9%
41-50 hours	2	4%
51-60 hours	2	4%
>60 hours	10	21%
Total	47	100%

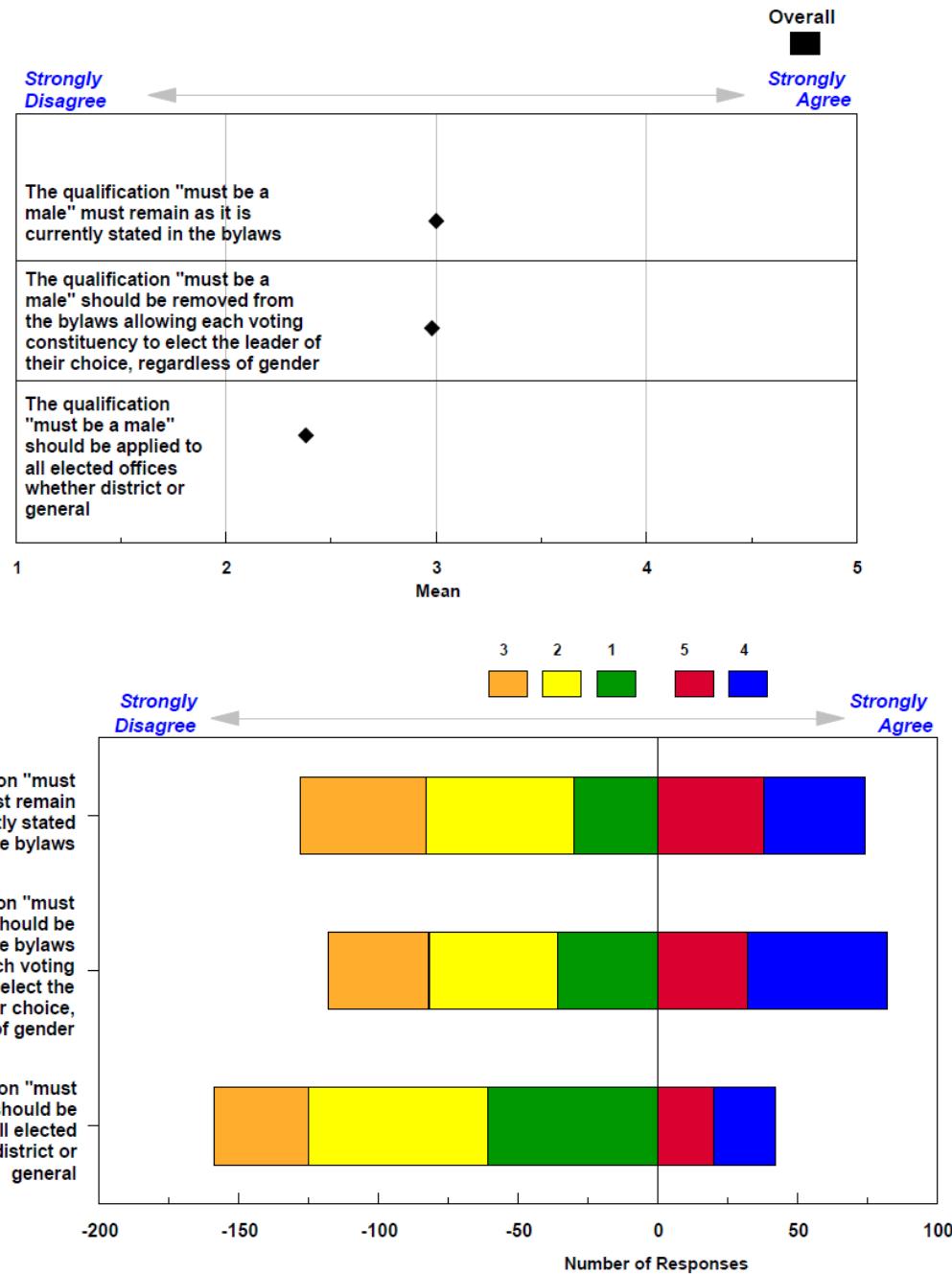
Survey of Leadership in United Pentecostal Church International - December 2013
Question 16 - Female Cross Tabulation

15. What is your age?	Responses		Percentages								
<25	2			2%							
25-30	2			2%							
31-35	1			1%							
36-40	6			7%							
41-45	12			13%							
46-50	10			11%							
51-55	17			18%							
56-60	14			15%							
61-65	19			21%							
66-70	5			5%							
71-75	0			0%							
76-80	4			4%							
81-85	0			0%							
Total	92			100%							
16. Are you:	Responses		Percentages								
Male	0			0%							
Female	92			100%							
Total	92			100%							
17. In which region do you reside?	Responses		Percentages								
North East	32			39%							
South East	17			21%							
North West	18			22%							
South West	12			15%							
Canada	3			4%							
Total	82			100%							

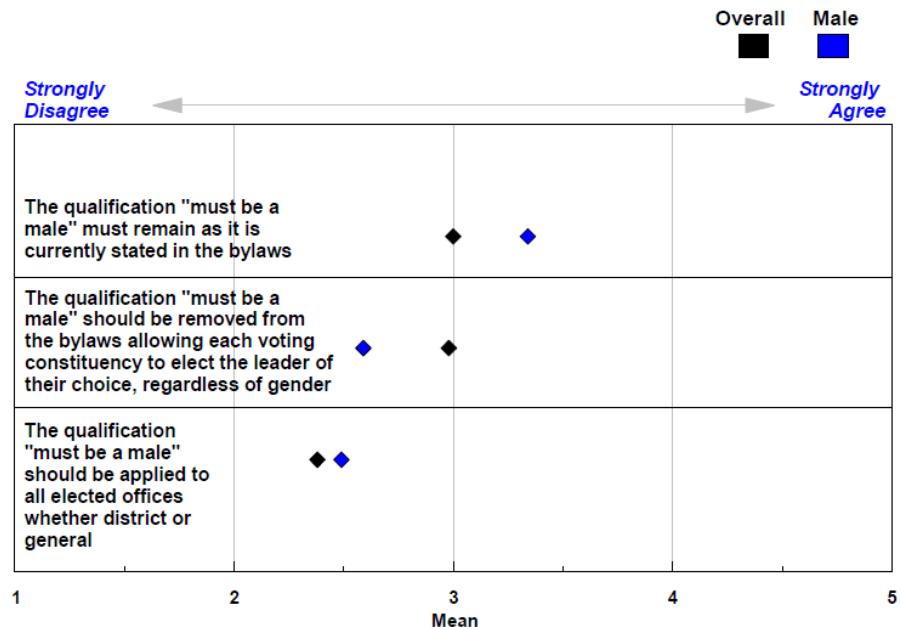
**Knowledge and Awareness of "Must Be Male"
Requirement for Leadership Positions
Question 1**



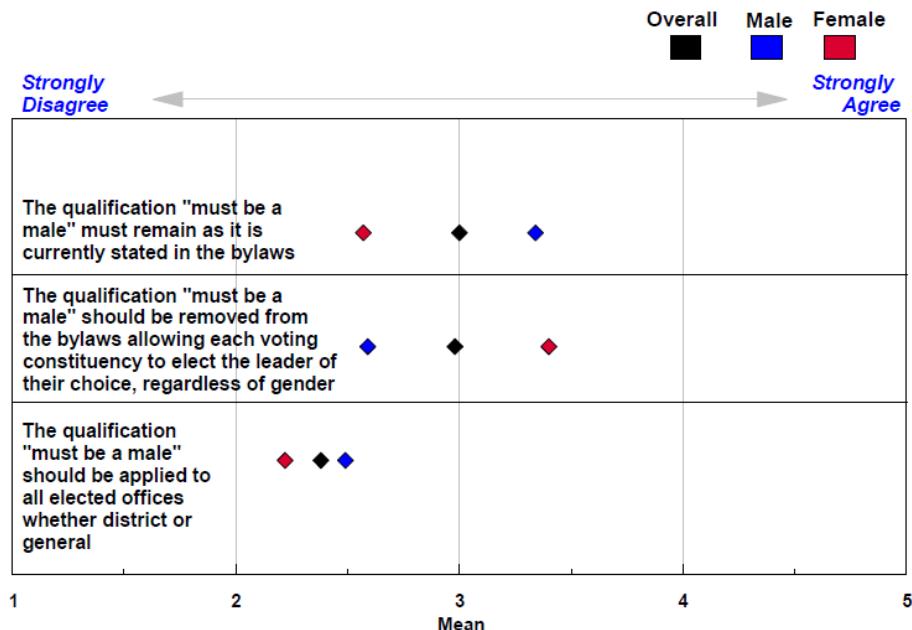
**Rating of Agreement/Disagreement with Statements
Concerning the "Must Be Male" Requirement
Question 2**



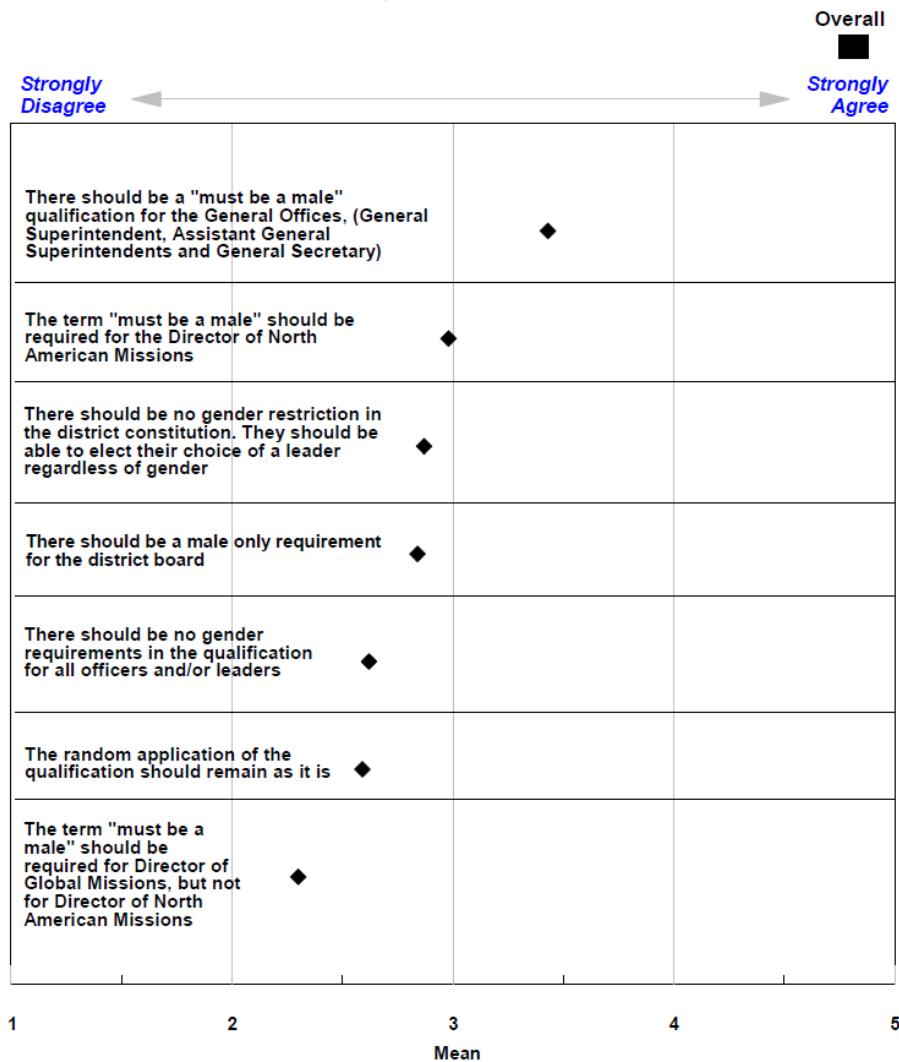
**Rating of Agreement/Disagreement with Statements
Concerning the "Must Be Male" Requirement
Question 2**



