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An Analysis of the Stereotypes of Preacher's
Kids and its Application on their Spouses

Thesis submitted to
The Graduate College of
Marshall University

In partial fulfillment of the
Requirements for the degree of
Master of Arts
In Sociology

by

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ABSTRACT

An Analysis of the Stereotypes of Preacher's Kids and its
Application on their Spouses

By Tara J. Allman

The purpose of this study is to discover the results of the effects of stereotypes and under what conditions certain stereotypes occur. The focus of this study is to examine stereotypes connected to the children of a Protestant minister and the spouses of those children. Ethnographic interviews and surveys show that the stereotype does exist in two distinct ways. Children of ministers are expected to either be rebellious hellions or they are expected to be perfect role models. The stereotypes affect the respondents more as children and teenagers than as adults unless as an adult the child still attends the same church as the minister parent. Adult children of ministers not in the same church do not experience the stereotype as they had as children. The in-laws of ministers do not experience the same stereotypes that their spouses have and in some cases, not at all.

DEDICATION

I would like to dedicate this work to my parents and family for encouraging me to go as far as I could with my dreams and education.

ACKNOWLEDGEMENTS

I would like to acknowledge my thesis committee, Dr. Karen Li Simpkins (Chair), Dr. Nicholas Freidin, and Dr. Richard Garnett for their help and recommendations during my thesis project.

A special thank you to all of the informants for this project and especially to "Bob's" family. Without all of you, this thesis would not be possible.

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CHAPTER ONE

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matthew 7:7-8 King James Version.

INTRODUCTION

People can be and are categorized in numerous ways throughout their lives. Some of the categories are ascribed such as ethnic group or race and sex. These groups, over the centuries, have been subject to different forms of stereotypes. These groups are what most people think of when the word stereotype is used, but in actuality, there are numerous stereotypes that people have had against others and in many cases, people do not know that what they believe about a particular group of people is not always true. Without knowing the facts about the people being stereotyped against, people will never change their views about a particular group of people.

This is just the case with preacher's kids. For some time, perhaps even as long as there have been preacher's kids; there has been a stereotype that is imbedded within our society. This stereotype, simply stated, is that the children of ministers are considered hellions and are

believed to be capable of any form of bad or deviant behavior. There is also the belief that even though the children are thought to be deviant, they are also ideally supposed to be perfect.

STATEMENT OF PURPOSE

The purpose of this study is to answer a few questions about stereotypes. The group in question is the children of a minister, also known as "preacher's kids" or "pk kids", and their spouses if they are married. The questions chosen to be answered are threefold. The main question deals with the stereotype that has permeated throughout mainstream American culture about the children of ministers and whether or not the stereotype is true. The second is to determine if the stereotype still applies if the child is no longer in the same church as the minister father. The last question deals with whether or not in the case when the child of the minister is married if the stereotype applies to the spouse and if the same holds true if the spouse is not in the same church as the minister father-in-law.

PREVIOUS RESEARCH

At the time I had no idea that one undergraduate class project would grow and expand to eventually become a thesis. For nearly five years, this project has looked at several different aspects of the issue, but it all comes back to my original question, "Are the stereotypes that people have about preacher kids true?" The question may appear to be a simple yes or no question, but from what I have learned, nothing has a simple yes or no answer. There is usually a gray area that takes a bit of defining and explanation to truly answer. This has proved true for the question about the preacher's kids.

The original project began by interviewing a friend named "Bob".¹ "Bob" is a pseudonym. At the time, "Bob" was not sure if he wanted to use his real name because he did not want anyone to know his real identity. Anthropologists commonly give anonymity to their informants. This is to protect the informants and the ethnographer. Due to this, all of the names are changed to protect the informants.

"Bob" spoke quite candidly about growing up as the son of a minister. He spoke about the fact that the stereotype did in fact exist, but there was more to the stereotype

¹ The interviews with "Bob" can be seen in their entirety in the Appendix at the end of this paper. The original paper for this project was titled "Not All Preacher's Kids Like Pumpkin Pie" written in 2002.

than I had first thought. The stereotype actually is subdivided into two different concepts. The first is that preacher kids are viewed as being hellions who are social deviants. The second concept is that preacher kids are expected to be perfect. They are to be role models for people and be like their minister father.

Some mention should be made about the reasoning behind the projects. When I did the original project with "Bob", I learned much about the culture or sub-culture of preacher kids. The interviews did confirm that the stereotype did exist. My question was answered, so why go on with this project? The answer to that question is that I wondered if the stereotype affected all of "Bob's" siblings or if he felt like it just affected him. During my interview with "Bob", I did have the chance to interview "Bob's" fraternal twin brother "Tom".² He confirmed what "Bob" had said about the stereotype with some minor differences.

My next project was to observe the church itself.³ "Bob" attended the same church where his father was the minister. It is a rural church located in Cabell County, West Virginia. I was able to witness first hand that the

² This interview can be seen in the Appendix. It was also included in the paper, "Not All Preacher's Kids Like Pumpkin Pie".

³ These observations from this project were used in the paper titled, "The Rubbing Starts a Quarter Till Noon", 2003.

members of the church view the preacher's family slightly differently than they do other people. Most of what "Bob" spoke of during the interviews could be seen going on in the church. This continued to spark my interest and I wanted to do more research.

The third project was on the ministers who had preached at the church. Over the course of the research, I was able to observe several ministers preaching at the church, be it the regular minister of the church, the associate minister of the church, the minister for revival, and various visiting ministers. This project did not really give me much information about the children of ministers, but it did give me more information about what ministers do and what differences there are between them.

During this project, I was able to interview "Bob's" dad, the father, and father-in-law to most of the people I have either interviewed or to whom I have given a survey.⁴ At the time of the interviews, I did not ask "David" about the stereotypes that people have about preacher's kids, but I did learn quite a bit of information about him as a minister.

"David" has been a minister for around twenty-eight years at various churches in West Virginia and Ohio. He

⁴ This interview can be found in the Appendix.

went to seminary school at Liberty University in Virginia. Through the course of the interview I did learn that "David" felt very close to his church "family" and because of that closeness, he did spend a lot of time helping his church "family" in any way he could, be it helping them with problems, spiritual guidance, visiting sick or dying people, or other things. I do admire this trait about "David" because he does care so much for so many people.

On the other side of this, "Bob" and "Tom" discussed that their Dad was not home much when they were growing up because he was doing things for the church and for their church "family". From the interviews, I believe that as "Bob" and "Tom" became older they understood what "David" did and why he was not as home as much as some fathers. A good comparison would be a doctor. Many doctors have to leave their homes in the middle of the night or they are called in at unusual times because of the needs of patients. This is the closest example to what a minister's life is like.

The fourth project was to interview the minister's wife, "Cathy".⁵ This project examined the role and expectations of the minister's wife or spouse. Preacher's

⁵ The interviews with "Cathy" can be seen in the Appendix. The original paper for this project was titled, "The Best Part is the Extra Christmas Presents", 2004.

wives have certain expectations placed on them, but these expectations are remarkably different from those of preacher's kids. Unlike preacher's kids, a preacher's wife is not expected to be a hellion.

Her stereotype goes more with the idea that the preacher's kids are supposed to be perfect. When I interviewed "Cathy", I learned that she was expected to be involved in nearly every aspect of the church. Despite the expectation, "Cathy" is active in the church, but not as much as people may expect her to be. It is not so much a personal expectation that she should be so involved but it is an expectation that people have about the wives of ministers. Preachers' wives are always thought of as being a part of everything related to the church.

She did mention that there was some stress on the kids growing up because their father had to be gone so much doing church related tasks, as mentioned earlier. This goes along with what "Bob" mentioned during one of the interviews.

"Cathy" made a reference during one of her interviews that really explained her life and what she was saying about her children. She connected well with Whitney Houston's character in "The Preacher's Wife". This movie

is from 1996. It is a remake of the 1947 movie "The Bishop's Wife".

The movie portrays a preacher's wife and her husband and how he was away a lot doing church related activities or helping his church "family". Looking at this movie after the interview, I could see what "Cathy" was talking about. The movie is right on target as to what a preacher's family is like.

For my last project, I interviewed "Bob's" wife "Betty".⁶ The purpose of this project was to determine if she experienced the same stereotypes that "Bob" had experienced. More about my interviews with "Betty" will be discussed in chapter four.

Most of the interviews and surveys collected for this ongoing project over the years are about a single church. Some information about the church itself should be mentioned. It is a rural church in Cabell County, West Virginia. The church began on March 3rd, 1889 in an old school. The church has moved from its original location since its beginning. The church began with twenty-eight people and the number grew from there. In 1965, the church

⁶ These interviews can be found in the Appendix. The paper for this project was titled, "The Preacher's Kids Are Never Anonymous". The title is appropriate because everyone always knows who the preacher's kids are in the context of the church.

moved into the larger building that is the current church today (Olan Mills, 2000).

The following pictures are what the church looks like today. The pictures show the inside of the church as well as outdoor scenes and the fellowship hall.



Image 1 - View of the Outside of the Church, Author's Photo



Image 2 - View of the Outside of the Fellowship Hall,
Author's Photo



Image 3 - View of the Inside of the Church, Author's Photo



Image 4 - Close up view of the Sanctuary, the pulpit, choir section, and the baptistery, Author's Photo



Image 5 - Downstairs Hallway of the Church. This is the location of the Nursery - College Age Sunday School Classes and Awana classes, Author's Photo



Image 6 - Picture of the Church Parking Lot, Author's Photo

History 400

As a capstone project for my completion of a history major, I did a project on the history of the church itself. I focused on the changes in membership between the years 1970-1979. This project also included research on when the church opened and its early history. These particular years were chosen to study because it was a particularly active time for a large number of new members coming to the church as well as quite a few members leaving to go to other churches. There was a correlation between the

changes in the membership and the presence of a new minister.

During this particular time, the church had five different ministers and one member who acted as a minister. At the same time as the ministers were coming and going the membership of the church went up and down. This might have been due to members coming to the church with the minister or leaving when the minister left. Another cause could be that there was a difference in what the minister and the members believed or the relationship between the two is not good so one or the other leaves.

This project does not directly have anything to do with the stereotypes of the children of ministers, but it did help give an understanding of the importance that the minister has within the church itself. The relationship between the minister and the congregation is extremely important in deciding where a person attends church and where a minister decides to minister. This relationship could include the expectations that the members have of the minister and their family. This in turn does connect to the stereotypes.

CHAPTER TWO

LITERATURE REVIEW

For this particular project, the primary sources are the surveys and interviews, but there have been other works written on the topic. Overall, the search for literature has not yielded as much as some topics would, but there are quite a number of sources that support my thesis and address the issue of the stereotype about preacher's kids.

Although some of my sources did not have anything to do with preacher's kids exactly, they did give me some background information about Olive Missionary Baptist Church itself and the denomination of Baptist. The first is the church directory published by Olan Mills. This document gives the history of how and when the church started.

I found several sources on the denomination of Baptist. These sources were to have a better understanding of the history of the denomination itself since this is the denomination of most of the people researched and interviewed for this project.

The first source was by Anne Devereaux Jordan and J.M. Stifle titled The Baptists. This book tells the history of Protestantism and when the Baptist denomination began. It goes through the splits that the Baptist denomination had

at various times during its history as well as information about the founder of Baptists, John Smyth.

Several sources were articles from journals and magazines that were found online. The articles are not exactly about the research topic, but they do each have some aspect that deals with preacher's kids.

The first article is by Kimberly Sparrow Strange and Lori A. Sheppard titled "Evaluations of Clergy: Children Versus Non-Clergy Children: Does a Negative Stereotype Exist?" in Pastoral Psychology. The article examined the stereotype surrounding the children of ministers and to determine if the negative stereotype actually existed through studies that the author performed. The author determined that preacher's kids have a great deal of stress because they are the children of a minister. Preacher's kids felt that they were supposed to know more about the Bible than the average person does. The conclusion Sparrow makes is that overall the Preacher's kids who were surveyed felt that they had a positive response to being a Preacher's kid rather than a negative one.

Another book on the history of Baptist is, A Protestant Dictionary: Containing Articles on the History, Doctrines, and Practices of the Christian Church, by

Charles H.H. Wright and Rev. Charles Neil. This book tells about the History of Baptists in England and Ireland.

Another book on the history of the Baptist denomination is a book by William H. Brackney titled The Baptists. This book is very similar to the book by Jordan and Stifle. It gives a good overview of the history of the denomination.

In The Oxford Dictionary of World Religions, by John Bouker, the book examines the spread of the Baptist denomination. At the time of the book's publication in 1997, around forty million people considered themselves to be of the Baptist denomination.

One source, Snickers from the Front Pew by Todd and Jedd Hafer, is a book about the experiences of two preacher's kids, their brothers, and their families. The book is humorous. There were several examples in this book that could be applied to this project. What the authors wrote was truthful and it explained quite a bit about what it meant to be a preacher's kid and what people expected from a minister's family.

Another book is by Glenn Hinson titled Fire in my Bones: Transcendence and the Holy Spirit in African American Gospel, written in 2000. The book is an ethnography about African American Protestant Churches.

The book looks at the people and the religious aspects of the churches the author studied. There was not as much on preacher's kids as much as it was on the church itself.

The next type of literature was in the form of newspaper articles. These were found using the Lexis Nexis search engine. The first is an article by Krista Martin titled, "The Preacher's Kid". It was published in The Washington Post August 4, 2006. The author, Krista Martin, reflects on being a PK or preacher's kid. She struggled with having her father being her spiritual leader as well as her parent. She discussed a problem separating what her father expected from her and what God expected from her. She later rebelled and left the church. Sometime later, she returned to the church and she finally understood her father.

The next article is by Corey Hodges titled, "Here's to Children Who Overcome Life's Pressures". It was published in The Salt Lake Tribune June 9th, 2006. The article looks at the expectations that preacher's kids have to be perfect, but at the same time, they are expected to be a rebel. They are also supposed to be more than other kids and be an example.

Most of these were found by using a simple search on the internet. One article was found using interlibrary

loan. The first is by Ruth Hetzendorfer who wrote an article titled, "Assessing the Positive Attributes of Preacher's Kids". It was published in the Fall 2000 issue of Enrichment Journal. Hertzendorfer comments on the lack of literature on the topic of preacher's kids. She examined the positive aspects that preacher's kids had that other children would not have had, but she still felt that it still depended on the individual's home life. She concluded that preacher's kids were more likely to have such characteristics as good self-concept, optimistic and creative. These traits are higher than the general population. The only reason that the author gives for this is the fact that the child's parent is a minister.

Steve Murrell wrote an article titled "The Problem with Preacher's Kids". The article was published in October 1999 in Victory Christian Fellowship. The author himself is a minister. The author examines the expectations that people have of preacher's kids and why they are more likely to misbehave and sometimes leave the church. The author discussed the extreme standards preacher's kids have on them as well as how important it is for minister parents not to have such high expectations for their children. The author's own belief is that children should be taught the religion, not be taught just to be

good preachers kids. The last aspect is that the priorities of a minister can cause a problem with their family. If they put the church above their family, it takes away from their families. This could be a reason for rebellion.

Liz Eden's article, "Under the Church's Watchful Eye" was published in the July/August 2002 issue of Ministries Today. The article looks at the life of preacher's kids in terms of how they must behave certain ways at all times. Everyone looks at preacher's kids expecting them to act certain ways. They are compared to other children and are given a harder time by everyone if they make a mistake. Through her own research, Eden discovered that many preachers' kids are afraid of failure and letting their parents down.

Torence White's article, "Preacher's Kid" was in the March 7, 2003 issue of Oracle Online. The author looks at how preacher's kids are expected to be perfect but they know that is not possible. He looked at a couple of preacher's kids. Donnie Swaggart, a preacher's kid, felt growing up that he was expected to be an example and he had higher standards placed on him. The other preacher's kid examined was Lloyd Caldwell. He was a preacher's kid who grew up in the church, but as an adult, he left the church.

Later on as an adult, he returned to the church. He had to get back to the religious side of the church and away from the expectations placed on him as a preacher's kid.

John Fischer's article, "One Big Happy (Dysfunctional) Family" was in the October 26, 2006 issue of Daily Devotional on the PurposeDrivenLife.Com web site. He looked at the role of preacher's kids and their expectations. He commented that preacher's kids have a reputation of being troubled. The author felt that preacher's kids were troubled due to the pressures placed on them.

