

Effectiveness of Leadership Roles Played by Clergy Wives in Church Growth: A Case of ACK Nakuru Diocese, Kenya

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Abstract: The study sought to investigate the effectiveness of leadership roles of clergy wives in church growth in Nakuru, Kenya. In the ACK Diocese of Nakuru today, clergy wives have taken a passive role in leadership by retreated from the leadership responsibility provided by the policy guidelines. Retreating from this responsibility is affecting church growth. The study was conducted in ACK Diocese Nakuru with a sample size of 32 respondents. Descriptive survey research design that embraced stratified sampling procedures was adopted. The research used closed-ended questionnaires, which were administered to the respondents selected from the population. Descriptive statistics were used to summarize the study findings while correlation and Chi-square tests were used verify the relationship between the study variables. The study found out that the clergy wives play various leadership roles in their church that comprises of teaching, evangelism, heading various women missions, involvement in the choir, praise and worship, Mothers Union among others. The church was found to be growing in terms of offering and tithing, spiritual maturity, church activities and size of the congregation. However, the contribution of clergy wives was found not to have significant effects on the church growth. The study recommends that the clergy wives should be more diligent and dedicated when they offer themselves as leaders in their church.

Keywords: Leadership Roles, Clergy Wives, Church Growth and Effectiveness.

I. INTRODUCTION

The world today recognizes women's ability in leadership. Many women leaders in the political, religious, and social sphere who have influenced the society positively have demonstrated this. The Christian fraternity has many women leaders who influenced the purposes of God in their generation. Such women are like Elizabeth Eliot widow of the Martyred missionary Jim Elliot. She has authored over 20 books, which influence the church today. Joni Erickson Tada is another great woman leader who has influenced the world in the area of life ethics. She is also a renowned author. She also is an evangelical Christian, radio host and the founder of Joni and Friends, an organization that deals with Christian Ministry in the disability community. She herself though physically challenged, operating on a wheelchair after an accident at the age of 17 years, has continued to influence many people through her confidence and courage in God [1].

In church history, we have women married to men of God who contributed greatly to the growth of the church. One such a person is Catherine Luther. Catherine von Bora a former nun married Martin Luther the Reformer while still in her twenties. Their marriage was blessed with six children. She was a busy woman who as Charlotte Ross says of Catherine's ministry. "She was a director of a house that boarded university students. She was a nurse during the plague, at risk to her own health. And above all these she cared for and supported her husband in many ways, Katherine developed a role model for subsequent clergy wives that conveyed selflessness, skill, warmth, knowledge, and cooperation" [2].

In the contemporary world, there are women who influenced the growth of church in a great way. One such a person is Mary Sumner, the founder of Mothers Union. Mary was a clergy wife who got concerned with the needs of women who

came to worship in church. She started praying for them individually and gradually saw God answer her prayers. She then began a fellowship of mothers in the vicarage once a week. In the fellowship, they would share Gods word and pray for their husbands and children. The fellowship grew and one day her husband who was a Bishop introduced it in the church and it was made official. Today the union that started in 1876 is a worldwide movement that greatly influences the growth of the Anglican Church and the body of Christ [3].

The role of the pastor's wife has often been shaped by an evangelical mindset of a legalistic and traditional view [4], which may be more denominational than biblical. In her description of a Pastors wife, White described her as "... the only woman I know who is introduced by her husband's profession [5]. However, Pastors' wives are highly influential, esteemed, and recognized figures in their respective communities. As such, the public modeling of the pastor's wife as the "first lady of the church" is expected to help cultivate healthy relationships with women congregants and connect for gender bonding as well as spiritual guidance [6].

In Kenya, the wife of the former Archbishop of Kenya, Rev. Eliud Wabukala was the chairperson of the Mothers union in Kenya [7]. Rhoda Wabukala herself is a clergy, who preaches, leads services and is able to lead women of Kenya towards accomplishing the mission and vision of the church. Many clergymen have served together with their wives. Andrews records about many women who served with their husbands in Africa and other parts of the world. He says, "I know Mrs. Hanna Karoke. She and her husband, Pastor Nathan Karoke, were missionaries in Northern Kenya. They left their home and went to a very hot, dry place far away. They went to a people very different to themselves. They had to learn new language so that they would tell people about Jesus. Hanna was among the thousands of married, women missionaries [8].