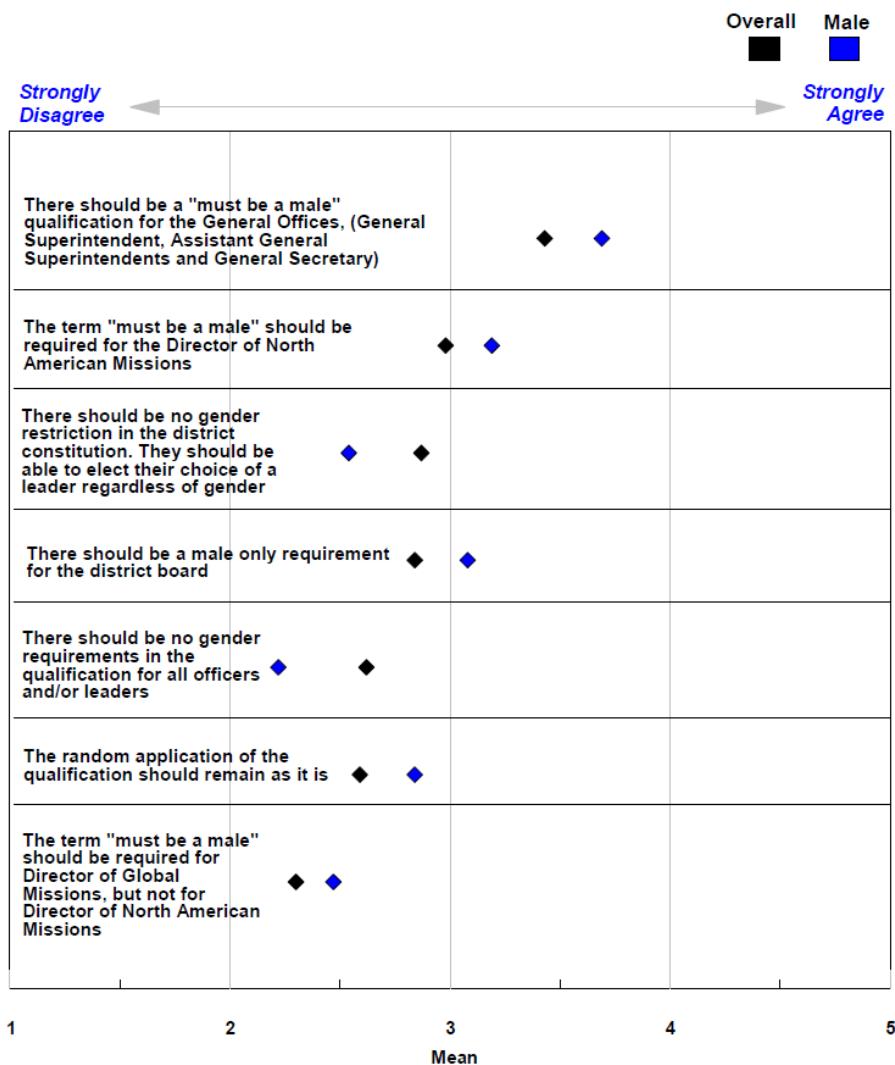
**Rating of Agreement/Disagreement with Statements
Concerning the "Must Be Male" Requirement
Question 2**



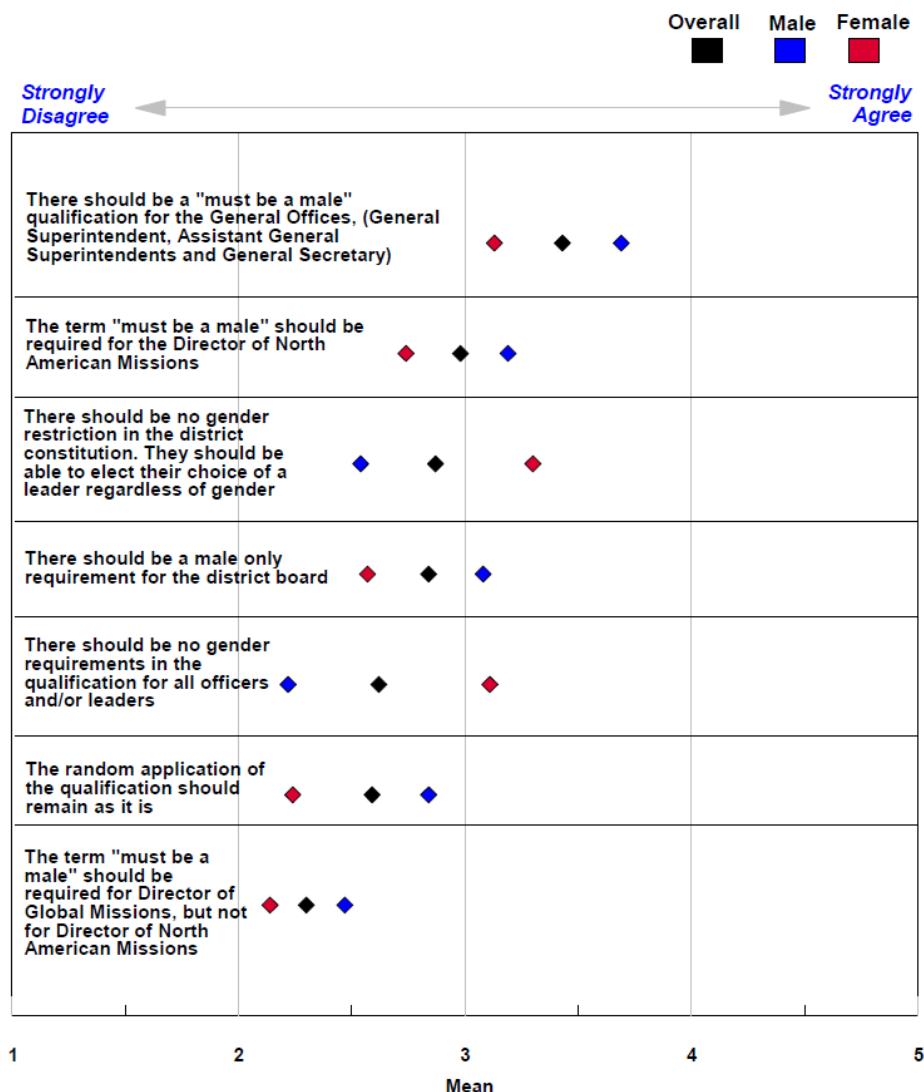
**Rating of Agreement/Disagreement with Additional Statements
Concerning the "Must Be Male" Requirement at
Specific Levels of the Leadership
Question 4**



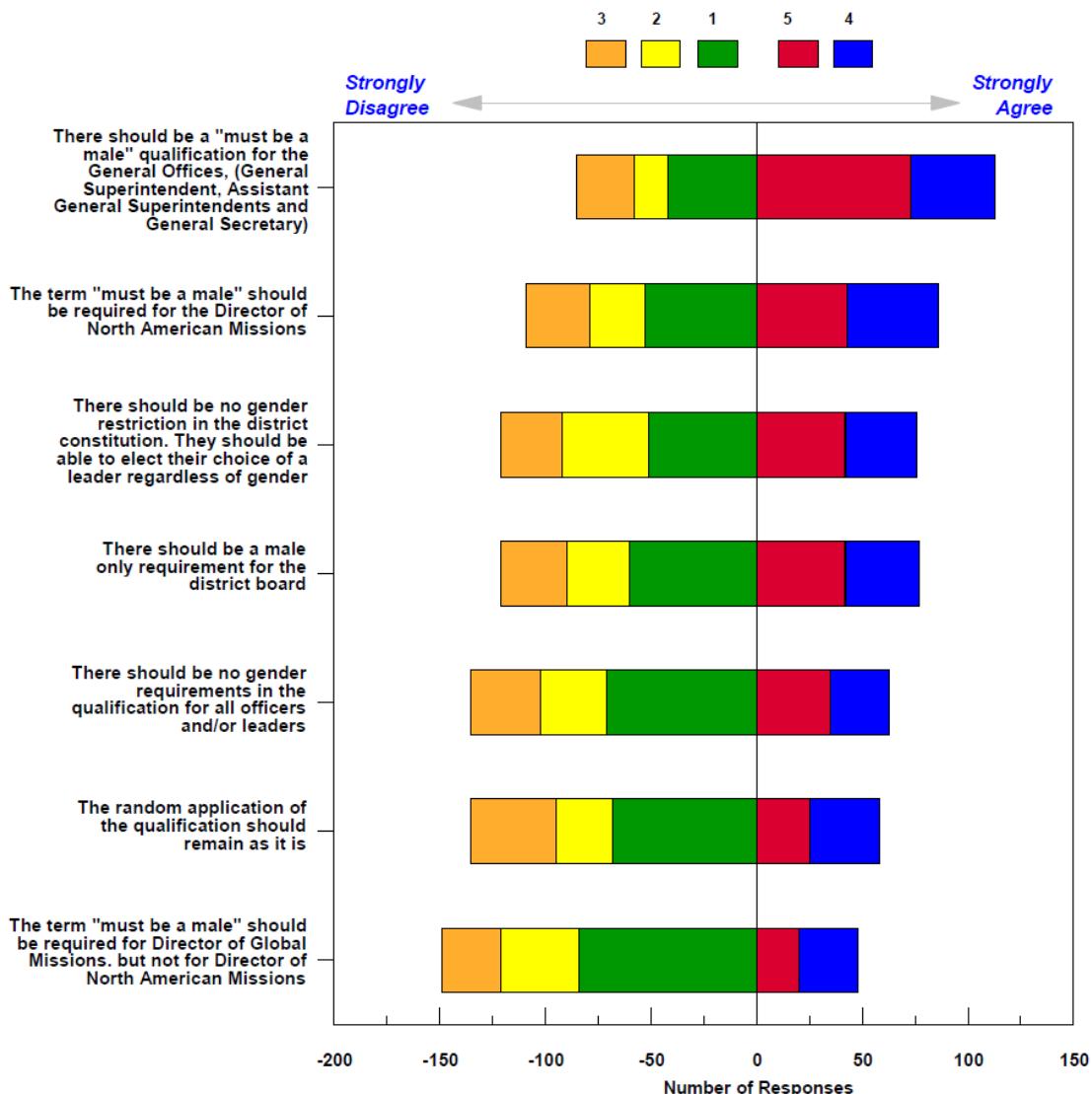
**Rating of Agreement/Disagreement with Additional Statements
Concerning the "Must Be Male" Requirement at
Specific Levels of the Leadership
Question 4**