Suzanne Olson wrote an article, "Reflections of a Preacher's Kid". This article was in the April 2006 issue of Clergy Journal. This article was found using Ebsco host. The article examines the author's experience as a preacher's kid. She looks at the financial problems that her family had growing up.

CHAPTER THREE

THEORIES OF STEREOTYPES

In a perfect world negative stereotypes would not exist. Unfortunately, we do not live in a perfect world and stereotypes do exist. There are stereotypes formed about every ethnic, cultural, and sub-cultural group. Nearly everyone on earth has been stereotyped in some form or another. Stereotypes can result in hate, but their results may not be so severe. It may just lead to false ideas about a person or a group of people.

Within our society and culture, there are several stereotypes or false beliefs that people have. Some are negative and some are positive. An example of a negative stereotype would be attributes about women with blond hair. The common belief is that women with blond hair are not as intelligent as people with other hair colors. There are countless blond jokes that strengthen this stereotype and perpetuate it further even though it is not true.

This same idea is true of preacher's kids. People have stereotypes of what preacher's kids are like or should be like. Just as the example of the blond women, just a few examples of what makes up the stereotype of a preacher's kid sets in people's minds what every preacher's kid is expected to be like.

People understand the examples of stereotypes and how they are applied to a single person or groups of people, but there are still some questions about stereotypes that need answers. What are stereotypes and how did they come into being? More importantly, what function do they have in society?

PSYCHOLOGY

Psychology has its own theory of stereotypes. Several authors look at the role of stereotypes and their creation. Gordon Allport wrote a book titled, The Nature of Prejudice, published in 1954. The book looks at the basis for stereotypes and why they occur. Allport writes; "Whether favorable or unfavorable, a stereotype is an exaggerated belief associated with a category. Its function is to justify (rationalize) our conduct in relation to that category" (187). This definition is a great basis for how psychologists view stereotypes.

Within the definition of stereotypes by psychologists, there is a separate idea. The "Kernel of Truth Hypothesis" (Schneider, 17-18) is an idea that all stereotypes are based on some part of reality or the truth. This reality or truth is exaggerated and the stereotype is believed by many people. When the stereotype is believed, it becomes a part of the greater culture and it can be spread further.

In most cases, a stereotype is based on truth so it is perpetuated further because people can see that part of the truth does exist therefore they believe that the whole stereotype is in fact true.

Stereotypes form in several ways. The first is cultural. Children learn from their parents and their families what to believe about people. We also learn from our overall cultural experiences. When we learn about stereotypes in this way, it is not meant to be all negative. The point of learning stereotypes this way is to gain useful information about our culture and society. Stereotype might not necessarily be the correct term for this idea, but this is how it is defined.

Our individual experiences also have a lot to do with how we perceive stereotype. People have experiences from someone from one ethnic group and they make a decision about the group because of those experiences. It may not be true, but people do this (Schneider, 17-22).

Within the book by Schneider, The Psychology of Stereotyping, another theory was explained. This is "Social Identity Theory". Henri Tajfel developed this theory. This theory focuses on the fact that social groups do give individuals their identity. The individual can be involved in the group in any way. It does not mean that

the individual has always been active in the group, just as long as they identify themselves with the group (Schneider, 233-234).

SOCIOLOGY

One theory about how groups view themselves is Reference Group Theory. Robert K. Merton developed this theory. The basis of the theory is to look at how people look at themselves. This is important in understanding a person's or a group's own ideas of who one is/they are and what it means to be a part of a particular cultural group.

Part of what Merton theorizes about is that everyone looks at their own group and other groups as a comparison. It comes down to people seeing themselves within a group differently than how someone from the outside would see the individual within the group (Merton, 281-386).

ANTHROPOLOGY

Anthropology looks at stereotypes slightly differently than the field of psychology. Ralph Linton mentions in his book, The Study of Man, the ideas of status and role. These ideas have significance within stereotypes because each of these ideas is something that society uses to stereotype people. We have ideas as to what a person's status and role should be. Linton says; "A status, as

distinct from the individual who may occupy it, is simply a collection of rights and duties" and "A role represents the dynamic aspect of a status. The individual is socially assigned to a status and occupies it with relation to other statuses" (113-114).

An anthropological definition of stereotypes is; "Stereotyping is a complex form of categorization that mentally organizes your experiences and guides your behavior toward a particular group of people" (Samovar and Porter, 267). This in many ways does follow the ideas of psychology. People do try to organize others by certain traits, but when it dictates behavior or particular beliefs about a group of people, it can cause problems. The belief of the stereotypes creates false ideas about a particular group of people.

Through the three disciplines, sociology, anthropology, and psychology, there are similarities between their ideas about stereotypes. These disciplines do point towards there being a cultural reason for why stereotypes exist. Stereotypes can ultimately be negative or positive, but in actuality, both can create many problems for groups of people.

CHAPTER FOUR

METHODOLOGY

As stated earlier in chapter one, the idea for this thesis began with a project I did for Anthropology 333, Anthropological Linguistics, in the fall of 2002. The purpose of the class was to learn how to perform ethnographic interviews and to be able to analyze the terms and phrases used by whomever was interviewed. I was looking for cultural trends as well as some information on what the culture or in the case of my project, subculture, was really like. The methods used to begin with came from the methods outlined in James Spradley's book The Ethnographic Interview. This book is a systematic guide for doing interviews and how to analyze the results of the interviews. The book is one of the greatest guides I have used and I have been able to use Spradley's methods many times since that first project.

Jumping nearly five years from that first project, the task was to turn what I have researched for so long into my thesis. In many ways, I am still working on some of the steps outlined by Spradley in his book, but not all. After all, of this time, I know the terms and I have come to understand the culture, so the purpose of this project is not to find out about the culture or subculture of preacher's kids, but instead I need to make conclusions and

answer a question about whether or not the stereotypes are true. I started out by looking at what I have already done. This gave me quite a bit of information already about the stereotypes, but there were still some areas left to explore.

Through a conversation with "Betty", the wife of "Bob", I found out that she was affected by the stereotype in a way. I wanted to explore this further. Although she did not have the same experience as did "Bob", "Tom", or what "Bob" described about his other siblings, there were still some similarities. This was something else I wanted to find out about why this occurred.

After the completion of the project with "Betty", several questions came to mind. The first was whether other in-laws of ministers had similar experiences, as did "Betty". The next was, if the child was not at the same church as the minister father or father-in-law would this child still be subject to the preacher's kid stereotype? This last question may in fact deal with people on a personal level.

This past semester I had a conversation with a mixed group comprised of several Liberal Arts majors and professors who met to talk about different things they are researching and it is a way of getting positive feedback,

suggestions, and ideas on those projects. Called a Brown Bag Lunch, the group has had speakers on a variety of topics.

At one of the meetings last semester, I told this group what I was doing for my thesis. There was a woman at the meeting who was also a preacher's kid. She herself was not attending the church where her father was preaching so she did not personally feel that the stereotypes applied if the child of the minister is not in the same church. At the time I did not get the woman's name or contact information as I now wish I had. The conversation itself did get me thinking about what she said and that is what made me want to add that parameter to my focus and research question for this project.

To find the answers that I needed I knew that I would have to interview people other than "Bob" and "Betty". They were in the same church as "David"; so they did not know what it is like not to be outside of this congregation. Since this project mostly centered on a single family, I would continue the interviews with them. This, though, proved to be a problem because there were eight more people to interview. A solution to the problem arose. I would do a survey questionnaire to get the information needed. The survey was completed and given to

"Bob's" siblings and in-laws. I also gave a survey to "Bob" and "Betty". I used these two to compare the responses of the others.

EXPECTATIONS

Through this whole process much thought has been given to what results are expected. The theories presented in the last chapter do show that stereotypes do exist and are applied to groups, but there is no known theory about the stereotypes of preacher's kids.

The literature review was more helpful in that it gave much insight to the kinds of stereotypes that affect preacher's kids. The preacher's family as well as the congregation puts quite a bit of pressure on the children to be a good role model and to essentially be just like the preacher. Through "Bob's" and "Tom's" interviews I was able to see that in fact this stereotype did prove to be true in their experience as well as being true in the sources in the literature review, but was it true in all cases?

My expectations for the surveys will show that all of the preacher's kids share certain traits such as being stereotyped at some point in their lives and have similar ideas of what the stereotype means. I do not expect the

answers to be exactly the same even amongst siblings, but I do expect some similarities.

For the in-laws of the ministers I expect to find some evidence that the stereotype has or does affect them in some way or another. I do not expect their answers to be as detailed as those by the children of ministers.

For the children of ministers who are no longer in the church or going to another church I expect the answers to the survey to show that they do not experience the stereotypes as much or not at all like the children who are still in the same church as their minister parent.

CONSIDERATION

Much consideration always has to be taken when doing any ethnographic project. When people are studied, it does become an issue of how to present the cultural group and your findings to the world or in a smaller scale, such as a term paper. I wanted to show what I had found in every project that I have done using topics that pertain to the minister's family or his church congregation, but at the same time within the truth of what I had discovered about the cultural group, I wanted to show the people and the church in the best light possible. I felt that they deserved to be shown positively. I do not want my findings

used as a reason to believe that the ideas of the stereotypes are true in the negative sense of all preachers' kids.

A major consideration that I have had during this project is what information should I leave in and what information should I leave out. Everything that I have collected has been true to the best of my knowledge, but could anything said create a problem. Unlike "Bob", there are quite a few real names used in these projects and in particular, the interviews. It is not as though someone confessed to committing a crime, but there could be things that could hurt people's feelings if certain truths be known. So this issue at hand came down to a very important question, do I go ahead and print all that was said for the sake of the ethnography or do I edit out certain details? I would never do or print things that could cause anyone embarrassment or ridicule, but what do I do if what needs to be in this paper to support my findings has to be edited? This is something that I will continue to try to figure out. The only way to do it would be to change all of the names.

APPALACHIAN FIELD EXPERIENCE II

I had an unique opportunity to test one of my hypotheses before officially beginning my thesis. Appalachian Field Experience II is a class offered through the department of Sociology and Anthropology as an upper level undergraduate and graduate course.

My project for this course was to interview "Bob's" wife "Betty" as stated earlier. The point of the interviews was to determine whether "Betty" experienced the same forms of stereotypes as had "Bob". Before the project even started, she had stated that she had experienced some things.

I knew that "Betty's" responses would not be the same as "Bob's". She was not the child of a minister. She was the daughter-in-law of a minister and a new one at that. She and "Bob" married September 10th, 2005. By the time I began to interview "Betty", she and "Bob" had been married for five or six months. I realize that perhaps it may have been too soon to interview her since she was very new to the cultural setting, but it actually proved to be quite profitable.

With these interviews, I was able to get an answer to my question. "Betty" felt that there was some pressure on her and that people did look at her the same way that they

looked at "Bob", but she did not have the same experiences as "Bob". What "Betty" experienced was closer to what "Cathy" experienced.

The reason, I concluded, as to why "Betty" and "Cathy" had similar experiences is that neither was born into the cultural scene. They had to adapt to their cultural scene unlike most of "David's" and "Cathy's" children who were born into the culture or were young when "David" became a minister.

SURVEYS

Eventually the realization came that I would not be able to fully interview the rest of "Bob's" siblings and siblings-in-law as I had with him, "Betty", and "Cathy". Because the extensive interviews would probably be out of the question, the idea came to do a survey. When I first thought of the idea, it did take some time to figure out what went into it. There was no way that I could put in every kind of question that I have asked during various interviews. That would make the surveys far too long to do and the quality of the surveys may not be as good as they could be. I had to figure out exactly what questions I needed answered.

I decided that the most important questions were ones pertaining to the experiences of being a preacher's kid and how the stereotype, if they believe it existed, affected them. The survey itself consisted of thirty-three open - ended questions.⁷

When I gave the survey to "Bob" and "Betty" they agreed to do them and they gave me an idea. (The church) had recently hired a new youth pastor who has two teenage children. I wondered what kind of information I would get from them. I knew that my original survey would not work for two teenagers. This was because my questions were meant for adults. I gave the survey some thought and I decided it would be worth it to go ahead and give them a survey.

One evening after church, I approached the Associate Pastor, "Kyle". I explained to him what I wanted to do and if I could have permission to give a survey to his children since they are both still minors. He saw no problems with my survey and verbally gave his permission. A day or so later I emailed Pastor "Kyle" the survey and a week later, he returned two surveys back to me.

⁷The survey in its entirety can be found in the appendices.

I wanted to do the surveys with the two children of the youth pastor to find out if they would have similar answers to "Bob's" family.

I also gave the survey to a couple of preacher's kids not associated with (the church or with "Bob's" family). These two adults are no longer in a church setting, so to give them the survey is just to find out if the stereotype still exists or if it ever existed within the context of these two respondents. I needed to find out if it was an isolated occurrence that the stereotype still existed or if all children of ministers still experienced the stereotype or had experienced it sometime in their lives.

ALL THINGS CHANGE

The realization that it has been nearly five years since I first asked the question, "What is it like to be the son of a minister?" is amazing. Since then, "Bob" has graduated from college, gotten married, and now has a son of his own.

His role in the church has also changed, as I suspect that the stereotypes may have also changed. Of those who believed that the negative stereotype existed, the idea that preacher kids were hellions and troublemakers would not have in my opinion, the same thoughts or feelings about

"Bob" and his siblings as they do now. The other side of the stereotype seems to fit better now. The idea that the preacher's kids are expected to be active members of the church, to be faithful and good Christians, and to be good examples, especially to people who are younger.

BEING ADOPTED

Sometimes the preacher's kids are not always born into the family or married into it. There is a fine line between studying a group and suddenly realizing that you are a part of the group. I am a member of the church where I have studied the minister, his family, and the congregation. I have seen things from both the emic and etic perspective in many ways.

Emic is defined as being an "approach focuses on the meaning of these things and others to the members of the community" (Perry, 65). What this means is that it is from the perspective of the individual from the group. In this case, it would mean how I view the congregation of the church in terms of my own first hand understandings since I am from the culture.

Etic is defined as being an "approach focuses on those aspects of human life that any objective observers with sufficient information can agree on" (Perry, 65). This

means that the cultural group is described from the observer or the outsider's point of view. In the etic perspective, I have been able to view the church as an outsider. There are aspects that I look at from an Anthropological perspective to see the culture in a different way. The etic perspective works well for this project because I am not the child or the in-law of a minister. I do not know what it means to grow up with a parent who is a minister so I cannot see it through the eyes of a preacher's kid, but I can see what they mean.

I have known the minister and his wife for a short time before starting on this project. Over the years, this couple has in many ways, adopted me. They treat me just like one of their own children. This adoption of sorts has helped me see this culture in several ways that I do not believe I would have been able to see otherwise.

CHAPTER FIVE

DETERMINING WHAT THE DATA MEAN

Through all of the interviews, observations, and surveys that have been done, the main question of the study still remains: What did I find out about the stereotypes of preacher's kids? This would seem like a straightforward answer if you were like many who believe in the stereotype. The answer, however, is not so clear-cut.

It comes down to the fact that the stereotype does exist, but in many forms depending on several factors. The stereotype does still exist in at least two forms - the preacher's kid is meant to be a role model for everyone to look up to or they are seen as hellions. I already knew these ideas before starting this project, but I was not sure how it played out with the spouses and if there were other elements to the stereotype.

In all, fourteen respondents received the survey. This number is probably considered relatively small, but given that the project was narrowed down to the family of one minister, there would not be as many respondents. Of the fourteen surveys, ten were returned. Of the four not returned there were various reasons such as time constraints.

From the surveys I have received, I have learned quite a bit about the culture of preacher kids. Some of the

information is what I expected and some was completely unexpected and somewhat surprising. The following list consists of the questions for the survey given to adults and the list for minors given. Both of these surveys are in the appendices, but for clarity, the questions are added here so that it can be more easily understood.

Survey for Adults

- 1.) Sex
- 2.) Age
- 3.) Marital Status
- 4.) Occupation
- 5.) Religious Affiliation
- 6.) Are you the child of a Minister?
- 7.) Are you the in-law of a Minister?
- 8.) Do you have children and how many?
- 9.) Do you currently attend the same church as your Minister father or/father-in-law?
- 10.) Does being the child/in-law of a minister affect your actions?
- 11.) Did you attend church as a child and teenager?
- 12.) How often did you normally attend church as a child? An estimate would be fine.
- 13.) How often did you normally attend church as a teenager?

