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A study exploring the educational needs of African-American pastors' wives within Baptist congregations

Jocelyn Georgette Henry-Whitehead
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A STUDY EXPLORING THE EDUCATIONAL NEEDS OF
AFRICAN-AMERICAN PASTORS' WIVES WITHIN
BAPTIST CONGREGATIONS

A Dissertation

Presented to

The Faculty of the School of Education

The College of William and Mary in Virginia

In Partial Fulfillment

Of the Requirement for the Degree

Doctor of Education

by

Jocelyn Georgette Henry-Whitehead

August 2004

A STUDY EXPLORING THE EDUCATIONAL NEEDS OF
AFRICAN-AMERICAN PASTORS' WIVES WITHIN
BAPTIST CONGREGATIONS

by

Jocelyn Georgette Henry-Whitehead

Approved August 2004



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This work is dedicated to

The Father,

The Son, and

The Holy Spirit.

TABLE OF CONTENTS

| | Page |
|---|------|
| DEDICATION | iii |
| ACKNOWLEDGEMENTS | vii |
| LIST OF FIGURES AND MODELS | xii |
| ABSTRACT | xiii |
| CHAPTER | |
| I. INTRODUCTION | 2 |
| Purpose of the Study | 2 |
| Statement of the Problem..... | 2 |
| Significance of the Study | 4 |
| Definition of Terms | 5 |
| Overview of Methodology | 7 |
| Guiding Questions..... | 9 |
| Limitations of the Study..... | 10 |
| Delimitations of the Study | 10 |
| II. REVIEW OF THE LITERATURE | 11 |
| Introduction..... | 11 |
| The Pastor's Wife | 11 |
| Some Blessings Experienced by the Pastor's Wife | 14 |
| Some Challenges Experiences by the Pastor's Wife..... | 16 |
| The Black Church in America | 20 |
| An Historical Perspective of the Black Church..... | 20 |
| The Role of the Black Church..... | 23 |
| Black Baptists..... | 24 |

| | Page |
|--|-----------|
| Providing Adult and Continuing Education..... | 26 |
| The Guiding Conceptual Framework..... | 28 |
| III. METHODOLOGY | 31 |
| Introduction..... | 31 |
| Design of the Study..... | 31 |
| Methodological Perspective..... | 32 |
| Data Collection Protocol..... | 33 |
| Guiding Questions..... | 34 |
| Procedures..... | 35 |
| Participants..... | 36 |
| Pilot Study..... | 38 |
| Data Analysis Plan..... | 38 |
| Ethical Considerations..... | 39 |
| IV. RESULTS | 41 |
| Introduction..... | 41 |
| Guiding Questions..... | 41 |
| Narrative Description of Participants | 42 |
| Educational Planning Partner Group I: The Adult Learner..... | 43 |
| Educational Planning Partner Group II: The Specialist | 47 |
| Educational Planning Partner Group III: The Educator | 51 |
| Presentation of Results..... | 53 |
| Summary..... | 74 |

| | |
|--|-----------|
| V. CONCLUSION..... | 75 |
| Introduction..... | 75 |
| Conclusions..... | 75 |
| Appropriateness of Maslow's Hierarchy of Needs..... | 77 |
| Implications of the Study on Henry-Whitehead's Chalice Model | 82 |
| Recommendations for Further Research..... | 92 |
| REFERENCES..... | 95 |
| APPENDICES | |

- A. Interview Guide for Contact Visit/Telephone Conversation
- B. Consent Form to Participate in Human Subjects Research
- C. Masked Participant Information Form
- D. Demographic Information Form (Pastors' Wives)
- E. Demographic Information Form (Specialists and Educators)
- F. Guiding Questions
- G. Member Check Guide
- H. Chart 1: Responses for Guiding Question #1A
- I. Chart 2: Responses for Guiding Question #1B
- J. Chart 3: Responses for Guiding Question #2
- K. Chart 4: Responses for Guiding Question #3
- L. Chart 5: Responses for Guiding Question #4
- M. Chart 6: Responses for Guiding Question #5
- N. Chart 7: Responses for Guiding Question #6A
- O. Chart 8: Responses for Guiding Question #6B
- P. Chart 9: Responses for Guiding Question #6C
- Q. Chart 10: Responses for Guiding Question #6D
- R. Chart 11: Responses for Guiding Question #6E
- S. Chart 12: Responses for Guiding Question #7
- T. Vita

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LIST OF FIGURES AND MODELS

| Figure | Page |
|--|------|
| 1. Blessings of a Clergy Marriage..... | 15 |
| 2. Challenges of a Clergy Marriage | 17 |
| 3. Ranked Suggestions to a New Pastor's Wife..... | 85 |
| | |
| Model | |
| 1. Maslow's Hierarchy of Needs..... | 28 |
| 2. Henry-Whitehead's Chalice Model | 89 |
| 3. Maslow's Hierarchy of Needs and Henry-Whitehead's Chalice Model.... | 91 |

**A STUDY EXPLORING THE EDUCATIONAL NEEDS OF
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ABSTRACT

For many years, the role of the pastor's wife has been an emerging role in American religious history (Sweet, 1983). While on their journey in building and nurturing their relationship with God, supporting their husbands, families, congregations, and communities, pastors' wives have experienced joys and blessings as well as challenges and issues. A tremendous joy for some pastors' wives has been the privilege, the opportunity, and the honor to serve, minister to, assist and care for others. However, one major challenge for many pastors' wives has been preparedness, or the lack of preparedness, knowledge, and instruction (Obleton, 1996). Wives of pastors are a large population of adult learners in need of educational programming opportunities. Providing adult and continuing education courses is one viable option and a resource that could assist with the needed knowledge, skills, and abilities for their role in ministry.

The primary purpose of this qualitative study was to explore the educational needs of African-American pastors' wives from the perspective and voice of the participants. To explore these educational needs, Maslow's Hierarchy of Needs was used as a framework. The participants for this study included three educational planning partner groups or a triangular component that encompassed adult learners, specialists, and educators. For the purposes of this study, the adult learners included a sample of five African-American pastors' wives. The specialists included persons who had been in a leadership role in a ministers' wives organization. The convenience sample for this group included four participants. Finally, the educators, were the administrators or the implementers from

selected higher education institutions or religiously affiliated organizations who offered adult and continuing education, and had interacted with African-American pastors' wives. The educators included a sample of four participants. In total, the 13 participants used in this study were African-American, affiliated with the Baptist denomination in the United States, and affiliated with, representative of, or had exposure to selected African-American church congregations in Virginia.

Based on the design and parameters of this study, phenomenology was employed as the methodological perspective “to enter the field of perception of several individuals, while looking for and making meaning of their experiences” (Creswell, 1998, pp. 31, 51). As a result, data collection was accomplished by using semi-structured interviews.

The results from the interviews in this exploratory process were presented in two components. The first component provided narrative descriptions on each participant. The second component utilized the constant comparative method to analyze the transcriptions from all 13 interviews. From the coded transcriptions, both within-case analysis to draw out prominent themes, and cross-case analysis to examine the data in terms of similarities and differences between the three participant groups was performed. The data, descriptions, and results provided in this study could be used to inform practice relative to: educational programming for pastors' wives, clergy families, religious higher education, adult and continuing education, counseling, pastoral care, and WomanistCare.

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CHAPTER I

INTRODUCTION

The purpose of the study, statement of the problem, significance of the study, definition of terms, methodological considerations, guiding questions, limitations, and delimitations of the study are presented in this chapter.

Purpose of the Study

The purpose of this exploratory study was to examine the educational needs of pastors' wives from the perspective and voice of the participants. Determining the educational needs of pastors' wives was an initial and vital component needed to design and develop appropriate courses and curricula for this population. Subsequently, the information, descriptions, and results, which were provided by this study, could be used to inform practice relative to: educational programming for pastors' wives, clergy families, religious higher education, adult and continuing education, counseling, pastoral care, and WomanistCare; to take many pastors' wives from a state of walking woundedness to a progressive and continual state of spiritual, emotional, and physical wellness.

Statement of the Problem

Pastors' wives have been an integral part of religious history in the United States (Sweet, 1983). From a historical context, the role, involvement, and activity patterns of pastors' wives have continued to emerge throughout the centuries. Subsequently, according to Gilbert (1987), pastors' wives have come and continue to come to church congregations in many varieties and levels of involvement. Some pastors' wives envision themselves as partners in their husband's pastorate or ministry, some assume a more

supportive but less active role in the ministry; while still others want absolutely nothing to do with the church or their husband's pastorate. However, within these broad descriptions, there is still a continuum or varying degrees of involvement. Depending upon the situation or the ministry, pastors' wives may frequently vacillate between the different patterns of involvement.

Through the years, by trusting, leaning, and relying on God's plan, Meyer's (2000) concept of the Logic of Love based on the scriptures found in the Amplified Version of Romans 12:16, 18 and 13: 13; has become evident in the lives, and service given by many pastors' wives to: live in harmony with one another, do not be haughty (snobbish, high-minded, exclusive), but readily adjust yourself to [people, things] and give yourselves to humble tasks. Never overestimate yourself or be wise in your own conceits. If possible, as far as it depends on you, live in peace with everyone. Live and conduct yourselves honorably and becoming as in the [open light of] day.

As a result, the blessings, the advantages, and the opportunities or privileges to serve and to be in ministry have been a major focal point for many clergy marriages and pastors' wives. The words of hymn #350, as cited in *The New National Baptist Hymnal* could be used as a recurring theme when highlighting the mission for many pastors' wives -- Make me a blessing, make me a blessing, out of my life may Jesus shine; make me a blessing, O Savior, I pray, make me a blessing to someone today.

Coble (1981) and Nelson (1977) have concluded that for many pastors' wives, it is a tremendous privilege to be a part of the body of believers, having a place of service in sharing in God's plan and the world's making. However, while the work of the Church and the needs of communities and congregations across denominations in America have

increased, likewise, expectations, stress, depression, burnout on pastors' wives, and divorces among clergy marriages have also increased. The challenges, the issues, and the crosses to bear are so numerous for pastors' wives as cited in the works of Bouma (1979) in *Divorce in the Parsonage* and Gilbert (1987) *Who Ministers to Ministers? A Study of Support Systems for Clergy and Spouses*, that these researchers suggested that ministers' wives are usually among the walking wounded. "Some may be nursing serious injuries and scarring; while some may have only received minor cuts and scrapes that seem to have healed without leaving any scars. In any case, few ministers' wives escape completely unscathed" (Bouma, 1979, pp. 54-55). Consequently, there are many pastors' wives who are stressed and without opportunity to release.

Other challenges and issues experienced by pastors' wives encompassed developing and managing their: spirituality, identity, marital and parental relationships, time and priorities, health and wellness, finances, interpersonal relationships, and dealing with relocation assignments. Finally, another challenge that continued to emerge throughout the literature was the need for preparatory and/or continuing education. "A major challenge for many pastors' wives has been preparedness, or the lack of preparedness, knowledge, and instruction for their role in their husband's ministry and pastorate" (Obleton, 1996, p. 104).

Significance of the Study

Wives of pastors are a large population of adult learners in need of educational opportunities. The availability of both formal and informal instructional opportunities via higher education institutions and religiously affiliated or secular organizations could be an option, and the assistance needed by many pastors' wives in addressing some of the

challenges and issues they encounter. Consequently, educational programming could encompass but is not limited to: a series or sequence of courses, seminars, lectures, distance learning and independent study options, workshops, conferences, support groups, practicums, and mentoring relationships tailored explicitly to meet the specific knowledge, skills, and abilities relevant to pastors' wives and their role in ministry.

Definition of Terms

Pastors: Clergy serving local churches or parishes. Christian ministers having spiritual charge or spiritual leadership over a congregation. Persons referred to, or considered to be parsons, spiritual overseers, spiritual shepherds, head or senior spiritual leaders (Douglas, 1965).

Pastors' Wives (PWs): The female spouses of pastors. The terms pastors' wives, wives of pastors, ministers' wives, clergy wives, preachers' wives, first ladies, and their respective singular forms may be used synonymously in this study (Douglas, 1965).

Baptist Denomination: One of the largest Protestant denominations in the United States. Baptists are characterized by adherence and belief in the word of the Bible and an evangelical missionary attitude toward those outside as well as inside the denomination. Baptists believe that their history began with Christ and the apostles in the New Testament. Baptism by immersion of professed believers only, thus barring infants from the rite has been a major difference between Baptists and some of the other older Protestant sects (Hill, 1999; Billingsley, 1992; Fitts, 1985).

Maslow's Hierarchy of Needs: This framework encompasses five levels: (1) physiological or body needs, (2) safety or security needs, (3) love and belonging or social needs, (4) esteem or ego needs, and (5) self-actualization. The major premise of Maslow's

work is that the lower needs need to be satisfied before higher needs can be satisfied (Maslow, 1964; Hergenhahn, 1980).

Self-Actualization: The fifth level in Maslow's hierarchy. This level encompasses the individual's desire to become more and more of what one is, to become everything that one is capable of becoming. Individuals at the self-actualization level maximize their potential, they seek knowledge, peace, self-fulfillment, oneness with God, etc. (Maslow, 1964; Hergenhahn, 1980).

Religious Higher Education Institutions (RHEIs): Higher education institutions providing course offerings relative to only religious studies, biblical training, and/or denominational perspectives for pastors, ministers, lay persons, religious educators, etc. (Cunningham & Merriam, 1991). For the purposes of this study, RHEIs are inclusive of and represent Baptist affiliated institutions referred to as theological seminaries, schools of theology, divinity schools, biblical institutes, and Bible colleges and schools.

Needs Assessment: An information-gathering and analysis process that results in the identification of the needs of individuals (Pratt, 1994, p. 37). A process or tool used to define the desired end, outcome, result, or product by collecting specific and useful baseline data (Kaufman, 1988; Pratt, 1994; Vella, Berardinelli & Burrow, 1998).

Educational Needs: Describes what people must learn (Robinson & Robinson, 1995). The knowledge, skills, and abilities relevant to pastors' wives and their role in ministry.

Educational Programming: A series or sequence of courses, seminars, lectures, distance learning and independent study options, workshops, conferences, support

groups, practicums, and mentoring relationships tailored specifically to meet the educational needs of pastors' wives (Cunningham & Merriam, 1991).

Qualitative Research: An inquiry process that explores a social or human problem by analyzing words, by making sense of or interpreting a phenomena in terms of the meanings people bring to them, and reporting the detailed views of the informants (Creswell, 1998, p. 15). Qualitative researchers seek to make meaning of personal stories and the ways in which they intersect (Glesne & Peshkin, 1992, p. 1).

Phenomenology: An approach to study an issue where attempts are made to enter the field of perception of several individuals, to see how they live, experience, and display the phenomenon, while looking for and making meaning of their experiences (Creswell, 1998, pp. 31, 51).

Overview of Methodology

A qualitative research design was utilized for this study. This inquiry process afforded the exploration of a social or human problem by analyzing words, by making sense of or interpreting a phenomena in terms of the meanings people bring to them, and reporting the detailed views of the informants (Creswell, 1998). Based on the design and parameters of this study, phenomenology was used as the methodological perspective employed in this exploratory process. This study attempted to “enter the field of perception of several individuals, to see how they lived, experienced, and displayed the phenomenon, while looking for and making meaning of their experiences” (Creswell, 1998, pp. 31, 51). As a result, data collection was accomplished by using semi-structured interviews in conjunction with Maslow’s Hierarchy of Needs as the conceptual framework.

Based on Maslow's model, the interviewees for this study included three educational planning partner groups or a triangular component that encompassed adult learners, specialists, and educators. The adult learners included a convenience sample of five African-American pastors' wives. The specialists included persons who had been in a leadership role in a ministers' wives organization. The convenience sample for this group included four participants. Finally, the educators, were the administrators or the implementers from selected higher education institutions or religiously affiliated organizations who offered adult and continuing education, and had interacted with African-American pastors' wives. The educators included a convenience sample of four participants. In total, the 13 interviewees who were used in this study were African American, affiliated with the Baptist denomination in the United States, and affiliated with, representative of, or had exposure to selected African-American congregations in Virginia.

The results from the interviews in this exploratory process were presented in two components. The first component provided narrative descriptions on each participant. The second component utilized the constant comparative method to analyze the transcriptions from all 13 interviews. From the coded transcriptions, both within-case analysis to draw out prominent themes, and cross-case analysis to examine the data in terms of similarities and differences between the three participant groups were performed.

Guiding Questions

The following seven questions, designated as guiding questions served to focus and organize the interview process for this exploratory study:

1. Tell me your story of the most positive or most blessed experience you have had as a pastor's wife, or tell me a story of the most positive or most blessed experience you have heard of from a pastor's wife.
2. What are the most common challenges faced by pastors' wives today?
3. In your mind, select the individual who is the most effective pastor's wife that you know. What are some of the characteristics or factors that contribute to her effectiveness?
4. How can pastors' wives be assisted in:
 - A) Increasing their spirituality?
 - B) Increasing their personal development (intellectually, mentally, physically, etc.)?
 - C) Increasing their support to their husband?
 - D) Increasing their support to their family?
 - E) Increasing their support to their church?
 - F) Increasing their support to their community?
5. If you had two desires in developing or strengthening pastors' wives, desires that would help them be the best that they could be, what would those desires be?
6. What advice would you give a new pastor's wife?
7. Thinking of both the blessings and the challenges faced by pastors' wives...
 - A) What knowledge, skills, and abilities are critical for their role in ministry?

B) What types of educational opportunities would most benefit pastors' wives?

Limitations of the Study

Certain methodological decisions relative to this study contributed to the following limitations:

1. The small convenience sample was drawn from persons living in selected areas, spanning a 150-mile radius from Williamsburg, Virginia. Generalizability of findings will be limited to that population.
2. The information obtained for this study was confined to the data gathered solely from the interview process, limiting generalizability.

Delimitations of the Study

Certain methodological decisions relative to this study contributed to the following delimitations:

1. Only female spouses of ministers participated so generalization is limited to that population.
2. The sample of ministers' wives was limited to those wives whose husbands are currently pastoring congregations, so generalizations to other configurations are limited.
3. The sample of pastors' wives only encompassed African Americans, which limits generalizations to that population.
4. The sample of all participants for this study were drawn from persons affiliated only with the Baptist denomination in the United States, limiting generalization.

CHAPTER II

REVIEW OF LITERATURE

Introduction

The literature review supporting this exploratory study encompasses three major areas. First, an explanation of the emerging role of the pastor's wife, including the blessings and challenges experienced is presented. Secondly, discussion relative to the black church in America is presented. This discussion is followed by an explanation regarding the provision of adult and continuing education for pastors' wives. And finally, literature related to Maslow's Hierarchy of Needs, the guiding conceptual framework for this study is discussed.

The Pastor's Wife

Large portions of church participants and pew occupants throughout the history of American religion have been women. Through the centuries the role of "the pastor's wife has emerged from the crowd of pew occupants to become an institutional leader of church women, occupying one of the most coveted roles available to American women" (Sweet, 1983, p. 3). In *The Minister's Wife*, four models illustrated the images and roles of pastors' wives from the sixteenth to the nineteenth centuries: (1) The Companion, the wife who supported her husband; (2) the Sacrificer, the wife who "asked little from her husband, financially or emotionally, hindered him not in his work by staying out of his way and raising the family on her own"; (3) the Assistant, the wife who became her husband's armor bearer, sharing many pastoral responsibilities and functioning as an extension of his ministry; and (4) the Partner, the wife who ministered with both her

hands, developed a ministry alongside her husband, and often served as the pastor's pastor (Sweet, 1983, p. 3).

In many ways, the role of the pastor's wife has been a paradox, in which she has worn and continues to wear a coat of many colors (Taylor, 1968). In Carter's (1986) dedicatory statement in her work, *Today's Minister's Wife*, she suggested that many pastors' wives are expected to be as strong as an ox, have the beauty of an Esther, be as graceful and charming as a princess, have the intelligence of a Rhodes scholar, and the oratory eloquence of a Dr. Martin Luther King, Jr.

According to Douglas (1965) as early as 1832, a book published in England by an anonymous author entitled *Hints for a Clergyman's Wife* indicated that the role of a pastor's wife should always be about advancing her husband's ministry, saving souls, loving the members in the parish and having their best interests at heart, providing leadership for the Sunday School, supervising the parish nursery, working with and encouraging the youth, establishing a parish library, organizing neighborhood meetings, working in the community, assisting with the needs of the poor and oppressed, and being a meek, humble, happy Christian woman who has consecrated her life, time, and talents for the service of God, knowing that He (God) will never forget her work and labor of love, and ...she shall receive a crown of glory.

Douglas' study of approximately 6,000 ministers' wives spanning thirty-seven denominations also examined some patterns of involvement that most often occurred among American pastors' wives: the Detached, the Background Supporter, and the Teamworker. The pastor's wife considered to be Detached is described as having low involvement and participation in her husband's ministry. She is frustrated about the

amount of time her husband spends doing the work of the church, while neglecting the needs and desires of the family. Consequently, the Detached wife sees the church and congregation as a "seductive mistress" (pp. 47, 52, 54). The pastor's wife who is a Background Supporter is described as having moderate satisfaction and involvement in her husband's ministry. As any other congregant, she is motivated by belief in the purposes of the Church, Christian beliefs, and finding joy in learning more about the Christian faith. The wife seen as the Background Supporter has determined that her major responsibilities are to be a good wife and mother (p. 39). The pastor's wife who is described as a Teamworker is very involved in her husband's ministry. She and her husband are a team, considered to be "yoke-fellows for Christ", they are partners in doing the work of the church and sharing congregational responsibilities. The wife is seen as the Teamworker "feels as much called to witness, to serve, to minister in the broadest sense, as does her husband" (p. 33). Within each one of Douglas' patterns, there is a continuum or varying degrees of involvement. Likewise, depending upon the situation or the ministry, pastors' wives may frequently vacillate between the different patterns of involvement.

The role, involvement, activity levels, and characteristics of the pastor's wife still continue to emerge even in the 21st century. In *I'm More than the Pastor's Wife*, Dobson (1995) suggests that pastors' wives can feel free to serve with their gifts as they are led by the Lord (p. 19). According to Patterson (2002) in her chapter entitled "Blessed to Be a Blessing", pastors' wives should first seek to have a genuine relationship with God, seek to walk daily with the Lord, and seek to know, apply, and hunger for His Word. Supporting and assisting her husband and children should be the next priority, and "only

then turning to outside activities or ministries, with a desire for fellowship with God's people [for there are many blessings to behold]" (p. 179).

Some Blessings Experienced by the Pastor's Wife

Wives of pastors experience many blessings because they have a unique opportunity to serve not only their families but also their congregations, neighborhoods, and communities unselfishly and wholeheartedly (Patterson, 2002; Coble, 1981; Nelson, 1977).

For many pastors' wives, it is a tremendous privilege and opportunity to walk alongside a God-called, God-anointed, and God-obedient minister. Pastors' wives can pray for, encourage, share joys and sorrows, protect his time and energy, and strengthen or expand the husband's ministry by her gifts, talents, and expertise. In many cases, a pastor's wife has the opportunity to rear her children in a home where Christ is the head, where there is a commitment to apply God's Word to their lives, all for the common purpose of serving Christ and building the Kingdom of God. In many cases, the wife of a pastor can offer both loving concern and service to the congregation. "She can comfort those who grieve, counsel those who are confused, and encourage those who are disheartened" (Patterson, 2002, p. 229).