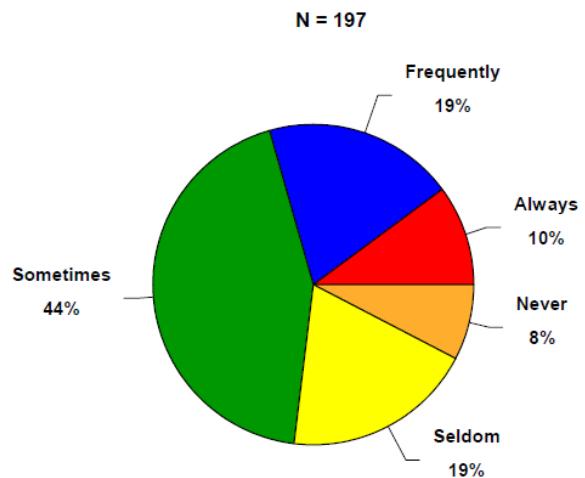
**Rating of Agreement/Disagreement with Additional Statements
Concerning the "Must Be Male" Requirement at
Specific Levels of the Leadership
Question 4**



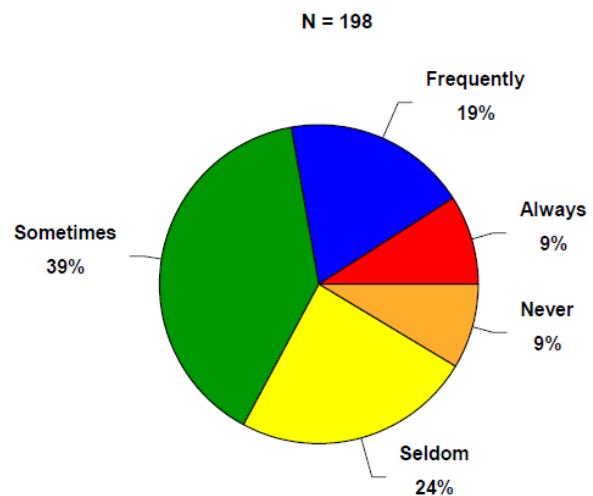
**Rating of Agreement/Disagreement with Additional Statements
Concerning the "Must Be Male" Requirement at
Specific Levels of the Leadership
Question 4**



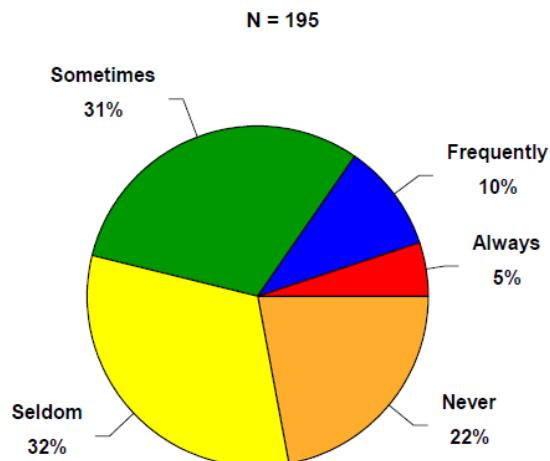
**The Female Perspective - Is It Currently Missing in Decisions
of the District Boards**
Question 5



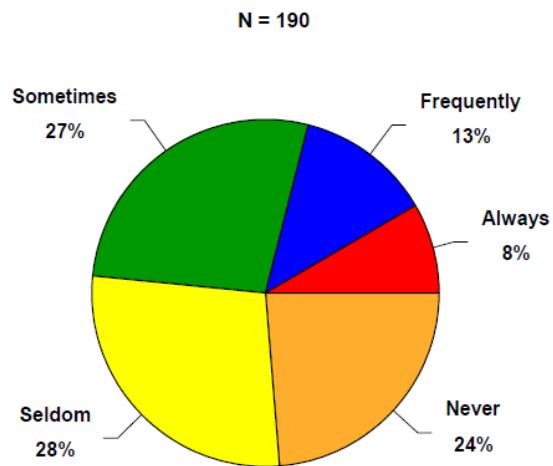
**The Female Perspective - Is It Currently Missing in Decisions
of the General Boards
Question 6**