- 14.) Do you attend church now?
- 15.) How often do you attend church now?
- 16.) Where you active in church as a child and teenager?
- 17.) What kinds of activities in church did you participate in as a child and how active were you?
- 18.) What kinds of activities in church did you participate in as a teenager and how active were you?
- 19.) If you had a parent as a minister, did you feel that you wee expected to participate in church activities as a child?
- 20.) If you had a parent as a minister, did you feel that you were expected to participate in church activities as a teenager?
- 21.) How active are you now in church and what activities are you involved in? Are you as active as you were when you were a child or teenager, or more?
- 22.) Do you feel or believe that a stereotype about Preacher's Kids exists? If so, wheat is your definition of the stereotype.
- 23.) Has the stereotype ever applied to you?

- 24.) If you believe that the stereotype exists, how or where did you first learn about it?
- 25.) Has anyone made a difference in you as a child, teenager, or adult because your father or father-in-law is a minister? Do you think that people have certain expectations of you?
- 26.) Has the difference or expectations you have experienced changed from the time you were a child through an adult?
- 27.) Do you feel that there is more or less pressure on preacher's kids than other kids?
- 28.) Do you feel that you were expected to participate more in church growing up as a preacher's kid?
- 29.) Growing up was it at all difficult to have your father as both your dad and your spiritual leader?
- 30.) What is the worst or hardest part about having your father or father-in-law as a minister?
- 31.) What is the best part about having your father/father-in-law as a minister?
- 32.) Do you feel that the stereotypes that preacher's kids experience apply to your spouse and to yourself?

- 33.) Does popular media, such as TV and movies portray a preacher's family accurately or does it go too much into the stereotypes?

Survey for Minors

- 1.) Sex
- 2.) Age
- 3.) Grade in School
- 4.) What Church do you go to?
- 5.) Do you currently attend that same church as your Minister Father?
- 6.) What is it like to be the child of a minister?
- 7.) How often do you go to church?
- 8.) Were you active in church as a child (ages 0-12 years)?
- 9.) What kinds of activities in church did you participate in as a child and how active were you in the activities?
- 10.) What kinds of activities in church do you participate in now as a teenager and how active are you in the activities?
- 11.) Did you feel that you are expected to participate in church activities more since your dad is a minister?

- 12.) Has anyone treated you differently as a child or teenager because your father is a minister? Do you think that people have certain expectations of you?
- 13.) Has the difference or expectations you have experienced changed from when you were a child until now?
- 14.) Do you feel that there is more or less pressure on preacher's kids than other kids?
- 15.) Do you feel that you are expected to participate more in church growing up as a preacher's kid?
- 16.) What is the best part about having your father as a minister?
- 17.) What is the hardest part about having your father as a minister?
- 18.) Do you feel that television and movies show what a minister's family is really like?

Most of these questions were yes or no, with ten lines to give adequate space to write in an explanation and to expand on the answers. I also did a few multiple choice type questions such as marital status and how often they attended church at various stages in their lives. For the church attendance I gave the choices of weekly, twice a

week, three times a week, more than three times a week, monthly, every six months, yearly or other with a line to specify what the other meant.

From the surveys received, the responses have been good. The following tables on the next few pages are a quantified version of the results of the surveys.

TABLE 1 - RESULTS FOR RESPONDENTS 18 AND OVER WHO ARE PREACHER'S KIDS

(X) Indicates a yes or a positive response

| | Tom | Bob | Scott | Jeremy | Angela | Bonnie |
|---------------------------------|------------------------------|------------------|--|--|---------|---|
| 1. Sex | | | | | | |
| Male | X | X | X | X | | |
| Female | | | | | X | X |
| 2. Age | 24 | 24 | 27 | 24 | 35 | 29 |
| 3. Marital Status | | | | | | |
| Married | X | X | | | X | X |
| Single | | | X | | | |
| Widowed | | | | | | |
| Divorced | | | | X | | |
| Other | | | | | | |
| 4. Occupation | RESPIRATOR Y THERAPIST | SOCIAL WORKER | STUDENT | RADIOLOGY TRANSPORT | RN | COOK FOR CABELL COUNTY SCHOOLS |
| 5. Religious Affiliation | BAPTIST | BAPTIST | AGNOSTIC, BUT WAS RAISED BACKWOODS BAPTIST | NONE BUT WAS RAISED METHODIST | BAPTIST | BAPTIST |
| 6. Child of a Minister? | X | X | X | X | X | X |
| 7. In-law of a Minister? | | | | | X | |

| | Tom | Bob | Scott | Jeremy | Angela | Bonnie |
|---|--------|--------|-------|--------|--------|--------|
| 8. Do you have children and how many? | X 1 | X 1 | | X 1 | X 4 | X 2 |
| 9. Do you currently attend the same church as your minister father? | | X | | | | X |
| Minister father-in-law | | | | | | |
| 10. Does being the child/in-law of a minister affect your actions? | | | | | | |
| Child of a Minister | X | X | X | N/A | | X |
| In-law of a Minister | | | | | | |
| 11. Did you attend church as a child? | X | X | X | X | X | X |
| Did you attend church as a teenager? | X | X | | | X | X |

| | Tom | Bob | Scott | Jeremy | Angela | Bonnie |
|---|-----|-----|-------|--------|--------|--------|
| 12. How often did you attend church as a child? | | | | | | |
| Weekly | | | | X | | |
| Twice a Week | | | X | | | |
| Three Times a Week | X | X | | | X | X |
| More Than Three Times a Week | | | | | | |
| Monthly | | | | | | |
| Every Six Months | | | | | | |
| Yearly | | | | | | |
| Other | | | | | | |
| 13. How often did you normally attend church as a teenager? | | | | | | |
| Weekly | | | | | | |
| Twice a Week | | | | | | |
| Three Times a Week | X | X | | | X | X |

| | Tom | Bob | Scott | Jeremy | Angela | Bonnie |
|---|-----|-----|-------|----------------------------------|--------|--------|
| More Than Three Times a Week | | | | | | |
| Monthly | | | | | | |
| Every Six Months | | | X | | | |
| Yearly | | | | | | |
| Other | | | | CHRISTMAS BECAUSE I HAD TO | | |
| 14. Do you attend church now? | X | X | | | X | X |
| 15. How often do you attend church now? | | | | | | |
| Weekly | | X | | | | |
| Twice a Week | | | | | | X |
| Three Times a Week | | | | | X | |
| More Than Three Times a Week | | | | | | |
| Monthly | | | | | | |
| Every Six Months | X | | | | | |

| | Tom | Bob | Scott | Jeremy | Angela | Bonnie |
|--|--|---|-----------------------------|-------------|---|--|
| Yearly | | | | | | |
| Other | | | NEVER | NEVER | | |
| 16. Were you active in church as a child and teenager? | | | | | | |
| Child | X | X | X | X | X | X |
| Teenager | X | X | | | X | X |
| 17. What kinds of activities in church did you participate in as a child and how active were you? | YOUTH GROUP CHOIR CHURCH PLAYS | ALL ACTIVITIES WENT THERE ANY TIME THE DOORS WERE OPENED | SUNDAY SCHOOL AWANAS | CHURCH CAMP | SUNDAY SCHOOL JR. CHURCH CHRISTMAS PROGRAMS SLEDDING PARTIES, ETC. EASTER PROGRAMS CAROLING AT THE NURSING HOMES | CHRISTMAS PLAYS VACATION BIBLE SCHOOL EASTER PLAYS SLEEPOVERS |

| | Tom | Bob | Scott | Jeremy | Angela | Bonnie |
|--|---|---|--|---|---|---|
| <p>18. What kinds of activities in church did you participate in as a teenager and how active were you?</p> | <p>YOUTH GROUP</p> <p>CHOIR</p> <p>CHURCH PLAYS</p> | <p>YOUTH GROUP</p> <p>SANG IN THE CHOIR</p> | <p>I WASN'T REALLY ACTIVE AT ALL, I DIDN'T REALLY GO</p> | <p>TECHNICALLY AS A TEEN I DID ATTEND SOME YOUTH FUNCTIONS. HOWEVER IT WAS NOT FOR ANY RELIGIOUS PURPOSES, IT WAS FOR PERSONAL GAIN</p> | <p>VERY ACTIVE</p> <p>YOUTH GROUP</p> <p>DRAMAS</p> <p>PARTIES AND SPECIAL EVENTS</p> <p>EX: SKATING PARTIES, SLEDDING PARTIES, MOVIE NIGHTS, NEW YEARS EVE PARTIES, COOKOUTS, ECT.</p> | <p>YOUTH GROUP TRIPS TO THE BEACH AND CAMPING</p> <p>CHRISTMAS PLAYS</p> <p>VACATION BIBLE SCHOOL</p> |
| <p>19. If you had a parent as a minister, did you feel that you were expected to participate in church activities as a child?</p> | X | X | X | X | X | X |

| | Tom | Bob | Scott | Jeremy | Angela | Bonnie |
|--|-----|-----|-------|---|--------|--------|
| <p>20. If you had a parent as a minister, did you feel that you were expected to participate in church activities as a teenager?</p> | X | X | X | <p>X</p> <p>MORE TO SHOW THAT MY DAD WAS A SUCCESS AT RAISING HIS CHILD "THE RIGHT WAY" THAN TO SHOW MY DEVOTION. THE PROBLEM I BEGAN TO FACE WAS THAT IF I DIDN'T GO THEN IT MADE MY FATHER LOOK BAD</p> | X | X |

| | Tom | Bob | Scott | Jeremy | Angela | Bonnie |
|---|---|---|----------------------------------|---|--|---|
| <p>21. How active are you now in church and what activities are you involved in? Are you as active as you were when you were a child or teenager, or more?</p> | <p>I REALLY DON'T DO MUCH AT ALL IN FACT AT CHURCH NOTHING BUT HOPEFULLY ATTEND</p> | <p>COOK BREAKFAST MONTHLY FOR THE BUS KIDS</p> <p>NURSERY</p> <p>TEACH JR. CHURCH EVERY SIX MONTHS</p> <p>(NOT AS ACTIVE AS I USED TO BE)</p> | <p>I DON'T ATTEND CHURCH NOW</p> | <p>I AM SO PURPOSE-FULLY DISENGAGED FROM THAT PROCESS THAT THE CHURCH, AND EVEN GOD IN MOST RESPECTS, IS ESSENTIALLY NON-EXISTENT</p> | <p>I AM AS ACTIVE OR MORE ACTIVE THAN I WAS THEN.</p> <p>DIRECT VBS EVERY YEAR.</p> <p>MY HUSBAND AND I ARE OVER THE JR. CHURCH PROGRAM</p> <p>I ATTEND A LADIES BIBLE STUDY</p> <p>I WORK IN AWANA</p> <p>I AM ON THE PRAYER CHAIN</p> <p>WORK IN A GROUP THAT TAKES FOOD TO SICK PEOPLE FROM CHURCH</p> <p>TEACH THE FOUR AND FIVE YEAR OLD CHILDREN'S CLASS FOR A QUARTER EACH YEAR</p> | <p>MORE ACTIVE</p> <p>NURSERY LEADER</p> <p>SUNDAY SCHOOL HELPER</p> <p>AWANA LEADER</p> <p>YOUTH CHOIR DIRECTOR</p> <p>DIRECTOR OVER JR. CHURCH</p> <p>WORK IN VACATION BIBLE SCHOOL</p> <p>OVER EASTER, 4TH OF JULY AND CHRISTMAS PROGRAMS</p> |

| | Tom | Bob | Scott | Jeremy | Angela | Bonnie |
|---|---------------|-------------------|---|------------------|---|--|
| 22. Do you feel or believe that a stereotype about Preacher's Kids exists? If so, what is your definition of the stereotype? | X | X | X | X | X | X |
| 23. Has the stereotype ever applied to you? | X | X | X | X | X | X |
| 24. If you believe that the stereotype exists, how or where did you first learn about it? | MIDDLE SCHOOL | ELEMENTARY SCHOOL | EXPERIENCE D IT FROM ANYONE I TOLD THAT MY DAD'S A PREACHER | I CAN NOT RECALL | I FIGURED IT OUT RELATIVELY EARLY. PROBABLY AROUND AGE NINE OR SO. NO ONE SAID IT, I JUST KNEW. | I ALWAYS REMEMBER FEELING THAT WAY, IT WAS ALWAYS BE SURE AND BE ON YOUR BEST BEHAVIOR |
| 25. Has anyone made a difference in you as a child, teenager, or adult because your father or father-in-law is a minister? Do you think that people have certain expectations of you? | X | N/A | | | X | X |

| | Tom | Bob | Scott | Jeremy | Angela | Bonnie |
|--|------|------|-------|---|------------------|--------|
| 26. Has the difference or expectations you have experienced changed from the time you were a child through an adult? | | N/A | X | X | X | |
| 27. Do you feel that there is more or less pressure on preacher's kids than other kids? | MORE | MORE | MORE | I REALLY COULDN'T SAY, I SUPPOSE IT DEPENDS ON THE COMMUNITY YOU LIVE IN. | DEFINITELY MORE! | MORE |
| 28. Do you feel that you were expected to participate more in church growing up as a preacher's kid? | X | X | X | X | X | X |

| | Tom | Bob | Scott | Jeremy | Angela | Bonnie |
|--|---|--|--|--|---|---|
| <p>29. Growing up was it as all difficult to have your father as both your dad and your spiritual leader?</p> | <p>SOMETIMES, JUST BECAUSE IT IS HARD TO ASK YOUR DAD QUESTIONS WHEN IT'S NOT HARD TO ASK YOUR PASTOR QUESTIONS. HE ALWAYS TRIED TO TELL US WE COULD TALK ABOUT ANYTHING, BUT YES, THERE WAS A DIFFERENCE .</p> | <p>YES, I FELT THAT IT WAS DIFFICULT TO TALK WITH MY FATHER BOTH AS A DAD AND A SPIRITUAL LEADER</p> | <p>YES, JUST BECAUSE I KNEW HIS HUMAN QUALITIES.</p> | <p>I NEVER SAW MY FATHER AS A SPIRITUAL LEADER</p> | <p>AT TIMES, ESPECIALLY AS A TEEN, WHEN YOU DON'T THINK YOUR PARENTS REALLY GET WHAT YOU ARE GOING THROUGH. YOU ALSO KNEW MORE ABOUT THE PERSONAL STRUGGLES YOUR PASTOR FATHER HAD AND YOU COULD LET THAT INTERFERE WITH YOUR ABILITY TO LISTEN AND HEED WHAT WAS BEING SAID. YOU HAD TO SEE BEYOND HIM AND KNOW GOD WAS WHO YOU WERE HEARING</p> | <p>IT WAS AS A TEENAGER, NOT SO MUCH AS AN ADULT. AS A TEEN IT FELT LIKE YOU WERE GETTING THE SERMON TWICE. HE PREACHES TO YOU AT HOME AND THEN AT CHURCH</p> |
| <p>30. What is the worst or hardest part about having your father or father-in-law as a minister?</p> | <p>DAD ALWAYS HAVING TO MISS FAMILY ACTIVITIES FOR CHURCH FAMILY THAT WERE SICK OR SOMETHING.</p> | <p>AS A CHILD, FATHER WAS RARELY HOME DUE TO HELPING OTHER FAMILIES IN THE CHURCH.</p> | <p>JUST HAVING TO PUT UP WITH HIS "HOLY" SIDE.</p> | <p>NOTHING REALLY</p> | <p>FOR ME THE WORST PART WAS THE EXPECTATIONS. EVERYONE ELSE'S KIDS COULD MESS UP, BUT YOU OFTEN FELT YOUR MESS UPS WERE VIEWED AS FAR WORSE.</p> | <p>ALWAYS FEELING LIKE YOUR NOT GOOD ENOUGH BEING YOURSELF YOU HAD TO BE WHO EVERYONE ELSE THOUGHT YOU SHOULD BE.</p> |

| | Tom | Bob | Scott | Jeremy | Angela | Bonnie |
|--|--|---|----------------|--|--|---|
| 31. What is the best part about having your father/father-in-law as a minister? | YOU ALWAYS HAVE A GREAT SOURCE OF BIBLE INFORMATION AVAILABLE. | IF YOU EVER HAD ANY RELIGIOUS QUESTIONS, DAD ALWAYS KNEW THE ANSWERS. | DID NOT ANSWER | WELL HE IS ALWAYS VERY POSITIVE | YOU HAD A GODLY EXAMPLE TO GUIDE YOUR LIFE AND HELP YOU ESTABLISH PATTERNS OF BEHAVIOR AND SERVICE TO GOD | THERE ARE SPECIAL TREATMENTS GIVEN TO YOU AS CHILDREN AND EVEN ADULTS |
| 32. Do you feel that the stereotypes that preacher's kids experience apply to your spouse and to yourself? | | | X | | NOT ANYMORE | |
| 33. Does popular media such as TV and movies, portray a preacher's family accurately or does it go too much into the stereotypes? | PRETTY ACCURATE, GOOD FAMILIES. | N/A | N/A | I ACTUALLY HAVEN'T SEEN ENOUGH CLERGY AND FAMILIES PORTRAYED ON TV OR IN THE MOVIES TO GIVE AN ACCURATE ANSWER | I'M SURE MOST TV/MOVIES DEFINITELY PORTRAY PK'S AS REBELS OR GOODIE-TWO-SHOES (USUALLY NOT LIKE NORMAL KIDS) | I DON'T THINK I HAVE EVER SEEN A SHOW ABOUT A PREACHERS FAMILY. I CAN'T ANSWER THIS ONE |