The Anglican Church of Kenya, Diocese of Nakuru, Mothers Union department, has policy guidelines. These guidelines state that a vicar's wife shall be the chairlady or the patron of the Mothers Union department in the parish [9]. This provides a leadership role for the vicar's wife. The influence of women in the ministry affects the destiny of many people including their own children, families, relatives and nations [10]. This means the leadership role of women, especially those married to clergy, is important for the church growth. The leadership role of clergy wives who are in parishes within the Anglican Church of Kenya, Diocese of Nakuru is defined within their leadership in the Mothers Union, as Chairladies or Patrons [11]. It has been a tradition in the Anglican Church of Kenya Diocese of Nakuru to have Mothers Union Chairladies as the clergy wives.

Since the Mothers Union is a department in the Mission Department, it has a key role to play in church growth. For this to be achieved, the Mothers Union leaders need to be active. In the ACK Diocese of Nakuru today, clergy wives are continuously assuming a passive role in leadership responsibility centrally to provision of the policy guidelines. Retreating from this responsibility is affecting church growth. In addition, within the ACK there has been no empirical study within to justify the granting of clergy wives this responsibility thus warranting investigation on the topic under study. This research therefore intended to investigate factors that affect leadership role of clergy wives in church growth.

Martin argues that a Pastors wife should first see herself as a Christian who has a role to obey Christ in all her responsibilities. She should therefore view herself as a Christian woman who happens to marry a man who is a pastor. She should view herself as a Christian, Christian wife, a Christian mother, a Christian daughter, a Christian grandmother or a Christian sister. She therefore does not find her identity in being a "Pastors wife", but in being a Christian who is married to a pastor. This therefore provided us with insight on what a Christian woman's role may be from the Bible. He says a Pastors wife is not some kind of an exotic breed for whom God has given a tailor-made set of directives" [12]. The Mentoring Guide for Ministry wives recommends that she prays for the salvation and spiritual growth of her children. Teach them and guide them in the ways of the Lord. (II Timothy 3:15; Deuteronomy6:6, 7; Ephesians 6:4). Train them to be obedient, not because they are the pastor's children, but because it is always right to obey God. (Colossians 3:20; Ephesians 6:1, 2).

Clergy wives should be gracious, friendly, grateful and generous. Your lives intersect with many people; children have a ministry too, in honoring others. Help them learn contentment with your family's financial situation (I Timothy 4:12; Philippians 4:11-13; Proverbs [13]. The third role is to be "Self-controlled. " That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Titus 2:4-5" [14]. Fourthly she should be chaste, "That they may teach the young women...to be discreet, chaste, keepers at home, good, obedient to their own husbands that the word of

God be not blasphemed (Titus 2:4-5). This means she should be pure not only in thought but also how she looks. Her dressing should not be sexually attractive to men but modest. Fifth, she should be a home-worker.

“That they may teach the young women... To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed” (Titus 2:4-5). She expected to work at home and fulfill the household duties. This includes keeping the house clean and preparing delicious meals for her family. Mentoring Guide for Ministry wives include practicing hospitality, work on order and neatness and be a good time manager [15]. Sixth, she should seek to be good or kind and have voluntary submission to their husbands. Republi and Smith [16] completed a study on the role of the Pastor’s wife in the United States of America during the 1990’s through a survey and found differences regarding the perceived role depending on the size of the local church.

The wives of members of the board of Executors of the Biblical Mennonite Alliance in their guide for ministry wives suggested that a pastor’s wife should have a personal relationship with Jesus by being prayerful. This means she must be born again. She must cultivate Christian disciplines like regular Bible reading, prayer and fasting. She is expected to be an intercessor. She should control her tongue and avoid gossip. Regarding her conduct, she should guard her heart and keep a clear conscience [17].

A key role of a Pastors wife is to collaborate with her husband in the ministry through pastoral visits. “She should pray for him, accompany him for pastoral visits when possible and use her gifts appropriately in the church. Build relationships with members of the church, comfort the grieving. She should be involved in women ministry. She should teach younger women in faith and experiences learn to teach Sunday school classes, practice informal and formal mentoring. She should avoid cliques and develop a ministry of encouraging and edifying. Help women with special needs. However “Do not counsel or pray with men without your husband” [18].

A pastor’s wife should be involved in community life and evangelism. She should show concern for the needy in the community. She should learn to share the gospel with all kinds of people and be able to lead people who want to receive Jesus to Christ. Debra addressed the role of a pastor’s wife in the ministry with openness. She stated that “Ministry is really about relationships, it is not about what we do for Him, but about the relationship we have with him [19], therefore the pastor’s wife has a choice in the area of service.” Some women are called to children’s ministry, others to worship, others to women’s ministry and others to work outside of the church either at home or in the secular world...and rarely is our calling the same as the previous pastor’s wife’s calling.”