**The Male Perspective - Is It Currently Missing in Decisions
of the Ladies' Ministry Board of Presidents
Question 7**

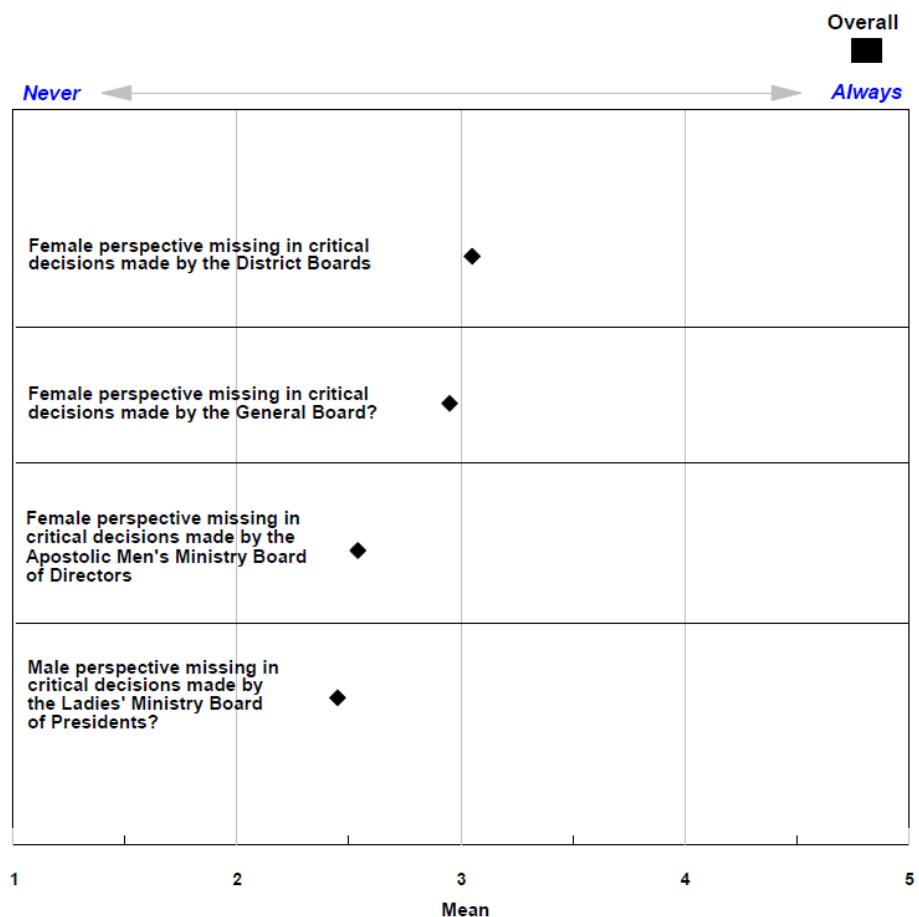


**The Female Perspective - Is It Currently Missing in Decisions
of the Men's Ministry Board of Directors
Question 8**



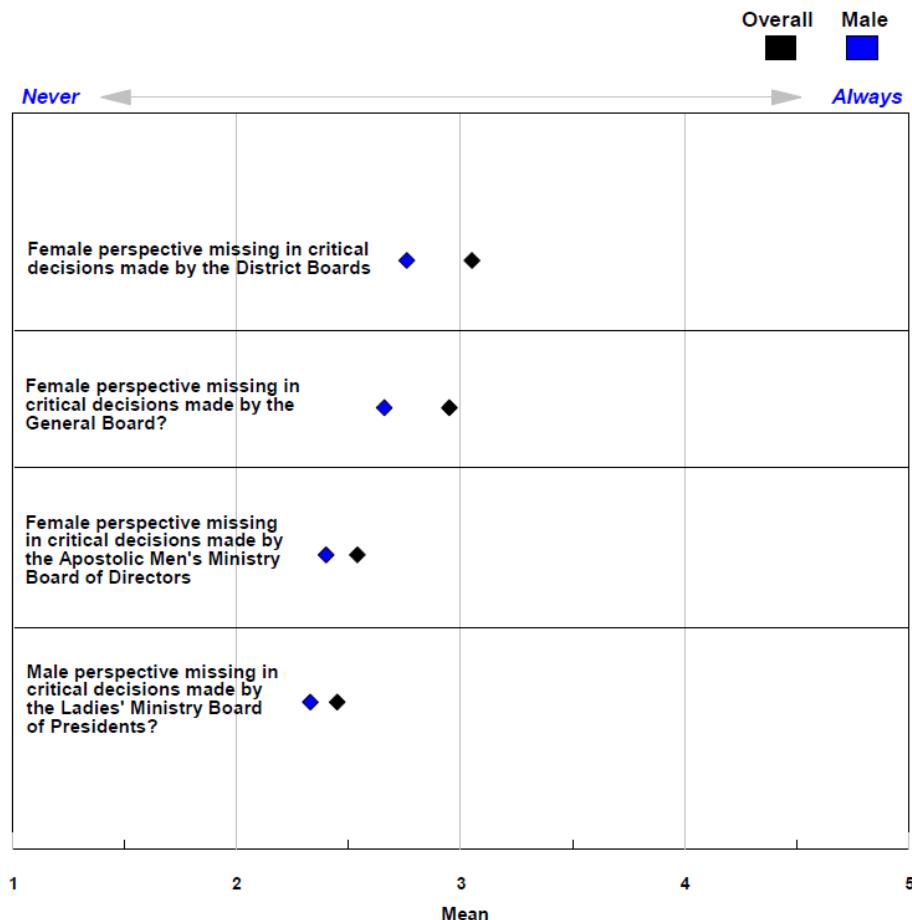
Missing Male or Female Perspectives

Review of Questions 5, 6, 7 and 8



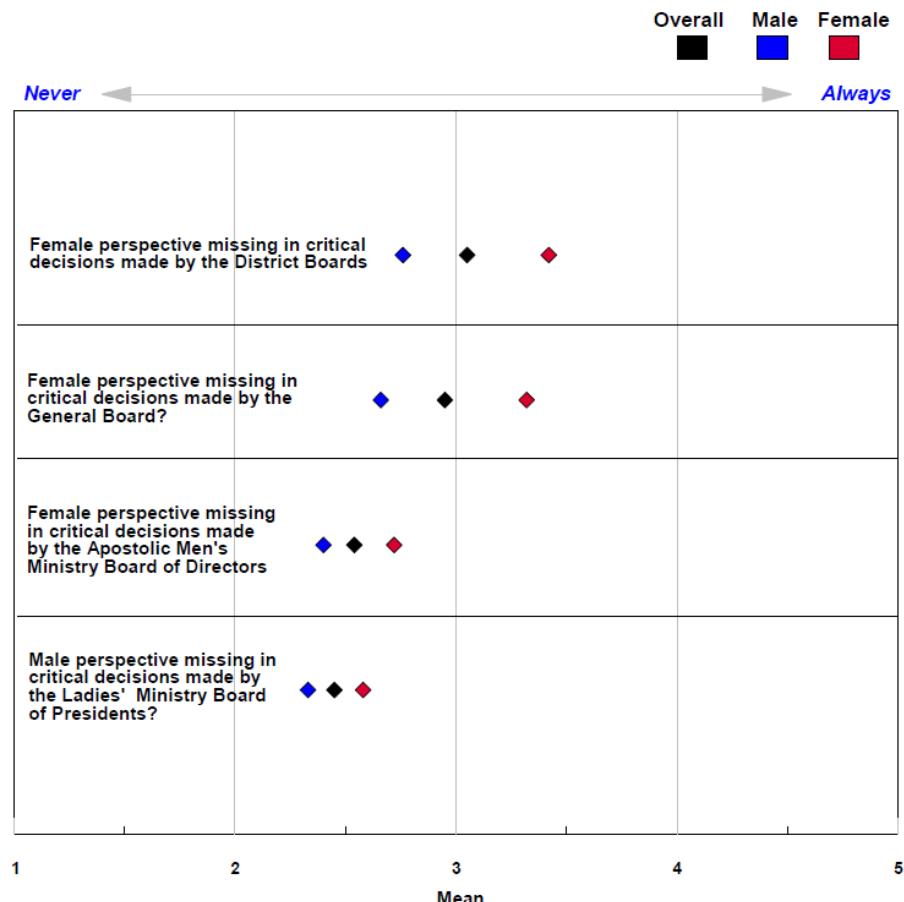
Missing Male or Female Perspectives

Review of Questions 5, 6, 7 and 8



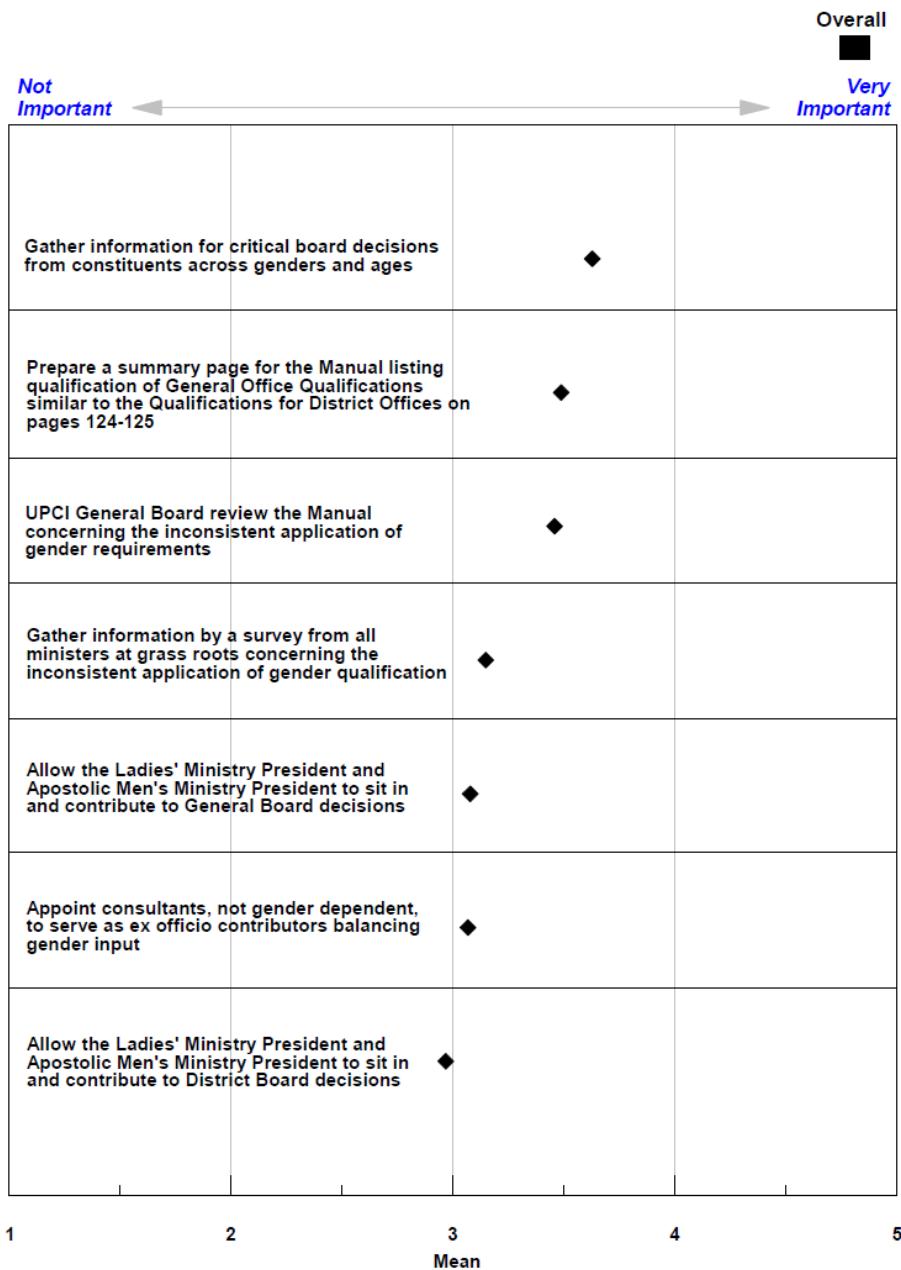