For years, the pastor, the pastor's wife and the pastor's family have been regarded as the model upon which the families of the parish are to be framed (Douglas, 1965). According to Coble (1981, p. 135), "there is not another person who has a greater place to grow than the minister's wife. She is nestled in a group where the majority of the people genuinely care for her. She is sought out to counsel and to teach. She can be assured that her life can count as an example for others".

Based on the research findings reported in *The Stained Glass Fishbowl*, Harley Hunt's (1990) work presents some advantages and blessings of being part of a clergy marriage. In addition to a high sense of service, shared commitment, sense of purpose and fulfillment, Figure 1 provides a listing of the nineteen blessings, advantages or positive aspects of parsonage life based on responses from the pastors' wives in Hunt's research that bring joy and health to many parsonage families.

Figure 1
Blessings of a Clergy Marriage (Hunt, 1990, p. 25)

1. Unity of purpose in ministering to others
2. Shared Christian commitment and spiritual resources
3. Nurturing support of congregation
4. Wife's close identification with husband's work
5. High status, respect in community
6. Meeting interesting people, travel, conferences
7. Ready-made community of friends
8. Opportunities for study, training, growth
9. Challenge to model Christian family
10. Gifts and services from congregation
11. Flexible schedule aids family plans
12. Support from colleagues, denomination
13. Counseling role satisfies, gives insight
14. Creative work, job security
15. Clergy husbands are specially helpful
16. Being "change agents" in church and society
17. Living standards acceptable
18. Housing is provided with job
19. Receive strokes for good work done

However, in today's society, pastors' wives are also constantly faced with many family and church issues, the expectations of the congregation, the community, and her husband, personal struggles and pressures, all while living in a highly visible life (Obleton, 1996). While some of the realities of this highly visible life -- a fishbowl existence are experienced as blessings, as advantages, and as opportunities or privileges

to serve. Some of the aspects of parsonage life can also be characterized as challenges, as issues, or even as crosses to bear.

Some Challenges Experienced by the Pastor's Wife

The role of the pastor's wife or the First Lady is a demanding, complex, and unique role. Gilbert (1987) suggested that no matter how pastors' wives define themselves, in their pastor's wife role, they receive projections and expectations from members of their husbands' congregation. "The pastor's wife tends to be perceived as the resident holy woman because after all, she does live with the resident holy man. And consequently, she is oft times a walking target for both the conscious and unconscious expectations of others in terms of what the resident holy woman ought to be like" (Gilbert, 1987, p. 9).

Carter (1986) has suggested that no other woman in the church is required to share her husband with so many other people. Most pastors' wives share their husband's time, energy, concern, thoughts, love, with an entire congregation. One of a pastor's greatest assets in the ministry can be simply having the right wife. He depends on her emotional support and encouragement. With some exceptions, "behind every great church ministry is a great pastor; and, behind every great pastor is a godly woman who has prayed for him, encouraged him, and supported him" (Carter, 1986, pp. 4-5).

Pastors, pastors' wives, and their families are under close scrutiny. In *I Married a Minister*, Bader (1952) recommended that the pastor's bride should be forewarned as she moves into the church parsonage, that she is about to move into a glass house. The parsonage, the pastor, the pastor's wife, and the pastor's family all belong to the congregation. The parsonage and the lives of the clergy family take on the transparency

of an aquarium, "This fishbowl of yours will be watched by its church owners with conscientious curiosity" (Bader, 1952, pp. 174-175).

The words of the Negro spiritual, "Nobody Knows the Trouble I See" could be used as a recurring theme when examining the challenges, the issues, or the crosses to bear for many pastors' wives. As with the Blessings of a Clergy Marriage, again based on Harley Hunt's research, responses from pastors' wives have also been categorized in the following listing of challenges depicted in Figure 2.

Figure 2
Challenges of a Clergy Marriage (Hunt, 1990, p. 26)

1. Marriage expected to be a model of perfection
2. Time pressures due to husband's heavy schedule
3. No in-depth sharing with other church couples
4. Children expected to model church's expectations
5. Lack of family privacy -- "goldfish bowl"
6. Financial stress -- wife must seek job
7. Husband serving others, neglects own family
8. Role expectations suppress "humanness" of pastor/wife
9. Wife's duties assigned by church - she feels exploited
10. Emotional stress caused by crisis situations
11. Unfair criticism from church members
12. Confusion about wife's identity and roles
13. Husband "on call" 24 hours
14. Dissatisfaction with housing arrangements
15. Frequent moves -- no permanent roots
16. Family "belongs" to congregation
17. Husband must work when others are free
18. No one "ministers" to clergy family
19. Peer pressure to conform and compete

There are two additional challenges for pastors' wives cited in Obleton's work, *The Pastor's Wife* (1996), loneliness and the other woman. According to Obleton and Ligon in "Coping with Loneliness" (1986), pastors' wives are some of the loneliest women in the world. While she has needs, hurts, and disappointments unique to her own

situation, the pastor's wife is limited as to whom she can really talk to, due in part to the fact that many problems faced by pastors' wives are complex. Consequently, loneliness seems to be the price that many pastors' wives experience "even in the face of fierce opposition and responsibilities. Pastors' wives must be internally fortified, spiritually, mentally, and physically strengthened to stand alone, they must be prepared to have no one but God" (pp. 102 -103).

In addition to loneliness, the other challenge discussed in the literature is the other woman. According to Obleton (1996) and Senter (1979), the pastor is often perceived as a strong spiritual giant who is able to solve all their problems. Women who admire strong male leadership are attracted to and will pursue the pastor. As a result, infidelity in some clergy marriages has become commonplace. Because of infidelity issues and the numerous challenges cited, clergy marriages rank high in the number of divorces granted each year among professionals (Sinclair, 1981).

As compared with husbands in other occupations (e.g., attorneys, electricians, corporate and governmental executives, mechanics, military officers, physicians, plumbers, professors, etc.), wives do not experience the same challenges and issues, and are not really expected to labor side by side in their husbands' chosen profession. For example, generally speaking, the attorney does not take his wife into the courtroom to assist with the defense of his cases, the physician does not take his wife into the operating room to assist with patient surgeries, and the military officer does not take his wife on the battlefield to fight the war. However, pastors' wives are expected to share their husbands' call to service, while being involved and an integral part of their husbands' ministry (Bess, 1987; Obleton, 1996). In *So You're the Pastor's Wife* (1979), Senter provided the

following account of a pastor's wife's involvement in her husband's ministry. She was a shining example of a pastor's wife, totally involved in the church, its programs, its meetings, and outreach. She was not only involved in the life of the church, but she also presented a spotless example of motherhood, with five well-behaved, well-adjusted, well-dressed children. She was not only involved in the life of the church, a spotless example of motherhood, but she was also the ultimate in hospitality. This pastor's wife could prepare dinner for ten on Saturday night, fifty for a buffet on Sunday in honor of the church missionaries, cooking meals for 150 of the community's senior citizens on a monthly basis, all while attending Prayer and Bible studies, making visitation rounds with her husband, speaking to groups of women about what it was like to be a pastor's wife, and the list went on.

According to Sinclair, in *The Pastor's Wife Today* (1981), the dangerous practice of becoming all things to all people, and conforming to roles and expectations that are not real, can have devastating effects on marriage, family, church, community; and be emotionally, physically, and spiritually draining. Bishop T. D. Jakes, founder and senior pastor of The Potter's House church in Dallas, Texas said in an August 2003 television interview, "Sometimes we can be a public success, but a private mess." Bishop Jakes' statement may be the sentiment of some of the women who wrestle with the various challenges and stressors faced in their role as pastors' wives.

A final challenge experienced by many pastors' wives is the lack of knowledge or preparation for their role. While Bacon said, "Knowledge is power", there is an African quote which says, "The lack of knowledge is darker than night." In the Bible, in the fourth chapter of the Book of Hosea, it speaks about how people perish and are destroyed

because of the lack of knowledge. Some pastors' wives lack knowledge and have not been prepared for their role in ministry. According to Obleton (1996), many pastors' wives become bitter due to the lack of preparation for and understanding of ministry. Not only do they find themselves resenting the ministry, but they also question if it is worth the effort, wondering how they can prepare for ministry. The expectations, the challenges, and the lack of knowledge experienced by African-American pastors' wives in the black church has been tremendous for many because of: the history of the black church, the role that the black church plays in the black community, and some of the issues addressed by the black church in America today.

The Black Church in America

The black church in America has been the strongest and the most integral institution among black Americans. At the leading edge, it has been a mainstay of and for the black community and the collective reality of black Christianity across denominational lines (Billingsley, 1992; Billingsley, 1999; Hill, 1999; Pinn, 2002).

An Historical Perspective of the Black Church

The black church takes its origins not from established religion in America, but from the black experience in America (Lincoln, 1999). "The black church was born out of an effort to enable African Americans to meet the challenges they faced in a world as oppressed people by maintaining their dignity, their humanity, and most importantly their faith in God" (Mitchem, 2002, p. 134). From the beginning, African Americans were unwillingly restricted in their participation in religion by law. From its inception, the black church set out to bring Christianity to black slaves and black individuals that had been freed from slavery (Billingsley, 1999; Hill, 1999; Raboteau, 1980; Pinn, 2002).

Efforts to bring Christianity to slaves came from both Anglicans and plantation missions led by black preachers. “The Anglican Society for the Propagation of the Gospel in Foreign Parts established a spiritual presence on some of the plantations in the South in 1701 – over eighty years after the first Africans arrived at Jamestown, Virginia in 1619” (Lincoln, 1999, p. xx). There were also black preachers who labored for God on plantations to both evangelize and encourage slaves to grow in grace, and to grow in the knowledge of Jesus Christ (Fitts, 1985). Consequently, there were some slaveholders willing to risk their property to the hands of Christian missionaries and black preachers via selected big house retainers and auxiliary membership in some of the white churches (Lincoln, 1999). However, Fitts (1985) recorded that there were times when blacks stole off into the woods and remote cabins to have secret or underground preaching and prayer meetings of their own. While the black church was born in a time and place of slavery – human bondage and hopelessness for many blacks, it had two urgent focal points, two urgent concerns – God was the first point of emphasis, and freedom was the second point of concern.

The first emphasis or concern for the black church was placed on getting to know God more intimately, and getting used to the idea that black people were not cursed or condemned by God. Despite the circumstances and the plight of black people at that time, the black church brought comfort and the security of God's love. The black church kept the human spirit and the presence of God alive as an assured comfort through prayer, preaching, singing, moaning, shouting, and fellowship (Lincoln, 1999; Billingsley, 1992).

The second point of emphasis or concern for the black church was placed on freedom. In the early black church, it was freedom from the slave system. Punishment for

running away or for assisting those who did was severe, but the black church was at the forefront and the primary resource that sent or led tens of thousands of slaves to new freedoms via the Underground Railroad (Billingsley, 1999; Lincoln, 1999). As the slave era was finally ending, the black church became a catalyst. A catalyst in sponsoring schools, helping to pay teacher salaries, establishing higher education institutions, providing scholarship funds to students, sponsoring insurance companies, banks, improvement clubs, community centers, recreational centers, and a variety of social services "to speed the day when full freedom would come to a cadre of people who were among America's oldest residents but her newest and least recognized citizens" (Lincoln, 1999, p. xxiii, Billingsley, 1999, p. 8; Billingsley, 1992, p. 354; Hill, 1999, p. 136).

From a historical perspective, the black church has meant and been many things to many people. In Frazier's lecture, *The Negro Church in America* (1964), he referred to the black church as a nation within a nation, crediting it as the chief architect in helping to structure and organize life among the Negro masses after emancipation. At the core of its genius were complete ownership, control, and power by African-American people. It represented freedom, independence, and respect for its leadership, as well as the opportunity for self-esteem, self-development, leadership, and relaxation. Over the years, the black church beyond its mainly religious function has been a forum, a social service center, a political academy, and a financial institution. It has been and continues to be for black America "the mother of its culture, the champion of its freedom, and the hallmark of its civilization" (Billingsley, 1992, p. 354).

The Role of the Black Church

The black church or the Black Sacred Cosmos as described by Lincoln (1999) has been and continues to be the spiritual blanket that identifies and distinguishes much in the African-American culture. In *Black Church in America*, Nelsen, Yokley & Nelsen (1971) concur that the black church has provided an emotional outlet and a safety valve for people caught up in the howling storms and tempests of life. The black church in America has been a source of inspiration, hope, and growth, while being a part of movements, plans, and initiatives that have stirred our nation. For years, the black church has provided and continues to provide not only a spiritual experience, but also serves as an integral connection to economic and political linkages. Du Bois as cited by Billingsley (1999, pp. 6-7) found the black church to be "a central feature of black life serving not only as a spiritual institution, but also as a social institution deeply connected with and affected by the larger society". Lincoln (1999) has suggested that the black church embodying the human experience called religion in the African-American culture is not monolithic, it lives, operates, and transcends in two realms of reality, the realm of spiritual nurture and the realm of engagement in the community and social reforms. As Billingsley & Hill (1999, p. 7; 1999, p. 135) recorded, the black church "does not exist in a vacuum, but rather it is the center of social life within the black community, and is the most characteristic expression of African character". Consequently, the black church has and continues to address both the spiritual needs and the needs of the community and the society at large. It was recognized very early in the black church that spiritual nurturing and development could scarcely be fulfilled in the absence of full freedom. The concern was not just for physical or political freedom; although such an achievement was a

necessary first step. "True freedom meant the absence of any inhibiting factors or conditions that could disrupt or burden one's existence. Some inhibiting factors or conditions could be hunger, improper health care, joblessness, alcohol and drug addiction, crime, limited education, housing, and economic opportunities are all formidable assaults on one's freedom and may inhibit the full flowering of the human potential to belong wholly to God" (Lincoln, 1999, p. xxiii). In many instances, across denominations, the black church's main role has been and continues to be spiritual nurture and development, but it has also taken on the role of being at the forefront in addressing and abating community, social, and political issues.

Black Baptists

The black church is a community of faith among African American spanning several denominations. Some of the denominations encompassed under the umbrella, and represented in the black church community include: Baptist, Methodist, Pentecostal, Church of God in Christ, Episcopal, Apostolic, Presbyterian, Seventh-Day Adventist, Holiness, and Church of God (Billingsley, 1992). According to Billingsley (1992), Baptists form one of the largest Protestant denominations in the United States. Baptists are characterized by adherence and belief in the word of the Bible and an evangelical missionary attitude toward those outside as well as inside the denomination. Baptists believe that their history began with Christ and the apostles in the New Testament. "Baptism by immersion of professed believers only, thus barring infants from the rite has been a major difference between Baptists and the older Protestant sects" (Bush & Nettles, 1999; Odle, 1962, p. 13). Roger Williams has been officially identified with the Baptist

denomination, and with the founding of the first Baptist church on his plantation in Providence, Rhode Island (Fitts, 1985).

During the War for Independence, black Baptist churches began to spring up. Slaves and free blacks were among those increasing the numbers of persons within the Baptist ranks. Black leaders such as George Liele and Andrew Bryan became the nucleus for the organization of black Baptist churches in Georgia during the late 1700s. While with the cooperation of some white ministers, Virginia blacks also organized Baptist churches during the late 1700s in Petersburg, Richmond, and Williamsburg (Franklin, 1974; Raboteau, 1980; Fitts, 1985).

Over the years, black Baptists have been at the leading edge in spiritual development, and supporting, assisting, and enhancing the African-American community (Billingsley, 1992). Black Baptists across the nation have been involved in: housing projects; senior citizens programs; forming private Christian day care centers, and pre-schools; developing community and neighborhood resource centers; parenting programs; after-school tutorial programs; youth programs; education advocacy programs with local school systems; marketing and recruiting for higher education institutions, counseling support; employment training; alcohol and substance abuse support groups; prison ministries; food distribution programs; domestic violence prevention programs; health and wellness initiatives; HIV/AIDS awareness programs; crime prevention; and numerous other outreach ministries (Billingsley, 1992; Hill, 1999; Townes, 2001). The black church or black Baptists, and the black community are not separate entities, but are intertwined and intermingled in developing strategies and programs. As the needs and issues of communities increase, the role of black Baptists and the black church in response

to these needs and issues must also increase. Consequently, African-American pastors' wives within Baptist congregations, who are partners in their husband's ministry and pastorate, must be aware, educated, and prepared to meet and address both their individual needs, and the needs and issues of the church and community.

Providing Adult and Continuing Education for African-American Pastors' Wives

Providing adult and continuing education for African-American pastors' wives within Baptist congregations could be a viable option and a resource that could assist them in preparing for their role and journey in ministry, or figuratively speaking in climbing Jacob's ladder.

For many years, the objective of adult and continuing education has been to assist learners, in making choices that maximize their human potential while minimizing their challenges (Beder, 1991). Adult and continuing education programming has been and continues to be an intervention whose immediate goal is change, change in knowledge and/or change in competence (Courtney, 1991). In *The Adult Learner: A Neglected Species*, Knowles (1973) submitted that educational programming for adults tends to be "learner centered or learner oriented, goal oriented, and activity oriented, tailored to meet the unique needs of a specific community of learners" (pp. 35-36). Consequently, adult and continuing education programming for African-American pastors' wives as the adult learner, could encompass a series of courses, seminars, lectures, distance learning and independent study options, workshops, conferences, support groups, practicums, and mentoring relationships tailored explicitly to meet their specific needs and challenges.

Educational programming for African-American pastors' wives as the adult learner, could focus on both the religious content that is integral within their given faith

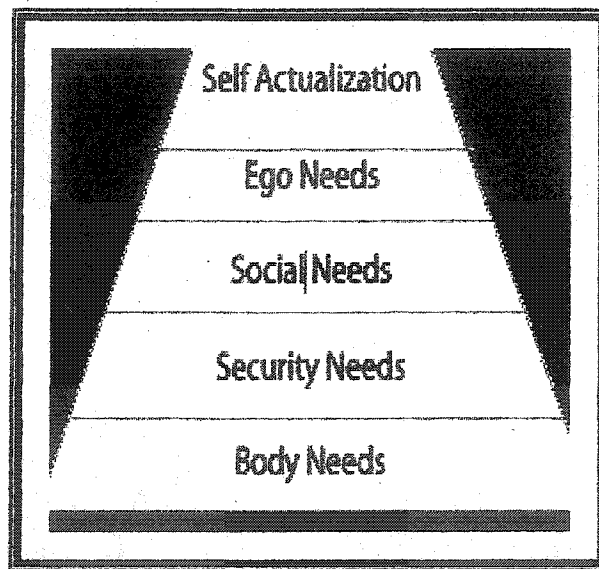
community, and the application of this content from both a personal and societal perspective (Beatty & Hayes, 1991). Consequently, based on individual desires and giftedness, such a focus could enable and empower African-American pastors' wives to: enter into a vital and loving relationship with God; to increase understanding and desire to do the will of God, to further knowledge of the Bible and its application to life; to learn God's priorities for one's life; to grow in faith, to gain a true spiritual life; to grow in spiritual fellowship; to respond to human need; to nurture oneself and others for ministry; to advocate for justice and peace; and to understand and bring the faith, doctrines, heritage, culture, and observances of the Baptist denomination and the black church to its congregation and society at large (Beatty & Hayes, 1991, p. 400). Paraphrasing a quote by Kgositsile to apply to African-American pastors' wives: adult and continuing education programs could serve to prepare African-American pastors' wives to be clear about their roles, tap their potential so that their lives can be meaningful; and consolidate their resources so that they can be productive in, effective to, and minister to themselves, their families, their churches, their communities, and the world (*My Soul Looks Back, 'Less I Forget*, 1993, p. 114).

Acknowledging the need for adult and continuing education opportunities is a vital component to the ongoing development of African-American pastors' wives spiritually, personally, and socially in their role, and on their journey. However, the exploration and identification of the specific educational needs of African-American pastors' wives was an initial and critical step in “uncovering areas that could move them beyond their present limits, toward realization of their full possibilities reaching for transcendence, transformation, and self-actualization” (Groome, 1980, p. 21).

The Guiding Conceptual Framework for this Study

In exploring the educational needs of African-American pastors' wives within Baptist congregations, Maslow's Hierarchy of Needs was utilized as the conceptual framework that guided this study. Maslow's Hierarchy encompasses five levels: (1) physiological or body needs, (2) safety or security needs, (3) love and belonging or social needs, (4) esteem or ego needs, and (5) self-actualization. The major premise of Maslow's work is that the lower needs need to be satisfied before higher needs can be satisfied. Model 1 depicts Maslow's framework.

Model 1. Maslow's Hierarchy of Needs



Maslow's first level, physiological needs encompass an individual's need for food, water, rest, elimination, sex, or anything that has to do with the body (Maslow, 1968; Hergenhahn, 1980). An individual cannot proceed to the safety or security needs level until the needs at the physiological needs level are met.

Maslow's second level, safety or security needs encompass an individual's need for structure, order, security, and predictability. Based on Maslow's work, safety needs sometimes motivate people to be religious with the comfort or promise of a safe secure place after they die, and leave this world (Maslow, 1968; Hergenhahn, 1980). An individual cannot proceed to the love, belonging, or social needs level until the needs at both the physiological and security levels are met.

Maslow's third level, love, belonging, or social needs encompass an individual's need or desire for affiliation, and to feel loved and accepted by others (Maslow, 1968; Hergenhahn, 1980). An individual cannot proceed to the level of esteem or ego needs until the needs at the physiological, security, and love, belonging, or social levels are met.

Maslow's fourth level, esteem or ego needs require both recognition from other people, which results in feelings of prestige, acceptance, status, and self-esteem, which results in feelings of adequacy, competence, and confidence (Maslow, 1968; Hergenhahn, 1980). An individual cannot proceed to self-actualization until the needs at the physiological, security, love, belonging, social, and esteem and ego levels are met.

Maslow's fifth and final level, self-actualization encompass an individual's desire to become more aware of what one is, to become everything that one is capable of becoming. Individuals at the self-actualization level maximize their potential, seek knowledge, peace, self-fulfillment, oneness with God, etc. (Maslow, 1968; Hergenhahn, 1980).

With the utilization of Maslow's framework, the results from this exploratory study could be an initial step in designing courses and/or curricula which would enable

pastors' wives to survive emotionally, spiritually, and physically while serving God and contributing to their families, churches, communities, and the world.

CHAPTER III

METHODOLOGY

Introduction

The primary purpose of this exploratory study was to answer the question, "What are the educational needs of African-American pastors' wives?" There were four sub-areas of inquiry which were examined under this primary purpose: (a) the perceptions of pastors' wives about their educational needs, (b) the perceptions of specialists in the community regarding the educational needs of pastors' wives, (c) the perceptions of educators affiliated with higher education institutions or religiously affiliated organizations regarding the educational needs of pastors' wives, and (d) to do a content analysis from the coded transcriptions, both within-case analysis to draw out prominent themes, and cross-case analysis to examine the data in terms of similarities and differences between the three participant groups.

Information about the design of the study, methodological perspective, data collection protocol, procedures, participants, research questions, data analysis plan, and the ethical considerations are addressed in this chapter.