As a woman, a clergy wife is expected to lead women ministries. On personality, she is expected to look good, be happy and silent. Her spirituality is expected to be high. On how a clergy wife contributes to church growth, one person said, ‘my husband and I work together and we like it that way. We firmly believe that our church has grown because of that.’ [20]. another observation was that some clergy wives are not believers. They feel they are not called. The husband is called. Some negative comments given were that the wives experience loneliness. They also have parsonage problems; there is heavy demand on clergy and financial struggles. The calling of a pastor’s wife to the ministry must be very clear. “This is because without a sense of Gods calling to the demands of the ministry, a pastor’s wife can easily become discouraged and loose her joy in the Lords service “[21].

Rebecca Imende in her book The Pastors wife, Inspiration in Gods ministry said the pastor’s wife is an ambassador. She is the one who represents the interests of her master and nation. “Like her husband, the pastor’s wife is an ambassador who represents Godly virtues, values and moral standards” [22]. Rebecca showed that a pastor’s wife has a ministry of reconciliation as an ambassador for Christ. “We are therefore Christ ambassadors, as though God were making his appeal through us. We implore you on Christ’ behalf: Be reconciled to God” (2Corinthians 5:20 NIV). She said “Her role of advising and counseling with various members of her church makes her ministry of reconciliation very critical. It is a ministry that brings peace to the growth of the church “[23].

Yvonne Parker in her book, God’s chosen woman The pastor’s wife, suggested that a pastor’s wife should be a regular member of the church. As a pastor’s wife, you must gladly attend the church services, unless there is illness, a death or some other emergency at home” [24]. Attending church service contributes to church growth since one way to measure the growth of the church is attendance. Dr. Gladys Mwitii, talking on women’s priorities argues that although it is important for women to attend church that should not be at the expense of their family roles. She says, “Do not confuse permanent church attendance with faith in God because church programs (such as women’s fellowship, choir....) come

after your relationship with God, your family and your work or studies” [25]. She continues to suggest that she should “be friendly with all the people at church” [26]. Parker also says the pastors wife should “Give her tithes and offerings”, and “use the spiritual gifts and abilities the Lord has given you to help build up the church” [27]. A major leadership role of a pastor’s wife is her involvement in prayer. She should cultivate strong prayer life. The role of the pastor’s wife in prayer can never be underestimated. God has placed the pastor’s wife to stand in the gap for her family, church, community and country [28].

A pastor’s wife can be part of the worship service in singing, praying and listening. Betty Whitson in her book, the pastor’s wife Joyfully Growing in Faith says, “As a pastor’s wife you have a special relationship to the body of Christ. You are an example to them. Faithfulness to God and your church family is important. As you feed on God’s word, fellowship and rest with your church family, you are able to work together with the family of believers and build up the body of Christ” [29].

II. THEORETICAL FRAMEWORK

The study employed the Contingency theory. Fred Fiedler proposed this theory in the mid-1960s. Fiedler was a scientist who studies the characteristic of leaders and their personalities. Contingency theory proposes that a leader’s style be matched to the right situation, which involves people and goals. The Situational theory and Path-Goal theory are the two common contingency theories. The situational theory states that a leader’s effectiveness is based on the situation and there is no one best style of leadership, whose effectiveness is influenced by leader-member relations, task structure and position power.

These theories try to predict which style is best in which circumstance. For example, when you need to make quick decisions, which style is best? When you need to be fully supported by your team, is there a more effective way to lead? Should a leader be more task-oriented or people-oriented? You can also use the Leadership Process Model to understand how your situation affects other factors that are important for effective leadership, and how, in turn, these affect your leadership.

The leader's ability to lead depends on various situational factors. This includes the behaviours and capabilities of followers, leader’s ability to lead and his preferred style, and other situational factors. An effect of this is that when leaders are transplanted in another place or when factors around them change, they become unsuccessful although they were effective and successful in one place. This explains how leaders who were at one time very effective suddenly become ineffective. To a certain extent, contingency leadership theories explain that leaders exercise their leadership in relation to their human traits, which is an extension of the trait theory. In contingency theory, it is believed that when leaders feel that their followers will be responsive, they are more likely to express their leadership ability. This theory is very useful in this research because clergy wives move from one parish to another as they accompany their husbands and this is likely to affect their leadership [30].