TABLE 2- RESULTS FOR RESPONDENTS OVER 18 WHO ARE THE IN-LAWS OF MINISTERS
 (X) Indicates a yes or a positive response

| | Betty | Clyde |
|--|--------------------------|------------|
| 1. Sex | | |
| Male | | X |
| Female | X | |
| 2. Age | 21 | 34 |
| 3. Marital Status | | |
| Married | X | X |
| Single | | |
| Widowed | | |
| Divorced | | |
| Other | | |
| 4. Occupation | CASHIER/ PRESCHOOL TA | MACHINIST |
| 5. Religious Affiliation | BAPTIST | NONE |
| 6. Child of a Minister? | | |
| 7. In-law of a Minister? | X | X |
| 8. Do you have children and how many? | X 1 | X 2 |
| 9. Do you currently attend the same church as your minister father? | | |
| Minister father-in-law | X | X |

| | Betty | Clyde |
|--|-------|-------|
| 10. Does being the child/in-law of a minister affect your actions? | | |
| Child of a Minister | | |
| In-law of a Minister | X | |
| 11. Did you attend church as a child? | X | X |
| Did you attend church as a teenager? | X | |
| 12. How often did you attend church as a child? | | |
| Weekly | | |
| Twice a Week | | |
| Three Times a Week | | |
| More Than Three Times a Week | | |
| Monthly | | |
| Every Six Months | | |

| | Betty | Clyde |
|---|--------------|-------|
| Yearly | | X |
| Other | SPORADICALLY | |
| 13. How often did you normally attend church as a teenager? | | |
| Weekly | | |
| Twice a Week | | |
| Three Times a Week | | |
| More Than Three Times a Week | | |
| Monthly | | |
| Every Six Months | | |
| Yearly | | |
| Other | SPORADICALLY | NONE |
| 14. Do you attend church now? | X | |
| 15. How often do you attend church now? | | |
| Weekly | X | |
| Twice a Week | | |
| Three Times a Week | | |
| More Than Three Times a Week | | |
| Monthly | | |
| Every Six Months | | |

| | Betty | Clyde |
|--|--|-------|
| Yearly | | |
| Other | | NONE |
| 16. Were you active in church as a child and teenager? | | |
| Child | X | |
| Teenager | X | |
| 17. What kinds of activities in church did you participate in as a child and how active were you? | AWANAS -4 TH -6 TH GRADE SUNDAY SCHOOL VBS OTHER FUNCTIONS | |
| 18. What kinds of activities in church did you participate in as a teenager and how active were you? | SUNDAY SCHOOL YOUTH GROUP-6 TH - 7 TH GRADE. YOUTH RELATED ACTIVITIES - FUNDRAISERS MISSION TRIPS CHURCH CAMP | |
| 19. If you had a parent as a minister, did you feel that you were expected to participate in church activities as a child? | N/A | |

| | Betty | Clyde |
|---|---|--------------------------------------|
| 20. If you had a parent as a minister, did you feel that you were expected to participate in church activities as a teenager? | N/A | |
| 21. How active are you now in church and what activities are you involved in? Are you as active as you were when you were a child or teenager, or more? | COOK BREAKFAST MONTHLY FOR THE BUS KIDS TEACH JR. CHURCH EVERY SIX MONTHS AWANA WORKER (UNTIL I HAD MY CHILD) FUNDRAISERS ACTIVITIES TRIPS | |
| 22. Do you feel or believe that a stereotype about Preacher's Kids exists? If so, what is your definition of the stereotype? | I DO NOT BELIEVE IN IT, BUT I BELIEVE IT EXISTS | YES, PREACHER'S KIDS ARE THE MEANEST |
| 23. Has the stereotype ever applied to you? | N/A | |
| 24. If you believe that the stereotype exists, how or where did you first learn about it? | POPULAR MEDIA | N/A |
| 25. Has anyone made a difference in you as a child, teenager, or adult because your father or father-in-law is a minister? Do you think that people have certain expectations of you? | X | N/A |

| | Betty | Clyde |
|--|--|-------|
| 26. Has the difference or expectations you have experienced changed from the time you were a child through an adult? | N/A | N/A |
| 27. Do you feel that there is more or less pressure on preacher's kids than other kids? | MORE | N/A |
| 28. Do you feel that you were expected to participate more in church growing up as a preacher's kid? | N/A | N/A |
| 29. Growing up was it as all difficult to have your father as both your dad and your spiritual leader? | N/A | N/A |
| 30. What is the worst or hardest part about having your father or father-in-law as a minister? | IT IS DIFFICULT TO FACE HIM WHEN I'VE SKIPPED CHURCH. I OFTEN FEEL AS IF I FALL SHORT OF WHAT HE EXPECTS OF HIS OWN CHILDREN EVEN IF HE DOESN'T EXPECT THAT FROM ME. | |
| 31. What is the best part about having your father/father-in-law as a minister? | KNOWING I HAVE A KNOWLEDGEABLE SPIRITUAL LEADER THAT CARES ABOUT ME ON A PERSONAL LEVEL | |
| 32. Do you feel that the stereotypes that preacher's kids experience apply to your spouse and to yourself? | N/A | N/A |

| | Betty | Clyde |
|---|-------|-------|
| 33. Does popular media such as TV and movies, portray a preacher's family accurately or does it go too much into the stereotypes? | N/A | N/A |

TABLE 3 - RESULTS FOR RESPONDENTS 17 AND UNDER

(X) Indicates a yes or a positive response.

| | Christy | Eric |
|--|--|------------------------------------|
| 1. Sex | FEMALE | MALE |
| 2. Age | 13 | 15 |
| 3. Grade in School | 8 TH | 9 TH |
| 4. What Church do you go to? | RURAL CHURCH IN CABELL COUNTY, WV | RURAL CHURCH IN CABELL COUNTY, WV |
| 5. Do you currently attend the same church as your Minister Father? | X | X |
| 6. What is it like to be the child of a minister? | IT'S PRETTY FUN I GUESS, BUT I DON'T LIKE THE FACT THAT MORE IS EXPECTED FROM ME BEHAVIOR WISE | IT'S JUST LIKE BEING A REGULAR KID |
| 7. How often do you go to church? | | |
| Weekly | | |
| Twice a Week | | |
| Three Times a Week | X | X |
| More Than Three Times a Week | | |

| | Christy | Eric |
|--|--|--|
| Monthly | | |
| Every Six Months | | |
| Yearly | | |
| Other | | |
| 8. Were you active in church as a child (0-12)? | X | X |
| 9. What kinds of activities in church did you participate in as a child and how active were you in the activities? | SPARKS (AWANAS) TNT (AWANAS) | BIBLE DRILL AWANA GRAND PRIX PRETTY MUCH EVERYTHING ELSE AVAILABLE |
| 10. What kinds of activities in church do you participate in now as a teenager and how active are you in the activities? | YOUTH GROUP BOWLING CAMP YOUTH SUNDAY OTHER ACTIVITIES I ATTEND EVERY TIME UNLESS I'M SICK. | LOCK-INS CHURCH CAMPS PRETTY MUCH EVERYTHING AVAILABLE |

| | Christy | Eric |
|--|--|--|
| <p>11. Did you feel that you are expected to participate in church activities more since your dad is a minister?</p> | X | |
| <p>12. Has anyone treated you differently as a child or teenager because your father is a minister? Do you think that people have certain expectations of you?</p> | X | |
| <p>13. Has the difference or expectations you have experienced changed from when you were a child until now?</p> | <p>A LITTLE BECAUSE PEOPLE DON'T EXPECT LITTLE KIDS TO BE ON THEIR BEST BEHAVIOR ALL THE TIME, BUT YOU'RE EXPECTED TO BE MORE MATURE AS YOU GET OLDER.</p> | <p>NOT AT ALL, AGAIN, WE'RE TREATED AS REGULAR CHILDREN FROM MY PERSPECTIVE.</p> |

| | Christy | Eric |
|---|---|--|
| 14. Do you feel that there is more or less pressure on preacher's kids than other kids? | I THINK MORE BECAUSE THEY'RE TO ACT A CERTAIN WAY. | IT'S THE SAME PRETTY MUCH, DEPENDS ON YOUR PERSONALITY. MYSELF, I DON'T FEEL ANY PRESSURE. |
| 15. Do you feel that you are expected to participate more in church growing up as a preacher's kid? | YES, BECAUSE WE HAVE A WAY THERE AND STUFF LIKE I DON'T KNOW HOW TO EXPLAIN IT. | I DIDN'T GROW UP AS A PASTOR'S KID, MY DAD HAS BEEN A YOUTH PASTOR SIX YEARS. |
| 16. What is the best part about having your father as a minister? | IF YOU EVER HAVE A PROBLEM OR YOU FEEL LIKE YOUR DRIFTING AWAY FROM GOD, YOU ALWAYS HAVE SOMEONE THERE TO HELP YOU. | GETTING TO GO TO ALL THE ACTIVITIES. |
| 17. What is the hardest part about having your father as a minister? | I'M ALWAYS LOOKED AT TO BE A GOOD CHILD. | NOTHING, AGAIN, I DON'T FEEL ANY PRESSURE. |
| 18. Do you feel that television and movies show what a minister's family is really like? | NOT NECESSARILY | 7 TH HEAVEN, FOR EXAMPLE IS A GREAT PORTRAYAL. THE KIDS ARE TREATED THE SAME AS ALL THE OTHER KIDS AND GO THROUGH ALL THE SAME PROBLEMS |

The three lengthy tables give a good idea of how the respondents answered the survey, but what does the information mean? For starters, the information answers all of my questions in one way or another, but there were a few things that I was not expecting.

Overall, there were several similarities between the respondents. Of the adults surveyed, they all had been active in church until they were teenagers. Three of the respondents were still fairly active in church to highly active and involved in church activities.

They all expressed that their minister parent did expect them to act a certain way when they were growing up in the church. One respondent, Jeremy stated that he did not want his father or parents to look bad if he did not go to church as a teenager.

Another similarity between all six preacher's kids is that they all believed and had experienced the stereotype of preacher's kids at some point in their lives. Some could recall understanding the existence of the stereotype in elementary and middle school, but a couple felt that they had practically known about the stereotype for their whole lives or they could not recall the exact time in their lives when they first experienced it. Most defined

the stereotype of people expecting things from them such as being perfect, knowing the whole Bible even as a child, and feeling that they could not make a mistake in their lives. This goes along with much of the sources in the literature review. The sources expressed that preacher's kids felt that they could not do anything wrong, like there was a different standard of living for them that they had to live up to or be seen as a failure.

EFFECTS OF THE STEREOTYPES ON PREACHER'S KIDS AT THE CHURCH

From the combination of the surveys and the interviews, the effects of the stereotypes on preacher's kids at the church are what were expected. "Bob's" and "Bonnie's" responses were expected. The two are siblings and have been in the same church their whole lives. They each have experienced the stereotype in the past and are continuing to experience it as adults.

There are a few differences as adults. In "Bob's" original interview, he experienced the stereotypes more. Since it is five years later, he is married, and not at the church as much has made a difference in the stereotypes not affecting him as much as it had in the past.

"Bonnie", on the other hand, stated in the survey that she experienced the stereotype more as an adult. She is involved in most of the activities involving children at the church. She felt that she was expected to do a lot in the church partially because of the stereotype and that preacher's kids are supposed to be involved in everything.

EFFECTS OF THE STEREOTYPES ON THE SPOUSES OF PREACHER'S KIDS

The two spouses of preacher's kids surveyed had completely different responses. There are some explanations to this. The two spouses surveyed are "Betty", the wife of "Bob" and "Clyde", the husband of "Bonnie". The reason for the difference is that "Betty" attends the church while "Clyde" does not.

From the interviews and surveys with "Betty", she believed that a stereotype did exist, but she did not believe that it was true. From her interviews she stated that she was expected to do some things in the church, but she was not seen in the same way that "Bob" and his siblings were viewed growing up.

"Clyde" did respond on the survey that he did believe that a stereotype about preacher's kids did exist and commented that "Yes, preacher's kids are the meanest" (67).

He does recognize that a stereotype exists but he is not affected because he does not go to church.

**EFFECTS OR LACK OF EFFECTS FROM THE STEREOTYPES ON
PREACHER'S KIDS NOT IN THE SAME CHURCH AS THE MINISTER**

Two of the respondents surveyed are no longer in the same church as their minister father. "Angela" responded that she did not experience the stereotype anymore, but she was still very active in the church and church related activities. "Tom" responded that he did not experience the stereotype as much now that he is an adult and married, but he did comment on the fact that he was not as active in church as he probably should be. These two are siblings. In their cases, they were both raised in an environment where they were very active in the church and church related activities.

EFFECTS OF THE STEREOTYPES ON TEENAGERS IN THE CHURCH

Two teenagers were surveyed that are the children of the youth pastor at the same church that "David" preaches. These responses were not what I was expecting. The two teenagers are "Christy" who is thirteen, and "Eric" who is fifteen.

"Christy's" responses to the survey were very similar to what "Bob" and "Tom" had said in their interviews. She

understood that a stereotype existed, but she did not specifically say stereotype even though she did imply its existence. From her open-ended answers, I could tell that she did understand that preacher's kids are treated differently than other children in the church. She felt that there was pressure to act a certain way and be "good" (73).

"Eric", however, did not recognize the existence of a stereotype or at least he did not in the survey. "Eric" commented several times that he was just like any kid during several of the survey answers. It may be that he does not experience the pressure of being a preacher's kid the same way that his sister does. Perhaps in his need to be just like everyone else and a regular kid he has managed to keep the ideas of the stereotype from affecting him during his life. It is curious that the two teenagers have such different responses given that they both have the same parents and live in the same home.

**EFFECTS OF THE STEREOTYPES ON PREACHER'S KIDS NOT
ASSOCIATED WITH THE MAIN CHURCH OR MINISTER**

Two of the respondents are not associated with "Bob's" family or the main church being studied. I surveyed these

two people to find out if the stereotype had affected all preachers' kids in some way or another. What I found out from "Scott" and "Jeremy" is that they too were affected by the stereotype. A difference between them and the rest of the preacher's kids is that they are no longer in church. They both went until they were teenagers then they decided to stop going.

"Scott" considers himself agnostic and "Jeremy" does not consider himself to have a religious affiliation. Why they left the church was not in the survey so there could be many reasons. The stereotype did effect them and they did feel that a lot was expected from them growing up. It is unclear whether the pressure and stress from the stereotype is what caused them to leave the church.

CHAPTER SIX

CONCLUSIONS

For the last five years, this project has grown from a small project about one minister's son to be about nearly all of his family, in-laws, and others. Overall, this has been such an interesting project. The stereotypes of preacher's kids are a complex idea encompassing more than one stereotype. As children, teenagers, and in some cases adults, a preacher's kid is supposed to be perfect and a good example to everyone in the church, participating in all activities and in the words of "Bob", "Went there any time the doors were opened" (55). The other part of the stereotype is that preachers' kids were supposed to be hellions and always cause trouble.