Design of the Study

A qualitative research design was utilized for this study. Qualitative research is an "inquiry process that explores a social or human problem by analyzing words, by making sense of or interpreting a phenomena in terms of the meanings people bring to them, and reporting the detailed views of the informants" (Creswell, 1998, p. 15). Qualitative researchers seek to "make meaning of personal stories and the ways in which they intersect" (Glesne & Peshkin, 1992, p. 1). Consequently, there were three main reasons

for undertaking a qualitative study to determine the educational needs of African-American pastors' wives: (a) the topic needed to be explored because variables were not easily identified; (b) theories were not available to explain the educational needs of African-American pastors' wives; and (c) the types of research questions asked -- the how's and the what's provided the initial inquiries into the topic and described what was going on and needed (Creswell, 1998). Within the qualitative research domain, there are five different types of qualitative studies -- biography, phenomenology, grounded theory, ethnography, and case study. Based on the design and parameters of this study, phenomenology was the methodological perspective employed in this exploratory process.

Methodological Perspective

The roots of phenomenological studies began with the work of Edmund Husserl (1859-1938), a German mathematician (Kockelmans, 1967; Giorgi, 1985). However, phenomenology, as a movement, has been in existence since 1900 (Giorgi, 1985).

Phenomenology is an approach to study an issue that includes "entering the field of perception of participants; seeing how they experience, live, and display the phenomenon; and looking for the meaning of the participants' experiences" (Creswell, 1998, p. 31). In *Phenomenology and Psychological Research*, Amedeo Giorgi (1985, p. 6) characterized phenomenology as "trying to discover and account for the presence of meanings in the stream of consciousness". This type of study attempts to describe the meaning of the lived experiences for several individuals about a concept or a phenomenon (Creswell, 1998). As a result, the researcher developed the perspectives of

the group being studied, that is, the researcher analyzed the "insider's" viewpoint (Borg & Gall, 1989).

Data Collection Protocol

For the purposes of this exploratory study, the insider's viewpoint was obtained through the interview process. The interview was an oral exchange, an oral type of questionnaire. As a research method, the interview involved the collection of data through direct verbal interaction between the interviewer and an individual (Wiersma, 1986). Instead of writing the response, the interviewee gave the needed information verbally to the interviewer in a face-to-face interaction. Confidential information was obtained via the interviews that an individual might have been reluctant to put in writing - people were more willing to talk than write (Wiersma, 1986; Schwandt, 2001). In general, people want to be heard. "Being heard is relational. To be heard requires another to be listening with sincere curiosity, empathy, and compassion, and openness to learn. It also requires hearing a person's story and words. The interviews for this study encouraged this kind of relational hearing. The participants reached beyond the surface, they reached into their personal experiences" (Whitney & Trosten-Bloom, 2003, p. 242).

The interview process enabled the researcher to obtain more information and greater clarity as compared to other methods of collecting research data (Borg & Gall, 1989; Schwandt, 2001). The interviewer could explain the purpose of the investigation, and could explain more clearly what information was needed. If the interviewee misinterpreted or did not understand the question, the interviewer was able to follow up with a clarifying question. The interviewer had the flexibility to pursue a response with the individual and could ask for an elaboration of the response if it appeared confusing or

unclear. It was also possible to seek the same information, in several ways, at various stages of the interview, thus providing a check of the responses. During the interview process, the guiding questions oft times provoked and stimulated the interviewee to go into greater depth into her or his own experiences, which led to the examination of significant areas, factors, or feelings not anticipated in the researcher's original plan (Wiersma, 1986; Schwandt, 2001). The interviews afforded the researcher the opportunity to devote a great deal of time and attention to securing the breadth and depth of information needed to explore the educational needs of African-American pastors' wives within Baptist congregations.

Guiding Questions

The following seven questions used by the researcher served to focus and organize the interview process for this exploratory study:

1. What have been your experiences as a pastor's wife or working with pastors' wives (e.g., blessings, challenges, patterns of growth, support, etc.)?
2. What are the most common challenges faced by pastors' wives today?
3. In your mind, select the individual who is the most effective pastor's wife that you know. What are some of the characteristics or factors that contribute to her effectiveness?
4. How can pastors' wives be assisted in:
 - A) Increasing their spirituality?
 - B) Increasing their personal development (intellectually, mentally, physically, etc.)?
 - C) Increasing their support to their husband?

- D) Increasing their support to their family?
 - E) Increasing their support to their church?
 - F) Increasing their support to their community?
5. If you had two desires in developing or strengthening pastors' wives, desires that would help them be the best that they could be, what would those desires be?
 6. What advice would you give a new pastor's wife?
 7. Thinking of both the blessings and the challenges faced by pastors' wives...
 - A) What knowledge, skills, and abilities are critical for their role in ministry?
 - B) What types of educational opportunities would most benefit pastors' wives?

Procedures

All interviews were conducted in a location designated or requested by the participant. Before beginning the interview process, initial contact was established with each participant via a contact visit or telephone conversation. The purpose of the contact visit or telephone conversation was to: (a) establish rapport; (b) explain the study's purpose; (c) discuss participation, dates, and times for the interviews; and (d) obtain consent. Following the contact visit or telephone conversation, the interview was scheduled and conducted (see Appendix A for the Interview Guide for the Contact Visit/Telephone Conversation).

The purpose of the interview was to gather data relative to the research questions regarding educational needs of African-American pastors' wives within Baptist congregations. Each interview was tape-recorded. The interviews recorded were replayed as often as necessary in order to obtain a complete transcription and an objective analysis. In addition to the words, the tone of voice, intonation, emphasis, and pauses on the

recording, the recording also preserved the emotional impact of the responses. Three professional transcribers were secured for this study to provide the researcher with a word-for-word transcription of each of the 13 interviews.

Following the interview, selected participants from each planning partner group had an opportunity to discuss and/or examine the transcription and the researcher's interpretation of the interview. This technique of member checking (Creswell, 1998) was employed to verify the accuracy of the data from the interviewees' point of view. Member checking allowed the participants to review her or his story as represented by the researcher, judge the accuracy of the report and make any necessary corrections to the description. This interaction was not taped recorded. Using paper and pencil, the researcher noted any corrections and/or revisions to preserve the information collected during this process (see Appendix G for the Member Check Guide).

Participants

In using Roger Kaufman's needs assessment framework to explore the educational needs of African-American pastors' wives, the participants for this study included three distinctive groups, or a triangular component that comprised educational planning partner groups. The educational planning partner groups included: (a) adult learners or those who would be affected by or be the recipients of any plan or intervention; (b) specialists or those who have had experience with the concept or field; and (c) educators or those who could be the educators or implementers of any plan or intervention (Kaufman, 1988; Pratt, 1994).

All of the participants included in the educational planning partner groups for this study were African American and affiliated with the Baptist denomination in the United

States. Additionally, this study targeted and gathered data from an accessible population of African-American participants affiliated with and/or representative of Baptist congregations within selected areas of Virginia. The areas included Norfolk, Virginia Beach, Hampton, Gloucester, Surry, Richmond, and Fredericksburg.

The participants for this study known as the learners or those who could be affected by the needs assessment were the pastors' wives. A convenience sample of five participants were obtained by soliciting information from the Tri-County Pastors' Council, Williamsburg, Virginia; area Ministers' Wives and Ministers' Widows Fellowships throughout Virginia; and the Virginia Baptist Mission, Richmond, Virginia. Criteria for inclusion in this study encompassed (a) being African-American female, (b) being the wife of a minister currently pastoring a Baptist congregation within a 150-mile radius of Williamsburg, Virginia, (c) being a pastor's wife for at least three years, and (d) agreeing to participate in the study (see Appendix D for the Demographic Information Form used for the Pastors' Wives).

The participants for this study known as the specialists included persons who had been in a leadership role in a ministers' wives organization. The convenience sample for this group included four participants. The names of the participants were obtained by soliciting information from area Ministers' Wives and Ministers' Widows Fellowships across Virginia; Tri-County Pastors' Council, and the Virginia Baptist Mission. Criteria for inclusion in this study encompassed (a) currently working with African-American pastors' wives from Baptist congregations, or (b) having been in a leadership role inclusive of pastors' wives for at least three years, (c) agreeing to participate in the study (see Appendix E for the Demographic Information Form used for the Specialists).

Finally, the participants for this study known as the educators, were administrators, implementers, or gatekeepers from selected higher education institutions or religiously affiliated organizations who offered adult and continuing education, and had interacted with African-American pastors' wives. This group included a convenience sample of four participants. The names of the participants were obtained by soliciting information from organizations and higher education institutions that were Baptist affiliated within a 150-mile radius of Williamsburg, Virginia. Consequently, criteria for inclusion in this study encompassed (a) administrators from a higher education institution or administrators from a religiously affiliated organization that provided adult and continuing education, (b) having prior experiences and exposure to African-American pastors' wives from Baptist congregations, (c) agreeing to participate in the study (see Appendix E for the Demographic Information Form used for the Educators).

Pilot Study

A pilot study was conducted to test the interview protocols to be used in this study. The pilot study was utilized to receive corrective feedback by checking vocabulary, language level, participants' understanding of questions, and participants' reactions to the interview process (Borg & Gall, 1989). Interviews with three participants from each educational planning group, a selected learner, a selected specialist, and a selected educator were conducted during the pilot study.

Data Analysis Plan

The results from the interviews in this exploratory process were presented in two components. The first component provided narrative descriptions on each participant. The second component utilized the constant comparative method to analyze the

transcriptions from all 13 interviews. From the coded transcriptions, both within-case analysis to draw out prominent themes, and cross-case analysis to examine the data in terms of similarities and differences between the three participant groups was performed. The data, descriptions, and results provided in this study could be used to inform practice relative to: educational programming for pastors' wives, clergy families, religious higher education, adult and continuing education, counseling, pastoral care, and WomanistCare.

Ethical Considerations

The three main ethical considerations discussed in this section pertinent to this exploratory study are informed consent, confidentiality and anonymity, and consequences.

The informed consent process included articulation to each participant regarding the overall purpose of the investigation, the main features of the design, benefits and any possible risks, and procedures of the research project. Informed consent also included receiving written voluntary consent from the participant to be part of the project, with the understanding they could withdraw at any time. Informed consent was obtained from each participant prior to beginning the interview process (see Appendix B for the Consent Form to Participate in Human Subjects Research).

Confidentiality and anonymity referred to keeping private information obtained during the interview process, and potentially recognizable to other people, from being reported. The protection of subjects' privacy by changing their names and identifying features was an important issue in the reporting of interviews. However, participants were informed of the possibility of private information being reported. Agreement was obtained for such reporting, however, their names and any other

identifiable features in the reporting of information were changed (see Appendix C for the Masked Participant Information Form).

In addressing concern about the consequences of a study, the consequences of an interview study needed to be addressed with respect to any possible risks to the participants as well as the expected benefits of participating in the study. In this study, interviewees alerted the researcher regarding information about their personal life, as well as their professional life that they did not wish to be reported. The researcher informed interviewees that should they strongly object to the inclusion of sensitive material after discussing the issue with the researcher, the objectionable material would not be included in the report.

CHAPTER IV

RESULTS

Introduction

The primary purpose of this study was to explore the educational needs of African-American pastors' wives within Baptist congregations. The educational needs of African-American pastors' wives were determined from the voice and perspective of selected: (1) African-American pastors' wives, (2) persons in the community who had been in leadership roles with African-American pastors' wives, and (3) educators from higher education institutions or religiously affiliated organizations who offered adult and continuing education, and had interacted with African-American pastors' wives. This chapter includes the guiding questions that were used during the interview process, narrative descriptions for each participant interviewed, and the presentation of the results.

Guiding Questions

The following seven questions used by the researcher served to focus and organize the interview process for this exploratory study:

1. Tell me your story, experiences, or exposure in being a pastor's wife or in working with pastors' wives.
 - A) What are some of the blessings of being a pastor's wife?
 - B) What are the most common challenges faced by pastors' wives today?
2. In your mind, select the individual who is the most effective pastor's wife that you know. What are some of the characteristics or factors that contribute to her effectiveness?

3. As a pastor's wife, or in working with pastors' wives today in 2004, what types of educational programming would be of benefit the most?
4. As you reflect on your past, or your past experiences in working with pastors' wives, what types of educational programming would have helped you or others during those begging moments, days, and years as a pastor's wife?
5. What knowledge, skills, and abilities are critical for pastors' wives to have in their role in ministry?
6. Thinking of the both the blessings and the challenges faced by pastors' wives, what types of educational opportunities would most benefit pastors' wives to...
 - A) Increase their spirituality?
 - B) Increase their personal development (intellectually, mentally, physically, etc.)?
 - C) Increase their support to their husband?
 - D) Increase their support to their family?
 - E) Increase their support to the church and community?
7. What is your vision for pastors' wives?
 - A) If you had two desires in developing or strengthening pastors' wives, desires that would help them be the best that they could be, what would those desires be?
 - B) What advice would you give a new pastor's wife?

Narrative Descriptions of Participants

In this section, each participant interviewed in this study is introduced in a narrative format. All 13 participants interviewed were affiliated with the Baptist

denomination in the United States, and affiliated with, representative of, or had experiences with African-American Baptist congregations in Virginia. Information such as race, gender, age range, and locality are provided on each participant. For the purposes of this study, participants were divided into three distinct groups, referred to as educational planning partner groups (Kaufman, 1972; Pratt, 1994). The three educational planning partner groups used in this study encompassed: (1) adult learners, (2) specialists, and (3) educators. Consequently, depending upon the participant grouping, additional narrative information will also be presented, such as, number of years as a pastor's wife, number of years in the ministry, number of years at a particular higher education institution, or number of years in a particular organization. To protect anonymity, and to conceal the identities of each participant interviewed, all participants, churches, localities, higher education institutions, and organizations are to referred to by utilizing masked information or pseudonyms.

Educational Planning Partner Group I: The Adult Learner

The Adult Learner group encompassed the pastor's wife. The pastor's wife as referred to in this study is the female spouse of a pastor who is currently serving a Baptist congregation within 150-mile radius of Williamsburg, Virginia. Each of the five participants in this group has been a pastor's wife for at least three years.

Adult Learner #1: Dr. Shirley Smith

Dr. Shirley Smith is an African-American female, in the 35-45 year age range. She has been a pastor's wife for 15 years. Dr. Smith and her husband have two children, a daughter who is 12 years old, and a son who is five years old. The Smiths reside in Norfolk, Virginia. The church where Dr. Smith's husband pastors, New Shiloh Baptist

Church is also located in Norfolk. New Shiloh has an on roll membership (individual names on the church listing) of 800 persons, and an active membership (individuals who financially support the church) of 400 persons. At New Shiloh, Dr. Smith attends the worship services, Church School, and Bible Study. She is active in the Health and Wellness Ministry, the Women's Ministry, and she is a member of the Praise Team, which is a component of the Music Ministry. Additionally, Dr. Smith works in Norfolk, where she is in private practice as a family physician. For the purposes of this study, Dr. Smith was the pilot study participant representing the adult learner/pastor's wife component.

Adult Learner #2: Sister Josie Firebird

Sister Josie Firebird is an African-American female, in the 65-75 year age range. She has been married and a pastor's wife for 20 years. The Firebirds reside in Hampton, Virginia. They have two sons; one son is 37 years old, and the other son is 33 years old. Both sons have residences separate from their parents. The church where Sister Firebird's husband pastors, Good News Baptist Church is also located in Hampton. Good News Baptist has an on roll membership (individual names on the church listing) of 200 persons, and an active membership (individuals who financially support the church) of 100 persons. At Good News, Sister Firebird is active in the Deaconess Ministry, the Missionary Ministry, and she is a member of the Hospitality Ministry. In addition to attending the worship services, Sister Firebird also attends Church School and Bible Study. Sister Firebird is retired from the Norfolk Naval Shipyard in Norfolk, Virginia.

Adult Learner #3: Sister Molly Burton

Sister Molly Burton is an African-American female, in the 35-45 year age range. She has been married and a pastor's wife for 12 years. The Burtons have three sons, one son is 27, one is 26, and one is 18 years old. The two older sons have separate residences, and the 18-year-old son resides with the Burtons in Fredericksburg, Virginia. The church where Sister Burton's husband pastors, Free Stone Baptist Church is also located in Fredericksburg. Free Stone Baptist has an on roll membership (individual names on the church listing) of 500 persons, and an active membership (individuals who financially support the church) of 200 persons. At Free Stone, Sister Burton attends the worship services, Church School, and Bible Study. She is active in the following ministries: Deaconess, Missionary, Board of Christian Education, Youth, Altar Guild, Women's, New Members, Pastor's Aid, Ushers, and Music Ministries. In the Music Ministry she sings in two choirs. Additionally, Sister Burton is a nurse practitioner, and a member of a private practice team in Fredericksburg.

Adult Learner #4: Rev. Gloria Washington

Rev. Gloria Washington is an African-American female, in the 45-55 year age range. She has been married and a pastor's wife for five years. The Washingtons do not have any children at this point in juncture. Rev. Washington, a high school history teacher works and resides in Gloucester, Virginia with her husband. The church where her husband pastors, Christ Baptist Church is also located in Gloucester. Christ Baptist has an on roll membership (individual names on the church listing) of 300 persons, and an active membership (individuals who financially support the church) of 150 persons. At Christ Baptist, Rev. Washington is one of the associate ministers and her husband's armor

bearer. In addition to attending the worship services, she also attends Church School, Bible Study, and is active with the Youth Ministry -- Youth Tutorial and the Youth Church. For the past five years, Rev. Washington has also been a member of the Gloucester Clergy Council. The Gloucester Clergy Council is an interdenominational organization that provides outreach ministries for the community, and fellowship and adult and continuing education courses for area clergy. In the clergy council, Rev. Washington is a part of the leadership team. Consequently, for the purposes of this study, Rev. Washington met the criteria and was a part of two of the three Educational Planning Partner Groups, Group I: Adult Learner, and Group III: Educator. She was in the Educational Planning Partner Group I: Adult Learner, because she is a pastor's wife. And Rev. Washington was also in the Educational Planning Partner Group III: Educator, because she is a part of the leadership team for a religiously affiliated organization that offers adult and continuing education, and she has had experiences with African-American pastors' wives within Baptist congregations.

Adult Learner #5: Rev. Dr. Terri Blue

Rev. Dr. Terri Blue is an African-American female, in the 35-45 year age range. She has been married for 23 years and a pastor's wife for 20 years. The Blues have one daughter who is 17 years old and lives in their home in Virginia Beach, Virginia. The church where Rev. Dr. Blue's husband pastors, Hilltop Baptist Church is also located in Virginia Beach. Hilltop Baptist has an active membership (individuals who financially support the church) of 300 persons. At Hilltop Baptist, Rev. Dr. Blue is one of the associate ministers and her husband's armor bearer. In addition to being a part of the Preaching Ministry, she attends the worship services, Bible Study, teaches Church

School, does pre-marital counseling, and prepares candidates for ministerial ordination. Additionally, Rev. Dr. Blue is an administrator and a professor at The Institute of Eternal Life (IEL) in Virginia Beach. IEL is a Baptist affiliated religious higher education institution. She has been a professor in the seminary for eight years, and the program director for the past four years. Consequently, for the purposes of this study, Rev. Dr. Blue also met the criteria and was a part of two of the three Educational Planning Partner Groups, Group I: Adult Learner, and Group III: Educator. She was in the Educational Planning Partner Group I: Adult Learner, because she is a pastor's wife. And Rev. Dr. Blue was also in the Educational Planning Partner Group III: Educator, because she is an administrator and educator for a higher education institution that offers adult and continuing education, and she has had experiences with African-American pastors' wives within Baptist congregations.

Educational Planning Partner Group II: The Specialist

The Specialist group encompassed persons who had been in a leadership role in a Baptist affiliated, African-American ministers' wives organization for at least three years. There were four participants interviewed in this group.

Specialist #1: Dr. Clara King

Dr. Clara King is an African-American female, in the 55-65 year age range. She has been a member of the Ministers' Wives and Ministers' Widows Alliance (MWMWA) in Oak Park, Virginia for 12 years. The MWMWA of Oak Park is a Baptist affiliated organization that provides outreach ministries in and for the community. This organization also provides fellowship, encouragement, support, and adult and continuing education courses for area ministers' wives and ministers' widows. Dr. King is a

minister's wife and a former pastor's wife. She and her husband have been married for 27 years, and she was a pastor's wife for 10 years at Oak Park Baptist Church, which is the church that her husband retired as pastor. In the Oak Park MWMWA, Dr. King was a part of the leadership team for over four years as vice president. Additionally, Dr. King is also an administrator and a physics professor at Oak Park College, a four-year higher education institution. Consequently, for the purposes of this study, Dr. King met the criteria and was a part of two of the three Educational Planning Partner Groups, Group II: Specialist, and Group III: Educator. She was in the Educational Planning Partner Group II: Specialist because she has been in a leadership role with an organization that has had experiences with African-American pastor's wives. And Dr. King was also in the Educational Planning Partner Group III: Educator, because she is affiliated with a higher education institution that offers adult and continuing education, and she has had experiences with African-American pastors' wives within Baptist congregations. For the purposes of this study, Dr. King was the pilot study participant representing the specialist component.

Specialist #2: Sister Louise Taylor

Sister Louise Taylor is an African-American female, who is 79 years old. Sister Taylor will be 80 years old in September, and is a retired nurse from the Medical College of Virginia in Richmond. She has been a member of the Ministers' Wives and Ministers' Widows Alliance (MWMWA) in Richmond, Virginia since 1958. The MWMWA of Richmond is a Baptist affiliated organization that provides outreach ministries in and for the community. This organization also provides fellowship, encouragement, support, and adult and continuing education courses for area ministers' wives and ministers' widows.

Sister Taylor is a minister's widow and a former pastor's wife. She and her husband were married in 1950, and she was a pastor's wife for 32 years at various churches in Richmond and vicinity, including Third Baptist Church where her husband retired as pastor. During the 46 years in MWMWA, Sister Taylor has held numerous leadership positions in the organization including vice president. Consequently, for the purposes of this study, Sister Taylor met the criteria and was a part of two of the three Educational Planning Partner Groups, Group II: Specialist, and Group III: Educator. She was in the Educational Planning Partner Group II: Specialist because she has been in a leadership role with an organization that has had experiences with African-American pastor's wives. And Sister Taylor was also in the Educational Planning Partner Group III: Educator, because she has been a part of the leadership team of a religiously affiliated organization that offers adult and continuing education and she has had experiences with African-American pastors' wives within Baptist congregations.

Specialist #3: Sister Cynthia Denise Moody

Sister Cynthia Denise Moody is an African-American female, in the 45-55 year age range. Sister Moody is a retired engineer from the Norfolk Naval Shipyard. She has been a member of the Ministers' Wives and Ministers' Widows Alliance (MWMWA) in Williamsburg, Virginia for six years. The MWMWA of Williamsburg is a Baptist affiliated organization that provides outreach ministries in and for the community. This organization also provides fellowship, encouragement, support, and adult and continuing education courses for area ministers' wives and ministers' widows. Sister Moody is a minister's wife. She and her husband have been married for over 30 years. In the Williamsburg MWMWA, Sister Moody is a part of the leadership team and has been the

Spiritual Advisor for the past four years. Consequently, for the purposes of this study, Sister Moody met the criteria and was a part of two of the three Educational Planning Partner Groups, Group II: Specialist, and Group III: Educator. She was in the Educational Planning Partner Group II: Specialist because she has been in a leadership role with an organization that has had experiences with African-American pastor's wives. And Sister Moody was also in the Educational Planning Partner Group III: Educator, because she has been a part of the leadership team of a religiously affiliated organization that offers adult and continuing education and she has had experiences with African-American pastors' wives within Baptist congregations.