III. METHODOLOGY

The study adopted descriptive survey research design that embraced mixed method research approaches; quantitative and qualitative. Descriptive survey design was chosen because it is appropriate for fact-finding and yields a lot of information, which is accurate. It also helps a researcher to collect data at a particular time and use it to explain the existing conditions. The study has its roots in social sciences and is more concerned with understanding factors that affect the roles of clergy in the church. It allowed the subjects being studied to give answers to the questions given to them by the researcher, and so give valuable insights. The research is aimed at examining personal observations of the recipients.

The area of study was specifically, in the Anglican Church of Kenya, Diocese of Nakuru, which is in Nakuru County. It was chosen for this study because it is one of the oldest Anglican Dioceses where the tradition of clergy wives being involved in leadership is upheld. The population studied included clergy wives and clergy. Target population was 88 respondents. Stratified sampling was used to categorize the archdeaconries into strata. According to Mugenda and Mugenda [31], 30% of the study population recommended is a representative sample thus 30% rule of each strata population was employed. Random sampling used to determine the final respondent. Questionnaires were used to collect data from the study sample. The Statistical Package for Social Scientists (SPSS) was used to aid analysis of data. Data was organized and then processed through editing, Coding, Classification and Tabulation. Data was presented using

qualitative and quantitative techniques. Descriptive statistics was used to present the data using table frequencies. Inferential statistics was used to test the relationship between the variables.

IV. RESULTS AND DISCUSSIONS

Leadership Roles of Clergy Wives:

The researcher sought to establish the extent of leadership roles of clergy wives. The response is indicated in Table 1.

Table 1: Leadership Roles of Clergy Wives

Roles	No Extent	Little Extent	Moderate Extent	Great Extent	Very Great Extent
Domestic Responsibilities	0	3.6	3.6	14.3	78.6
Church leadership	3.6	10.7	17.9	25	42.9
Teaching	0	0	35.7	39.3	25
Evangelism	11.1	14.8	29.6	37	7.4

The study revealed that 92.9% of the clergy wives are involved in domestic responsibilities where they support their spouses (clergy) in running the family affairs. Majority of the clergy wives (67.9%) pointed out that they do uptake leadership roles in the church. Similarly 64.3% of the clergy wives are involved teach youths, children and other women in the ministry. It was also established that 44.4% of the clergy wives are engaged in the evangelical roles in the church as well as outreach missions.

Church Growth:

The study aimed at establishing Church growth as well as the contribution of clergy wives to the church growth. The response was structured into a five Likert Scale measure comprising of Greatly Decreased, Decreased, Moderate Improved, Improved as well as Greatly Improved.

Table 2: Growth Indicators

Church Growth indicators	Greatly Deceased	Decreased	Moderately Improved	Improved	Greatly Improved
Number of church congregation	3.7	7.4	29.6	40.7	18.5
Spiritual maturity	0	0	26.9	69.2	3.8
Church activities	0	3.7	14.8	59.3	22.2
Church offering and tithing	0	0	11.1	70.4	18.5

As presented in Table 2, the study revealed that according to 88.9% of the respondents, the sampled churches indicated to have recorded a growth in terms of church offering and tithes. It was also found out that the church has grown in terms of the activities that the church is able to conduct as cited by 81.5% of the respondents. Majority (73%) of the respondents also pointed out that the church has recorded immense growth in terms of spiritual maturity of members. Majority of the respondents (59.2%) that the number of church members constituting to the congregation has grown also pointed it out.

Table 3: Contribution of Clergy Wives to Church Growth

Church growth indicators	Greatly Deceased	Decreased	Moderately Improved	Improved	Greatly Improved
Number of church congregation members.	11.5	42.3	0	26.9	0
Spiritual maturity.	0	0	14.8	55.6	29.6
Church activities.	0	0	18.5	51.9	29.6
Church offering and tithing .	0	0	25.9	55.6	18.5

According to Table 3, majority (85.2%) of the respondents attributed the spiritual maturity of church members to the leadership of the clergy wives. Similarly, 81.5% pointed out that the success of the church activities could be attributed to the clergy wives' leadership roles. The improvement of the church in the collection of offering and tithes was cited by

74.15 of the respondents to be because of the clergy wives contribution in the church leadership. Their contribution was also considered by 26.9% of the respondents to play a part in the growth of the church congregation.

Inferential Statistics Analysis of Leadership Roles of Clergy Wives on Church Growth

The researchers conducted Karl Pearson correlation and Chi-square tests at 5% levels of significance to establish the influence of leadership roles of clergy wives on Church Growth guided by the following null hypotheses;

H_{a0} : There is no significant effect of teaching role of clergy wives on church growth.

H_{b0} : There is no significant effect of church leadership role of clergy wives in church growth.

H_{c0} : There is no significant effect of evangelism role of clergy wives in church growth.