From doing the surveys and the interviews it has been determined that even though both ideas of the stereotype exists, the children of ministers, for the most part were highly effected by both sides of the stereotype. They had extreme pressure placed on them from their families, the church congregation, and the rest of our society.

The stereotypes do not always last. In terms of the children of ministers who leave the church to go to another or leave the church all together, they do not feel the same amount of pressure from the stereotype, as does a

preacher's kid that is still at the church of their parents. As adults who have remained at the church, they still feel the effects of the stereotype, but in a different way. They are not seen or expected to do bad or be hellions, rather they are expected to be active in the church and be role models for everyone.

Stereotypes are something that everyone has to deal with at some point or another. They can be positive or negative, but they affect people in some of the same ways. The main point is that even though there is a grain of truth within the stereotypes of preacher's kids, it has been expanded and has become a part of our culture even though it is not completely true.

FURTHER RESEARCH

This project would easily be able to go much further than it has. There are several things that I would like to do to expand it further. The first would be to have interviewed the respondents more in depth. The survey provided quite a bit of information, but I believe that there could be more known.

The next thing that I would like to do is to expand the amount of surveys given. I had a small sampling of people for this project. I would like to see what would happen if there were more respondents. This would give a better overview of what preacher's kids and their spouses have experienced. This would entail expanding to as many denominations as possible. There could be a difference depending on the denomination.

The last idea for further research is to interview people not related to preacher's kids to find out what they believe about the stereotypes to see if the average person stereotypes against preacher's kids. This would help to see how far the ideas of stereotypes have become a part of our society and culture.

APPENDIX

INTERVIEWS

INTERVIEW WITH "BOB"

September 23rd, 2002

Interview #1

The interview took place at Wendy's on 5th Avenue in Huntington, W.V. at 12:00 -1:15pm.

Tara: What is it like to be the son of a minister?

Bob: It has been a very interesting life. It is nice to be raised by Christians. I enjoy having Christian parents but when you are a pk kid it is sometimes hard. It was harder when I was younger. Now it is not so bad. Having my dad be a minister allows me to express myself as a Christian in classes whether it is right or wrong. It's kept me out of trouble. Unlike my brother and sister. Sometimes I have to put on a lot that I am a caring person when people tell me their troubles because I am a preacher's kid. Sometimes I just don't feel up to par.

Tara: Do people within the church have certain expectations of you?

Bob: People in the church expect role models. They don't come right out and say it, but you know that it is expected. For example, taking people out and doing stuff with them so they don't go and get into trouble. You're expected to do all of the activities or help out with them. You always have to be a good example.

Tara: Are the expectations that people have on you the same as they would be on your brothers and sisters?

Bob: Yes, they are the same. My older brother and sister's life was more strict. My other brother and sister, and my upbringing was more lenient. When my dad first became a minister my older brother and sister were young. The minister he was learning from and was over him was strict so he thought he had to be strict.

Tara: Has anyone ever tried to get you to do something wrong just because your dad is a minister?

Bob: Yes, people have. A girl from church and I were in her car and she told me that her parents were not home and she wanted to have sex with me. I told her to take me and

drop me off where my car was parked because I didn't want to sleep with her. Co-workers have tried to get me to drink knowing that my dad is a minister.

Tara: How do you feel if you do not do all of the church activities?

Bob: I don't feel as bad as I used to because I work, but I still feel obligated to be there.

Bob: Going back to that other question you asked earlier. I find it hard to express my own views. People expect you to take my dad's point of view while I am more liberal. People expect me and my brother to still be young or teens and not rebels while my sister who is married isn't considered young. She is considered holy almost. I won't pray out loud in church yet because I don't feel ready even though people think that I should be expected to.

Tara: Were there things that you could not do that other people your own age did?

Bob: Appearance had to be like dad wanted it. We had to have short hair, wear pants to church, dress conservatively. My older brother and sister had to dress up for church. Suits and long dresses. We couldn't wear shorts in church. Dad thought it was vulgar. Dad doesn't like it when I wear jewelry. He seems upset when I wear rings to church. There is some jewelry that I won't wear in front of him because I know he won't like it. In elementary and middle school we didn't wear clothes that were in style. My senior year I rebelled and started shopping at American Eagle.

Tara: Were there activities that you could not do?

Bob: We couldn't do anything that conflicted with church. When I was in band and we did competitions I would get home late, but I would always have to get up for church. My older brother played football, so we were able to do different activities.

(Starting here my informant just started talking without being questioned.)

Bob: My brothers and oldest sister felt they had to live up to dad's expectations. My oldest brother comes and tells

dad when he gets raises and promotions. My other brother joined the military. Dad was in the service. They want to please dad. I am not like that . I can't seem to connect with him. Dad has helped a lot of people. I'm afraid to talk to him. I don't know why. We're not close. It is hard to say I love you to him. I've only said it to him about three times in my life. We just never talk. When I was young I got mad at him and told my mom that I hated him. Dad connected with my brother more because they shared interests like cars. When dad bought a Camaro I tried to become interested in cars, but I didn't know very much so dad asked my brother to help. There were also times when dad took my brother instead of me. He never asked me to go places with him. Dad was always involved with the church. He provided for us, but he wasn't there to spend time with us. When me and my brother were younger we would be in bed by the time he got home. He is more involved now. He takes more interest in what I do and asks me to do stuff with him. We didn't start talking until he started at the church we're at now four years ago. I used to do stuff for him, but not as much as the other kids. I'm closer with my mom. I can talk with her about anything. It runs in the family. Older relatives couldn't express love either. My great-grandfather wanted my grandfather to not call him dad, but Chet or Paw.

Tara: Is it harder to tell your dad about things?

Bob: Dad judges and tells me what is right and wrong.

October 1st, 2002

Interview #2

The interview took place at Bob Evan's on 3rd Avenue in Huntington, WV at 11:00 am to 12:00 pm.

Tara: In what ways was it harder to be a pk kid when you were younger?

Bob: Well, when dad, when we were younger probably around early teenage years we were attending, dad was preaching at the church we used to go to and when we went there we were not allowed to wear shorts. It was harder to be a pk kid back then. We had to dress up, not wear a tie or suit, but we had to make sure that we looked half way decent when we went to church. We did play a lot at church, but dad more or less didn't want us to do that at all. He wanted us to be more or less like perfect little angels. But it was harder when we are younger and especially the dress and like what I said previous when we went to the church we're at now we had to dress nice, but he was more lenient on the way I look, especially me compared to "Tom". But, he is more lenient on the way that I look and lets my hair go whatever and my clothes, but he still wants us to be a pk kid.

Tara: You said that your dad was more strict when "Carl" and "Angela" were young, but was more lenient on you, "Tom", and "Bonnie". What was the reason for the change of how he raised y'all?

Bob: I believe the change in his age caused him to be less strict on us and grandchildren is a mellow point in his life so that is the reason why he was less strict on us than "Carl" and "Angela". I mean now he still cares about us, of course, but he don't like come in everyday "Did you tell anybody about Christ", you know he don't elaborate all the time like he did with "Carl" and "Angela". He still wants us to live a good Christian life, but he don't come in and preach to us everyday. Thank God.

Tara: What does being a good example mean to you?

Bob: Being a good example as a Christian would be someone that strives to do the Lord's work, strives to tell others about Christ, and to reach more to students to get them to come into church. To me that would be a good example of a good Christian person, but of course me and "Tom" don't

follow that like we should. I remember when we were in high school, there were kids you could tell were right up there beside the Lord the way they acted. Then there were those who pretended to be good examples but they were not. But I think that I need to grow up majorly and not play around and crap like that and think church is a joke cause it's not. I need to grow up.

Tara: Does being seen as an example cause you to want to do the right things?

Bob: If I would live the Christian life like I should and then yes it would cause me to want to do the right things in life. To be the good Christian to go out and tell people about Christ that's why yes I think to be a good example. But, it would cause you of course to be the good Christian but also you would feel more in touch with yourself and with God and your family and you could talk to people more about God and you talk to your family and friends about the problems in your life and I mean friends that are good Christian friends not ones that pretend and ones that are going to talk to you like that girl that tried to get me to sleep with , but anyway.

Tara: Do people have certain expectations of what kind of person you are when you tell them that your dad is a minister?

Bob: Now, I mean, back then especially people, when you tell people my father's a minister "oh you must be the hellion of the family or you must be the rebel", but at the same time people expected to be a good Christian, but at the same time people were like "oh your a pk kid so you must be the rebel or a bad person". That's what's made me mad or angry when I was young that people would always think I was a hellion when in fact I tried to live the best little life I could back then, but now a days people still have that same idea about preacher's kids that because most are. At the same time, the ones that do try to live a good Christian life are put down for it because most preacher's kids are not that way so we get judged severely.

Tara: Does how your dad sees things as right or wrong effect decisions in your life?

Bob: Yes it does effect my life in that dad used things like we've talked about tattoos before and he totally

disagrees with that and I would like to do it, but it effects my decision to get one because I don't want to disappoint him and at the same time it is morally wrong and the Bible teaches that it is wrong. But I mean a preacher's kid is kind of different than every other normal kid because they want to go out and do fun stuff but their parents hinder them from doing it.

Tara: Were the expectations that was expected of you learned or did you know it?

Bob: Some of it contributes to observation, us watching other preachers kids, but most of it is beat into our heads. Most of it is. We did watch other preacher's kids and watched how they acted and usually me and "Tom" never acted like them, the real holy rolly kids me and "Tom" never acted like them, but mom and dad did more or less beat it into our heads how we should act so. Preacher's kids like pumpkin pie. (The waitress has just brought out our deserts).

October 10th, 2002

Interview #3

The interview was at Applebee's on 3rd Avenue in Huntington, WV at 12:00 to 12:30 pm.

Tara: What qualities does a good Christian parent have?

Bob: They are loving and caring. It's nice to have Christians as parents because they know the bible. If you have a question about life they can give you a response from a Christian point of view and when they give you a response they can give it from the point of view of from before they were Christians and now.

Tara: What kinds of characteristics does someone have that is "right up there beside the Lord" in how they act?

Bob: They are in touch with God. They are always happy. Smiling all the time. They strive to see that others come to church. They are more willing to stand up in church and give a testimony. They are happy to be a Christian. They are the kind of people that strive to read the bible and they understand it better.

Tara: Do you have any of these characteristics?

Bob: I'm not in touch with God. I need to grow up. I'm happy most of the time except when I'm upset about school. I do not strive to read the bible.

Tara: Does your dad expect you to have these characteristics?

Bob: Dad wants me to portray Christ better. He wants me to give a better testimony. He expects me to go out of my way to see people saved and they come to church.

Tara: What kinds of things do you do when you play around in church?

Bob: I talk about half the time and I don't listen when I should. I gossip a lot and listen to other's gossip. I talk about people like those in the youth group when they are not around after I have talked to them. I go behind their back and talk about them. I write notes to friends.

Tara: What is the difference between Christian friends and those who are not?

Bob: With Christian friends you can talk to them and tell them things. The difference between Christian friends and friends that are not Christians is that you will see your Christian friends in heaven. Other friends that are not Christians will pull you down. When you have friends like that you give Christ or God a bad name.

Tara: How many different types or kinds of pk kids can you think of?

Bob: Most are hellions, rebellions. Some act or live good lives. Some are stuck up.

Tara: Are there other terms that are used to describe "pk kids"?

Bob: That is the only ones I can think of.

October 18th, 2002

Interview #4

The interview was at Chi - Chi's on 3rd Avenue in Huntington, WV at 1:00 to 2:00 pm.

Tara: What kinds of responsibilities do you have within the church?

Bob: Within the church my responsibilities include being a role model for people. People can get offended if I say the wrong thing in front of people. I can't live a normal life. There was this boy in Sunday School that talked about this girl that he was taking to homecoming, but he wanted to break up with her. I told him to take her to the dance, but then drop her there. Other people were not happy with me when I said that. I'm expected to please everyone and I think that I shouldn't. In many ways I am like dad. I have to please people when bad things happen. For example calling "Jessica" to comfort her when the stuff about "Tom" happened. Dad has to call people and please them when bad things happen.

Tara: Could you describe a typical Sunday morning at church?

Bob: Usually me and "Tom" show up fifteen or twenty minutes late for Sunday School. I try to pay attention in Sunday School, but I pay more attention to dad during the service. I talk to friends like "Helen", "Freda", Tara. After I get out of Sunday School I go and let mom know that we did show up. After that I go up stairs and hear "Jessica" talk about everything. Then she talks some more while the choir is singing. Then dad starts preaching and we talk more. Write notes to each other like "Freda", "Tom", Tara, "Helen". Then we go home.

Tara: Could you describe a typical Sunday and Wednesday night at church?

Bob: On Sunday night there are about three teenagers that come. We have a little clique. "Jessica" talks the whole time. It's more boring than Sunday Morning. We talk and listen to dad preach. Then we go home. On Wednesday night we have a nice group of people. About eight to ten. We play games, then we have a lesson that I listen to. After the lesson we go to the fellowship hall and congregate. We

play games and talk. Then we go back to church, listen to a lesson and go home.

Tara: What kinds of things do you do within the church or have done?

Bob: I've done the Christmas and Easter plays. Sang in the choir. Played my clarinet with Grace, it didn't go well. I went on trips with the youth group. I went out Christmas caroling. I sang and I've helped with VBS. which was a real treat. I used to participate in the youth choir, I was the only one to show up except for "Freda", but she was really young. Had only one concert, thank God.

Tara: When people come to church do you feel that you have to do certain things to keep them coming?

Bob: Most of the youth group; "Helen", "Freda". It is just the youth group. No one else adult wise. I call and talk to them. I let them tell me their problems. I have to come to church for them to come.

Tara: What are some of the phrases or words that your dad has used around you when he refers to church or religion?

Bob: He's used things like "Because the bible says so", "From experience", "Here's what I would do". That's all I can think of.

Tara: If someone told you that their parents were loving and caring and they could easily talk to their parents would you think that those parents were good Christians?

Bob: You can tell a Christian family from non-Christians. They are loving, they give good advice. You can tell without asking. The parents will refer to God or Jesus. Parent seems happy. They have a desire to live.

Tara: What is your definition of what a Christian is?

Bob: A Christian is someone that is always a happy go-go person. They have a reason to live. They want to tell others about Christ. They might not want to hear foul language. They console people and try to get them to come to church. They love to give testimonies for church. They don't worry about dying. They love to read the bible.

They strive to understand God's word better. Pray all the time. There're not afraid to stand up for God.

Tara: How is your definition different from your dad's?

Bob: His is practice what you preach. Don't say things then go out and do them. Mostly similar. Don't like people that contradicts.

Tara: Have you ever done anything wrong just because your dad is a minister?

Bob: I have sipped alcohol at work. I've never done anything like have sex and get drunk. I feel guilty when I stay out until four, sometimes. I want to have a little fun and live a little. When I sipped alcohol I gave a bad testimony for church. When "Tom" and friends had that drinking party I didn't consent. It gives Christ a bad name. Glad that I didn't give in to it. I thank God that I didn't sleep with "Jane". There is a desire to do bad things. It is bred into us. It's human nature thanks to Adam and Eve for eating the damn apple.

Tara: What is an example of a bad testimony?

Bob: A bad testimony gives a bad view. It is telling a non-Christian that bad things are all right to do if a Christian does them. They think they can do stuff. All it is doing is giving Christ a bad name.

October 25th, 2002

Interview #5

The interview was at Dairy Queen on 5th Avenue in Huntington, WV at 1:00 to 1:30 pm.

Tara: Do you think people expect too much from pk kids?

Bob: People in the church definitely do expect more. They want me to help out with little kids and other crap. Be there for church functions to represent the youth group.

Tara: Do you think that the way in which pk kids are portrayed on TV and movies is accurate?

Bob: About half and half, 50/50. There are sincere teenagers that want to tell others about God and want to live for God. Others, like, are for show, but they are not good people at all.

Tara: What is the difference between a testimony given in church and a testimony given outside of church?

Bob: A testimony in church, you stand up and tell others how God has blessed you and what he has done in your life. Outside of church it is similar. You are trying to reach others for Christ. You use the same language. You tell people what God does in your life and what He can do in someone else's life.

Tara: What is the difference between the lessons taught in Sunday School and Wednesday night?