Missing Male or Female Perspectives

Review of Questions 5, 6, 7 and 8



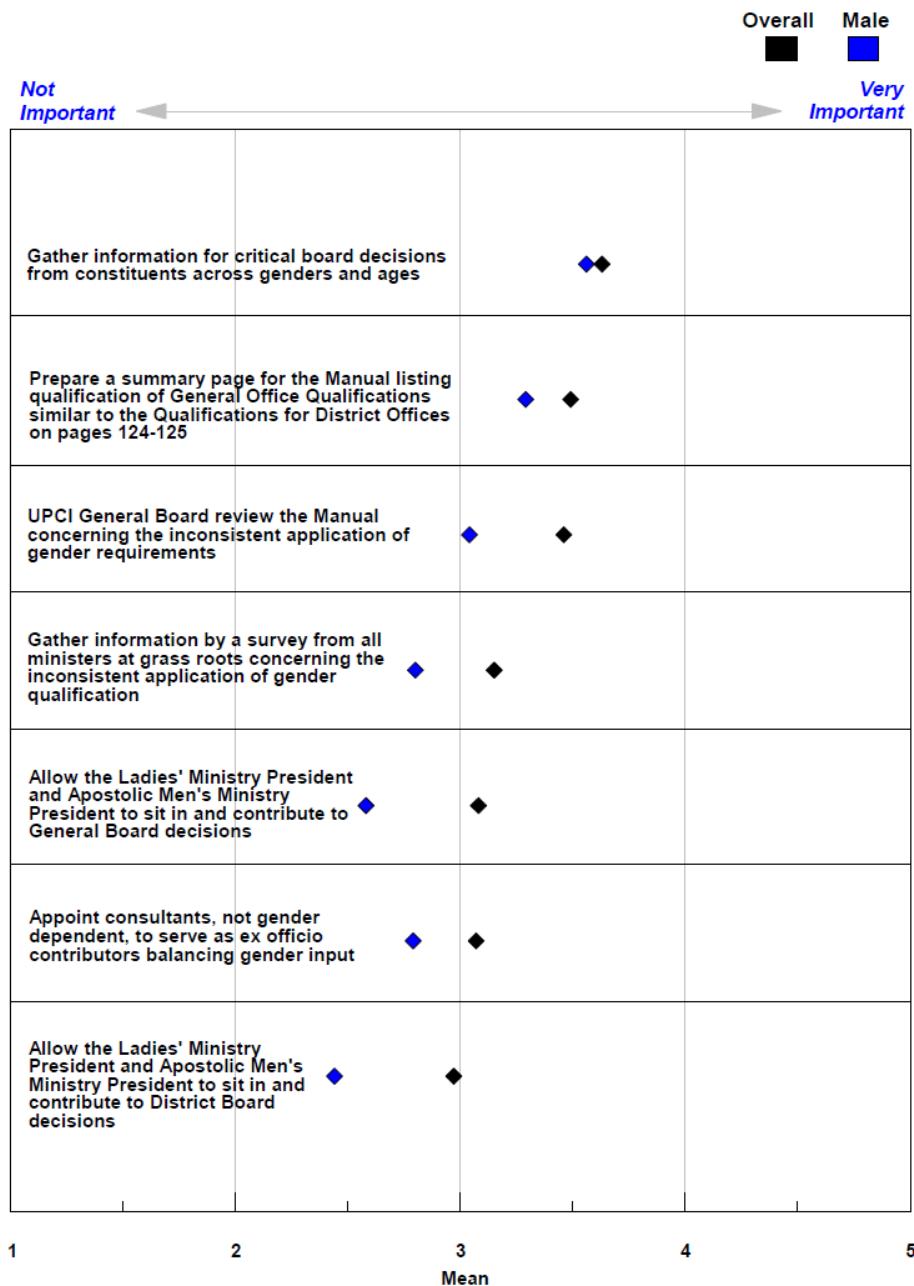
Possible Actions

Question 9



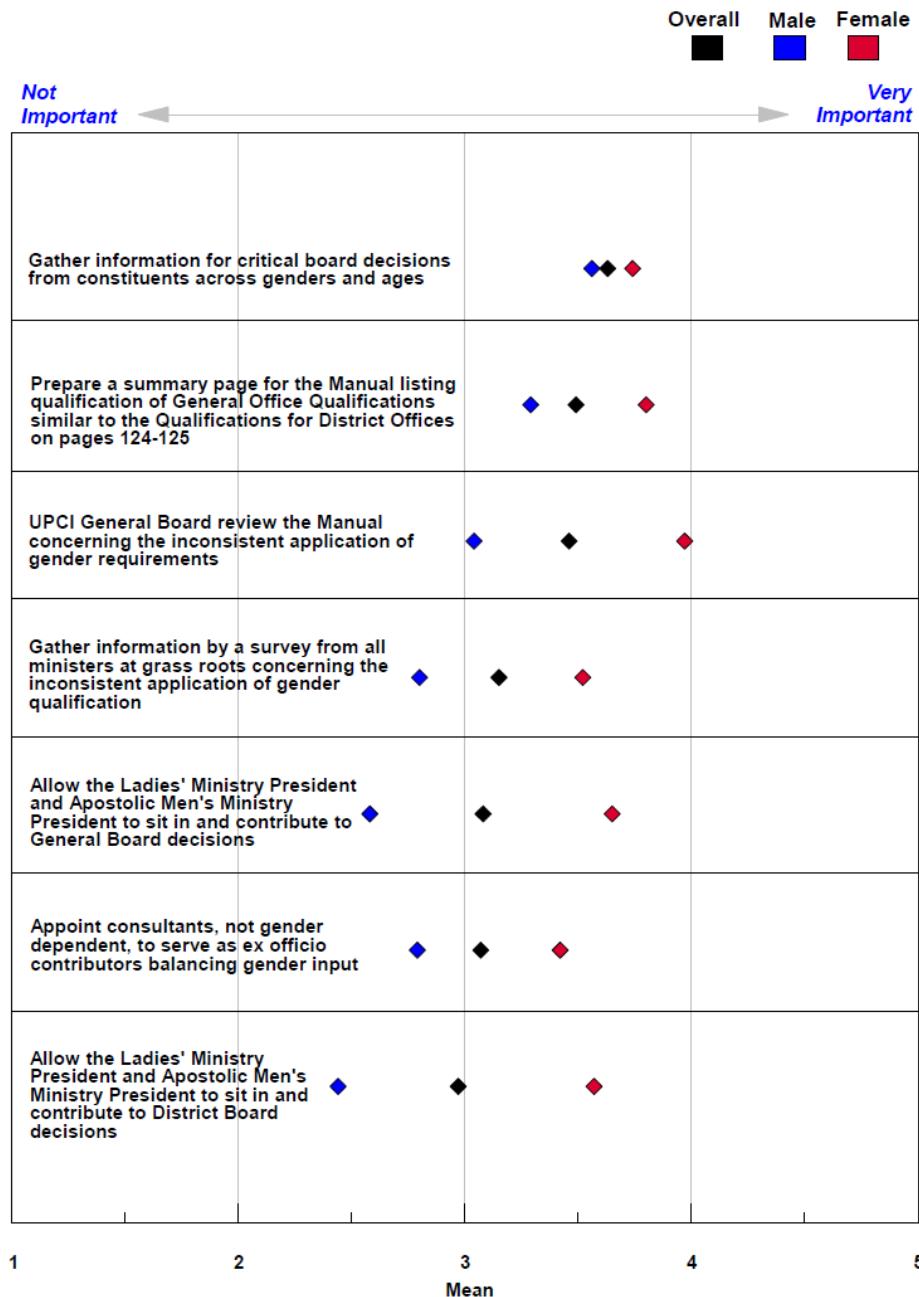
Possible Actions

Question 9



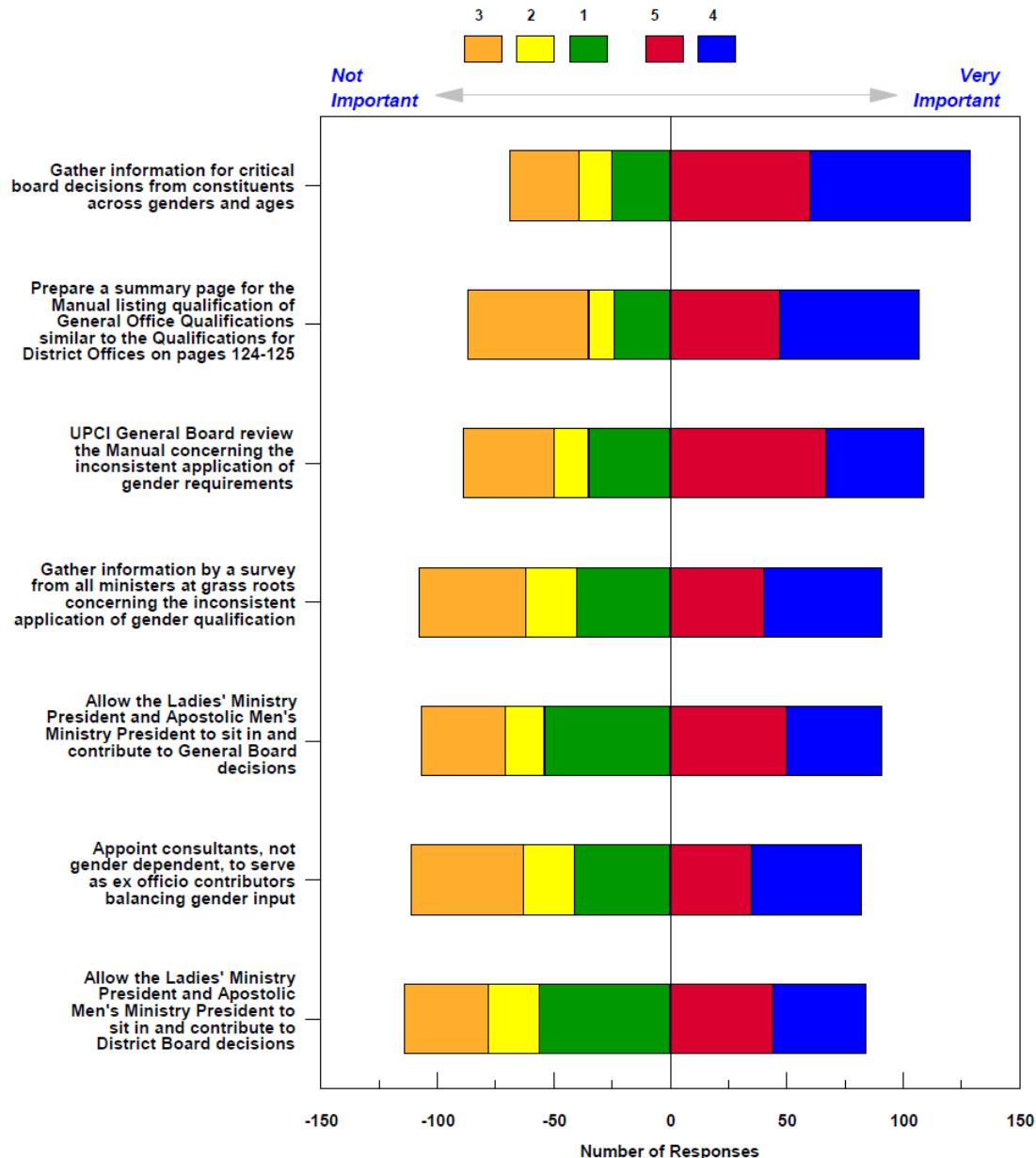
Possible Actions

Question 9

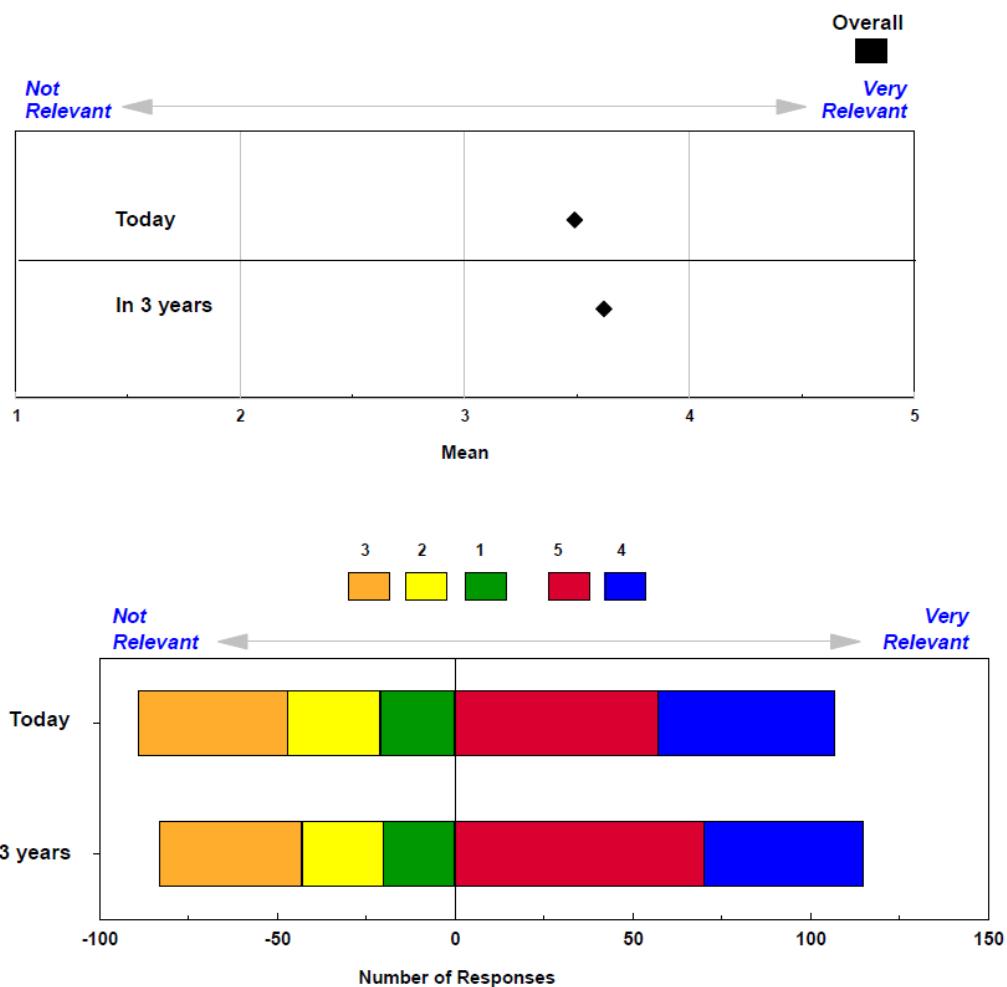


Possible Actions

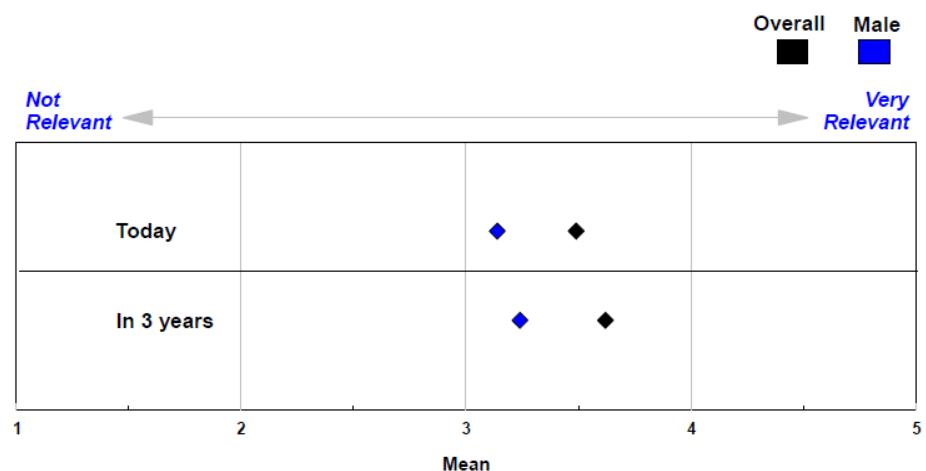
Question 9



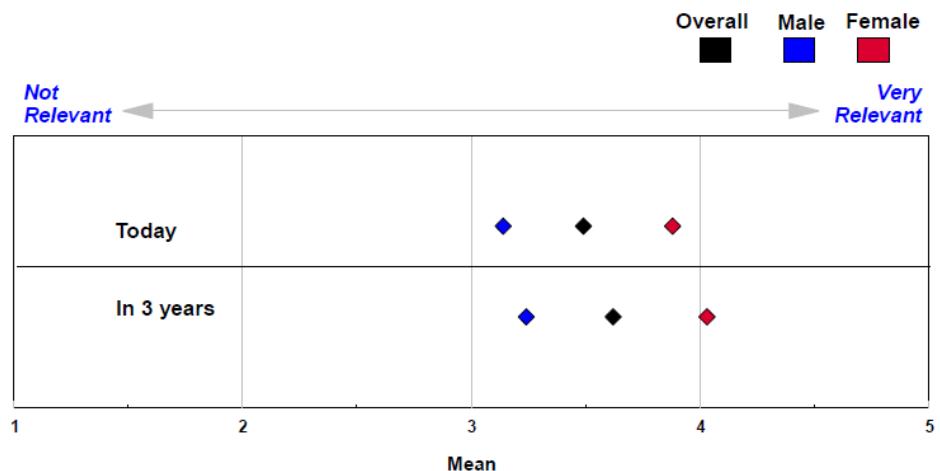
Relevance of These Topics Today and in Three Years Questions 10 and 11