H_{d0} : There is no significant effect of domestic responsibilities of clergy wives in church growth.

Table 4: Correlation between Roles of Clergy Wives and Church Growth

		Growth	Teaching	Church Leadership	Factors	Challenges
Karl Pearson Correlation (r)	Growth	1	0.122	0.325	0.316	-0.133
	Teaching	0.122	1	0.668	0.527	0.002
	Church Leadership	0.325	0.668	1	0.641	0.059
	Evangelism	0.316	0.527	0.641	1	0.243
	Domestic	-0.133	0.002	0.059	.243	1
p-value	Growth	.	0.538	0.091	0.138	0.499
	Teaching	0.538	.	0.000	0.005	0.991
	Church Leadership	0.091	0.000	.	0.000	0.767
	Evangelism	0.138	0.005	0.000	.	0.005
	Domestic	0.499	0.991	0.767	0.005	.
N=30, $\alpha = 0.05$						

As indicated in Table 4, the relationship between the teaching by clergy wives and church growth, the Karl Pearson coefficient of correlation yielded was $r(30)=0.122$, $p\text{-value}=0.538>0.05$. This implies that the variables have a weak positive relationship that is not significant at 5% levels of significance.

As for the church leadership roles and church growth, the coefficient of correlation yielded was $r(30)= 0.325$, $p=0.091>0.05$. This implies that the variables have a weak positive relationship that is not significant at 5% levels of significance. As for the evangelism clergy wives and the church growth, the coefficient of correlation yielded was $r(30)= 0.316$, $p=0.138>0.05$. This implies that the variables have a weak positive relationship that is not significant at 5% levels of significance.

As for the domestic responsibilities performed by clergy wives and the church growth, the coefficient of correlation yielded was $r(30)= -0.133$, $p=0.499>0.05$. This implies that the variables have a weak negative relationship that is not significant at 5% levels of significance.

Interestingly, this implies that individually clergy wives do not contribute significantly to church growth.

Table 5: Chi-Square Tests Effects of Roles of Clergy Wives and Church Growth

Predictors	Value	df	P-Value
Teaching	4.168	4	0.384
Church leadership	7.611	8	0.472
Evangelism	6.141	8	0.631
Domestic	2.784	6	0.835

As a confirmatory test, a Chi-Square test at 95% levels of confidence was conducted to test the influence of roles of women on their wellbeing. The study findings stated that the Pearson Chi-Square results on effects of roles of clergy

wives and church growth was $\chi^2(4, N=30)=4.168$, $p=0.384>0.05$ for teaching, $\chi^2(8, N=30)=7.611$, $p=0.472>0.05$ for church leadership, $\chi^2(8, N=30)=6.141$, $p=0.631>0.05$ for evangelism and $\chi^2(6, N=30)=2.784$, $p=0.835>0.05$ for domestic responsibilities. These results confirm the Karl Pearson correlation findings that found that the four roles of clergy wives do not have significant effects on the growth of church for the case of ACK Nakuru Diocese in Kenya.

V. CONCLUSION

In conclusion, the clergy wives are involved in multiple activities in the church that include, woman leadership, praise and worship, Sunday school, choir, youth, teens, TEE as well as intercession. Other leadership roles include teaching activities that entails ministering the word of God teaching on parenting, relationships, nutrition. They are also involved in planning, organizing, leading church service, a member of parish church counsel or diocese, evangelism activities like pastoral visits and domestic responsibility. The correlation analysis for the effects of the clergy wives leadership roles yielded a coefficient of $r(30)=0.209$, $p\text{-value}=0.287>0.05$ which implies that it's influence on the church growth is weak and not significant. This shows that despite many roles of the clergy wives in church leadership being many, they do not contribute significantly to the growth of church where they serve.

The clergy wives should take the mantle of leadership in various groups in the church for instance the Mothers Union instead of just being the patrons. The role of a patron is an oversight role. This means for the clergy wives role to have effect, the clergy wife needs to be involved more in the leadership of the Mothers Union. Clergy wives should take up the leadership roles in the church diligently by teaching activities that entails ministering the word of God, parenting, relationship, nutrition, planning, organizing, leading church service, a member of parish church counsel or diocese, evangelism activities like pastoral visits and domestic responsibility. This will ensure that their efforts contribute to the growth of the church. They are expected to act with diligence when carrying out their duties that according to this paper include, teaching, pastoral visitations, intercession, mentorship and heading several ministries in the church. The clergy wives are expected to be transparent, trustworthy, confidential, have self control, honest when executing their leadership roles.

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