Specialist #4: Dr. Elnora Lewis

Dr. Elnora Lewis is an African-American female, in the 55-65 year age range. Dr. Lewis is a retired administrator for the City of Richmond after 30 years of service. She has been a member of the Ministers' Wives and Ministers' Widows Alliance (MWMWA) in Richmond, Virginia for 25 years. The MWMWA of Richmond is a Baptist affiliated organization that provides outreach ministries in and for the community. This organization also provides fellowship, encouragement, support, and adult and continuing education courses for area ministers' wives and ministers' widows. In the Richmond MWMWA, Dr. Lewis has been a part of the leadership team, and has been a senior executive with the Virginia Association of Ministers' Wives and Ministers' Widows for the past three years. Dr. Lewis has also been a pastor's wife for the past 27 years. The Lewis' have three children, one son is 32, one daughter is 28, and another daughter is 26 years old. The son has a separate residence, and the two daughters reside with the Lewis' in Richmond. The church where Dr. Lewis' husband pastors, Life in the Word Baptist

Church is also located in Richmond. Life in the Word has an on roll membership (individual names on the church listing) of 800 persons, and an active membership (individuals who financially support the church) of 400 persons. At Life in the Word, Dr. Lewis attends the worship services, Bible Study, Church School. She is also active in the following ministries: Deaconess, Women's, Couples, Board of Christian Education, and the Praise Singers, which is a component of the Music Ministry. Consequently, for the purposes of this study, Dr. Lewis met the criteria and was a part of all three of the Educational Planning Partner Groups, Group I: Adult Learner, Group II: Specialist, and Group III: Educator. She was in the Educational Planning Partner Group I: Adult Learner, because she is a pastor's wife. She was in Educational Planning Partner Group II: Specialist because she has been in a leadership role with an organization that has had experiences with African-American pastor's wives within Baptist congregations. And Dr. Lewis was also in the Educational Planning Partner Group III: Educator, because she is a part of the leadership team for a religiously affiliated organization that offers adult and continuing education, and she has had experiences with African-American pastors' wives within Baptist congregations.

Educational Planning Partner Group III: The Educator

The Educator group encompassed persons who are administrators, educators, or a part of the leadership team from either a higher education institution, or a religiously affiliated organization that offers adult and continuing education. The participants in this group had also had experiences with African-American pastors' wives within Baptist congregations. The four participants interviewed in this group met all of the above cited criteria.

Educator #1: Dr. Theodore Davis

Dr. Theodore Davis is an African-American male, in the 65-75 year age range. He has been in the ministry for 37 years, and is the pastor emeritus of the Richmond Baptist Church in Richmond, Virginia. He has been a member of the Richmond Clergy Council for 15 years. The Richmond Clergy Council, is a Baptist affiliated organization that provides outreach ministries in and for the community, and fellowship, support, and adult and continuing education courses for both area clergy and the community. In the clergy council, Dr. Davis has been the president of the organization for the past three years. As a minister, a pastor, and an organizational president, Dr. Davis has had experiences with African-American pastors' wives within Baptist congregations. For the purposes of this study, Dr. Davis was the pilot study participant representing the educator component.

Educator #2: Rev. Carlton Coffey

Rev. Carlton Coffey is an African-American male, in the 55-65 year age range. He has been in the ministry for 15 years, and is the pastor of the Surry Baptist Church in Surry, Virginia. He has been a member of the Surry Minister's Clergy Council for 11 years. The Surry Clergy Council is an interdenominational organization that provides outreach ministries in and for the community, and fellowship, support, and adult and continuing education courses for both area clergy and the community. In the clergy council, Rev. Coffey has been the president of the organization for the past three years. As a minister, a pastor, and an organizational president, Rev. Coffey has had experiences with African-American pastors' wives within Baptist congregations.

Educator #3: Dr. Robert Ashley

Dr. Robert Ashley is an African-American male, in the 35-45 year age range. He has been in the ministry for 11 years, and is the former pastor of Atlanta Baptist Church in Atlanta, Georgia. Currently, Dr. Ashley is on the executive team of the Baptist Mission Board for the Commonwealth of Virginia. He has been on the executive team for the past two years. The Baptist Mission Board strives to empower churches and leaders for ministry by providing support, adult and continuing education, and resources to member churches across the Commonwealth. As a minister, a pastor, and now an executive team member with the mission board, Dr. Ashley has had experiences with African-American pastors' wives within Baptist congregations.

Educator #4: Dr. George Edwards

Dr. George Edwards is an African-European American male, in the 65-75 year age range. He has been in the ministry for 55 years. For the past 50 years, Dr. Edwards has been the pastor of Norfolk Baptist Church in Norfolk, Virginia. In 1981, Dr. Edwards founded the Virginia State Seminary, to which he has been the president for the past 23 years. The Virginia State Seminary is an interdenominational higher education institution, which offers adult and continuing education and degrees in religious studies, theology, and divinity. As a minister, a pastor, and seminary president, Dr. Edwards has had experiences with African-American pastors' wives within Baptist congregations.

Presentation of Results

The presentation of the results is a product of two levels of data reduction. The examination of the participant's stories from the interview transcriptions was the first level of data reduction. While the second level of data reduction was accomplished by

utilizing the constant comparative method to analyze the data (Borg & Gall, 1989). Additionally, both within-case analysis to draw out prominent themes, and cross-case analysis to examine the data in terms of similarities and differences between the three planning partner groups were used. The prominent or emergent themes developed through the thematic reduction of coded statements were then placed in the following five categories: (1) spiritual, (2) personal, (3) clergy husband, (4) clergy family, and (5) church and community. The same five categories were then used to analyze the data as appropriate by researcher for each guiding question.

Guiding Question #1. Tell me your story, experiences, or exposure in being a pastor's wife or in working with pastors' wives.

1A. What are some of the blessings of being a pastor's wife?

The categories that emerged as a result of the responses given by the participants within-case and cross-case pertained to: (1) spiritual blessings, (2) blessings pertaining to clergy husband (3) blessings pertaining to clergy family, and (4) blessings pertaining to church and community. The cross-case analysis for this question revealed that statements surrounding spiritual blessings, blessings pertaining to the clergy husband, and blessings pertaining to the church and community were cited in all three educational planning partner groups: the adult learner, the specialist, and the educator. Statements relative to the clergy family were evident only within-case for the adult learner group.

Examples of statements in response to the question, "What are some of the blessings of being a pastor's wife?" are highlighted for each category. Some of the spiritual blessings included: being able to study, learn, and apply the Bible to your life; knowing God's Word, knowing what is right, and having inner peace; and developing a

prayer life. Some of the blessings pertaining to the clergy husband included: actively being a part of a ministry with husband; supporting and sharing experiences with husband; and having the opportunity to be a source of comfort, and a listening ear for your husband. Some of the blessings pertaining to the clergy family included: having the family constantly immersed in a spiritual life; and having the opportunity to minister to and mentor your family. Some of the blessings pertaining to the church and community included: assisting and supporting others; seeing people become new creatures in Christ; and being compassionate to others and giving freely.

Sister Firebird reflected on a spiritual blessing that she had experienced as she discussed a health challenge of her husband:

I was just devastated to hear the doctor tell me that my husband had prostate cancer. The first thing I thought was, "What am I going to do if something happens to him?" I went to church to inform him of the report that the doctor had given and I asked him, "What are we going to do?" He paused and then he said, "We are going to pray." God brought him through the surgery, and the surgeon got all of the cancer. A year later he went back for his tests and he was cancer free. I just thank God for knowing the Word, the power of prayer, and the healing that He bestowed upon my husband.

From the church and community perspective, Dr. Lewis expressed that the most positive experience, or the most blessed experience for her as a pastor's wife and in working with pastors' wives is:

Watching people grow, mature, and develop in such a way that they have a great witness for the Lord. They learn to find the Lord in a new way and are able to walk in a new way because they become new creatures in Christ.

A visual representation of the categories developed through thematic reduction of coded statements from the three educational planning partner groups for Guiding Question #1 (1A) is displayed in the Appendix section, Chart 1.

Guiding Question #1. Tell me your story, experiences, or exposure in being a pastor's wife or in working with pastors' wives.

1B. What have been some of your most common challenges, or what are the most common challenges faced by pastors' wives today?

The categories that emerged as a result of the responses given by the participants within-case and cross-case pertained to: (1) spiritual challenges, (2) personal challenges, (3) challenges pertaining to the clergy husband (4) challenges pertaining to the clergy family, and (5) challenges pertaining to the church and community. The cross-case analysis for this question revealed that statements surrounding personal challenges, challenges pertaining to the clergy husband, challenges pertaining to the clergy family, and challenges pertaining to the church and community were cited in all three educational planning partner groups: the adult learner, the specialist, and the educator. Statements relative to spiritual challenges were evident only within-case for the educator group.

Examples of statements in response to the question, "What are some of the most common challenges faced by pastors' wives?" are highlighted for each category. Some of the spiritual challenges included: Who ministers to the needs of the pastor's wife? – essentially, Who pastors the pastor's wife?; and assuming the call that God has placed on her life. Some of the personal challenges included: the challenge of being a public figure and being scrutinized; understanding the role and expectations of being a pastor's wife; and loss of identity. Some of the challenges pertaining to the clergy husband included: husband's busy schedule; lack of quality time and rest; having to share so much of husband's time with other people; and ways to help and support husband deal with the pressure of ministry. Some of the challenges pertaining to the clergy family included: the

lack of family time; lack of rest; filling in the gap with the children for the husband; and lack of anonymity. Some of the challenges pertaining to the church and community included: criticism of husband and/or ministry; loving and caring for people in the church and community who don't always reciprocate; and dealing with the other women. Paraphrasing the words of Sister Moody, "Does the sister really need some spiritual help and counseling, or is she just after my husband?"

Dr. Edwards reflected on the challenge of the "other women" for many pastors' wives by saying:

Some of the female members in the church go too far in showing their affection to the pastor. The pastor's wife should not have to face the condition in which it appears as if she is competing with the women of the church for the affection of her husband. That is a real challenge. Then there is the challenge of women of the church who may resent the idea that she is the First Lady, and desire that she would not be in that position. Consequently, they may make remarks or statements that she could hear to make her feel badly.

Sister Burton said:

The biggest and hardest challenge for me during those beginning days of being a pastor's wife was dealing with other females. When we got married, he was already pastoring at Free Stone. Here was the problem -- he didn't marry someone from his church, and so I was a female coming in to the church from the outside -- and no one knew me. Well, well, well ... I don't know why, it's something about us females. I could hear them saying, "I been over here all the time, and he didn't even marry me." It was a lot to deal with. I wasn't used to people talking about me, looking at me funny -- you name it ... and I knew that I wasn't going through those changes. It took me a while to get where I am now. I have finally gotten to the point where I know that there are some things you just have to pray about. It was a growing process for me.

A visual representation of the categories developed through thematic reduction of coded statements from the three educational planning partner groups for Guiding Question #1 (1B) is displayed in the Appendix section, Chart 2.

Guiding Question #2. In your mind, select the individual who is the most effective pastor's wife that you know. What are some of the characteristics or factors that contribute to her effectiveness?

The categories that emerged as a result of the responses given by the participants within-case and cross-case pertained to: (1) spiritual characteristics, (2) personal characteristics, (3) characteristics pertaining to the clergy husband (4) characteristics pertaining to the clergy family, and (5) characteristics pertaining to the church and community. The cross-case analysis for this question revealed that statements surrounding spiritual characteristics, personal characteristics, characteristics pertaining to the clergy husband, characteristics pertaining to the clergy family, and characteristics pertaining to the church and community were cited in all three educational planning partner groups: the adult learner, the specialist, and the educator. Statements relative to characteristics pertaining to the clergy family were evident only within-case for the adult learner group.

Examples of statements in response to the question, "In your mind, select the individual who is the most effective pastor's wife that you know. What are some of the characteristics or factors that contribute to her effectiveness?" are highlighted for each category. Some of the spiritual characteristics included: a woman of God; knows the Bible; has a strong prayer life; and answers her own call. Some of the personal characteristics included: understands the role of a pastor's wife; good listener and mentor; and demonstrates both strength and humility. Some of the characteristics pertaining to the clergy husband included: loves husband; supports husband; and secure with her marriage. Some of the characteristics pertaining to the clergy family included: concerned for her

children; and family oriented. Some of the characteristics pertaining to the church and community included: treats people with respect; responsive to needs of people; and involved in church and community ministries and activities. Rev. Dr. Blue offered her comments about the most effective pastor's wife that she knew:

Sister EB is a pastor's wife who is exemplary. I say this because she is intimately and integrally involved with the life of her church, and she demonstrates both strength and humility. She is an extremely independent and spiritual lady who balances her own stripes with those of her husband. She is truly a partner in her husband's ministry and pastorate.

When I asked Rev. Coffey who was the most effective pastor's wife that he knew, without hesitation he said:

One who comes to mind right away is Rev. Dr. Blue. She is her husband's partner in ministry. He has the pastoral role, but there is definitely teamwork evident in the partnership. She is a very strong preacher, educator, and mentor for the women of the church. She is the pastor's wife, but she is also her own individual self.

Upon asking the same question to Dr. Ashley, he clasped and folded his hands, and immediately began to talk about his wife:

My wife is the most effective pastor's wife that I know. She has such a humble spirit. She allows me to grow in my call. But on the flip side; although she is humble, she cares very much about holding on to her identity of who she is. And so, as I pastored it was important for me to not speak for her, but to allow her to speak for herself. It was important for me to not assign her to anything, but to let her make the decision of what she wanted to be assigned to. She did not have to be on the front row, she did not have to be set aside in a certain way, she did not have to be called the First Lady -- she just wanted to be who she was. She was able to do that in such a way that the people didn't resent her, nor did they feel that she was trying to step out of the role that they felt she needed to be in. And she was able to play that balance role -- which I think is very important for a pastor's wife.

A visual representation of the categories developed through thematic reduction of coded statements from the three educational planning partner groups for Guiding Question #2 is displayed in the Appendix section, Chart 3.

Guiding Question #3. As a pastor's wife in 2004, what types of educational programming would benefit you the most?

The categories that emerged as a result of the responses given by the participants within-case and cross-case pertained to: (1) educational programming for spiritual needs, (2) educational programming for personal needs, (3) educational programming for needs pertaining to the clergy husband, (4) educational programming for needs pertaining to the clergy family, and (5) educational programming for needs pertaining to the church and community. The cross-case analysis for this question revealed the following: (1) statements surrounding educational programming relative to personal, clergy husband, and church and community needs were cited in all three educational planning partner groups: the adult learner, the specialist, and the educator; (2) statements surrounding educational programming relative to the clergy family needs were cited in two educational planning partner groups: the specialist, and the educator. And statements relative to programming relative to spiritual needs were evident only within-case for the educator group.

Examples of statements in response to the question about educational programming for a pastor's wife in 2004 are highlighted for each category. Responses about educational programming for spiritual needs included: personal devotion; knowing and applying the Bible; and determining spiritual giftedness. Responses about educational programming for personal needs included: mentoring and support groups; time and priority management; and stress management. Responses about educational programming to meet the needs of a clergy husband included: dynamics, needs, issues, and resources for clergy couples; and ways to increase support to husband. Responses

about educational programming to meet the needs of a clergy family included: nurturing and raising children of clergy; and dynamics, needs, issues, and resources for clergy families. Finally, responses about educational programming to meet church and community needs included: current issues for the church and community, ways to assist others; and needs, issues, and ways to participate in church and community ministries.

In terms of educational programming for a pastor's wife in 2004, Rev. Dr. Blue replied:

I think there should be more intimate gatherings where pastors' wives could come together to be open and honest about struggles and celebrations. Small seminar gatherings, support groups, certainly network, whether virtual or otherwise, would be extremely helpful. This would create a place to go with people of like minds who can be friends and talk about the common journey. Mentoring is definitely something that I could use and would appreciate.

Dr. Davis suggested that a pastor' wife in 2004 should take some classes on:

The latest types of issues -- classes on grief, classes about seniors and aging, classes relative to parenting and raising adolescents, classes on drug intervention, and classes relating to health issues. She needs to have empathic listening skills, communication skills, and time management skills. Also, I would say that some type of support group for the pastor's wife is needed. But even more important, some way to awaken the pastor's wife to the need of being a part of a support group. Just like you need annual visits to your doctor, a pastor's wife needs some type of group or resources to do checkups on where she is as a pastor's wife, and how she is functioning as a wife and as a woman. I have heard that every therapist should have a therapist, and I think that every pastor's wife should have someone who can provide that support for her. She needs someone whom she can consult with, who can keep her confidence, and at the same time, give her open and honest feedback on what is going on in her life. There are certainly issues of concern for her, and if not a professional, she needs someone who has demonstrated the capability of wisdom, or one who is capable of being therapeutic.

A visual representation of the categories developed through thematic reduction of coded statements from the three educational planning partner groups for Guiding Question #3 is displayed in the Appendix section, Chart 4.

Guiding Question #4. As you reflect on your past, what types of educational programming would have helped you during those beginning moments, days, and years as a pastor's wife?

The categories that emerged as a result of the responses given by the participants within-case and cross-case pertained to: (1) educational programming for spiritual needs, (2) educational programming for personal needs, (3) educational programming for needs pertaining to the clergy husband, (4) educational programming for needs pertaining to the clergy family, and (5) educational programming for needs pertaining to the church and community. The cross-case analysis for this question revealed the following: (1) statements surrounding educational programming relative to personal needs were cited in all three educational planning partner groups: the adult learner, the specialist, and the educator; (2) statements surrounding educational programming relative to the clergy family needs, and the church and community needs were cited in two educational planning partner groups: the adult learner, and the educator; and (3) statements surrounding educational programming relative to spiritual needs were cited in two educational planning partner groups: the specialist, and the educator. And statements relative to educational programming pertaining to needs of the clergy husband were evident only within-case for the adult learner group.

Examples of statements in response to the question about educational programming for a pastor's wife in the beginning moments, days, and years as a pastor's wife are highlighted for each category. Responses about educational programming for spiritual needs included: developing a relationship with Christ; knowing and applying the Word; and developing a prayer life. Responses about educational programming for

personal needs included: the life, role, and expectations of a pastor's wife; communication skills; and time and priority management skills. Responses about educational programming for the needs of the clergy husband included: marital relationships; and ways to increase support to husband. Responses about educational programming for the needs of the clergy family included: how to nurture and raise children in a clergy family; and seminars and retreats for clergy families. Responses about educational programming for the needs of the church and community included: ways to assist, support, counsel, and mentor others; how to effectively interact with people; human behavior and personality types; knowing church traditions; and denominational overviews.

Sister Firebird thought that having a class on public speaking would be helpful to a new pastor's wife.

I am not a person of a lot of words, but I admire a person that can speak and their words just flow. I have gotten stronger as far as expressing myself, but that would have helped me in the beginning years and I would have been much stronger by now.

Sister Burton said, "It would have been helpful for me to take some classes during those beginning years on:

Communication skills and dealing with people. A seminar would have been so helpful, on saying this is the life of a pastor's wife and you can look at yourself and say... "Can I do this?" before you jump into this thing. I think it makes a difference... some might say, "I wouldn't marry a preacher," and "I wouldn't go through all that stuff". But with God, prayer, help, and information, you find out that you are made out of the stuff to do it. Knowing that as Paul said in Philippians, "I can do all things through Christ who strengtheneth me". And finally, being a part of a support group. Being a part of a support group is of the utmost importance."

Dr. Ashley suggested that educational programming for a pastor's wife during those beginning years should at the very least encompass three components or three dimensions:

First, one of the things that I would prescribe is to broaden the pastors' wife as the pastor is being broadened. What I am saying is that when someone is called to the ministry like a pastor, God gives them a vision and it is important for the pastor's wife to understand the vision and the mission. By understanding the vision and the mission, she can participate in that which God is doing, rather than being in the stands or the audience as an outside participant. So, I think that from an educational standpoint, there needs to be initial teaching and more teaching concerning the more tangible aspects of the church; rather than trying to figure out if the pastors wife can sing, or whether she is a good usher, or if she is a good person for the women's missionaries. I'm not saying that those things aren't important, but if you are talking about the long term success of the pastor and his ministry, then that pastor's wife needs to be just as equipped, and just as prepared as the pastor, because when God leads the pastor into uncharted territory, he is going to need his wife to assist him and share in that uncharted place. Secondly, teaching and learning needs to be done in the spiritual dimension -- the devotional piece. Personal devotion in making sure that as a pastor's wife, her needs are being met. What are those scriptural passages that are just for her? What prayer time does she need just for herself? What prayers can the husband and wife do together? What books can they read together? What seminars/retreats can they attend together? And what mentors in the ministry can they look at for help to move them forward? Thirdly, an expanded knowledge of the scriptures and how the scriptures become relevant in a contemporary society is important. Trying to identify what God has called them to do for such a time as this in their particular context is critical. Consequently, they need to understand the scriptures as it relates to the place that God has called them to be on their journey.

A visual representation of the categories developed through thematic reduction of coded statements from the three educational planning partner groups for Guiding Question #4 is displayed in the Appendix section, Chart 5.

Guiding Question #5. What knowledge, skills, and abilities are critical for pastors' wives to have in their role in ministry?

The categories that emerged as a result of the responses given by the participants within-case and cross-case pertained to: (1) spiritual knowledge, skills, and abilities, (2) personal knowledge, skills, and abilities, (3) knowledge, skills, and abilities pertaining to the clergy husband (4) knowledge, skills, and abilities pertaining to the clergy family, and (5) knowledge, skills, and abilities pertaining to the church and community. The cross-case analysis for this question revealed that statements surrounding the knowledge, skills, and abilities relative to areas of spiritual, personal, the clergy husband, the clergy family, and the church and community were cited in all three educational planning partner groups: the adult learner, the specialist, and the educator.

Examples of statements in response to the question about what knowledge, skills, and abilities (KSAs) are critical for pastors' wives to have in their role in ministry are highlighted for each category. Responses about spiritual KSAs included: need to know and have a relationship with God; able to apply and minister using the Word; and have some type of calling on your life. Responses about personal KSAs included: knowledge of what is expected of a pastor's wife; know yourself -- strengths and weaknesses; and be a role model. Responses about KSAs pertaining to the clergy husband included: be supportive; be a partner in ministry; and be a armor bearer -- take care of his needs. Responses about KSAs pertaining to the clergy family included: be supportive; and include in ministry. And the responses relative to the KSAs pertaining to the church and community included: be a servant and service oriented; establish rapport; and understand the context and issues of the church and community -- connect with giftedness.

In terms of the KSAs for pastors' wives, Sister Moody said:

Pastors' wives need to know God's word. They need to know who they are, and what God given abilities they have. Each one brings something different, it doesn't mean everyone should sing in the choir. But, they need to know their own strengths and weaknesses. They have to be strong and set an example, because you never know who is watching you -- and you want your life to be encouraging. And, they have to be confident and know who they are in Christ.

From the church and community vantage point, Rev. Coffey said that pastors'

wives:

Definitely have to have people skills. She needs to have people skills so that she can move with some ease in the circles of both the congregation and the community. And certainly, she needs to be aware of what is happening in local government and the local civic areas. She needs to be well versed in community affairs.