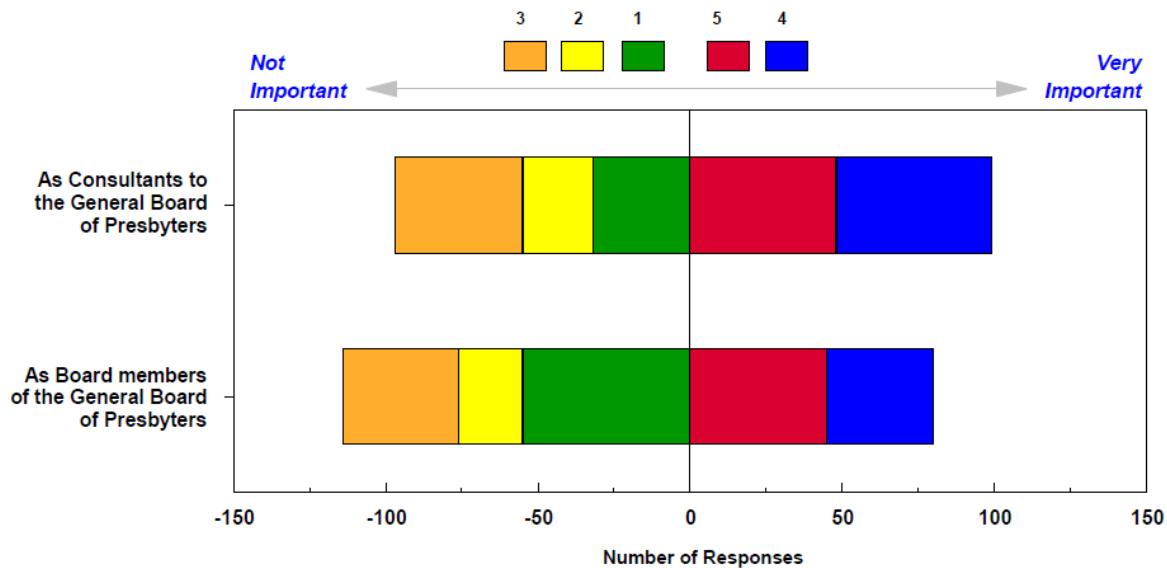
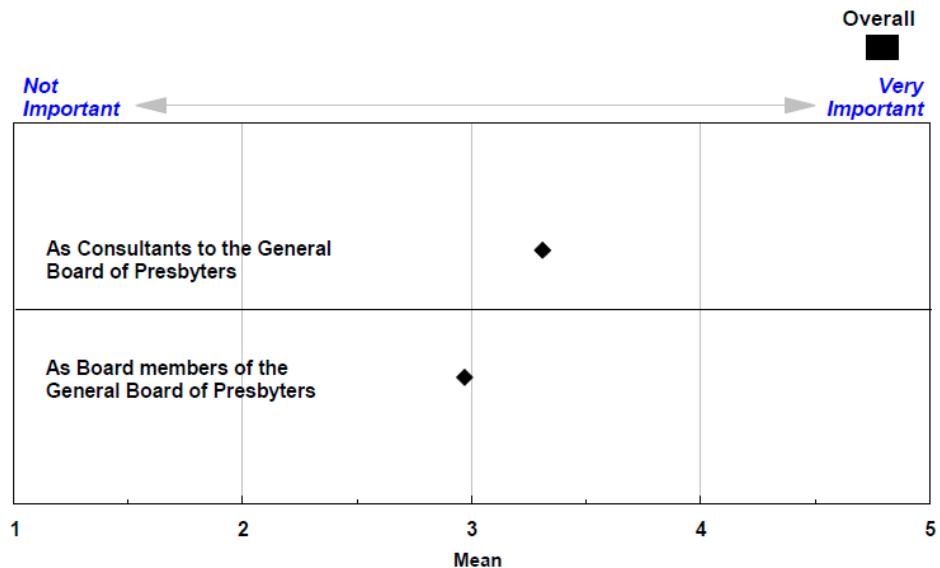
Relevance of These Topics Today and in Three Years Questions 10 and 11



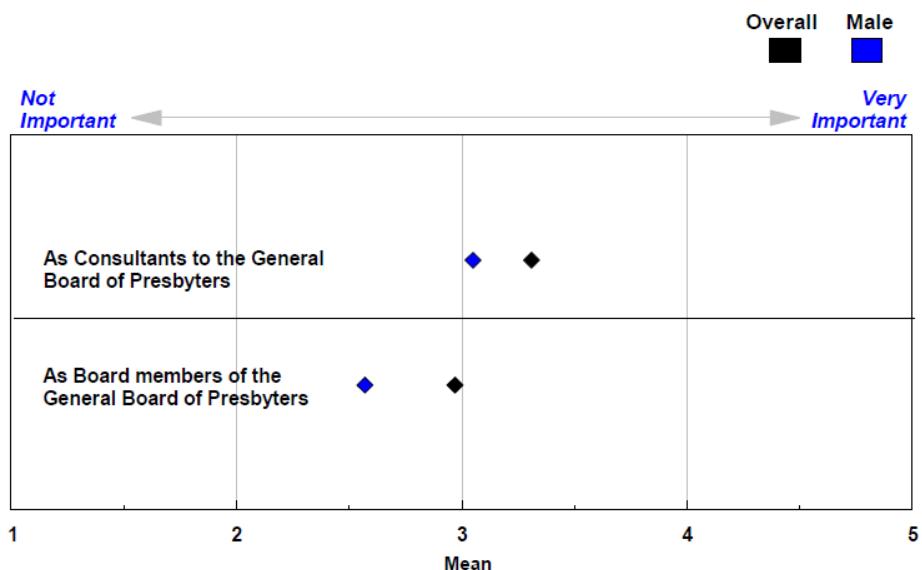
Relevance of These Topics Today and in Three Years Questions 10 and 11



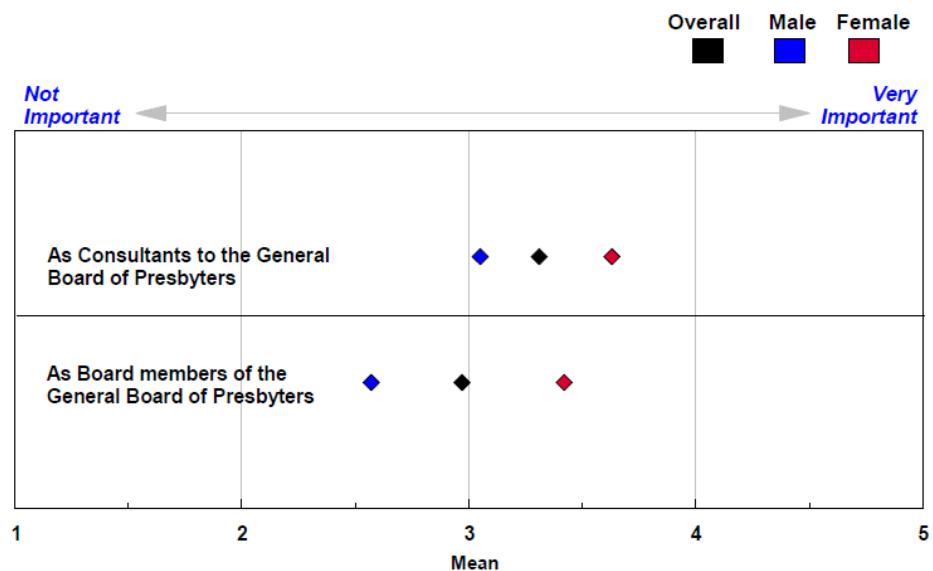
Importance of Female Participation Question 12