Bob: In Sunday School the lesson is directed toward the normal Christian life. It teaches you what you should do and how to live. On Wednesday it is aimed at young people, their life, and how we develop friends. It teaches us how to be a normal teenager and still be a Christian.

Tara: What is the difference between the lessons in Sunday School and Wednesday night and what your dad preaches?

Bob: Dad tries to preach at a higher level, to adults because teens are inexperienced. Adults are more experienced. The sermon is not trivial, some times though. He preaches at a higher level. Talks about the crowns you will receive in heaven, the steps to Christ and to tell people about Christ.

Tara: Do people think of pk kids or your brothers, sisters and yourself as being like another minister?

Bob: To me people think of us like a second minister. People think that we know a lot about the Bible and know how to solve problems, but we don't except for "Carl" and "Angela".

October 28th, 2002

Interview #6

The interview was at Wendy's on 5th Avenue in Huntington, WV at 1:00 to 2:00 pm.

Tara: What characteristics does a non-Christian have?

Bob: A non-Christian, well, they think they have a lifetime to get saved. They do it on their deathbed. Some of them are drinkers. They go against the ten commandments. Many are good that want to help people, while others would cuss. People that are not saved are burdened. The people that I work with, they have no heart. Sometimes I do the same thing as they do. There's this girl that I work with that's from New Jersey that doesn't care if she hurts people's feelings. She is not a Christian. Teenagers have a harder time being a Christian. People in the in-crowd are the most popular. Some Christians are in the in-crowd, but many can't be if they don't drink, cuss, or have sex. The main characteristic if a non-Christian is that they have their whole life ahead of them, at least that's what they think and they get saved on their deathbed. They live life to the fullest. There are some people that think they are Christians, but they are not. They are surprised when judgment day comes.

Tara: What are the crowns you will receive in heaven?

Bob: There are crowns received for soul-winning. If you put your heart into it and do God's work. If you save one person or one hundred it is the same reward. You save people just because and not to get praise by other people. There was this woman at church that gave food to a poor family and she went to church and bragged about what she had done. Pride is a sin. She did it just for recognition. People should be centered around serving God with the right intentions.

Tara: What do you do to receive them? (The crowns you will receive in heaven).

Bob: To receive the crowns in heaven you must have the right intentions to be a Christian. You have to desire to see others saved. Mourn for the loss of souls and see more saved. They have a burden on their heart to see others saved. They save someone by doing something like a play centered around Christ and have the intent to save others.

The people that see the play would change their life. I'm not sure about that though. People pray often, ask for help and guidance, read the bible for counsel and ask God to direct you to do what your supposed to do. Even if it means leaving your home. For example, dad said Sunday, our life is a test to see what we will do for God. Live our life to the fullest for God not ourselves.

Tara: What are the steps to Christ?

Bob: In the book of Romans, it is called the Roman's road. It tells you about how to get saved. There are several steps. The first step is that you recognize that you are a sinner. You can not save yourself, only God can. Second is that you need to realize that Christ died on the cross for your sins and every one else's not just for the heck of it. The third one is that you realize that you are a sinner and that Jesus died on the cross for man's sins thus you need to ask him to come into your heart and your life. Ask for forgiveness, admit you are a sinner, change your life, and live for Christ. Then you say thank you and live your life for Him to the fullest. The sins are forgotten for the Bible says they are forgotten like the cast is from the west in that He wants to start a new life with the saved person. A new beginning.

Tara: Would you consider a testimony inside and outside of church to be the same thing or the same word for two different things?

Bob: A testimony in and out of church are the same things. They both tell how God changes your life and how you want to serve Him more. Many are public speakers or ministers. Many are overwhelmed with joy and how He can change your life too. Inside 90-99% of the people in church are Christians. They can relate to the joy in the person's heart. Outside of church it is 50-50 or half and half. Some know about the joy, but others don't. The ones that don't can see how they can change their life. Overall they are the same.

Tara: For someone to be a Christian what kinds of things do they have to do?

Bob: Usually people inside or outside of church people go up front. some are crying or they are upset. they want to change their life. The minister or deacons talk to the

person. They show in the bible where it says God loves and forgives you. They tell them that anyone can be saved. The key factor is that you are a sinner and that Jesus died on the cross for you. It says in the bible that you must be baptized to show everyone and their families that you are saved. This is following one of God's commandments.

Tara: How many names can you think of that are used in reference of what your dad's job is in church? So far you have used preacher and minister. Are there others?

Bob: There's preacher, minister, pastor, brother Rutherford. some might use clergy because dad had a parking pass from St. Mary's that said clergy. Dad rather have people call him "David" or Brother instead of Preacher or Brother "X".

Tara: What role does Christianity have in your life?

Bob: Christianity plays an important role in my life. If you are not a Christian there is no one to come to when you have a problem with daily life. If you don't have Christ you are burdened and scared. If you had a million dollars you could not buy the happiness you need or get from Him. You would never be satisfied. I remember since middle school, not really in elementary that I would say "God, help me with this exam", or for other things. But God does not help if you didn't study. He won't give you the answers to fifty questions. When you are ready you ask God to send you a Christian person to marry. Overall you have that joy in your life. You know if something bad happens in your life you will be all right through your trials and tribulations. It is security to know if you are in an accident or in a bad situation and killed or injured badly you know where you will go if you are a Christian.

Tara: Have you ever considered being a minister yourself?

Bob: Yes, I have thought about it. To help people spiritually and tell them about God. I can picture myself doing it, but at the same time I can't. You have to be a real spiritual person and I don't see myself like that because everyone looks to you for spiritual guidance. A reason that I do not want to do it is because when people have problems you have to go help. I don't have patience with people. I am somewhat selfish. I can picture myself teaching a class in church, but not a preacher. I would

like to tell teens about Christ, but not preach to a whole congregation.

Tara: Do you think people or parents trust you more because you are a minister's son?

Bob: No, unless they know me. People have a perception of pk kids. They think of us as rebels. For example, before I took "Freda" to homecoming her mom took a picture of me to her work and she told her co-workers that "Freda's" date was a minister's son. The co-workers told her out of concern not to let me take her because they labeled me as being like all preachers kids and I would try something with "Freda". "Freda's" mom told them that I was different than most preacher's kids. Most people learn you are a pk kid and they automatically think you are a bad person. Overall, most people, parents, don't trust me with their daughters. Afterwards they trust me. Some have the feeling that I am two face. I don't like that impression. I don't go and say "I love Jesus" then go screw their daughter.

Tara: Do you like being the son of a minister?

Bob: Yes, I think I have it luckier than other kids whose father's are not ministers. Ministers know the bible and how to give advice for everyday problems. It's nice to see how dad reacts to problems and how he deals with the problems through God and lets God work with the problem for him. You get to meet a lot of people, which is cool. When I go home from school, for example, like when I had that religious studies class. I would give the professor's view and then dad can tell me the bible's view and how it should be interpreted. Overall, I enjoy being the son of a minister.

Tara: If you had to choose would you choose for your dad to be a minister?

Bob: There are times, like when "Tom" and me were young that we wanted to move back to Marietta, Ohio. We couldn't because dad preached. We also couldn't go on vacation to places like other people did like Myrtle Beach. Dad had to stay home to preach. We didn't understand then, but we do now. We know it's his job. In his sermon on Sunday dad said that we should put God first, us second, the kids, and him third. I looked at it from the kids point of view.

But if I had to choose now I would choose yes. I resented it when I was younger, but I enjoy having a spiritual leader in the house.

November 4th, 2002

Interview #7

The interview was at the Twin Towers cafeteria on 5th Avenue in Huntington, WV at 1:00 to 2:00 pm.

Tara: Is a sinner and a non-Christian the same thing?

Bob: No, they are not the same. Christians are still sinners. They work on it to not sin like a non-Christian. A non-Christian is someone that has not accepted Jesus. A sinner can accept Jesus. No one is perfect so we all sin. Overall a sinner and a non-Christian are not the same thing.

Tara: Would the term "two faced" be a name someone would use when they stereotype a pk kid?

Bob: Yes, because most assume a pk kid acts like a Christian when they are around church people, but they are really not. Live up to be a pk kid. Most assume that a pk kid is two faced.

Tara: Is a spiritual leader another name for a minister?

Bob: Yes and no. Most people do assume a minister is a spiritual leader of the church. To me anyone that is a true Christian of God is a spiritual leader. You can see it in their faces. They read the bible, devote time to church, some are Sunday school teacher. Kids look up to them for guidance. A spiritual leader not only refers to a minister, but to someone that knows God and wants to spread His word.

Tara: You told me all the steps in which to become a Christian. I know that you can become a Christian at any age. At what age do most become Christians? Saved/ Baptized/ ect.?

Bob: To me Dad preached that there is no age of accountability. Like "Joey", for example, who was raised in church, knows at his age (5), that he needs to be saved. There are some that know early on, many know during their early teenage years. In third world countries for example the age of accountability might be fifty. It depends where you live and how you were raised. There are several people that are between the ages of five and ten when they reach it. They may realize it then, but they are not saved

though till later. They live first then they are saved. It depends upon when you realize you are a sinner. The average age for salvation depends solely on the age of accountability.

Tara: Is this the same for pk kids?

Bob: In "Tom's" and my life we reached the age between five and ten years old. We were no different than anyone else in the church. "Bonnie" told us we would go to hell and never see mom and dad again. We never thought about it till then. Realized that we had to do something about it. No different than any other kid when it comes to the age for accountability.

Tara: To you, what is a minister's job?

Bob: Besides preaching on Sunday, Sunday evening, and Wednesday evening, Dad goes on visitation on Tuesday with men in the church. Anyone who calls and says that they have a friend or relative in the hospital he goes and talks to them for a few hours. Before I started working Dad was never home, because he was visiting people by himself, people who have had surgery, even at 5:30 in the morning. When people get married he has to take off work for rehearsals. He also works forty hours a week at the school board. There are people that call during the week about questions in the bible. Sometimes he stops what he is doing to go and talk to them. He has no time off. It is very stressful.

Tara: How though do you think it is on your dad to be a minister?

Bob: Dad comes home from working his normal job, rests, then he goes to do things for church. He never complains, he just does God's work. He confides in Mom about stress. He is in a good mood when someone is saved. I never hear him complain. Grandma got mad at him when he didn't go to her book signing. He didn't have time. He needed to rest. She probably understood.

Tara: What qualities do Christian and non-Christian friends have?

Bob: Christian friends are lovely, they are devoted to God. They are happy most of the time, secure with themselves

because of God. Read the bible. They testify about God, how He loves you. Not afraid to tell others about the love of Jesus Christ. Non-Christian friends can be lovely, devoted to themselves or family. They are always burdened down with troubles and trials. They are constantly looking for happiness. Afraid of their souls if they would die. They are never secure with themselves.

Tara: Could you describe to me what it is like when you get saved?

Bob: After you ask Jesus to forgive you of your sins and come into your heart you feel a great burden lifted. You feel this love that fills you that can never be filled with earthly pleasures. God fills the hole in your life. Feeling of comfort that someone loves you when you screw up or sin. Always love you. You realize that you have something to live for. You tell others about Christ and what He has done for you. You know there is someone to talk to when you get depressed. Overall you have a joy in your heart and you want to tell others about Him.

Tara: Could you describe to me what it is like when you get baptized?

Bob: To me, you show everyone your faith. Like your friends and family. We were young when we were baptized. I remember the water was cold, not too cold, but luke warm. When your baptized you have a joy to fill one of God's commandments.

Tara: Are there different types of Christians?

Bob: There are different levels of Christians. Those that just got saved are like a baby. The levels can go from young to old age. The Christians that are high on the ladder are really into Christianity and the scriptures. People that get saved and never grow stay the same. Overall, there are people who are really into God.

November 14th, 2002

Interview #8

The interview was at the Twin Towers cafeteria on 5th Avenue in Huntington, WV at 11:50 am to 12:20 pm.

Tara: Can you be a Christian without being saved or baptized?

Bob: No, because the requirements for being a Christian is to accept Jesus Christ as your personal savior and thus be saved and baptized because it is a commandment of God.

Tara: What is the best part about being the son of a minister?

Bob: The best part is being able to know you have a Christian father and mother. If you have questions about the bible they can answer it for you. Dad answers more scripturally and mom verbally.

Tara: What is the hardest part about being a minister's son?

Bob: The expectations part is the hardest. People expect you to drop anything your doing and focus on God and do stuff in church. I think that's great to focus on God, but I have things to do. School, work. They want you to represent the church.

Tara: When someone tells you their problems, such as a friend, do they tell you things that you can help them with or not?

Bob: When someone tells me their problems they want someone to listen. After reading that book Men are from Mars, Women are from Venus, it says to let the woman talk. I don't do very much talking when someone tells me their problems. When I do speak I try to say knowledgeable things, try to help them with their problems.

Tara: Could you put these cards into at least two piles? You can put them into any kinds of piles that you like. By how they are alike or different. (I handed my informant roughly forty note cards with the included terms that I had collected so far.)

Bob: OK. (My informant takes a few moments and goes through the cards, dividing them into separate piles.) Are three piles ok?

Tara: That's fine. Any way that you want to divide them is ok.

Tara: What do each of the three piles represent?

Bob: They are Christians, Non-Christians, and both Characteristics. (My informant then goes through each of the piles separately, .) I'll start out with the Non-Christian pile of cards. Non-Christians are Drinkers, Not saved, of course, they can be Hellions, they are Looking for happiness, They are afraid for their souls, they are never Secure with themselves, and they can sometimes have No heart like that girl I know from New Jersey. In the Christian pile, Christians have a Reason to live, they Tell others about Christ, they give testimonies in church, they are Devoted to God, Don't worry about dying, they Pray all the time, Strive to understand God's word better, Brother "X", I saw this one as being a brother in Christ, Clergy, Minister, Pastor, Preacher, and Spiritual leader because of the connection with Christianity. Christians Read the bible, and they are Secure with themselves. The third pile has characteristics of both Christians and Non-Christians. Both can be Caring, Gives good advice. They can be happy, but with non-Christians they are happy with material things, they are not saved. They console people and they both come to church. You don't have to be saved to come to church. They can be lovely, but with non-Christians it is not Christ like. They can be Good. Some are Rebellious, like pk kids or teenage kids in the church that want to experience things. Sometimes they are Stuck up or Two faced, which is easy to do in a church. It shouldn't be done, but people do. With the word Brother, I could define it two ways. The literate meaning, which is a biological brother or a brother in Christ. Suits, Shorts, Pants, and Dresses are things that both can wear. Both can be Devoted to themselves or family. They can be materialistic or devoted to family and be a Christian. They can be Burdened. Christians and Non-Christians are burdened by different things in their life. Both can also be loving.

Tara: In each of the three piles is there any way to divide the cards further by words or terms that are more alike than others?

Bob: (My informant goes through the cards again. Each pile at a time and comes up with nine groups from the first three). In the Christian pile I divided it into two groups. One I would call Characteristics of Christians. They are Secure with themselves, they Read the Bible, Strive to understand God's word better, Pray all the time, they don't worry about dying, Devoted to God, Tell others about Christ, Give testimonies, and they have a Reason to live. The other group I would call names of Preachers. They are Spiritual leader, Pastor, Minister, Clergy, Brother "X", and Preacher. For Non-Christians I divided it into two groups. One I would call names or kinds of Non-Christians. These are Drinkers, Hellion, and No heart. The other pile is Characteristics of Non-Christians. These are Looking for happiness, Not saved, Afraid for their souls, and they are Never secure with themselves. For characteristics of both I divided it into five groups. The first I would call clothing. I put in this one Pants, Dresses, Shorts, and Suits. In the second group, which I would call Showing Mercy, I put Devoted to themselves or family, Console people, and Gives good advice. In the third group I would call it Moods. I put Loving, Good, Caring, Lovely, and Happy. The fourth group I would call Characteristics within church. They are Two faced, Burdened, Stuck up, and Rebellious. The fifth group I would call Miscellaneous. These were the two terms that I couldn't classify. The two terms are Brother and Comes to church.

INTERVIEW WITH TOM

October 31st, 2002

Interview #1

The interview was at a home on Union Ridge in Lesage, WV at 8:00 to 8:30 pm. The interview was with the brother of my informant.

Tara: What is it like to be the son of a minister?