Here are Rev. Dr. Blue's thoughts on the KSAs critical for pastors' wives to have in their role in ministry. She said:

It is important for us to know that God has called both of us, and as God has called both of us, both of us serve in a different capacity in terms of living out that call. The call on our husbands as pastors is different from what God has called us to do. Part of this call is knowing that the pastor is first of all accountable to God and when this primary relationship is in place and solid, our needs will be met. Part of our call is to ensure that we are also listening to God in a way that our husbands can be committed in terms of his listening to God. This means some personal sacrifices on our end in terms of time with our spouses. We won't always understand where God is leading, and at times things won't make sense to us. We have to trust the pastor to be led by God and trust him enough to be a partner in God's ultimate call upon his life. This knowing helps us to be committed to God. There are skills necessary for us. We're often called upon for public speaking. This is a skill that we can cultivate if we are uncomfortable with it. Feeling comfortable with our interpersonal relationship is very important. I think that the ability to create safe and organized space at home is important. The pastor has a tremendous responsibility outside of the home; our ministry can be to create a stress free environment for him at home. This means being secure in who we are and not adding pressure about things he does not have time to do. We can be family organizers. I think to creatively engage people without losing our sense of balance. We can't take sides in the church and we can't participate in clicks in the church. The ability to negotiate through the various ebbs and flows of congregational life is a necessary skill. Knowing how to work with people without being caught up in the issues that people have and without imposing our

own judgment on them is a necessary skill. The ability to not lose our head in particularly stressful situations is a necessary skill. To be able to relate to people at deep levels -- to see people at their core, is a necessary skill. I think that sometimes we isolate ourselves from the congregation. Some don't feel loved by us and comfortable with us and we have to balance this. Part of this is being comfortable enough to take a risk and vulnerable enough to love and be loved. We must have the ability to know how to balance these extremes in terms of relationships with others. Part of this balance is knowing when close is close enough, and knowing when it is okay to talk, while maintaining the integrity with your husband and what happens at home. This means that sometimes you're going to get hurt -- but if you stay away from a relationship because you're going to get hurt, you can't be blessed.

A visual representation of the categories developed through thematic reduction of coded statements from the three educational planning partner groups for Guiding Question #5 is displayed in the Appendix section, Chart 6.

Guiding Question #6. Thinking of both the blessings and the challenges faced by pastors' wives, what types of educational opportunities would most benefit pastors' wives to: (a) increase their spirituality, (b) increase their personal development, (c) increase their support to their husband, (d) increase their support to their family, and (e) increase their support to the church and community?

The categories that emerged as a result of the responses given by the participants within-case and cross-case pertained to: (1) ways to increase spirituality, (2) ways to increase personal development, (3) ways to increase support to the clergy husband, (4) ways to increase support to the clergy family, and (5) ways to increase support to the church and community. The cross-case analysis for this question revealed that statements surrounding ways to increase: spirituality, personal development, support to clergy husband, support to clergy family, and support to the church and community were cited in all three educational planning partner groups: the adult learner, the specialist, and the educator.

Examples of statements in response to the question about what types of education would most benefit pastors' wives are highlighted for each category. Responses about ways to increase spirituality included: knowing and applying the Bible; developing a prayer life; and involving yourself in things that will bring about spiritual growth. Responses about ways to increase personal development included: taking a stress management course; exercising; and joining a support group. Responses about ways to increase support to the clergy husband included: working with your husband; taking communication classes; and spending quality time with husband. Responses about ways to increase support to the clergy family included: being supportive to the clergy family;

learning the issues and stressors for the clergy family; and taking parenting courses. And responses about ways to increase support to the church and community included: understanding the needs, desires, and the issues of the church and community; learning to be supportive to the church and community; and learning ways to be involved in church and community ministries.

Focusing on what would assist a pastor's wife in increasing her support to the church, Dr. Lewis gave the following comment:

A pastor's wife could increase her support to the church by being involved -- by working on committees and organizations in the church. I really believe that a pastor's wife should be a part of what goes on at the church. I don't believe that she should be the type of wife that only shows up on Sundays and just sits in the pew. I believe you should be involved because you still have to give an account to what you have done. And the Lord is not going to come back and ask you what did Reverend do, He's going to ask you what did you do.

Focusing on what would assist a pastor's wife in increasing her own spirituality, Rev. Coffey said:

I would strongly suggest that a pastor's wife take advantage of spiritual retreats -- places like Richmond Hill, where she can get in touch with herself. She should take a course that would involve her to take a journey within. As she better understands herself, she is then able to better understand and communicate effectively with others. Taking those types of spiritual retreats would again, help her to look within, see the presence of God, and the image of God within her.

A visual representation of the categories developed through thematic reduction of coded statements from the three educational planning partner groups for Guiding Question #6 (A, B, C, D, and E) are displayed in the Appendix section, Charts 7, 8, 9, 10, and 11.

Guiding Question #7. What is your vision for pastors' wives?

7A. If you had two desires in developing and strengthening pastors' wives, desires that would help them be the best that they could be, what would those desires be?

7B. What advice would you give a new pastor's wife?

The categories that emerged as a result of the responses given by the participants within-case and cross-case pertained to: (1) spiritual vision, desires, and advice; (2) personal vision, desires, and advice; (3) vision, desires, and advice focusing on clergy husband; (4) vision, desires, and advice focusing on clergy family; (5)) vision, desires, and advice focusing on church and community. The cross-case analysis for this question revealed that statements surrounding spiritual vision, desires, and advice; personal vision, desires, and advice; vision, desires, and advice focusing on clergy husband; vision, desires, and advice focusing on clergy family; and vision, desires, and advice focusing on church and community were cited in all three educational planning partner groups: the adult learner, the specialist, and the educator.

Examples of statements in response to the question, "What is your vision, desires, and advice for a pastor's wife?" are highlighted for each category. Some of the responses surrounding the spiritual component included: seeking God and knowing God; having or consciously developing the Fruit of the Spirit; and staying in the will of God. Some of the responses surrounding the personal component included: availing yourself to carefully chosen and prayerful relationships and friendships; taking it slow, and not burning yourself out; and joining a ministers' wives support group, or finding a mentor. Some of the responses surrounding the clergy husband and clergy family components included:

being secure in your marriage; asking God to show you how to love and support your husband and family; and maintaining humility, keeping yourself, husband, and family grounded with prayer and love. Some of the responses surrounding the church and community component included: getting to know the people; prayerfully developing a personality that is acceptable to the congregation; and using your gifts and talents in church and community ministries and activities.

Each participant that was interviewed offered the following comments when asked, "What advice would you give a new pastor's wife?":

Dr. Smith: Don't get lost in the madness, don't lose yourself, or your identity. Wear what you want. Wear your hair the way you want -- knowing that you can be true to yourself. Understand what you will need for the journey -- it's important. Help your spouse not to believe the hype -- keep him grounded with love. Stay in your gift, follow your gift, and don't move outside your gift, and then you can't go wrong. Know that you have gifts and talents that God gave you for a reason and they can be used in the congregation. If you are not using them you are hindering the body of Christ.

Sister Firebird: Be a Christian-hearted person, loving, kind, sweet, understanding, and unselfish. Treat everybody with love. Keep a level head, and don't be a gossip and a complainer.

Sister Burton: Girl -- make sure you are ready for this. There are some benefits and blessings, and then there are some challenges. Know who you are, be secure with yourself and your marriage. Know the Lord for yourself, and know the Word for yourself. Because you can't get by on Grandma's religion, it has to be your religion, and, it's the only thing that will get you through. It takes a special woman to be a pastor's wife. Know how to pray, and pray for patience -- especially, if you don't have any.

Rev. Washington: Be your husband's wife. Have a heart-to-heart with your husband about what he sees as your role as a pastor's wife. Because if your expectations are not aligned, you will be fall in the beginning. Avail yourself of carefully chosen friendships, some might be in ministry, and some might be outside the ministry, as just some good faith-filled folk. Because there will

be times when you may need to let your hair down and you can't be worried about it getting out, or being misinterpreted. Be a good role switcher. Know you are indestructible as long as you are in the will of God. Know God for yourself -- you have got to have that relationship, when everything else falls apart you have got to have that.

Rev. Dr. Blue: First, know God in a personal and intimate way. You must know God first, because it will help you to navigate the journey you will make with your husband. Secondly, know and love your husband. Love is at the core, and the beauty of your relationship. Your relationship will be a model for so many in the congregation. The idea that you love the Lord and your husband must be revealed. Be yourself and be genuine. You need to be mindful of who you represent. You represent the community, the church, your home, your husband, and God.

Dr. King: Support groups are key. If there is more than one minister's wife in the church, form a support group. There should be some type of support group among those ministers' wives with the pastor's wives in the church. Also, please join the ministers' wives group in your area, it will be help and strengthen you. And finally, I want to give you the same advice that was given to me. My former pastor's wife told me that my job as a pastor's wife was to keep your husband's feet on the ground, because sometimes he may get too heavenly to face reality.

Sister Taylor: Don't be too active, but don't appear to be lazy. It all boils down to staying in the middle of the road. Don't be too hot, and don't be too cold -- be lukewarm. You must not be jealous of your husband. Well... I won't say don't be jealous, but don't appear to be jealous. Be concerned about your health, your husband's health, and the children's health. Don't be overdressed, don't be flashy -- wear an ordinary dress. And most importantly, read the Bible everyday, familiarize yourself with the scriptures and the books of the Bible, and pray.

Sister Moody: Be at peace. Be able to walk in love; a love so perfect that it overcomes the ugliness of what you get dealt. Be a wise servant, but harmless as a dove. Be able to speak a word of encouragement, even when you don't want to. Think to yourself, if Jesus was here using me as His ambassador, would He be pleased? Seek God. Let him show you how to love your husband as he deals with other people's problems, and doesn't have time for you. Be understanding enough in love to be

willing to step back and pray him through. Pray that the love you have will be given to the people, because they are God's children that He is asking your husband and you to watch over.

- Dr. Lewis: Shut up, sit down, and be quiet. Get to know the people, pray and ask the Lord to give you direction as to what you should do in the church. And don't think that you can establish a buddy buddy system, you've got to get to know all of them before you develop a little clique. Then people will be saying, "Oh, she's Sister's Sarah's friend". People will decide where they want you to go, and how you should act. Sometimes it's not so bad, just make sure it's how you feel and it's how you want to be. If they want you to sing in the choir and you feel led to, go ahead and do that, but if you don't – don't. Learn about the Lord. Let that always be fundamental for you. Definitely pray.
- Dr. Davis: First and foremost, establish your faith, get your spiritual needs met, and know that you are a child of God. There might be certain segments of the congregation that will vie for your sympathy and loyalty. Somehow, please remain objective and present yourself to the entire congregation in spite of being pulled into one of many camps you might find in the church. Please join some type of support group for pastors' wives.
- Rev. Coffey: Be a learner. When I say learner, I mean to learn the congregation because it would be of great benefit to you to know the different personalities in the church. As a new pastor's wife, I would caution you not to share any of your real personal stuff with members of the congregation. Being in your position, folk have a tendency to want to share what you have shared with them. Because the pastor's wife is in a position of leadership, the information you share might not be kept. They might think, "I've got something so hot that I can't hold it." That's human, so if you have a particular problem, or have something so personal that you want to talk about. I would suggest that you talk to a counselor or someone in a professional role, but never with the congregation.
- Dr. Ashley: Take it slow, watch, look, and listen, and then speak. Realize that you are making a current investment for a future result. Have a willingness to share your husband. Have a willingness to be an active participant in the journey, and not just going for the ride, because, if you stay in the back seat too long, somebody else is going to get in the front seat.

Dr. Edwards: Be a part of the church. Learn how to work as a helper to both your husband and the members of the church. Study the word of God. Study the word of God together, because it gives you an inner peace to know God's word.

A visual representation of the categories developed through thematic reduction of coded statements from the three educational planning partner groups for Guiding Question #7 (7A and 7B) is displayed in the Appendix section, Chart 12.

Summary

As mentioned above, by proceeding through both a within-case and cross-case analysis, and moving from coded statements to themes, the constant comparative method yielded five primary themes: (1) spiritual, (2) personal, (3) clergy husband, (4) clergy family, and (5) church and community. These five themes consistently emerged throughout the analysis component. No other significant patterns or themes presented themselves in the data.

The following chapter will explore the conclusions of this study. It will also provide discussion in exploring the educational needs of African-American pastors' wives within Baptist congregations, present implications of the study, and make recommendations for further study.

CHAPTER V

CONCLUSION

Introduction

The primary purpose of this study was to explore the educational needs of African-American pastors' wives within Baptist congregations. This was accomplished by obtaining data via the voice and perspective of selected: (1) African-American pastors' wives, (2) persons in the community who had been in leadership roles with African-American pastors' wives, and (3) educators from higher education institutions or religiously affiliated organizations who offered adult and continuing education, and had interacted with African-American pastors' wives. This chapter will present conclusions, discussion and implications of the study, and recommendations for future research.

Conclusions

The role, involvement, and characteristics of the pastor's wife still continue to emerge even in the 21st century. Pastors' wives experience both blessings and challenges in their role. They experience tremendous blessings in serving God, assisting their husbands, families, congregations and communities (Patterson, 2002; Coble, 1981; Nelson, 1977). Pastors' wives can help in building the Kingdom of God by strengthening and/or expanding the husband's ministry and pastorate by using her gifts and talents, and by praying for, encouraging, and sharing the joys and sorrows of others. However, in the same vein, pastors' wives also experience many challenges in their role. Some of the challenges are inclusive of the demands and needs of the parishioners and community; balancing a sense of self with the expectations of others; the challenge of being a public figure and being scrutinized; the lack of anonymity; lack of rest and quality time as a

clergy couple and clergy family because of scheduling demands; the other woman as an outside influence to the marriage; and lack of knowledge and preparation for the role. Carter (1986) suggested that no other woman in the church is required to share her husband with so many other people like the pastor's wife. Pastors' wives share their husband's time, energy, concern, thoughts, love, with an entire congregation.

In many cases, the life and role of the African-American pastors' wife is extremely demanding and complex because of the role of the black church in America. The black church in America has been and continues to be an integral institution and a mainstay of the black community. It serves not only as a spiritual institution, but also as a social institution deeply connected with and affected by the larger society (Billingsley, 1999; Lincoln, 1999). Because the Baptist denomination is one of the largest Protestant denominations in America, the impact of the black Baptist church has experienced a duality in role. This duality encompasses nurturing and developing the spiritual dimension, as well as addressing and engaging in social issues and concerns of the community such as education, housing, health, jobs, and economic development to name a few (Fitts, 1985).

In examining the educational needs of African-American pastors' wives within Baptist congregations with pastors' wives, specialists and educators in the community, dominant themes emerged. As mentioned in Chapter IV, proceeding through both a within-case and cross-case analysis, and moving from coded statements to themes, the constant comparative method yielded five primary dimensions or themes: (1) spiritual, (2) personal, (3) clergy husband, (4) clergy family, and (5) church and community. These five themes consistently emerged throughout the analysis component regardless of the

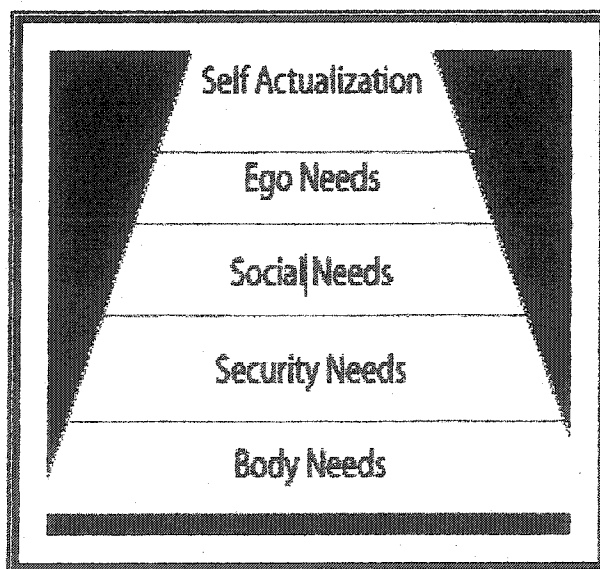
question being asked of the participant. Consequently, guiding questions relative to the blessings, challenges, characteristics, advice, and educational needs of African-American pastors' wives within Baptist congregations all yielded and surrounded the five themes that emerged from the analysis.

Appropriateness of Maslow's Hierarchy of Needs in

Exploring the Educational Needs of African-American Pastors' Wives

By using Maslow's Hierarchy of Needs to examine the educational needs of African-American pastors' wives within Baptist congregations, the researcher has determined a connection between Maslow's framework, the data collected, and the themes that emerged during the analysis. As mentioned in Chapter II, Maslow's hierarchy encompasses five levels: (1) physiological or body needs, (2) safety or security needs, (3) love and belonging or social needs, (4) esteem or ego needs, and (5) self-actualization. Model 1 depicts Maslow's framework.

Model 1. Maslow's Hierarchy of Needs



The major premise of Maslow's work is that the lower needs need to be satisfied before higher needs can be satisfied. The data collected and analyzed for this study in exploring the educational needs of pastors' wives within Baptist congregations correlated to Maslow's hierarchy and framework.

With the data collected for this study, there were responses and coded statements from the interviewed participants via both the within-case and cross-case analysis that correlated with Maslow's first level, physiological needs. This level encompasses the individual's need for food, water, rest, elimination, sex, or anything that has to do with the body (Maslow, 1968; Hergenhahn, 1980). Comparative examples of statements for this level from the analysis included: the challenge of having emotional and physical stress or burnout; the need for rest; the need for exercise; the need to take care of one's body. Additionally, other statements that emerged for this level included the need to know the Bible and biblical principles and the need for prayer and meditation. As recorded in the Book of Matthew in the New International Version (NIV) of the Bible, Jesus said in the fourth verse, "Man does not live on bread alone, but on every word that comes from the mouth of God." And so from a spiritual perspective and/or for Christians, knowing how to pray and meditate, and knowing the Bible and biblical principles, are also essential needs that correlated to Maslow's first level along with food, water, etc. Consequently, a pastor's wife cannot proceed to the safety or security needs level until the needs at the physiological needs level are met.

With the data collected for this study, there were responses and coded statements from the interviewed participants via both the within-case and cross-case analysis that correlated with Maslow's second level, safety or security needs. This level encompasses

the individual's need for structure, order, security, and predictability. Based on Maslow's work, safety needs sometimes motivate people to be religious with the comfort or promise of a safe secure place after we die, and leave this world (Maslow, 1968; Hergenhahn, 1980). Comparative examples of statements for this level from the analysis included: the need to have a relationship with God; unpredictability of the pastor's wife role and expectations; and financial stress and insecurity. Consequently, a pastor's wife cannot proceed to the love, belonging, or social needs level until the needs at the physiological and security levels are met.

With the data collected for this study, there were responses and coded statements from the interviewed participants via both the within-case and cross-case analysis that correlated with Maslow's third level, love, belonging, or social needs. This level encompasses the individual's need or desire for affiliation, and to feel loved and accepted by others (Maslow, 1968; Hergenhahn, 1980). Comparative examples of statements for this level from the analysis included: the blessing and need to develop loving and caring relationships with clergy husband, clergy family, church and community; the blessing and need to have the support of the members; the blessing and need to have congregants show love and affection; the challenge of remaining accessible to the entire congregation versus the vying for her attention syndrome; and the challenge of the pastor's wife having to compete with other women in the church for the affection of her husband. Consequently, a pastor's wife cannot proceed to the level of esteem or ego needs until the needs at the physiological, security, and love, belonging, or social levels are met.

With the data collected for this study, there were responses and coded statements from the interviewed participants via both the within-case and cross-case analysis that

correlated with Maslow's fourth level, esteem or ego needs. This group of needs requires both recognition from other people, which results in feelings of prestige, acceptance, status, and self-esteem, which results in feelings of adequacy, competence, and confidence (Maslow, 1968; Hergenhahn, 1980). Comparative examples of statements for this level from the analysis included: the blessing of developing relationships with people who look up to you, and respect you; the challenge of maintaining humility and staying grounded; the blessing of having others trust you enough to share and seek your counsel; and the challenge of being secure with yourself -- the way you physically look, how much you weigh, how you dress, or how your hair looks. Dr. Smith gave an account of a situation at this level of Maslow's hierarchy that she experienced relative to her hair and challenges with her self-esteem:

This probably happened about two years ago, and involves Sister A, who was a member of our church. She was one of those people who was like a second Mom to me, saying things like, "How are you doing baby, are you okay?" One Sunday after the worship service, she stopped me and told me that she had been diagnosed with breast cancer. But she didn't know whether she should take the treatments -- she had mixed feelings about it. She proceeded to tell me that the doctor had told her that it was stage four, so it was pretty critical that she had to do something. Sister A. told me that on Sunday, and having that Mom-type of relationship with her, it disturbed my spirit the whole week. I was no more good -- I was messed up, because I loved this woman, I held her in high esteem. So I decided to call her and talk with her about the information the doctor had shared with her. And discuss the reasons for why you would take chemotherapy, or why you would take radiation treatments. We talked about why God gives us medicine, and types of treatments for certain conditions. So, we talked, I prayed with her, and then we hung up.

I also, at that point, came into contact with another congregante, Sister B who had been healed of breast cancer -- and I didn't even know it. We were talking at a Women's Ministry meeting and she told me her story. I immediately thought about Sister A, and what they could do for each other. So, I went back to Sister A and talked to her and asked her if she would mind, talking to the other congregante who had gone through this. She had to think about it for a couple of weeks -- she was a very private person. After a week or so she came back to me and said, "Yeah, I'll talk with Sister B. Sister B was able to minister to Sister A.

Sister A went through the chemotherapy and radiation treatments, and in the process, she started loosing her hair. She had beautiful hair and it had to be cut short.

One time during her treatments, she stopped me and she said, "I want to thank you for something". I said, "What did I do?" You have always have been yourself, and you had given the testimony about your hair loss -- which had just started thinning. But you still continue to come to church and hold your head up high. Because of your walk and witness, because of the example you have set, I now have the confidence to come back to choir rehearsal and to come back to the Praise Team. I am thinking, this is awesome. I could not have done this by myself, and I thank God for the Christ that was in me enough to go through that, because I was always down on myself. You know they want you to look a certain way, to do this and do that, taking in all of those expectations -- and for two years, my hair situation weighed heavy on me every Sunday.

Consequently, a pastor's wife cannot proceed to self-actualization until the needs at the physiological, security, love, belonging, social, and esteem and ego levels are met.

With the data collected for this study, there were responses and coded statements from the interviewed participants via both the within-case and cross-case analysis that correlated with Maslow's fifth level, self-actualization. This level encompasses the individual's desire to become more and more of what one is, to become everything that one is capable of becoming. Comparative examples of statements relative to this level from the analysis included: examining your gifts and talents to exercise them in the body of Christ and in the community; connecting individual giftedness within the context, vision, and mission of the church and community; being supportive, a motivator, and an encourager for others; finding your place in God's will for your life; knowing who you are in Christ; having an expanded knowledge and application of the Bible; learning and applying the characteristics of Christ; learning and applying the Fruit of the Spirit in your life -- love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance; making a conscious effort to spend time with the Lord everyday, devotional time on purpose; assuming the call that God has placed on your life; do things, involve yourself in things that will bring about continued spiritual and personal growth, attend

worship services, Bible Studies, Prayer Services, Sunday School classes, spiritual retreats, conferences, workshops; take courses in Christian Education; seek out those who can be spiritual mentors; take a spiritual journey within, to get in touch with, and evaluate yourself; and constantly look within to see the presence of God within you. Individuals at the self-actualization level may maximize their potential, capacity, and talents; seek knowledge, peace, self-fulfillment and fulfillment of a mission, call, or vocation; support, assist, and give to others; and develop a oneness with God (Maslow, 1968; Hergenhahn, 1980). Consequently, it is at this level there is a greater focus on both individuation and integration. While “one’s own intrinsic nature is developing, to be all that they can be individually and to maximize their individual potential, gifts, and calls; there also exists integration. Integration or synergy with self and others, and even in many instances, an unceasing desire and hope to have unity with God, self, and others” (Hergenhahn, 1980, p. 336).