Importance of Female Participation Question 12

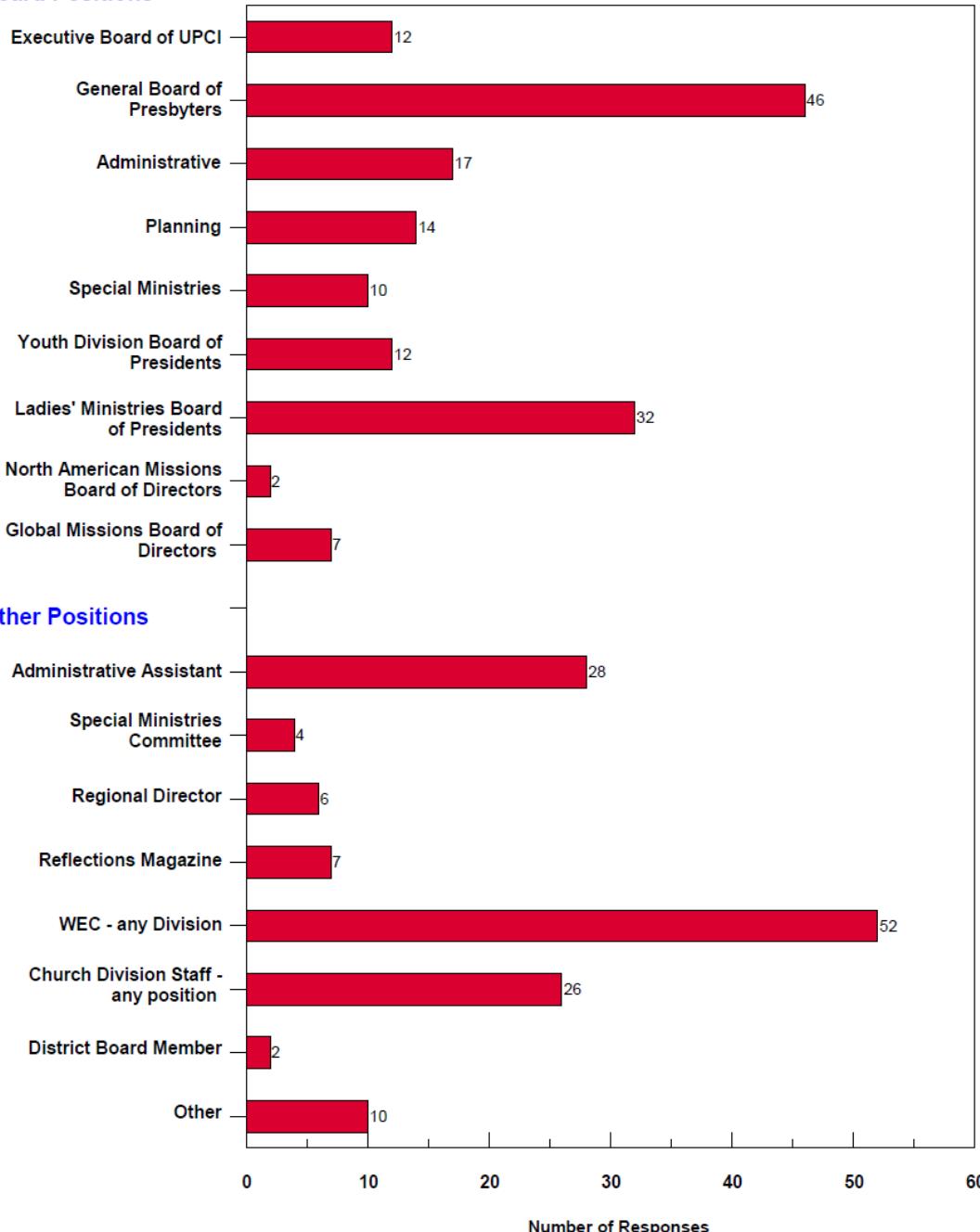


Importance of Female Participation Question 12

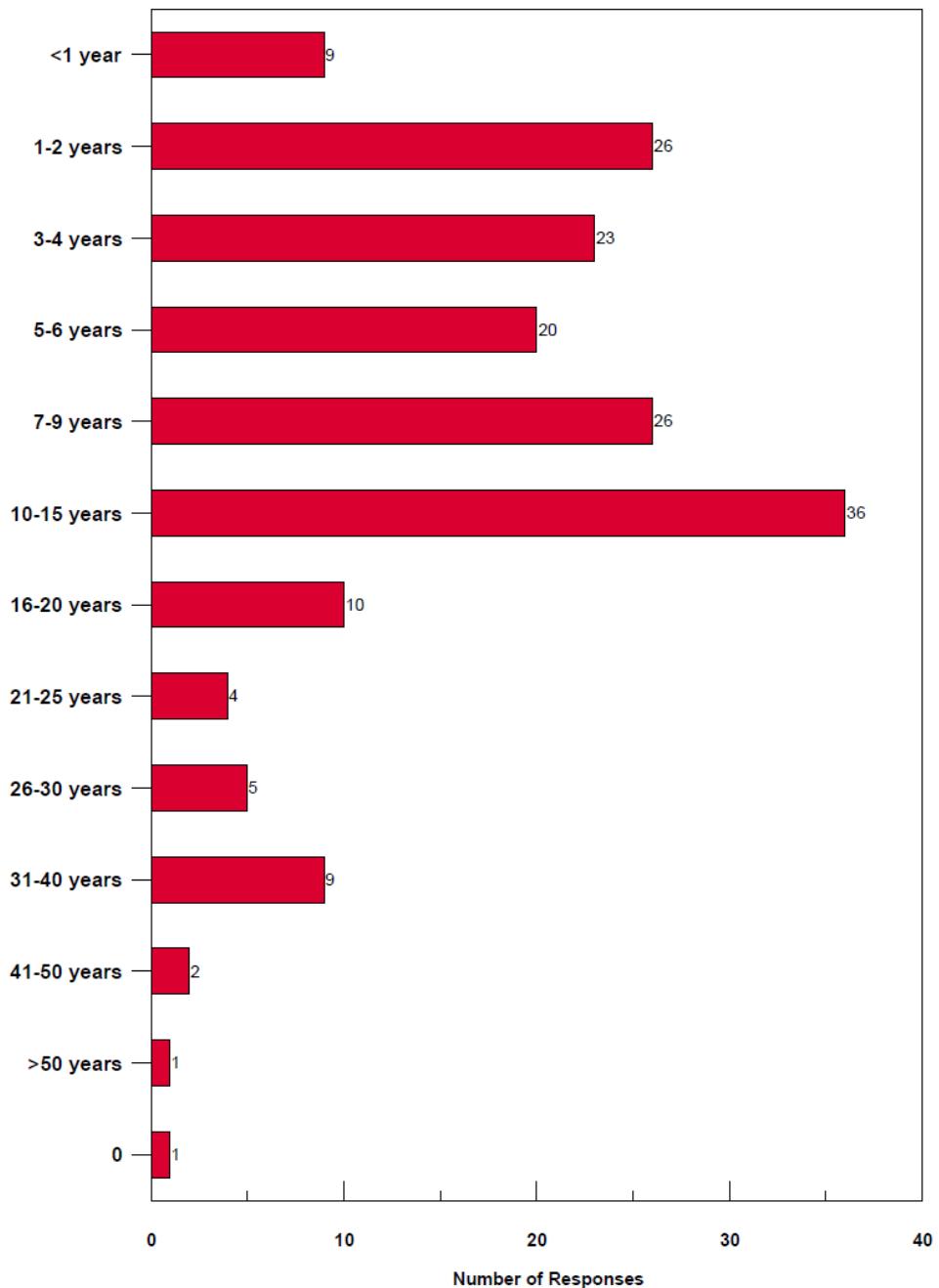


Board Positions Held by Participants Question 13

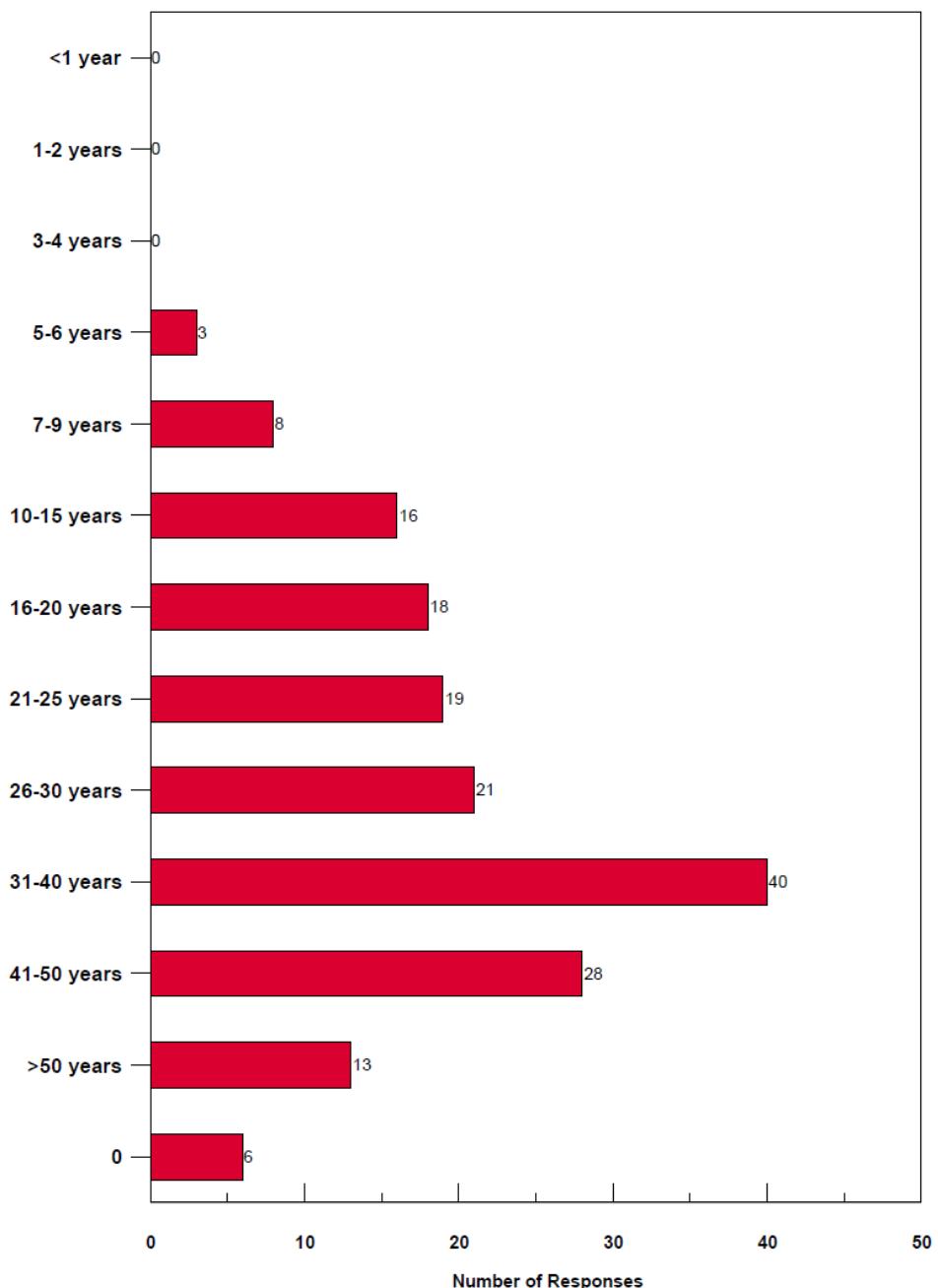
Board Positions



Length of Time Holding Current Position Question 14

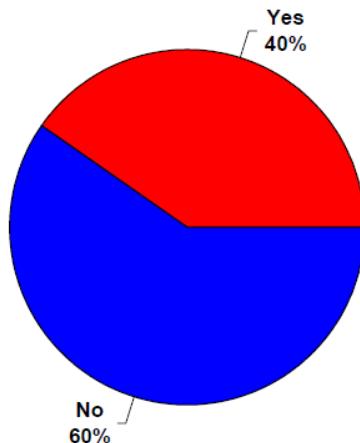