Tom: At times there are good and bad points. People expect high standards. People are always looking at you to see if your making mistakes. They are staring at you. When you are around church people you have to put on a show. You can't be yourself.

Tara: What roles do you have within the church and have these roles changed as you have grown up?

Tom: I never really had a church role. We did Christmas and Easter plays.

Tara: What expectations do people within the church have of you?

Tom: You are always expected to succeed in life out of your peers. When other people, like friends have problems they think that you can help them because I'm a minister's son. You always have to set the example. Be the leader. People will follow you. You get to be drafted into the choir so others would follow. People look to you as an example. Carrying on the religious aspect. Preaching, teaching. You never bend rules and obey the bible.

Tara: Describe a typical Sunday at church?

Tom: First I show up late for Sunday School. I always put on a smile. When Sunday School is over I go upstairs and ask if I am needed for an usher. I try to sit beside "Don". We go take up money, then we go take the money to the back to count. I go and sit down and try to avoid "Freda" and "Helen". "Freda's" better. She's just an air head. I try to listen to the sermon. When we leave, you have got to shake everyone's hand or they will get offended.

Tara: Has anyone ever tried to get you to do anything wrong because your dad is a minister?

Tom: Yes, "Bart" took me gambling and wanted me to go to bars with him.

Tara: Would you describe yourself as a pk kid?

Tom: Yes, people also call us hellions because preacher's kids are thought to be the worst.

Tara: How do you feel about pumpkin pie?

Tom: I hate pumpkin pie. I'd rather eat deer intestines.

INTERVIEW WITH DAVID

Interview #1
October 30th, 2003
6:30 - 7:00 pm
My Apartment

Tara: What is it like to be a minister?

David: It's probably the one of the most fulfilling personal fulfilling jobs that anyone can have. Not only do you feel that you are doing what God wants you to do but your also seeing the benefit that you can help people, encourage people, be there for people when they have special needs. So it is very a rewarding job. It's challenging and yet the rewards are outnumbered by the difficult things. We consider, I consider my job a calling from God so spiritually I feel fulfilled as a minister. But I would say that you kinda, there's more involved with simply dealing with people and the way that you see their lives change and help. So it is a very fulfilling job.

Tara: How long have you been a minister?

David: Twenty-five years now. I pastored in Marietta, Ohio, and in Greenbottom West Virginia, and now I'm at the church now. So it's been twenty-five great years.

Tara: Where did you go to school?

David: I went to Liberty Baptist University in Lynchburg, Virginia. I went there to go to the two year Bible school and after two years in the Bible school I felt that there was so much more that I needed so I transferred those credits into the college and I was there a total of five years.

Tara: How did you know you wanted to be a minister?

David: I, when I was, after I was saved I felt a desire really to study God's word and I felt that there was a leading from God's Holy Spirit to direct me to college so that I might learn more and see if this is what really God wanted me to do. I feel that each Christian has a specific job and calling that God gives each of us to do and God's simply acting on it and chose me to be a pastor.

Tara: Are there different types of ministers?

David: I'm not sure what you mean by different types?

Tara: Are there different titles?

David: Well yes in depending upon the denomination your in sometimes pastors are referred to as bishops, sometimes they are referred to by elders, depending upon the denominational affiliation the titles of pastors differ sometimes the responsibilities of pastors differ. In different congregations or different denominations and so I'm from the Baptist denomination and we simply classify them as a pastor. Now we have department sides or department type pastors that's youth pastors, so we do have different pastors that ministers to different groups.

Tara: Could you describe a normal Sunday morning?

David: I get up about 4:30 of a morning, on Sunday morning. I spend a matter of time in prayer. Then I go over my message for Sunday morning. I usually spend somewhere between two and two and a half hours reviewing my message for Sunday morning and then my normal time of preaching is from eleven to twelve in the am service and then I preach from you know from seven to eight on Sunday night.

Tara: What do you do to prepare for the sermon?

David: Preparation of the sermon involves a lot of reading, first of all you try to read the needs of your people. If there had been a death in the church family then maybe you will focus upon a special need in that area. If you see the church family as maybe discouraged you will try to focus upon scriptures that encourage. So you try to get some ideas of what the people are really needing and again I, we try to I try to depend upon the leading of God's spirit something that directs me in what I see in the congregation and what I feel that would help the congregation. The matter of study itself involves once the need is recognized and I search the scriptures to find passages of scriptures or will that speak of that particular need and then I try to make a simple outline of something that of three or maybe a four part outline that people can remember and something that they can they think about during the day during the upcoming week and then I then read everything on book pertaining to the certain

particular scripture that I am going to be dealing with. Commentaries, history, different things and I always you always have to have illustrations so you look for illustrations to illustrate certain points and things and so you go through books of illustrations and things you copied down over the years you see something and think well that will make that's a good illustration for something and you file it away. The average message takes probably six hours preparation time.

Tara: What kinds of things do you notice from the congregation during the church service?

David: While I am preaching I focus upon, constantly looking at the people in the congregation and if people seem to be in agreement with the message I see their expressions and the nodding of their head. The eyes, eye feedback ("David" clears his throat) excuse me, that they give me and so I'm looking to see whether the message is actually being observed and so if I noticed that maybe people are gazing off or people seem to be losing interest then maybe I will change and go into a different direction. My job as a pastor is to lead the flock spiritually and so every message I preach I try to preach something that will help the congregation to live life. It's very difficult, life's difficult for each of us and I think the scriptures gives us a ...well a plan and a path to follow for life and if we follow that plan then it makes like a lot more fulfilling we have purpose, we have reason in life and so I try to read the congregation from how they respond whether I see tears, whether I see smile. I know that those are signs that people responding to the message and so you have to read people constantly to make sure that your either putting it down to their level and that your not over their head that your not teaching something they don't understand and so I think that the messages have to be based upon probably the lower group mentally because you don't want to miss those people by talking about things they don't understand not being able to break it down to they understand it. And then you have those that you want to challenge them a little more so you have to kinda challenge a few things each message. All right.

Tara: During my own observations I have noticed differences in the way ministers preach. Why are there differences in the way ministers preach?

David: Preaching is different because of the personality of each individual. We believe the same truths but we present those truths by our personality and so some people have different forms of preaching. We have those that are very loud, energetic, those that are more teaching in their presentation and so but it boils down to the pastor's personality. The message is the same, the presentation is different.

Tara: I have noticed that some ministers have the congregation stand while the Bible is read from. Is it personality that determines this?

David: It's personal preference. Some feel the reading of God's word is something that people need to focus upon and so when we stand we are more reverent in standing in the reading of God's word. So, again it is personal preferences. Each minister does things differently. I do not normally ask people to stand for the reading of God's word. So it's not a custom, it's more of a individual preference between ministers.

Tara: May I ask why you don't?

David: Because generally it is a time issue. I have, I feel that I have a certain time limited to me in the congregation. If I'm not out by twelve o'clock then I feel that is no longer my time. That is the church's time and I don't want to lose their interest so I do it basically it's, it consumes time and I don't want to waste two or three minutes that I can use other ways or manage not irreverence or not. I don't think you have to stand to be reverent. I think that you can do that as long as you read along in the scriptures.

Tara: What activities are ministers involved in?

David: Activities. Basically my activities focus around the church. My Monday nights are involved in visitation. Tuesday nights is visitation. Wednesday night is prayer meeting. Thursday night is visitation and Friday night is usually family night so I take Friday nights off to spend with my family, but most of my activities base around being at the activities of the church so if there are special activities going on the pastor is kinda expected to be there. And so if we have youth activities I have to be there at least show up. And so my activities as far time

wise is limited to specifically to the church. Now, hobbies and things like that deal with basically reading and that area.

Tara: What is the difference between the Pastor and the Youth Pastor?

David: As a head pastor you have the responsibility of the finances of the church, the legal responsibility of the church. As the head pastor you have the responsibilities of dealing with problems in the church the problems among the adult congregation and problems among the youth. The Youth Director focused more with simply ministering to the needs of the young people. The activities of the church. He also helps me in the administrative part of the church. As far as planning for special occasions and special days he does most of the paperwork. Flyers, things like that. Contacting of other churches and ministers and so he does help in the aspect of administration. The head pastor is the administrator, caretaker, (laughs here) the counselor, I do a lot of counseling. "Andrew" councils with the young people. Most of the counseling is done by the head pastor.

Tara: What is the best thing about being a minister?

David: I think the personal satisfaction. Seeing lives changed, families united, seeing people enjoying life, and serving the Lord. And there is just tremendous satisfaction in seeing people that are happy and full of God's spirit and love.

Tara: What would be the hardest thing about being a minister?

David: Probably most ministers would say that the problems dealing with a large number of people. Personal problems. Misunderstandings by the people. Many times people do not want to listen to what the scripture says about certain things and so many times pastors get discouraged because the congregation is not want to hear truth, but personally my most difficult things is seeing sorrow, seeing people that are hurting and not knowing how to help or seeing people that are sick and dying. And my heart breaks for those individuals and I don't consider that a problem I just consider that a part of the ministry. The Bible says we weep with those that weep and we rejoice with those that rejoice. And so I think it is personally my most difficult

thing about ministering is that I get too involved with my church family and they in essence become my real family so there is problems. It is a problem for me. When there is sickness it's like it is in my family and so I tend to become very close to my church family and that's probably not a good idea but that's me. That's my personality.

Tara: Ok, now this is a very serious question. How do you feel about pumpkin pie?

David: I think that pumpkin pie is one of the best that there is. (Laughter) Yes I enjoy pumpkin pie. (More laughter)

Tara: Ok, that's it.

David: Well, great. (Laughter) Now I wasn't long winded tonight.

INTERVIEW WITH CATHY

Interview #1

July 14th, 2004

7:15-7:40 pm

Fellowship Hall of the Church

Tara: What is it like to be the wife of a minister?

Cathy: Well, it was difficult when the kids were little. They had to learn that they had to share daddy. It has been neat. I don't let them put me in a mold. I have to be me. When we first started at (The Church) the women expected me to pray aloud. I told them that I wouldn't I don't think prayer should be a show and tell. It was hard on the kids. They understand later why daddy wasn't home. The church always gave gifts to the family. It is rewarding. People expect more out of the family. I felt that "David" should be at home but I understood why. It doesn't bother me anymore. The typical preacher's wife plays the piano and leads prayer. The preacher's wife before me at this church ran everything. I don't do that. I'm different.

Tara: Are you expected to do certain things in the church because "David" is a minister?

Cathy: They wanted me to, but I set them straight. They wanted me to be in a mold. I help with Awanas, the nursery, I'm a Sunday School teacher, and I'm in the Ladies Society. I do things, but I set them straight. I try to be nice. I helped with the city mission. The first church "David" preached at in Marietta an old woman told me to be myself. Not to let people put me in a mold. The kids should not be in a mold. I try to be fair, but I do what I want to do in terms of helping. The other preacher's wife did everything.

Tara: Could you describe a typical Sunday morning?

Cathy: I stay busy. I love to teach Sunday school. I've taught at all three churches we've been at. I find it very enjoyable. I am proud that David is a preacher. Not all things about it are hot. It is rewarding. I wouldn't take anything for it. I brag about it. I feel good about it. A girl is lucky to marry a preacher. "Barbara" is a different kind of preacher's wife. She doesn't get any

help from "George" with the kids. He doesn't support her. I feel special to be a preacher's wife. The best part is the extra Christmas presents that the members of the church gives.

Tara: Does being a wife of a minister effect decisions and actions that you make?

Cathy: Yes. People expect you to be different. Even when I clean for people I witness to them. I have to be blunt. I tell people the truth. One woman I clean for is in her eighties and I told her that if she didn't get right with God she would go to hell. I let them see Christ in me. Even when you feel horrible you smile. It makes you feel better and others.

Tara: Has it effected how you raise your children?

Cathy: Yes. I was brought up in church. My mother always took us. All of the kids go now. It makes a big difference in their lives. The kids going to church makes you feel good.

Tara: Would you consider yourself a typical preacher's wife?

Cathy: I'm completely opposite. I don't let people make you into something you are not. At the first church we were at in Marietta there were good people. At (the church we are at now) there are good people. At (our previous church) I had to be blunt. I helped with VBS there, but I told them that I would be the lead dog if others pull. It's just me. I would do anything, but I'm not typical. I don't lead the choir.

Tara: What is the best and worst thing about being the wife of a minister?

Cathy: The best part would be the gifts. People looking up to you. The worst part was having Daddy being away. The kids didn't understand when they were young. One of the people I clean for is a doctor. He is away a lot like "David". His son said something about his dad being away and that he would never be a doctor. "David" would try to go the hospital to visit people and make it to things for the kids like "Bob's" performances. People thought of the kids as pk kids. They couldn't do or say anything. People

had a stereotype of them. The kids were raised in a good Christian home. It hasn't hurt them.

Tara: How do you feel about pumpkin pie?

Cathy: Pumpkin pie is awesome. I love it. It's one of my favorites. I always had the kids try different foods when they were growing up.

Interview #2

November 5, 2004

8:45-9:20 pm

Over the phone

Tara: Could you describe to me what you do from the time that you arrive at the church until you leave?

Cathy: I go downstairs to get things ready for Sunday school. After Sunday school, I go to the bathroom then I go upstairs to listen to preaching. After that I go home.

Tara: What do you do as a Sunday school teacher?

Cathy: I first take prayer requests. Then we have prayer. We do a lesson. Then two or three papers. A craft, snack, then we get them ready to go.

Tara: How do you plan out your lessons?

Cathy: I use a Sunday school book. It is used for three months. It helps a lot. Flannel graphs we use. It is nice.

Tara: What kinds of things do you do in Awanas?

Cathy: I am a helper. I help the kids with their verses. They memorize them.

Tara: what do you do in Vacation Bible school?

Cathy: Me and "Bonnie" are helpers. We have four to six year olds. We do singing and crafts with the kids. We also help with the snack and refreshments. We go over a lesson and ask questions. We do an outdoor activity. We are helpers. We don't teach the lesson.

Tara: What do you do in the nursery?

Cathy: I play with the kids. I make sure they don't kill each other. I speak softly but carry a big stick. The Lusher kids are wild. The oldest boy has changed. He has more discipline. He is a nice kid now in Sunday school.

Tara: What do you do with the ladies society?

Cathy: Tomorrow is the craft sale. I help sell crafts and make hot dogs. The meetings are the second Monday a month. I don't go all the time. We have prayer and a lesson. For Christmas we take on a family. Last year it was a mom, dad, and kids. We took \$100 to provide them with a Christmas dinner. We send money to a missionary that helps Indians out west. We do things to help people. We have a secret sister that we buy for during the holidays. Slice Bias had a dinner and we revealed who it was. We give gifts. We do something to help people. I don't buy. People who don't work buy like "Helen". Anyone can be a member.

Tara: Are there any other activities that you do with the church?

Cathy: I'm not in the choir. They would throw me out. I don't play piano. Only thing I pick is my nose.

Tara: You mentioned that you do not pray aloud and that there are different types of praying. How many types of praying are there? Are there differences?

Cathy: It's show and tell. Everyone's listening. They know not to ask. Only one time have they asked me. I did it. (This next question was to me). Do you like to pray out loud?

Tara: It makes me nervous.

Cathy: I enjoy to hear others like "Hester". They mean it. It comes from the heart. Some, it comes from their mouth. I told "Bonnie" to tell "Cleo" to tell "Ernie" to not call on me.

Tara: In all of the churches that "David" has preached at have you received gifts for Christmas?

Cathy: Yes. We've gotten cakes, candy, gift certificates from Applebee's, Cracker barrel, Bob Evans. Places like that. Those are nice. Mostly we get food. Sometimes money. Cookies, not pies. If something ever happened to "David" I would lose him, but he is my pastor. I would have to adjust to a new minister. We've been married for thirty six years. He started preaching when the oldest kids were eight and seven. He's been preaching for twenty-four or twenty-five years. Someone preaching that long.

"Bonnie", "Carl", "Angela" were at (our previous church).
"Bonnie" and the boys went to (our current church).

Tara: In the first interview you said that you witness to the people that you clean for. What do you say to someone when you are witnessing to them?