Having used Maslow's Hierarchy of Needs in this study, the researcher concluded that the model was an appropriate framework to use as an initial step in exploring the educational needs of African-American pastors' wives within Baptist congregations. However, in using Maslow’s framework for this study, which was a psychological model, a new educational model emerged. The new educational model is referred to as the Henry-Whitehead's Chalice Model: Educational Needs of African-American Pastors' Wives within Baptist Congregations.

Implications of the Study on Henry-Whitehead's Chalice Model

Henry-Whitehead's Chalice Model conceptualized and developed by the researcher was an additional component and a direct outgrowth of the analysis process

used in the study. While this model was designed specifically to identify the educational needs of African-American pastors' wives within Baptist congregations, this same framework could also be used to identify the educational needs of other populations of pastors' wives encompassing further racial, denominational, and geographically diversity.

Henry-Whitehead's Chalice Model encompasses the identification of five types of educational needs for African-American pastors' wives: Educational Need #1 is to increase spiritual development, Educational Need #2 is to increase personal development, Educational Need #3 is to increase support to clergy husband, Educational Need #4 is to increase support to clergy children, and Educational Need #5 is to increase support to church and community. Henry-Whitehead's educational model is both hierarchical and reiterative in design. While the intent of the model is upward movement, proceeding from one educational need to the next; based on the need or challenges, a pastor's wife could go back and forth, and up and down between the five educational needs, and address multiple educational needs simultaneously. The sequence and the order of priority of the educational needs were developed based on: 1) the voices and perspectives of the participants, 2) the literature review, and 3) the researcher's interpretation of scriptures and biblical principles.

The voices and perspectives of the participants who were interviewed provided the first indicator in framing the sequence and priority order of the educational needs cited in Henry-Whitehead's Model. Without exception, all of the participants indicated that it is critical for pastors' wives to first know Christ for themselves, know the Bible, and have a prayer life; Educational Need #1, Increase Spiritual Development. Again without exception, all of the respondents indicated that after developing one's spiritual

life, pastors' wives need to know themselves, their strengths and their challenges, and role and expectations for being a pastor's wife; Educational Need #2, Increase Personal Development. Of the 13 respondents, 12 of the participants interviewed cited Educational Need #3, Increase Support to Clergy Husband as being the next in sequence following increasing personal development. Only one respondent cited Educational Need #4, Increase Support to Clergy Children as being the next in sequence after increasing personal development. Of the 13 respondents, 12 of the participants interviewed cited Educational Need #4, Increase Support to Clergy Children as being the next in sequence following increasing support to clergy husband. Only one respondent cited Educational Need #3, Increase Support to Clergy Husband as being the next in sequence after increasing support to clergy children. Finally, Educational Need #5, Increase Support to Church and Community was cited by respondents as being the last educational need in sequence. The voices and perspectives of the respondents interviewed helped in framing the sequence of the educational needs with not only their responses to the guiding questions, but also with their responses to a ranking question. In the demographic information obtained from the participants, each participant was asked to rank six suggestions that they would give to a new pastor's wife, with one having the highest priority or being the highest ranked suggestion. The overall ranking based on majority responses encompassed the following: 1) Deepen your personal commitment to Christ, become spiritually and emotionally mature; 2) Be your own self...; 3) Your responsibility is to be a good wife...; 4) Your responsibility is to be a good mother; 5) Deepen your commitment to the Church, and have a genuine interest and love for the people; and 6) Become adequately trained and educated for your work as a pastor's wife... (see

Appendix D, question #15 and Appendix E, question #7). Again, the responses relative to the ranking question were consistent with, echoed, and substantiated the participant responses generated via the guiding questions. As with the guiding questions, only one respondent ranked the suggestion, “Your responsibility is to be a good mother”, higher than “Your responsibility is to be a good wife, face and communicate challenges with your husband”. With one having the highest priority or being the highest ranked suggestion, Figure 3 depicts how the respondents overall ranked the suggestions to a new pastor’s wife.

Figure 3. Ranked Suggestions to a New Pastor’s Wife

| Suggestions to New Pastor’s Wife | Ranked | Number of Respondents |
|---|--------|-----------------------|
| • Your responsibility is to be a good wife, face and communicate challenges with your husband | 3 | 12 |
| • Be your own best self – don’t worry about the expectations of others | 2 | 13 |
| • Deepen your commitment to the Church, and have a genuine interest and love for the people | 5 | 13 |
| • Your responsibility is to be a good mother | 4 | 12 |
| • Deepen your personal commitment to Christ, become spiritually and emotionally mature | 1 | 13 |
| • Become adequately trained and educated for your work as a pastor’s wife, or seek out information and training on your role as a pastor’s wife | 6 | 13 |

Secondly, the Review of Literature cited in Chapter II provided support to the sequence of the educational needs found in Henry-Whitehead’s framework. A major point highlighted by Patterson (2002, p. 179) in her chapter entitled Blessed to Be a

Blessing, is that “pastors' wives should first seek to have a genuine relationship with God, seek to walk daily with the Lord, and seek to know, apply, and hunger for His Word”. Additionally Obleton and Ligon (1986) concurred that pastors' wives must be internally fortified and strengthened, spiritually, mentally, and physically; which are major components of both Educational Need #1, Increase Spiritual Development and Educational Need #2, Increase Personal Development. After increasing spiritual and personal development, supporting and assisting a pastor's wife husband and children should be the next priority (Patterson, 2002). In terms of Educational Need #3, Increase Support to Clergy Husband and Educational Need #4, Increase Support to Clergy Children; a pastor's wife can pray for, encourage, share joys and sorrows, protect her husband's time and energy, and strengthen or expand the husband's ministry by her gifts, talents, and expertise. In many cases, a pastor's wife has the opportunity to rear her children in a home where Christ is the head, where there is a commitment to apply God's Word to their lives, all for the common purpose of serving Christ and building the Kingdom of God (Patterson, 2002; Coble, 1981; Nelson, 1977; Hunt, 1990). Only then, according to Patterson (2002) and Dobson (1995) should pastors' wives serve with their gifts as God leads them in outside activities or ministries offering loving concern and service to the church and community, Educational Need #5, Increase Support to Church and Community.

Thirdly, the researcher's interpretation of biblical principles also provided support to the sequence of the educational needs found in Henry-Whitehead's framework. Throughout the Bible, there are scriptures that contain guidelines relative to God's

sequence of priorities. Based on the respondent data from this study, *The Woman's Study Bible* (p. 1587) outlines the following priorities in sequential order:

| Sequence | Priority | Scriptures Associated |
|----------|--|--|
| 1 | Your personal relationship to Jesus Christ | <p>Matthew 6:33 "But seek first the kingdom of God, and His righteousness, and all these things shall be added to you."</p> |
| 2 | Your commitment to home and family (spouse, children, family) | <p>Genesis 2:24 "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh."</p> <p>Ephesians 5:22 "Wives, submit yourselves unto your own husbands, as unto the Lord."</p> <p>Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself for her."</p> <p>Psalm 127:3 "Behold, children are a heritage from the Lord, The fruit of the womb is a reward."</p> |
| 3 | Your service to God through ministries in the church and involvement in the community. | <p>Colossians 3:17 "And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him."</p> |

As a result of the voices and perspectives of the participants, the literature review, and the researcher's interpretation of scriptures and biblical principles, Educational Need #1: Increase Spiritual Development has the highest priority. However, there is a spiritual component resident in each of the four other educational needs: Increase Personal Development, Increase Support to Clergy Husband, Increase Support to

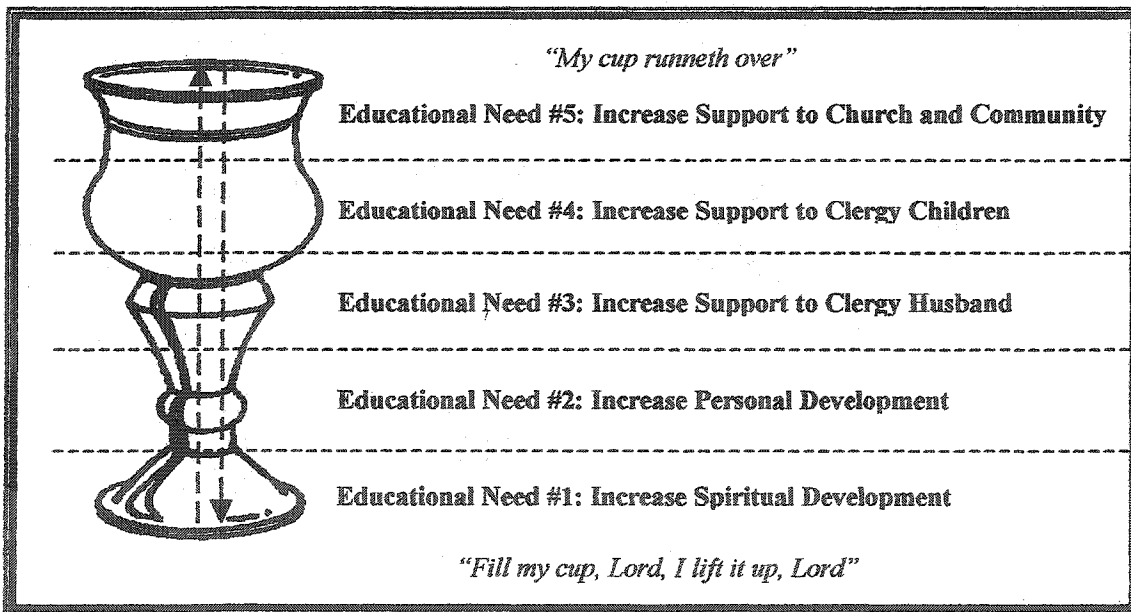
Clergy Children, and Increase Support to Church and Community. The following respondent data provided some of the focusing objectives for each of the educational needs found in the model:

- Educational Need #1: Increase Spiritual Development – Included in this need is learning biblical principles; developing the Fruit of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance; developing prayer life; developing spiritual wellness; and knowing resources, mentors, and support groups to assist with spiritual development.
- Educational Need #2: Increase Personal Development – This need encompasses learning how to apply biblical principles to one’s life; determining God’s will for one’s life; knowing, developing, nurturing, and caring for self and one’s giftedness; developing self-esteem, emotional and physical wellness; developing effective communication skills; knowing one’s personality type; learning time management strategies; knowing the role, expectations, effective characteristics, modeling behaviors, and issues for a pastor’s wife; and knowing resources, mentors, and support groups for pastors’ wives.
- Educational Need #3: Increase Support to Clergy Husband – Included in this need is learning how to apply biblical principles to one’s marriage; developing prayer life as a clergy couple; knowing how to nurture and care for a clergy husband; knowing spouse’s personality type; knowing characteristics of an effective clergy marriage; developing effective communication skills for clergy couples; knowing current issues relative to clergy marriages; learning strategies relative to spending quality time with spouse; and knowing resources, mentors, and support groups for clergy couples.
- Educational Need #4: Increase Support to Clergy Children – This need encompasses learning how to apply biblical principles to parenting; developing prayer life as a clergy family; knowing how to nurture and care for clergy children; knowing children’s personality type; knowing characteristics of an effective clergy family; developing effective communication skills for parenting; knowing current issues relative to clergy children and clergy families; learning strategies relative to spending quality time with clergy children; and knowing resources, mentors, and support groups for clergy children and families.
- Educational Need #5: Increase Support to Church and Community – This need is inclusive of learning how to use biblical principles to minister to others; using prayer to minister to others; participating in ministry opportunities and activities associated with the church and community; learning strategies relative to group dynamics and overall personality types; developing communication skills with diverse populations; knowing characteristics of effective churches and communities; knowing historical

information of the black Baptist church; knowing historical and general information about other denominations; knowing current issues relative to the African-American church and community; being aware of caring and basic counseling strategies; and knowing resources and mentors to assist in increasing support to African-American churches and communities.

An object referred to as a chalice provides the visual representation for Henry-Whitehead's model. A chalice as defined in *The American Heritage Dictionary of the English Language* (1975, pp. 222, 451) is "a cup or goblet for the consecrated wine of the Eucharist, the Christian sacrament commemorating Christ's Last Supper. Eucharist is also referred to as communion or the koinonia, the fellowship, where the consecrated elements of bread and wine are used symbolizing the suffering, the death, and the resurrection of Christ". Model 2 depicts Henry-Whitehead's framework.

Model 2. Henry-Whitehead's Chalice Model: Educational Needs of African-American Pastors' Wives within Baptist Congregations



Henry-Whitehead's Chalice Model has both similarities and differences to Maslow's framework. There are similarities between the models in terms of: the hierarchical and reiterative design, there are five levels or types of needs in each model,

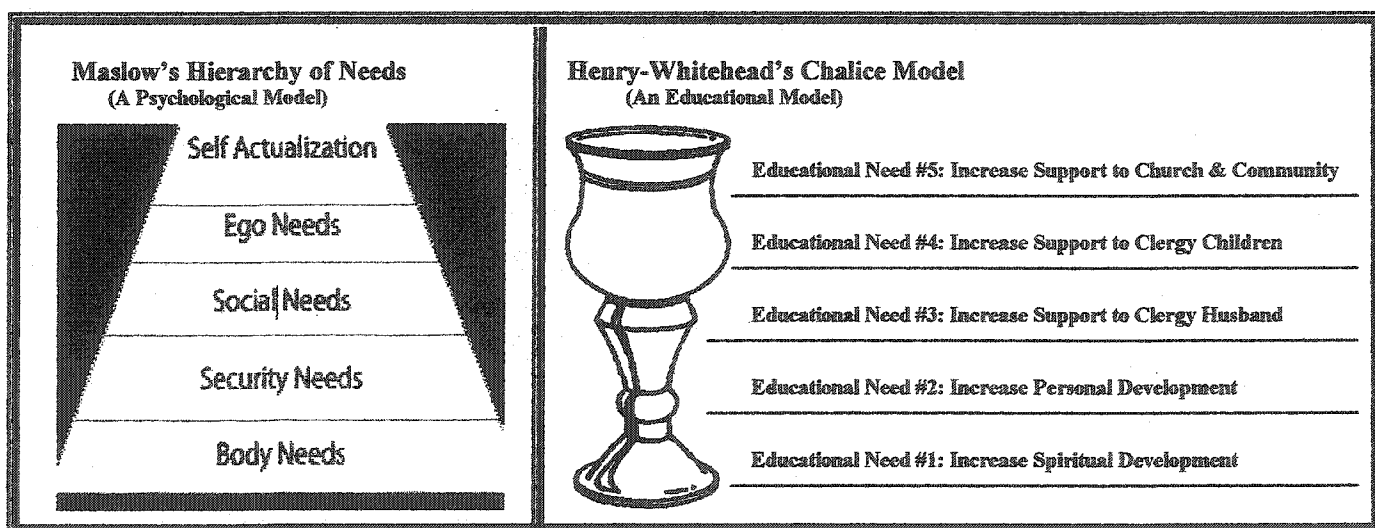
there is an order of priority in each model, and the coded statements and responses from the participant data analyzed correlated to both models. Another interesting similarity is that neither researcher, Maslow or Henry-Whitehead began their research with the intent on conceptualizing a model. According to Maslow in Hergenhahn's work (1980, p. 331):

My investigations on self-actualization were not planned. They started out as the effort of a young intellectual to try to understand two of his teachers whom he loved, adored, and admired, and who were very, very wonderful people. I could not be content simply to adore, but sought to understand why these two people were so different from the run-of-the-mill people in the world. These two people were Ruth Benedict and Max Wertheimer. They were my teachers after I came with a Ph.D. from the west to New York City, and they were most remarkable human beings. I made descriptions and notes on Max Wertheimer, and I made notes on Ruth Benedict. When I tried to understand them, think about them, and write about them in my journal and my notes, I realized in one wonderful moment that their two patterns could be generalized, I was talking about a kind of person, not about two noncomparable individuals. There was wonderful excitement in that. I tried to see whether this pattern could be found elsewhere, and I did find it elsewhere, in one person after another.

Henry-Whitehead's research regarding the exploration of the educational needs of African-American pastors' wives within Baptist congregations was framed around the utilization of Maslow's Hierarchy of Needs. Without exception, she was able to analyze participant responses both within-case and cross-case, and correlate each coded response from the guided questions used in the interview process to Maslow's model. However, as Maslow said, "in one wonderful moment", Henry-Whitehead realized that the five emerged themes: spiritual development, personal development, support to clergy husband, support to clergy children, and support to church and community could conceptually be framed together to construct a new model. The researcher observed that the same participant responses, both within-case and cross-case could be correlated to this new idea, this new model, response after response, over and over again.

Henry-Whitehead's model also had some differences from Maslow's framework. A major difference is that Maslow's Hierarchy of Needs is a psychological model used to investigate self-actualization among individuals, whereas, Henry-Whitehead's framework is an educational model to investigate educational need among pastors' wives. While the two models are both hierarchical and reiterative in design, the order of priority is vastly different. While Maslow's highest priority, self-actualization is the fifth and top level, Henry-Whitehead's highest priority, spiritual development is the first and bottom level. Model 3 depicts both Maslow's model and Henry-Whitehead's model.

Model 3. Maslow's Hierarchy of Needs and Henry-Whitehead's Chalice Model



While the coded responses from the data analysis correlated to both models, the placement of the data resided in different levels because the perspectives of the models are different, one being psychological, and the other being educational. Here are some examples: increasing emotional wellness and self-esteem was a need coded in Maslow's Self-Esteem/Ego level, however, that same need was coded in Henry-Whitehead's Increase Personal Development level. Being tolerant and loving to others was a response

coded in Maslow's Love and Belonging/Social level, while that same response was coded in Henry-Whitehead's Increase Spiritual Development level. Knowing biblical principles and developing a prayer life were educational needs coded primarily in Maslow's Physiological/Body Needs level, however, based on the statements from respondents, this same need was coded in all of the five levels in Henry-Whitehead's model. The overall intent of Henry-Whitehead's educational model is to be used as a transformational resource in positively and spiritually affecting the individual life and ministry of an African-American pastor's wife within a Baptist congregation in helping to build the kingdom of God.

Recommendations for Further Research

To further this research, the researcher has three immediate plans at the forefront: 1) continue to share the data and outcomes from this research with ministers' wives and ministers throughout the Commonwealth of Virginia; 2) utilize the analyzed data and the focusing objectives developed by the respondents to begin the instructional systematic design (ISD) process in developing appropriate courses and curricula for African-American pastors' wives within Baptist congregations; and 3) expand this study by hosting a forum of pastors' wives that is more inclusive racially, denominationally, and geographically.

As an outgrowth of this study, the following listing encompasses some thoughts and questions relative to recommendations for further research:

1. Explore the educational needs of African-American pastors' wives within Baptist congregations using a quantitative design.

2. What are the counseling, pastoral care, and WomanistCare implications for African-American pastors' wives within Baptist congregations?
3. Explore the educational needs of pastors' wives from an international perspective (e.g., Africa, South America, England, etc.).
4. What are the educational needs of pastors' husbands?
5. What are the educational needs of clergy children?
6. What types of partnerships and educational programming for pastors' wives could be developed and offered as adult and continuing education via two-year and four-year higher education institutions?
7. What types of educational programming for pastors' wives could be offered via religious higher education institutions (RHEIs)?

In conclusion, the overall intent of this study which was to explore the educational needs of African-American pastors' wives within Baptist congregations yielded some important and critical data. It is the researcher's hope, desire, and prayer that the information derived in this study may be used in such a way that the lives of African-American pastors' wives within Baptist congregations may be awakened, shaped, rectified, and healed as they continue to strive in building the Kingdom of God. To paraphrase Groome (1991), prayerfully, the outcomes, impending work, and future research to be initiated from this study can heal pastors' wives in their brokenness from the hurts and challenges of life; sustain them to live faithfully through life's struggles; support them in times of need; offer guidance in times of confusion and decision making; reconcile them with God, themselves, and others; assure them of God's never-ending mercy, nurture, and companionship on their spiritual journey; realizing that the scriptural

passage recorded in the Book of Philippians is so true: "I press toward the mark for the prize of the high calling of God in Christ Jesus... knowing that I can do all things through Christ who strengtheneth me".

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APPENDICES

Appendix A: Interview Guide for Contact Visit or Telephone Conversation

Introduction: "Hello, _____. My name is Jocelyn Henry-Whitehead. I am a doctoral student at The College of William and Mary. Your name was given to me by _____ as someone who may be available to participate in my doctoral research about the educational needs of African-American pastors' wives.

"I would like to ask you a few questions."

- **Questions for potential learners (pastors' wives):**
 - "What is your racial/ethnic background?"
 - "Is your husband currently pastoring a church congregation?"
 - "What is the denomination of your husband's church?"
 - "Where is your husband's church located?"
 - "How many years have you been a pastor's wife?"

- **Questions for potential specialists:**
 - "Are you currently working with pastors' wives?"
 - "What is the racial/ethnic background of the pastors' wives with whom you work?"
 - "What is the denomination of the pastors' wives with whom you work?"
 - "What is your role in working with pastors' wives?"
 - "How many years have you been working with pastors' wives?"

- **Questions for potential educators/implementers:**
 - "Does your institution/organization offer adult and continuing education courses?"
 - "What is the denomination of your institution/organization?"
 - "What is your role/position at the institution/organization?"
 - "Have you had experiences and/or exposure to African-American pastors' wives from Baptist congregations?"

If participants answer all of the designated questions cited above within the selection parameters, I will say:

"Thank you so very much for taking a few minutes to speak to me about your background. Would you be willing to schedule a time to meet with me to discuss more fully the educational needs of African-American pastors' wives?"

If the response is 'yes', I will state:

"Thank you for agreeing to meet with me. What date, time, and location would be best for you?"

If participants provide responses to any of the designated questions cited above outside the selection parameters, I will thank the participants and explain that they do not meet selection criteria for the study and terminate the visit or telephone conversation.

Appendix B: Consent Form to Participate in Human Subjects Research

CONSENT TO PARTICIPATE IN HUMAN SUBJECTS RESEARCH

I, _____, agree to participate in the research titled "A Study Exploring the Educational Needs of African-American Pastors' Wives Within Baptist Congregations."

I understand that the method of investigation and interviews, carry little risk to my personal health and safety. The identified risks are possible physical discomfort at sitting during an extended interview and possible emotional discomfort or anxiety at disclosing experiences, thoughts, and feelings which are personal or private in nature. I understand that I will receive no compensation for my participation nor any expenses incurred as a result of this study.

I understand that I may discontinue my participation in this study at any time by directly notifying the researcher. I understand that no negative consequences will result from my discontinuation.

I understand that the data collection will be accomplished through interviews. The purpose of the interview is to gather data relative to the research questions regarding educational needs of African-American pastors' wives. This interview will be tape-recorded. A professional transcriber will provide the researcher with a word-for-word transcription of the interview. I will have an opportunity to examine the interpretation of my interview as represented by the researcher, judge the accuracy of the report and make any necessary corrections to the description.

I understand that the study will use aggregate data from all participants in its conclusions. I understand that all names, places, churches, and people will be known only to the researcher, and possibly the researcher's dissertation chairperson, Dr. David Leslie. I understand that data specific to a given situation may be used for illustrative purposes. I understand that this data will be stripped of identifying information or otherwise masked to protect my identity.