Years in the Ministry Question 14

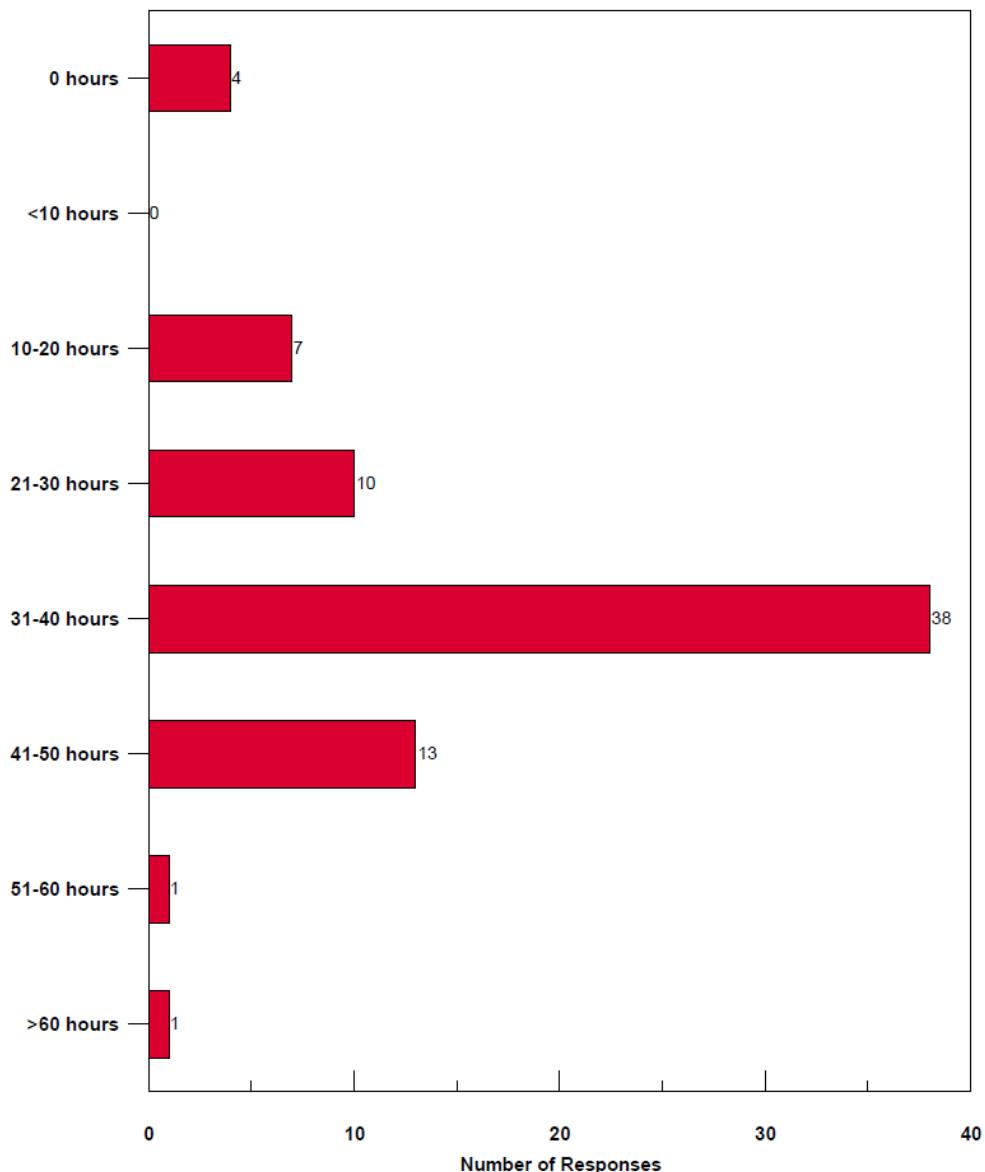


Bi-Vocational Question 14

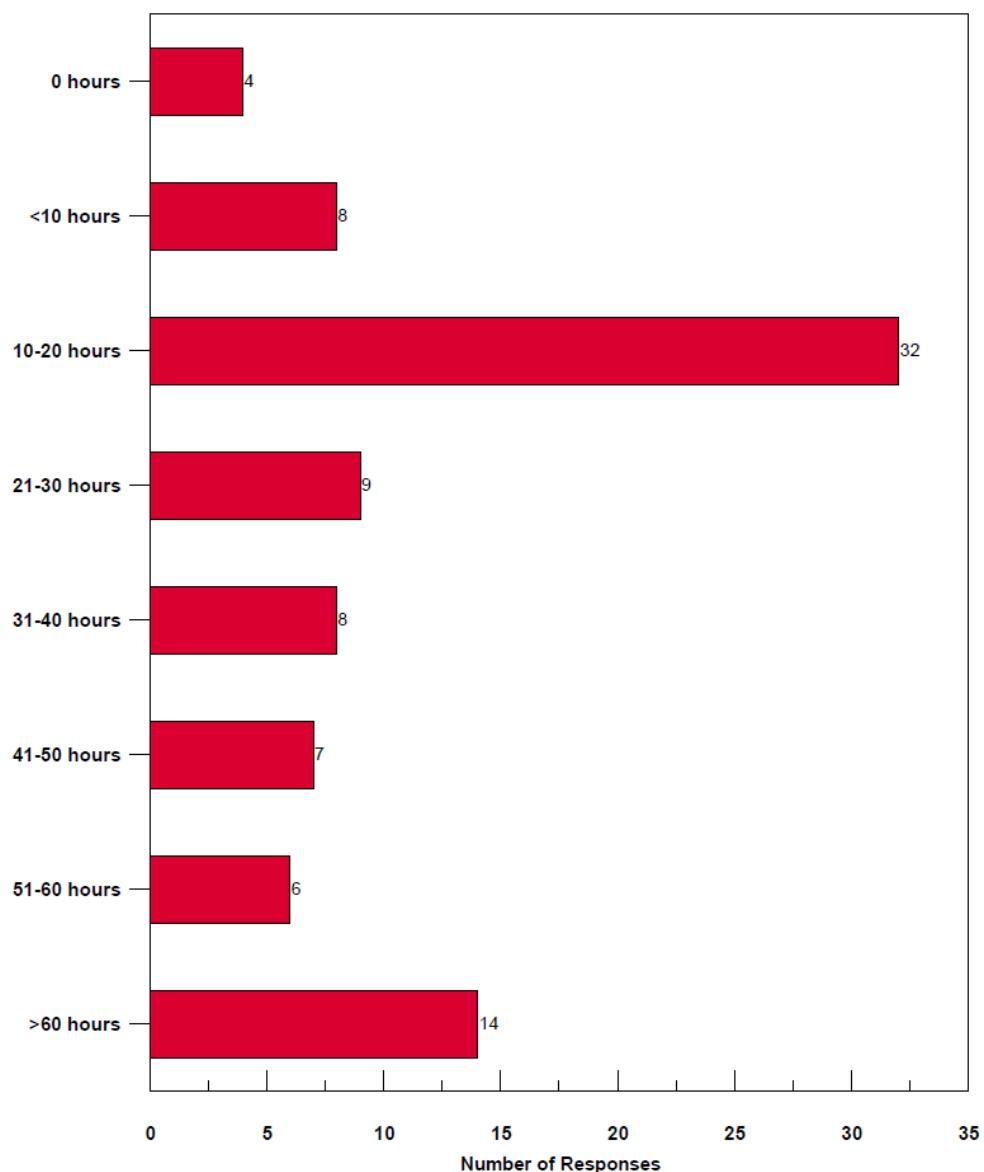
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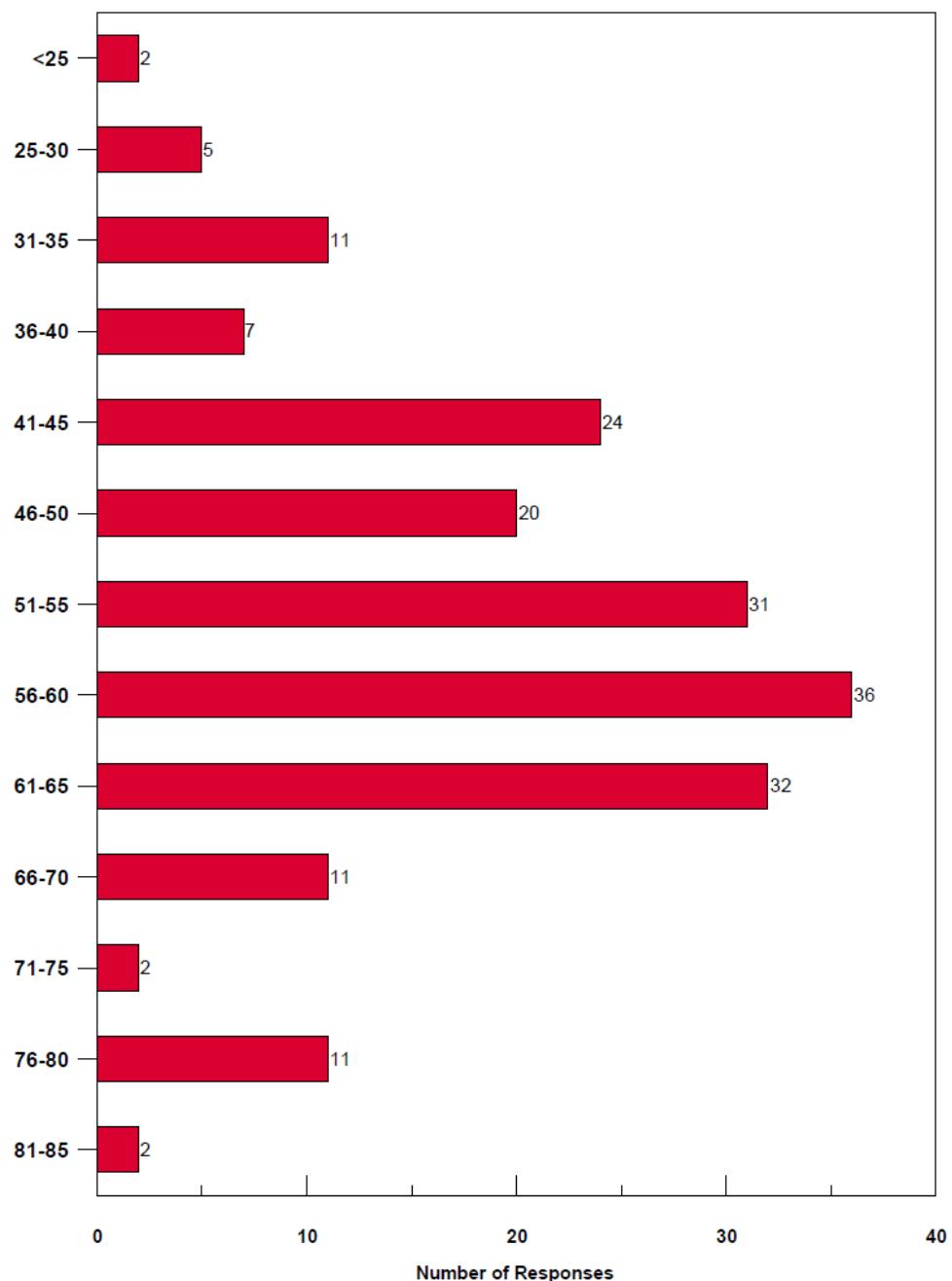
Hours Worked At Work Question 14



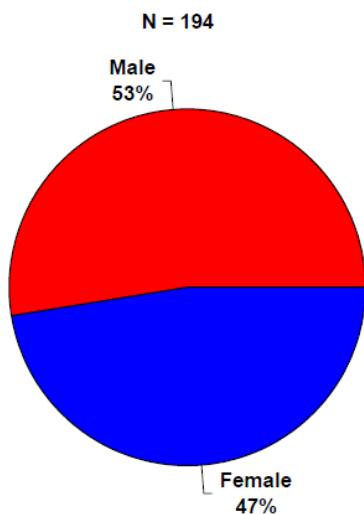
Hours Worked At the Ministry Question 14



Age Question 15



Gender Question 16



Regions Question 17