I understand that the conclusions of this study: a) will primarily be used in the researcher's doctoral dissertation, b) may be made available by the researcher to religious higher education institutions and denominational affiliated organizations, which offer adult and continuing education, and c) may be developed by the researcher into subsequent presentations and/or publications. If I should have any questions regarding this project, I may contact either the researcher, Jocelyn Henry-Whitehead, (804)932-3214, blessedpeople@aol.com, and/or the researcher's dissertation chairperson, Dr. David Leslie, School of Education, The College of William & Mary, (757)221-2349, dwllesl@wm.edu.

(Research Participant)

(Researcher)

This project was found to comply with appropriate ethical standards and was exempted from the need for formal review by The College of William & Mary Protection of Human Subjects Committee (Phone: 757-221-3901) on November 19, 2003 and expires on November 19, 2004.

Appendix C

Masked Participant Information Form

Participant's Changed Name _____

Changed Name of Church/Organization _____

Changed Location of Church/Organization _____

| |
|--|
| Appendix D: Demographic Information Form (Pastors' Wives) |
|--|

The following questions will serve to provide demographic information on the participants for this research project:

*A Study Exploring the Educational Needs of
African-American Pastors' Wives Within
Baptist Congregations*

1. What is your age range?
 - a. Under 25 years of age
 - b. 25-35 years
 - c. 35-45 years
 - d. 45-55 years
 - e. 55-65 years
 - f. 65-75 years
 - g. 75 years or older

2. Number of years married to husband/pastor _____

3. How long have you been a pastor's wife? / How long were you a pastor's wife?
 - a. Less than 5 years
 - b. 5 – 9 years
 - c. 10 - 20 years
 - d. 20 years or more

4. At what point in your husband's preparation for the ministry were you married?
 - a. After his seminary training
 - b. He was in college or seminary
 - c. He was in another vocation
 - d. Other

5. Number and ages of children _____

6. Number and ages of children at home _____

7. Type of housing ("residence") as a pastor's wife
 - a. Furnished parsonage
 - b. Unfurnished parsonage
 - c. Own home – housing allowance
 - d. Other

8. Location of residence
 - a. Next door to church
 - b. Less than ½ mile (not next door)
 - c. ½ to 10 miles away
 - d. More than 10 miles away

9. Location of husband's pastorate/church _____
10. Church's membership during husband's pastorate (on roll and active)
- Under 99
 - 100 - 299
 - 300 - 499
 - 500 or more
11. In relation to your husband's ministry and pastorate, how would you describe your degree of involvement?
- Very involved, as a *teamworker* sharing in his ministry
 - Very involved, but in a *background*, supportive way
 - Involved, but no more than if he were in another vocation
 - Not involved
 - Areas of involvement _____
-
12. Pastor's wife's employment
- Works in the home
 - Part-time, outside the home
 - Full-time, outside the home
13. What was the highest year of school that you completed?
- High school graduate/GED
 - Technical/vocational school
 - College courses, but not college graduate
 - College graduate
 - Graduate school, postgraduate work
14. Before marriage, what was your, and your parents', general level of church participation?
- Both regular participants – self and parents
 - Self regular participant, but parents were non-participants
 - Self non-participant, but parents were regular participants
 - Self and parents were non-participants
 - Other
15. Rank suggestions you would give to a new pastor's wife
- ___ Your responsibility is to be a good wife, face and communicate challenges with your husband
- ___ Be your own best self – don't worry about the expectations of others
- ___ Deepen your commitment to the Church, and have a genuine interest and love for the people
- ___ Your responsibility is to be a good mother
- ___ Deepen your personal commitment to Christ, become spiritually and emotionally mature
- ___ Become adequately trained and educated for your work as a pastor's wife, or seek out information and training on your role as a pastor's wife

16. Please list scriptures, hymns, songs, etc., which have been a source of strength for you.

17. Do you think that pastors' wives should be formally trained for their role and responsibilities? (Yes/No)
Why?

Appendix E: Demographic Information Form (Specialists and Educators)

The following questions will serve to provide demographic information on the participants for this research project:

*A Study Exploring the Educational Needs of
African-American Pastors' Wives Within
Baptist Congregations*

1. What is your age range?
 - a. Under 25 years of age
 - b. 25-35 years
 - c. 35-45 years
 - d. 45-55 years
 - e. 55-65 years
 - f. 65-75 years
 - g. 75 years or older

2. Racial/Ethnic Background _____

3. Number of years in the ministry (if applicable) _____

4. Name/Location of organization _____

5. Number of years with organization _____

6. Purpose/Mission of Organization _____
 - "Does your organization offer adult and continuing education courses?"
 - "What is the denomination of your organization?"
 - "What is your role/position with the organization?"
 - "How many years have you been in that capacity?"
 - "How many years have you been a member of the organization?"
 - "Have you had experiences and/or exposure to African-American pastors' wives from Baptist congregations?"

7. Rank suggestions you would give to a new pastor's wife

- Your responsibility is to be a good wife, face and communicate challenges with your husband
- Be your own best self – don't worry about the expectations of others
- Deepen your commitment to the Church, and have a genuine interest and love for the people
- Your responsibility is to be a good mother
- Deepen your personal commitment to Christ, become spiritually and emotionally mature
- Become adequately trained and educated for your work as a pastor's wife, or seek out information and training on your role as a pastor's wife

8. Do you think that pastors' wives should be formally trained for their role and responsibilities? (Yes/No)

Why?

Appendix F: Guiding Questions

Review Consent to Participate in Human Subjects Research Form and Participate Signature

1. What have been your experiences as a pastor's wife or working with pastors' wives (e.g., blessings, challenges, patterns of growth, support, etc.)?
2. What are the most common challenges faced by pastors' wives today?
3. In your mind, select the individual who is the most effective pastor's wife that you know. What are some of the characteristics or factors that contribute to her effectiveness?
4. How can pastors' wives be assisted in:
 - A) Increasing their spirituality?
 - B) Increasing their personal development (intellectually, mentally, physically, etc.)?
 - C) Increasing their support to their husband?
 - D) Increasing their support to their family?
 - E) Increasing their support to their church?
 - F) Increasing their support to their community?
5. If you had two desires in developing or strengthening pastors' wives, desires that would help them be the best that they could be, what would those desires be?
6. What advice would you give a new pastor's wife?
7. Thinking of both the blessings and the challenges faced by pastors' wives...
 - A) What knowledge, skills, and abilities are critical for their role in ministry?
 - B) What types of educational opportunities would most benefit pastors' wives?

Appendix G: Member Check Guide

1. Is there anything in the transcription of your interview that you would like to change, clarify, comment, or expand upon?
2. Is there anything else you would like to tell me about being a pastor's wife or working with pastors' wives?

Chart 1

Categories Developed Through Thematic Reduction of Coded Statements from the Three Educational Planning Partner Groups (N=13) (# = Frequency of Occurrence)



Guiding Question #1. Tell me your story, experiences, or exposure in being or working with pastors' wives.
1A. What are some of the blessings of being a pastor's wife?

**Responses from
 Educational Planning Partner Group I:
 The Adult Learner (N=5)**



The female spouse of a pastor currently serving a Baptist congregation. This participant has been a pastor's wife for at least 3 years and is African American.

Spiritual

- ✓ Being constantly immersed in a spiritual life (5)
- ✓ Studying the Word (5)
- ✓ Developing a prayer life (5)

Clergy Husband

- ✓ Having the opportunity to be a source of comfort, and a listening ear for your husband (3)
- ✓ Having the opportunity to minister to and mentor your husband (3)
- ✓ Being a part of the ministry that has captured your husband (1)

Clergy Family

- ✓ Having the family constantly immersed in a spiritual life (4)
- ✓ Having the opportunity to minister to and mentor your family (3)

Church and Community

- ✓ Assisting and supporting others (5)
- ✓ Knowing that you have something to offer in terms of caring for other people (5)
- ✓ Developing relationships (5)
- ✓ Having the support of the members (5)
- ✓ Being a part of a loving, caring, family-oriented setting (5)
- ✓ Having others trust you enough to share, seek your counsel, and be your friend (4)

**Responses from
 Educational Planning Partner Group II:
 The Specialist (N=4)**



A person in the community who has been in a leadership role with African-American pastors' wives within Baptist congregations for at least 3 years.

Spiritual

- ✓ Being able to study, learn, and apply the Bible to your life (4)
- ✓ Having the opportunity to grow spiritually (4)

Clergy Husband

- ✓ Supporting and sharing experiences with husband (4)
- ✓ Developing and nurturing closeness with husband in studying the Bible together (2)
- ✓ Seeing husband being effective in the lives of others (1)

Church and Community

- ✓ Seeing people become new creatures in Christ (1)
- ✓ Watching people grow, mature, and develop in such a way that they have a great witness for the Lord, they learn to find the Lord in a new way and are able to walk in a new way (1)
- ✓ Developing relationships with people who love, care, look up to you, and respect you (1)

**Responses from
 Educational Planning Partner Group III:
 The Educator (N=4)**



An administrator and/or gatekeeper from either a higher education institution, or a religiously affiliated organization that offers adult and continuing education. This participant has had prior experiences with African-American pastors' wives within Baptist congregations.

Spiritual

- ✓ Knowing God's Word, knowing what is right, and having inner peace (4)

Clergy Husband

- ✓ Actively being a part of a ministry with husband (4)

Church and Community

- ✓ Being compassionate to others and giving freely (3)
- ✓ Having others show love and affection (3)

Chart 2

Categories Developed Through Thematic Reduction of Coded Statements from the Three Educational Planning Partner Groups (N=13) (# = Frequency of Occurrence)



Guiding Question #1. Tell me your story, experiences, or exposure in being or working with pastors' wives.

1B. What have been some of your most common challenges, or what are the most common challenges faced by pastors' wives today?

**Responses from
Educational Planning Partner Group I:
The Adult Learner (N=5)**



The female spouse of a pastor currently serving a Baptist congregation. This participant has been a pastor's wife for at least 3 years and is African American.

Personal

- ✓ The lack of personal time (4)
- ✓ Discovering ways to be involved in the ministry and still be yourself (4)
- ✓ The lack of knowledge and preparation regarding the role and expectations of a pastor's wife (3)
- ✓ The challenge of being scrutinized, being a public figure, constantly on guard (2)
- ✓ The loss of identity (2)
- ✓ The lack of personal friends to confide in (2)
- ✓ Knowing how to dress, what to wear -- constraints based on tradition, culture, and context (2)
- ✓ The role transition from having a pastor's wife to being a pastor's wife (1)

Clergy Husband and Clergy Family

- ✓ How to help and support your spouse deal with the pressure of ministry (5)
- ✓ The lack of family time (4)
- ✓ The challenge of being a public figure, lack of anonymity (2)

Church and Community

- ✓ Criticism of husband and/or ministry (5)
- ✓ Dealing with other women -- Do they really need help spiritually or are they after my husband? (3)
- ✓ Members trying to use the pastor's wife influence to get to husband/pastor (2)

**Responses from
Educational Planning Partner Group II:
The Specialist (N=4)**



A person in the community who has been in a leadership role with African-American pastors' wives within Baptist congregations for at least 3 years.

Personal

- ✓ Self-esteem (2)
- ✓ Busy schedule -- constantly on the go (1)
- ✓ Balancing sense of self with the expectations of others (1)
- ✓ Being scrutinized by others -- appearance, words, actions (1)

Clergy Husband and Clergy Family

- ✓ Busy schedule (2)
- ✓ The lack of family time, lack of rest, inadequate vacation time (2)
- ✓ Financial stress, a little bit of money -- pay does not equal the numbers of hours worked and being constantly on call (1)

Church and Community

- ✓ Dealing with the dynamics of people in relationships, dealing with gossip, criticism of husband's leadership (3)
- ✓ Loving and caring for people when they don't always reciprocate. Being able to forgive people who do not appreciate what husband gives to the congregation, having a congregation to recognize and totally respect the man of God (3)
- ✓ Fulfilling what God wants you to do in spite of the reaction of others, not speaking out when you don't agree (3)
- ✓ The outside influences. The pastor is the main figure in the church and there are a lot of things trying to influence him, in particular, other women -- trying to get his attention because he is the main star, and they feel it is a challenge to get his attention, and go after the pastor (3)
- ✓ Other women in your husband's face -- they do not acknowledge you (1)
- ✓ Not letting the congregation push you into ministry areas or demand time that you are not only unwilling to give, but unable to give (1)

**Responses from
Educational Planning Partner Group III:
The Educator (N=4)**



An administrator and/or gatekeeper from either a higher education institution, or a religiously affiliated organization that offers adult and continuing education. This participant has had prior experiences with African-American pastors' wives within Baptist congregations.

Spiritual

- ✓ Getting her spiritual needs met - Who is her pastor?, Who ministers to her?, Who counsels her? (3)
- ✓ Developing her spiritual gifts and assuming the call that God has placed on her life (3)

Personal

- ✓ Understanding her role and expectations of being the pastor's wife (4)
- ✓ Being scrutinized, the eyes of the congregation are constantly upon her, being a role model (3)
- ✓ Lost of identity, assuming her own identity, the need for liberation so that she can feel free to be all that she can be regardless of or versus tradition, culture, context, former pastor's wife (2)
- ✓ Learning how to dress neatly and in good taste, what to wear (2)

Clergy Husband and Clergy Family

- ✓ Emotional and physical stress, burnout (3)
- ✓ Having to share so much of her husband's time with other people, dealing with the long hours, being on-call (3)
- ✓ Having a successful husband/pastor, preacher, teacher, counselor, administrator at church, and yet having an unsuccessful husband/father at home responding to the needs of her and the family (2)
- ✓ When there are children, how does she fill the gap for her husband (2)
- ✓ Being ashamed or embarrassed because of husband's words, actions, deeds, etc. (1)

Church and Community

- ✓ Trying to remain objective and present herself to the entire congregation versus being pulled in one or many camps - "the vying for her attention syndrome" (3)
- ✓ Other women, some of the female members of the church go too far in showing their affection to the pastor, the pastor's wife has to compete with women of the church for the affection of her husband (1)

Chart 3

Categories Developed Through Thematic Reduction of Coded Statements from the Three Educational Planning Partner Groups (N=13) (# = Frequency of Occurrence)



Guiding Question #2. In your mind, select the individual who is the most effective pastor's wife that you know. What are some of the characteristics or factors that contribute to her effectiveness?

Responses from Educational Planning Partner Group I: The Adult Learner (N=5)



The female spouse of a pastor currently serving a Baptist congregation. This participant has been a pastor's wife for at least 3 years and is African American.

Spiritual

- ✓ A woman of God, spirit-filled, knows the Bible (5)
- ✓ Has a strong prayer life (5)
- ✓ Answers her own call (1)

Personal

- ✓ You feel comfortable around her, warm, friendly, easy to get along with (4)
- ✓ Good listener, good communicator, knows what to say (4)
- ✓ Intelligent, well educated (4)
- ✓ Secure with herself, her own individual, independent (3)
- ✓ Demonstrates both strength and humility, meek (2)
- ✓ Bright, vibrant, energetic, dynamo (2)
- ✓ Graciousness (2)
- ✓ Kind hearted (2)
- ✓ Patient (1)
- ✓ Soft spoken (1)
- ✓ Looks and dresses well, professional (1)

Clergy Husband and Clergy Family

- ✓ Secure with her marriage (4)
- ✓ Supports husband (4)
- ✓ Family oriented (4)
- ✓ Concerned for her children (4)

Church and Community

- ✓ Intimately and integrally involved with the life of the church, husband's pastorate and ministry (5)

Responses from Educational Planning Partner Group II: The Specialist (N=4)



A person in the community who has been in a leadership role with African-American pastors' wives within Baptist congregations for at least 3 years.

Spiritual

- ✓ A woman of God, spirit-filled, knows the Bible (4)
- ✓ Has a strong prayer life (4)
- ✓ Answers her own call (2)

Personal

- ✓ You feel comfortable around her, warm, friendly, can make you laugh, easy to get along with (3)
- ✓ Mentor (3)
- ✓ Good listener (3)
- ✓ Secure with herself, her own individual, independent (3)
- ✓ Thinks out of the box, visionary (2)
- ✓ Demonstrates strength (2)
- ✓ Kind hearted (2)
- ✓ Well spoken (1)
- ✓ Intelligent, well educated (1)
- ✓ Looks and dresses well (1)

Clergy Husband

- ✓ Secure with marriage, loves and supports husband (3)

Church and Community

- ✓ Involved in church and community ministries and activities (4)
- ✓ Treats people with respect (4)

Responses from Educational Planning Partner Group III: The Educator (N=4)



An administrator and/or gatekeeper from either a higher education institution, or a religiously affiliated organization that offers adult and continuing education. This participant has had prior experiences with African-American pastors' wives within Baptist congregations.

Spiritual

- ✓ A woman of God, spirit-filled, knows the Bible (4)

Personal

- ✓ You feel comfortable around her, warm, friendly, easy to get along with (4)
- ✓ Secure with herself, her own individual, independent (3)
- ✓ Understands and knows the role of a pastor's wife (3)
- ✓ Communicates needs, desires, aspirations (1)
- ✓ Intelligent, well educated (1)

Clergy Husband

- ✓ Secure with marriage, loves and supports husband (4)
- ✓ Allows husband to grow in his call (4)
- ✓ Communicates effectively with husband (2)

Church and Community

- ✓ Involved in church and community ministries, partner in ministry (4)
- ✓ Loves people (4)
- ✓ Responsive to needs of people (4)
- ✓ Mentor (4)
- ✓ Keeps appropriate situations, matters confidential -- you don't hear it again (1)

Chart 4

Categories Developed Through Thematic Reduction of Coded Statements from the Three Educational Planning Partner Groups (N=13) (# = Frequency of Occurrence)



Guiding Question #3. As a pastor's wife today in 2004, what types of educational programming would benefit you the most?

Please Note: Educational programming could be inclusive of, but limited to courses, seminars, lectures, distance learning, independent study options, workshops, conferences, support groups, practicums, and mentoring relationships tailored specially to meet the educational needs of pastors' wives.

**Responses from
Educational Planning Partner Group I:
The Adult Learner (N=5)**



The female spouse of a pastor currently serving a Baptist congregation. This participant has been a pastor's wife for at least 3 years and is African American.

Personal

- ✓ Mentoring, support group (5)
- ✓ How to effectively interact with people, dealing with difficult people (5)
- ✓ Time and priority management, finding balance (4)
- ✓ Communication skills (2)

Clergy Husband

- ✓ Ways to increase support to husband (5)

Church and Community

- ✓ How to lead under a leader (1)
- ✓ How to be a independent follower (1)

**Responses from
Educational Planning Partner Group II:
The Specialist (N=4)**



A person in the community who has been in a leadership role with African-American pastors' wives within Baptist congregations for at least 3 years.

Personal Needs

- ✓ Mentoring-- definitely! (4)
- ✓ Support groups, support networks -- intimate gatherings where pastors' wives could come together to be open and honest about struggles as well as celebrations, having a place to go with people of like minds who can be friends and talk about the common journey (4)
- ✓ Dealing with emotional and physical stress (1)

Clergy Husband

- ✓ Ways to increase support to husband (1)

Clergy Family

- ✓ Nurturing and raising children of clergy (1)

Church and Community

- ✓ Current issues for the church and community (1)
- ✓ Balancing involvement in the church (1)

**Responses from
Educational Planning Partner Group III:
The Educator (N=4)**



An administrator and/or gatekeeper from either a higher education institution, or a religiously affiliated organization that offers adult and continuing education. This participant has had prior experiences with African-American pastors' wives within Baptist congregations.

Spiritual

- ✓ Personal devotion (4)
- ✓ Knowing and applying the Bible to the relevancy of our contemporary society (4)
- ✓ Determining and understanding spiritual giftedness (3)

Personal

- ✓ Mentoring (4)
- ✓ Support groups (4)
- ✓ Communication skills (4)
- ✓ Time and priority management (1)

Clergy Husband

- ✓ Ways to increase support and encourage husband (1)
- ✓ Dynamics, needs, issues, and resources for clergy couples (1)

Clergy Family

- ✓ Dynamics, needs, issues, and resources for clergy families (1)

Church and Community

- ✓ Christian Education (1)
- ✓ Needs, issues, and ways to participate in church and community ministries (1)
- ✓ Ways to assist, support, counsel, and mentor others (1)

Chart 5

Categories Developed Through Thematic Reduction of Coded Statements from the Three Educational Planning Partner Groups (N=13) (# = Frequency of Occurrence)



Guiding Question #4. As you reflect on your past, what types of educational programming would have helped you during those beginning moments, days, and years as a pastor's wife?

Please Note: Educational programming could be inclusive of, but limited to courses, seminars, lectures, distance learning, independent study options, workshops, conferences, support groups, practicums, and mentoring relationships tailored specially to meet the educational needs of pastors' wives.

**Responses from
Educational Planning Partner Group I:
The Adult Learner (N=5)**



The female spouse of a pastor currently serving a Baptist congregation. This participant has been a pastor's wife for at least 3 years and is African American.

Personal

- ✓ Mentoring, support group -- where do you go for help (5)
- ✓ The life, role, expectations of a pastor's wife (5)
- ✓ Communication skills, public speaking (5)
- ✓ Time and priority management, finding balance (4)

Clergy Husband

- ✓ Ways to increase support to husband (5)
- ✓ Marital relationships, male/female relationships (1)

Clergy Family

- ✓ How to nurture and raise children in a clergy family (1)

Church and Community

- ✓ Ways to assist, support, counsel, and mentor others (5)
- ✓ How to effectively interact with people, dealing with difficult people (5)
- ✓ Knowing church traditions, liturgical seasons, cultures, contexts, etc. (1)
- ✓ Human behavior and personality types (1)
- ✓ Denominational and historical overviews (1)
- ✓ Learning styles and instructional strategies (1)
- ✓ Leadership styles and strategies (1)

**Responses from
Educational Planning Partner Group II:
The Specialist (N=4)**



A person in the community who has been in a leadership role with African-American pastors' wives within Baptist congregations for at least 3 years.

Spiritual

- ✓ Developing a relationship with Christ (4)
- ✓ Knowing and applying the Word (4)
- ✓ Developing a prayer life (4)

Personal

- ✓ The life, role, expectations of a pastor's wife (4)
- ✓ Mentoring (4)
- ✓ Support group (4)

**Responses from
Educational Planning Partner Group III:
The Educator (N=4)**



An administrator and/or gatekeeper from either a higher education institution, or a religiously affiliated organization that offers adult and continuing education. This participant has had prior experiences with African-American pastors' wives within Baptist congregations.

Spiritual

- ✓ Personal devotion (4)
- ✓ Knowing and applying the Bible - expanded knowledge of the scriptures (4)

Personal

- ✓ The life, role, expectations of a pastor's wife (4)
- ✓ Mentoring (4)
- ✓ Support group (4)
- ✓ Communication skills (4)
- ✓ Time and priority management (1)
- ✓ Needs, issues, and resources for pastors' wives (1)

Clergy Husband and Clergy Family

- ✓ Seminars and retreats for clergy couples and clergy families (1)

Church and Community

- ✓ Ways to assist, support, and mentor others (1)

Chart 6

Categories Developed Through Thematic Reduction of Coded Statements from the Three Educational Planning Partner Groups (N=13) (# = Frequency of Occurrence)



Guiding Question #5. What knowledge, skills, and abilities are critical for pastors' wives to have in their role in ministry?

**Responses from
Educational Planning Partner Group I:
The Adult Learner (N=5)**



The female spouse of a pastor currently serving a Baptist congregation. This participant has been a pastor's wife for at least 3 years and is African American.

Spiritual

- ✓ Know who you are in Christ (5)
- ✓ Knowledge and application of the Bible (5)
- ✓ Have some type of calling on your life (1)

Personal

- ✓ Have or develop good self-esteem (5)
- ✓ Be a people person (5)
- ✓ Be understanding (5)
- ✓ Be humble (5)
- ✓ Be a good communicator (5)
- ✓ Know how to love, show and receive it (2)
- ✓ Be open and real without exposing everything about yourself (2)
- ✓ Learn to be yourself, be sure of yourself, know yourself, and know where you are, because if you don't it is hard to minister to, support, and help others (2)

Clergy Husband

- ✓ Be supportive to husband, partner in ministry, armor bearer (5)

Clergy Family

- ✓ Be supportive to family (4)

Church and Community

- ✓ Be a servant and service oriented person (5)
- ✓ Be supportive to church and community (5)
- ✓ Be a team player, establish rapport (5)
- ✓ Knowledge of counseling techniques and strategies (4)

**Responses from
Educational Planning Partner Group II:
The Specialist (N=4)**



A person in the community who has been in a leadership role with African-American pastors' wives within Baptist congregations for at least 3 years.

Spiritual

- ✓ Need to know and have a relationship with God (4)
- ✓ Able to apply and minister using the Word (4)
- ✓ Know yourself and gifts in Christ (2)

Personal

- ✓ Knowledgeable of what is expected of a pastor's wife (4)
- ✓ Be a people person (4)
- ✓ Know yourself, strengths and weaknesses (3)
- ✓ Have self-control (1)
- ✓ Be a role model (1)

Clergy Husband

- ✓ Be supportive to husband, partner in ministry (4)

Clergy Family

- ✓ Be supportive to family, include in ministry (4)

Church and Community

- ✓ Be supportive to church and community (4)
- ✓ Be a servant and service oriented person (3)

**Responses from
Educational Planning Partner Group III:
The Educator (N=4)**



An administrator and/or gatekeeper from either a higher education institution, or a religiously affiliated organization that offers adult and continuing education. This participant has had prior experiences with African-American pastors' wives within Baptist congregations.

Spiritual

- ✓ Need to know and have a relationship with God (4)
- ✓ Able to apply and minister using the Word (4)

Personal

- ✓ Knowledgeable of what is expected of a pastor's wife (4)
- ✓ Be a people person (4)
- ✓ Knowledgeable, educated (3)

Clergy Husband

- ✓ Be supportive to husband, partner in ministry (4)

Clergy Family

- ✓ Be supportive to family (3)

Church and Community

- ✓ Be supportive to church and community (4)
- ✓ Be a servant and service oriented person (3)
- ✓ Aware of and well versed in community affairs and governmental issues (2)
- ✓ Understand the context, vision, and mission of the church -- connect with giftedness (1)
- ✓ Understand the context and issues of the community -- connect with giftedness (1)
- ✓ Know, understand, and see the big picture -- internal and external influences, national and international influences. How does this relate to and impact the church, community, and ministry? (1)

Chart 7

Categories Developed Through Thematic Reduction of Coded Statements from the Three Educational Planning Partner Groups (N=13) (# = Frequency of Occurrence)



Guiding Question #6A. Thinking of both the blessings and the challenges faced by pastors' wives, what types of educational opportunities would most benefit pastors' wives to increase their spirituality?

**Responses from
Educational Planning Partner Group I:
The Adult Learner (N=5)**



The female spouse of a pastor currently serving a Baptist congregation. This participant has been a pastor's wife for at least 3 years and is African American.

Spiritual

- ✓ Being able to know the Word for yourself, and being able to apply the Word to daily life (5)
- ✓ Develop a personal relationship with God, know the Lord for yourself (5)
- ✓ Develop a prayer life (5)
- ✓ Make a conscious effort to spend time with the Lord everyday, devotional time on purpose (5)
- ✓ Learn and apply the Fruit of the Spirit in your life -- love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance (5)
- ✓ Attend and participating in church services (5)
- ✓ Attend and participating in Bible Study sessions (5)
- ✓ Attend and participate in Church School sessions (5)
- ✓ Take course(s) in Christian Education (5)

**Responses from
Educational Planning Partner Group II:
The Specialist (N=4)**



A person in the community who has been in a leadership role with African-American pastors' wives within Baptist congregations for at least 3 years.

Spiritual

- ✓ Being able to know the Word for yourself, and being able to apply the Word to daily life (4)
- ✓ Develop a personal relationship with God (4)
- ✓ Develop prayer life (4)
- ✓ Seek and find God's will for your life (4)
- ✓ Learn and apply the Fruit of the Spirit in your life -- love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance (4)
- ✓ Learn the Books of the Bible (1)
- ✓ Learn and apply the characteristics of Christ (1)
- ✓ Realize that God is the head of your life (1)
- ✓ Become more spiritual (1)
- ✓ Seek out those who can be spiritual mentors (1)
- ✓ Find your place in God's will for your life (1)
- ✓ Discover your (spiritual) gifts and talents (1)

**Responses from
Educational Planning Partner Group III:
The Educator (N=4)**



An administrator and/or gatekeeper from either a higher education institution, or a religiously affiliated organization that offers adult and continuing education. This participant has had prior experiences with African-American pastors' wives within Baptist congregations.

Spiritual

- ✓ Being able to know the Word for yourself, and being able to apply the Word to daily life (4)
- ✓ Develop a personal relationship with God (4)
- ✓ Develop prayer life (4)
- ✓ Seek God's will for your life (4)
- ✓ Learn and apply the Fruit of the Spirit in your life -- love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance (4)
- ✓ Do things, involve yourself in things that will bring about spiritual growth, read and study appropriate literature, attend worship services, Bible Studies, Prayer Services, Sunday School classes, spiritual retreats, conferences, workshops, etc. (4)
- ✓ Establish your faith in God, know that you are a child of God (1)
- ✓ Take a spiritual journey within, to get in touch with and evaluate yourself spiritually, look within to see the presence of God within you (1)

Chart 8

Categories Developed Through Thematic Reduction of Coded Statements from the Three Educational Planning Partner Groups (N=13) (# = Frequency of Occurrence)



Guiding Question #6B. Thinking of both the blessings and the challenges faced by pastors' wives, what types of educational opportunities would most benefit pastors' wives to increase their personal development (Intellectually, mentally, physically, etc.)?

**Responses from
Educational Planning Partner Group I:
The Adult Learner (N=5)**



The female spouse of a pastor currently serving a Baptist congregation. This participant has been a pastor's wife for at least 3 years and is African American.

Personal

- ✓ Seek God's will for your life (5)
- ✓ Seek out mentors or a support group, be aware of the issues relating to clergy wives (5)
- ✓ Exercise -- it makes a difference when you are physically fit and healthy, control the weight -- people do watch you (5)
- ✓ Be aware of physical appearance -- hair, attire, etc. (4)
- ✓ Know who you are, know who you are in God, know your strengths and weaknesses, know your personality type -- introvert, extrovert, etc. (4)
- ✓ Set your own goals (long-term and short-term), know where you want to go and how you want to get there -- always have something to work toward (1)
- ✓ Know the stressors in your life (1)
- ✓ Take mental health breaks and retreats (1)
- ✓ Seek counseling if or when you need it (1)

**Responses from
Educational Planning Partner Group II:
The Specialist (N=4)**



A person in the community who has been in a leadership role with African-American pastors' wives within Baptist congregations for at least 3 years.

Personal

- ✓ Seek God's will for your life (4)
- ✓ Make yourself available to attend classes, study groups, workshops, retreats, support groups, self-help sessions, exercise groups, etc. (4)
- ✓ Be a continual learner, a lifelong learner, take advantage of educational experiences that will enlarge you as a human being. Be a learner like other congregational members. Model for others what it means to be a learner (1)
- ✓ Exercise and take care of your body. It is very easy to not care for ourselves physically, particularly in church where people like to feed you. Be kind to people but don't eat everything they give you -- take care of yourself, your husband, and your family (1)
- ✓ You need to be physically straight -- get physicals, watch what you eat, avoid the spirit of gluttony, cholesterol problems, diabetes, etc. (1)
- ✓ Be concerned about your health, your husband's health, and the children's health (1)
- ✓ Understand stewardship of the body, soul, and mind. Surround yourself with positive, supportive people -- don't let people feed negatively to you (1)
- ✓ Be aware of physical appearance -- hair, attire, etc. -- don't be too overdressed or flashy (1)
- ✓ Take classes in building and nurturing your self-esteem, know who you are, know your personality type - do Myers Briggs (1)
- ✓ Attend workshops, retreats, conferences to be become a well-rounded person -- find another interest so you are not just bound only to church work and "churchy-type" activities (1)

**Responses from
Educational Planning Partner Group III:
The Educator (N=4)**



An administrator and/or gatekeeper from either a higher education institution, or a religiously affiliated organization that offers adult and continuing education. This participant has had prior experiences with African-American pastors' wives within Baptist congregations.

Personal

- ✓ Seek God's will for your life (4)
- ✓ Join a ministers' wives support group -- awaken yourself to the needs and issues of, and the resources available to ministers' wives (3)
- ✓ Take time to rest, relax, rejuvenate yourself -- take time for yourself (3)
- ✓ Exercise and take care of your body. Be aware of what you eat, health, etc. (3)
- ✓ Be aware of physical appearance -- hair, attire, etc. (2)

Chart 9

Categories Developed Through Thematic Reduction of Coded Statements from the Three Educational Planning Partner Groups (N=13) (# = Frequency of Occurrence)



Guiding Question #6C. Thinking of both the blessings and the challenges faced by pastors' wives, what types of educational opportunities would most benefit pastors' wives to increase their support to their husband?

**Responses from
Educational Planning Partner Group I:
The Adult Learner (N=5)**



The female spouse of a pastor currently serving a Baptist congregation. This participant has been a pastor's wife for at least 3 years and is African American.

Clergy Husband

- ✓ Do whatever you can as a Godly wife to support and take care of your husband, and his needs (5)
- ✓ Try to shelter your husband from some of the stressors of ministering and pastoring (5)
- ✓ Assist your husband in taking care of himself (5)
- ✓ Assist your husband with administrative tasks if needed -- calendar, appointments, calls, visitations, etc. (3)
- ✓ Have the gift of discernment -- know when to be quiet, and know when to say stuff, because you can really mess up (2)
- ✓ Have a listening ear, know when to listen (2)
- ✓ Be supportive, a motivator, and an encourager to your husband versus judgmental and critical, be aware of the issues relating to clergy husbands (2)
- ✓ Be able to overlook the small things, look for and see the big picture (1)
- ✓ Your husband should be your hero at least 99.9% of the time, be one of his biggest fans (1)
- ✓ When possible and appropriate, attend services, visitations, workshops, conferences, etc., with your husband (1)
- ✓ Try to (very politely) defer telephone calls that might interrupt his personal time, meditative time, or rest (1)

**Responses from
Educational Planning Partner Group II:
The Specialist (N=4)**



A person in the community who has been in a leadership role with African-American pastors' wives within Baptist congregations for at least 3 years.

Clergy Husband

- ✓ Do whatever you can as a Godly wife to support and take care of your husband, and his needs (4)
- ✓ Spend quality time with your husband (3)
- ✓ Spend time with your husband discussing the Bible (3)
- ✓ Develop a life with each other, do leisurely things together, just the two of you - not church related, purposefully set aside a night to date and court your husband (2)
- ✓ Have a listening ear, but a slow tongue (1)
- ✓ Be concerned about your husband's health (1)

**Responses from
Educational Planning Partner Group III:
The Educator (N=4)**



An administrator and/or gatekeeper from either a higher education institution, or a religiously affiliated organization that offers adult and continuing education. This participant has had prior experiences with African-American pastors' wives within Baptist congregations.

Clergy Husband

- ✓ Do whatever you can as a Godly wife to support and take care of your husband, and his needs (4)
- ✓ Stay close to your husband, attend services and functions with him, stay together -- spiritually, mentally, and physically, experience some of the things he is experiencing (4)
- ✓ Show interest in your husband, and his work/ministry (4)
- ✓ Work with your husband (4)
- ✓ Communicate with your husband, be honest and truthful about situations -- communication is key (4)
- ✓ Make the home pleasant for your husband, a safe haven (3)
- ✓ A man needs a woman, she should be to him as a wife in every way, respectful, thoughtful, loving, affectionate, etc. (1)
- ✓ Be proactive, keep your husband grounded -- don't let him ego trip or get the big head (1)
- ✓ Do not discuss your husband's personal matters with church members -- they have no business knowing those things that a wife should know, do not discuss your romantic life -- that is a personal thing (1)

Chart 10

Categories Developed Through Thematic Reduction of Coded Statements from the Three Educational Planning Partner Groups (N=13) (# = Frequency of Occurrence)



Guiding Question #6D. Thinking of both the blessings and the challenges faced by pastors' wives, what types of educational opportunities would most benefit pastors' wives to increase their support to their family?

**Responses from
Educational Planning Partner Group I:
The Adult Learner (N=5)**



The female spouse of a pastor currently serving a Baptist congregation. This participant has been a pastor's wife for at least 3 years and is African American.

Clergy Family

- ✓ Do whatever you can as a Godly mother to support and take care of your children, family, and their needs (4)
- ✓ Children and family are very important. After God and your husband, your children and family should come next (4)
- ✓ Let them know that you are there for them, immediate and extended family as well (4)
- ✓ Be accessible, be a listening ear, be understanding, and take time with them, be aware of issues relating to clergy families (4)
- ✓ Be supportive, a motivator, and an encourager to your children and family (4)
- ✓ Try to shelter your children from some of the stressors or challenges of being in clergy family (3)
- ✓ Develop a life with the family, do leisurely things together, just the family - not church related, purposefully set aside time for family nights (3)
- ✓ You have to take care of your household well before you can step out and take care of another household, in this case being the family of God. Your household has to be in order. You can't love other folks in the church and your child is mad because you are not spending time with him or her. How can you take care of the house of God if your house is tore up? Remember, God has entrusted your family to your care. It is a blessing that you are allowed to have them. You have to be a good steward of them as you would anything else. (2)
- ✓ Don't change even though you are a pastor's wife -- don't get on a high horse (1)
- ✓ Honor private time between the children and your husband -- help to create their time together (1)

**Responses from
Educational Planning Partner Group II:
The Specialist (N=4)**



A person in the community who has been in a leadership role with African-American pastors' wives within Baptist congregations for at least 3 years.

Clergy Family

- ✓ Do whatever you can as a Godly mother to support and take care of your children, family, and their needs (4)
- ✓ Children and family are very important. After God and your husband, your children and family should come next (4)
- ✓ Be accessible, be a listening ear, be understanding, and take time with them (4)
- ✓ Be concerned about your children's well-being, spiritually, mentally, and physically (4)
- ✓ Develop a life with the family, do leisurely things together, just the family - not church related, purposefully set aside time for family nights (3)

**Responses from
Educational Planning Partner Group III:
The Educator (N=4)**



An administrator and/or gatekeeper from either a higher education institution, or a religiously affiliated organization that offers adult and continuing education. This participant has had prior experiences with African-American pastors' wives within Baptist congregations.

Clergy Family

- ✓ Do whatever you can as a Godly mother to support and take care of your children, family, and their needs (4)
- ✓ Children and family are very important. After God and your husband, your children and family should come next (4)
- ✓ Be accessible, be a listening ear, be understanding, and take time with them (4)
- ✓ Be concerned about your children's well-being, spiritually, mentally, physically, respect their needs and desires (4)
- ✓ Parenting is a shared responsibility, and the division of labor in parenting should be even. The wife and the husband should take equal responsibility in making sure that the children receive the nurturing and guidance that they need (4)
- ✓ Develop a life with the family, do leisurely things together, just the family - not church related, no Sister Sue or Brother Joe, purposefully set aside time for family nights (3)
- ✓ Keep the priority of the family up front. Pastors can easily get so involved and so immersed in the life and involvement of the church and preparing sermons, that it actually becomes their total focus. So at the proper time, as a wife lovingly remind your husband that he does have a family, and that the family deserves and needs his time, energy, attention, love, and care (1)
- ✓ It is important to keep your children close to you. It is important for the children to have some understanding of what's going on. Whenever you get to the point that you have to force the children to participate, you know you have gone to far. If they are not participating because God has not placed it on their hearts to do it, it is time to do a gut check, it's time to find out what's happening (1)

Chart 11

Categories Developed Through Thematic Reduction of Coded Statements from the Three Educational Planning Partner Groups (N=13) (# = Frequency of Occurrence)



Guiding Question #6E. Thinking of both the blessings and the challenges faced by pastors' wives, what types of educational opportunities would most benefit pastors' wives to increase their support to the church and community?

**Responses from
Educational Planning Partner Group I:
The Adult Learner (N=5)**



The female spouse of a pastor currently serving a Baptist congregation. This participant has been a pastor's wife for at least 3 years and is African American.

Church and Community

- ✓ Do whatever you can as a Godly member and pastor's wife to support the church and community (5)
- ✓ Understand the needs, desires, and the issues of the church and community (5)
- ✓ Be involved in church and community ministries and activities -- you are a servant. You can grow from the involvement. (5)
- ✓ Be supportive, a motivator, and an encourager to the church and community (5)
- ✓ Pastors' wives could come together to collectively host or sponsor an event like a health drive, blood drive, book fair, forum, etc., to support their community (1)
- ✓ It is important for the church and community to see the pastor's wife -- attend events. There is a wonderful ministry in presence (1)
- ✓ Participate and give your stewardship of time, talent, and treasure (1)
- ✓ Always be aware that pastors' wives represent God, their husbands, their families, their churches and communities -- don't be an embarrassment (1)
- ✓ It is vitally important for pastors' wives to serve on community boards. In many ways you can be the link between the church and the community, especially with our husbands being busy with the church (1)

**Responses from
Educational Planning Partner Group II:
The Specialist (N=4)**



A person in the community who has been in a leadership role with African-American pastors' wives within Baptist congregations for at least 3 years.

Church and Community

- ✓ Do whatever you can as a Godly member and pastor's wife to support the church and community (4)
- ✓ Understand the needs and desires of the church and community (4)
- ✓ Be involved in church and community ministries and activities (4)
- ✓ Be supportive, a motivator, and an encourager to the church and community (4)

**Responses from
Educational Planning Partner Group III:
The Educator (N=4)**



An administrator and/or gatekeeper from either a higher education institution, or a religiously affiliated organization that offers adult and continuing education. This participant has had prior experiences with African-American pastors' wives within Baptist congregations.

Church and Community

- ✓ Do whatever you can as a Godly member and pastor's wife to support the church and community (4)
- ✓ Understand the needs and desires of the church and community (4)
- ✓ Be involved in church and community ministries and activities (4)
- ✓ Be supportive, a motivator, and an encourager to the church and community (4)
- ✓ Examine your gifts and talents -- exercise them in the body of Christ and in the community (4)

Chart 12

Categories Developed Through Thematic Reduction of Coded Statements from the Three Educational Planning Partner Groups (N=13) (# = Frequency of Occurrence)



Guiding Question #7. What is your vision for pastors' wives?

- 7A. If you had two desires in developing or strengthening pastors' wives, desires that would help them be the best that they could be, what would those desires be?
 7B. What advice would you give a new pastor's wife?

Responses from Educational Planning Partner Group I: The Adult Learner (N=5)



The female spouse of a pastor currently serving a Baptist congregation. This participant has been a pastor's wife for at least 3 years and is African American.

Spiritual

- ✓ Seek God, know God, know the Word for yourself, know how to pray (5)
- ✓ Have or consciously develop the Fruit of the Spirit -- love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance (5)
- ✓ Stay in the will of God (5)
- ✓ Stay in your gift, follow your gift, don't move outside of your gift -- then you can't go wrong (2)
- ✓ Treat everybody with love (1)

Personal

- ✓ Understand what you need for the journey of being a pastor's wife (3)
- ✓ Don't lose yourself or your identity, know who you are, be secure with yourself, be genuine (3)
- ✓ Be able to multi-task (2)
- ✓ Wear what you want, wear your hair the way you want to, knowing that you can be true to yourself (1)
- ✓ Don't be a gossip or a complainer (1)
- ✓ Avail yourself to carefully chosen and prayerful relationships and friendships (1)

Clergy Husband and Clergy Family

- ✓ Be secure with your marriage (1)
- ✓ Ask your husband for his guidance regarding your role (1)
- ✓ Maintain humility, keep yourself, husband and family grounded with prayer and love -- watch egos, don't believe the hype (1)

Church and Community

- ✓ God gave you gifts and talents for a reason, and they can be used in the church and community. If you are not using them, you are hindering the church, community, and the body of Christ (1)

Responses from Educational Planning Partner Group II: The Specialist (N=4)



A person in the community who has been in a leadership role with African-American pastors' wives within Baptist congregations for at least 3 years.

Spiritual

- ✓ Seek God, know God, know the Word for yourself, know how to pray (4)
- ✓ Have or consciously develop the Fruit of the Spirit -- love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance (4)
- ✓ Stay in the will of God (4)
- ✓ Always walk in love and speak words of encouragement (1)

Personal

- ✓ Join a ministers' wives group, find a mentor (4)
- ✓ Take it slow, don't burn yourself out (1)
- ✓ Shut up, sit down, and be quiet (1)

Clergy Husband and Clergy Family

- ✓ Ask God to show you how to love and support your husband and family (1)

Church and Community

- ✓ If there is more than one minister's wife in the church, create a support group among the ministers' wives within the church to help, share experiences, and strengthen each other (1)
- ✓ Get to know the people (1)
- ✓ Pray and ask the Lord to give you direction as to what you should do in the church and community ministries (1)
- ✓ Don't be too active in the ministries, but don't appear to be lazy (1)

Responses from Educational Planning Partner Group III: The Educator (N=4)



An administrator and/or gatekeeper from either a higher education institution, or a religiously affiliated organization that offers adult and continuing education. This participant has had prior experiences with African-American pastors' wives within Baptist congregations.

Spiritual

- ✓ Seek God, know God, know the Word for yourself, know how to pray (4)
- ✓ Have or consciously develop the Fruit of the Spirit -- love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance (4)
- ✓ Stay in the will of God (4)

Personal

- ✓ Join a ministers' wives group, find a mentor (4)
- ✓ Do a regular checkup, assessment, evaluation on where you are as a pastor's wife, and how you are functioning as a wife, and as a woman (1)
- ✓ Seek needed counsel from experienced counsel, seek professional counseling if needed, read books, and other material (1)
- ✓ Learn the lessons from both the blessings and challenges (1)
- ✓ Be a learner - broaden as your husband broadens (1)

Clergy Husband and Clergy Family

- ✓ Confidentiality, what is said and done in the house is not carried into the church (2)
- ✓ Make the home pleasant for your husband and children (1)
- ✓ Work with your husband (1)
- ✓ Maintain humility, stay grounded -- "you and you're not better than sliced bread" (1)

Church and Community

- ✓ Don't share personal stuff with the congregation (1)
- ✓ Prayerfully develop a personality that is acceptable to the congregation, culture, and context of the church and community (1)
- ✓ Always be aware that pastors' wives represent God, their husbands, their families, their churches and communities -- people watch, observe how you handle yourself, congregants and communities take pride in their First Lady (1)

Vita

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