Cathy: I wait until they say certain things. Sometimes I leave them a note that I pray for them. One old woman I talked to I told her that she was too good a woman to go to hell. I invite them to church. Some look at me funny. You have to be blunt. I let her know. I gave the woman a tract. She may or may not have read it. God puts us around people that don't go to church to reach them. Ask them if they go to church. Better if they are a Christian they understand. I talked to a woman. Her nineteen-year-old son died two years ago. Twenty-seven times, I read the Bible. It encourages her. People look at how you act and what you say. One old man calls from Arizona. He's in his eighties. He doesn't care about his soul. God put us in their lives to help them.

Tara: Something else that you said was that you let people see Christ in you. How did you do that? This may be too much like the previous question.

Cathy: I am an open book. I look at how I act in front of people. I don't cuss. I say one word. People say have a good day. I say I'm planning on it. People look at what you say. I want people to be saved. People could have everything but don't know it. I pray for people. I realize they are lost and need to be saved.

Tara: What are the characteristics of a good Christian home?

Cathy: They love one another. They are patient, understanding. Do what you can to help kids stay on the right path. Talk to kids. If I'm asleep for three hours "Bob" can come to talk. I'm always there. Show that you love them. Pray for them. Even grandkids. Let them know Grandma loves them. "Tim" broke something. I told him it didn't matter. It's not worth a hill of beans. People feel free to eat in the house. What we have people are welcome to it.

Tara: Are you looked at as a role model by people?

Cathy: I hope not. (Laughs). If they do, they will get a blast. I am blunt. They know I have a good heart. I help out. I don't want them to look up to me. I'm me. Woman told me not to let them put me in a preacher's wife mold. Be me. After I decided to be myself. I'm not two faced about it. One preacher's wife, she ran the show. Over this and that. I had no desire for that. When they did anything, she had to be in control. Her cup of tea not mine. I can't enjoy it if I'm over it. Differences in people.

Tara: Do you think the way that preacher's wives are portrayed on T.V. and in movies is accurate?

Cathy: That movie, The Preacher's wife with Whitney Houston is more true. He was out all the time. The wife and kids were second fiddle. He had to go out visiting. We've always sat second fiddle. If he has to go he has to go. Early it was hard. Later when "Bob" and "Tom" were in middle school "David" went to their band performances. He has to attend to everyone. He is like a doctor. It's hard. The kids are used to it.

Tara: As a preacher's wife how do you feel about sex?⁸

Cathy: I think it is wonderful. Greatest gifts God has given us. Should only be in marriage. Blessed us with kids. We didn't want the kids to think it was dirty. The two should be one flesh. Get close. Love one another. Wonderful. It's awesome. I said I was different didn't I.

⁸ This question was prompted by the informant at an earlier date. "Bob" had to also interview his mom on what she thought about different things when she was in her early twenties, which is "Bob's" age now. One of those questions dealt with sex. When I asked her about doing an interview she asked jokingly if I was going to ask her about sex. I at first said that I was not sure if that question would fit into the interview, but I went ahead and added it in.

Interview #3

November 12, 2004

9:00 - 9:45 pm

Over the phone.

Tara: What are the characteristics that people have of pk kids?

Cathy: Preacher's kids. People think they should be perfect. They walk the line. Don't think they should do anything wrong. They are just kids. A woman at one of the churches said something about "Bob" and "Tom". I told her they were my kids. She didn't say anything else. They should be perfect and they are not. People think they are wild and they will rape a girl. They are put in a mold and they will do bad. Hear from both sides. When "David" took his first church, she told me not to be in a mold. It's different for the kids. If they slip, people really watch. They are kids like anyone else's.

Tara: You have mentioned that you enjoy hearing some people pray out loud like "Hester" and others because it is from the heart and that some people's prayers are not. What kinds of phrases are used by someone who is praying from the heart from someone who is not?

Cathy: You can tell "Hester", "Sam's" wife. She is praying directly to God and she doesn't care who is listening. You can tell she means it. Fancier words are used by the other. "Charlie" and "Lindsay's" dad. They make you want to cry. Some are show and tell. Some are real. You can feel the difference.

Tara: Are there any other terms or names for a preacher's wife?

Cathy: Not that I can think of. Haven't really heard of any. Better half. I consider myself that if I wasn't a minister's wife. Neck that turns the head.

Tara: What are all of the names or terms for ministers that you can think of?

Cathy: Good ones or bad ones? (Laughs)

Tara: Both.

Cathy: Lay people, reverend, preacher. Gosh, I don't know. Some are few bad names. There is also clergy, pastor. Not a whole lot. Some are ones you heard a long time ago. Not a lot.

Tara: Was it harder for "Carl" and "Angela" to adjust to "David" being a minister than "Bonnie", "Bob", and "Tom"?

Cathy: "David" was stricter on the older kids. They had to walk the line. What they wore, what they listened to. Stricter. We were younger. With the younger kids we changed and were less strict.

Tara: Is the way that "David" preaches different from other ministers?

Cathy: Some give a different approach. Every preacher's different. No one is alike. God lays it on their hearts, but it may be interpreted different. They may take a different approach.

INTERVIEW WITH BETTY

Interview #1

February 26, 2006

3:30 - 4:15 P.M.

Bob and Betty's house

Lesage, West Virginia

Tara: What is it like to be the daughter-in-law of a minister?

Betty: I feel like I am watched all the time. They (preacher's kids) are watched all the time. Everyone knows who you are.

Tara: How long have you been married to "Bob"?

Betty: Six months. Almost. We got married in September.

Tara: Are you the daughter of a minister?

Betty: No. No one was a pastor or anything.

Tara: Where did you grow up?

Betty: In Georgia. I lived in a couple of different parts of metro-Atlanta and Atlanta.

Tara: Were you brought up in church where you grew up?

Betty: Not by my parents. Family and neighbors took me. My mom took us occasionally, but I lived with my dad.

Tara: How long have you gone to Olive Baptist?

Betty: I've been a member for two months since January 2006. I've attended regularly since six months ago. I have been visiting for the past year.

Tara: Do you work in the church?

Betty: Yes, I do. Junior Church, breakfast for the kids. I cook as much as he (Bob) does. Awana, sort of, kinda.

"Cathy's" class, well really "Bonnie's" class. I sign their lesson book.

Tara: How long have you been working in the church?

Betty: For the last six months.

Tara: Do you feel you are expected to do certain things in the church because your father-in-law is a minister?

Betty: I feel like I have to be at every function, shower, dinner, everything. I don't think I am expected to work. I don't think I have a place yet.

Tara: Has people's reactions or expectations of you changed since you got married or joined the church?

Betty: Everyone knows my father-in-law is a pastor, at like work I get more Sundays off than other people. They will say things like, "Of course you'll be at church for Easter, you're father-in-law is a pastor."

Tara: What is the best thing about having your father-in-law as a minister?

Betty: I know I can trust my in-laws. More people are willing to help you out because you are part of the pastor's kids.

Tara: What is the worst part about having your father-in-law as a minister?

Betty: You can't go anywhere without people stopping you because they know "Bob". You hear things about people you shouldn't know. Everyone knows you. That's what I meant to say.

INTERVIEW #2

March 19, 2006

12:50 - 1:36 P.M. (included time that we ate)

Johnny's Pizza

Barboursville, West Virginia

Tara: Did you have any preconceptions of what a preacher's kid was like?

Betty: I thought they were well behaved in public because of how they were raised. Like any other person.

Tara: Did you know when you met "Bob" that he was a preacher's kid?

Betty: Yes, I was well aware of that.

Tara: Did you know about the stereotypes of preacher's kids before?

Betty: On him or in general?

Tara: Either or both.

Betty: In general, everyone says preacher's kids are wild. People may say "She's a tramp." And I don't mean your sister (speaking to "Bob"). Either sister.

Tara: Could you describe a typical Sunday morning at church?

Betty: Some Sundays we cook breakfast for the bus kids. Then there's Sunday School.

Tara: What Sunday School class are you in?

Betty: Young Adults. I think it should be College and Career. Sometimes we have Junior Church or Nursery, but otherwise we are in the regular church. Then we have to talk to someone because we are the pastor's kids.

Tara: When do you talk to people? Before or after the service?

Betty: All through the service. Different times before, between during, after.

Tara: Are they the same people?

Betty: Most of the time. Sometimes it is people I don't know.

Tara: Could you tell me what goes on during Awanas typically?

Betty: I'm just a helper. I sit in the third and fourth grade girl's class. Truth and Training girls. Sometimes I read verses for them. I help listen to girls when they say their memory verses. I run errands. I make copies.

Tara: Do you have a title in the Awanas' class? Such as teacher.

Betty: No, I'm just a helper.

Tara: In the last interview, you said that you felt like you have to be at different functions such as showers and dinners. Did you know that you would feel expected to come or did you learn later?

Betty: Not at first.

Tara: What goes on when you do breakfast for the kids?

Betty: We have to buy the food at the last minute. Then we start cooking.

Bob: We get it done in twenty minutes.

Betty: We serve the kids when they come in.

Tara: How many kids do you have? (For breakfast)

Betty: We have between four and fourteen. We had fourteen today. They thought they were going to Gattyland.

Tara: You mentioned going to functions at the church such as dinners, showers. Are there others?

Betty: There's baby and wedding showers. Spaghetti dinner. Hot dogs one day. We had to buy a plate.

Tara: What areas of the church don't you work in?

Betty: Sunday school, Choir, Outreach Ministry (speaking to "Bob") Don't we have this?

Bob: What, we don't have this.

Betty: "Bob" is being stupid.

Tara: Do you want to work in these areas?

Betty: I might want to teach a young age Sunday school class. I can't sing, so no choir.

INTERVIEW #3

March 23, 2006

6:45 - 8:30 P.M.

Bob and Betty's house

Lesage, West Virginia

Tara: When did you meet Bob's parents?

Betty: Before Christmas 2004. He wouldn't take me out to their house before he finished putting up the Christmas lights.

Tara: What were your first impressions of Bob's parents?

Betty: They were nice, but they overwhelmed me with questions and the pressure. I was nervous.

Tara: Did you expect them to be a certain way?

Betty: My cousin filled me in on what they would be like.

Tara: What did they ask you?

Betty: Where I was from. Why did I move? Where was I going to school? When I would be graduating. What was I studying? What kind of job would I get? Where did I work? Did I like it? Lots of things like that. "Clyde" is normal. It's the family thing.

Tara: Where did you go to school?

Betty: Georgia - Home schooled the last three years. They asked about that, too.

Tara: Why were you home schooled?

Betty: Atlanta schools were not good. My mom didn't want me in that environment.

Tara: Where did you go to school here?

Betty: Huntington Junior College.

Tara: What is your degree?

Betty: Professional Office Administration with a legal specialization.

Tara: Where do you work?

Betty: Sears.

Tara: What do you do at Sears?

Betty: Cashier, but it feels like I do it all.

Tara: Did you get along with his family at first?

Betty: Yes.

Tara: Did "Bob" get along with your family?

Betty: He didn't meet mine right away. He gets along with most of them.

Bob: Most. I don't feel like I'm part of her family.

Tara: Why don't you feel like you are part of her family?

Bob: I've only met them twice. Don't know what to say.

Tara: When did "Bob" meet your family?

Betty: Six months after we started dating and at the wedding.

Tara: What was their reaction to "Bob"?

Betty: I don't know what they said to each other. They told me they liked him.

Tara: What is Gattyland?

Betty: I don't know.

Bob: It's in Ashland. It's like a Billy Bob's.

INTERVIEW #4

April 23, 2006

7:25 - 8:00 P.M.

Applebee's

Barboursville, West Virginia

Tara: What church did you go to before this church?

Betty: XXXXXXXX Baptist.

Tara: How active were you in that church?

Betty: I helped with Awanas.

Tara: What age group?

Betty: Cubbies.

Tara: Did you feel that you needed to work at the other church?

Betty: I wanted to.

Tara: What kind of things did you do?

Betty: I was a helper. I listened to verses. Did puppet shows. Supervised game time and served snacks.

Tara: Anything new since I last interviewed you?

Betty: We are pregnant.

Tara: Do you feel that people view you differently since you were married?

Bob: I don't think they view me differently. They still expect me to do every-thing - drop things to do stuff for them. I do nursery, Awanas, Junior church, still required to make cakes for every occasion. Still required to help with a shower or wedding or whatever. I'm expected to help out to get something in return. Help them out with everything. It will be like "Jessica's". She will get everything.

Tara: Are their expectations different?

Bob: No, they expect the same except they ask where is "Betty". I cook, help out, then leave.

Tara: So they see you as a packaged deal.

Bob: Yes, they expect us to do stuff.

Betty: You let them walk all over you.

Bob: You reap what you sow.

Tara: Do you see that your role in the church has changed?

Bob: No, it hasn't changed.

Interview #5

June 7th, 2006 8:30 - 9:30 pm

Chick-fil-a in Barboursville

Tara: What were people's reactions to you dating "Bob"?
What were their reactions to the fact that "Bob"
is a preacher's son? Did they have like any bad
reactions?

Betty: Yeah, they asked about his behavior and if he was
the good kid or the bad kid of the family and
stuff like that.

Tara: Did that have any effect on what you thought
about preacher's kids?

Betty: Not really. I don't really have much more of an
answer for that.

Tara: How old were you when you got saved?

Betty: I was seven.

Tara: Do you believe people at the church will expect
your baby to be raised as a preacher's kid?

Betty: Probably. A lot of people will expect for our
kids just to turn out like his ("David's") kids
did and then some people are going to know that
every kid is an individual and they all are going
to be different.

Tara: Do you think there is pressure on "Bonnie's" kids
to be more like preacher's kids?

Betty: I don't see it. I think that they are treated
like the rest of the kids in the church.

Tara: You don't think they have any additional
expectations or involvement?

Betty: I think they're expected to be involved in all
the children's activities just because of who
they are.

Tara: Do you think that there is as much expectation on
you as there is on "Bonnie"?

Betty: There is a big difference. She's expected to be at everything and if I'm there its "Oh that's good", but I don't think its necessary.

Tara: Do you think the difference could be because she has been in the church longer or because she is pk?

Betty: Yeah, she's been there a lot longer than I have and she is the pastor's daughter. I've only been going there a few months and I've just married into the family. I feel like I'm expected to be at a lot of the functions, but threes not as much pressure as she has.

Tara: Do you think your expectations will change the longer you are in the church?

Betty: Yes. There will be some greater. I'll be expected to show up at everything on time, do extra, do more than what would be required of the rest of the members.

Tara: Do you think your role as it continues to grow and what people expect out of you is somewhere more of what "Cathy's" role would be?

Betty: Maybe by the time I'm "Cathy's" age, but I think they might give us some slack since we are expecting right now. Our lives are really going to change so.

Tara: Are preacher's kids as good as expected?

Betty: Not rally. They're human. I think they all have their ideas of fun and they're going to do what they're going to do. Of course, that's why there's also this stereotype of the preacher's kids being the worst kid in the neighborhood. Because they are expected to be so good and they're not.

Tara: Do you think they are just trying to be normal like other people or is it more that they want to be rebellious?

Betty: I think they're just trying to be normal to just to fit in with their friends and I think as their parents are concerned they are going through a rebellion stage. Depending on what type of activities, they are involved in.

SURVEY QUESTIONNAIRES

QUESTIONNAIRES USED FOR AGES 18 AND OVER

Survey

Instructions: Please answer the questions as honestly as possible. If the question does not apply or if you are not comfortable answering the question just put N/A. If you need extra space to write out answers please attach additional page(s) as needed.

Name: _____

Phone Number: _____

1.) Sex (please circle) Male Female

2.) Age _____

3.) **Current Marital Status**

Single Married Widowed Divorced Other _____

4.) **Occupation**

5.) **Religious Affiliation**

6.) **Are You The Child of a Minister?** Yes No

7.) **Are You The In-Law of a Minister?** Yes No

8.) **Do you have children and how many?** Yes No _____

9.) **Do you currently attend the same church as your Minister Father/Father-In-law?**

Father

Father – in – law

Yes No

Yes No

10.) Does being the child/in-law of a minister affect your actions?

Child of a Minister

In-law of a Minister

Yes No

Yes No

If yes, how does your minister father or father-in-law effect your actions?

11.) Did you attend church as a child and teenager?

Child (0-12 years)

Teenager (13-18)

Yes No

Yes No

12.) How often did you normally attend church as a child? An estimate would be fine.

Weekly

Twice a Week

Three Times a Week

More Than Three Times a Week

Monthly

Every Six Months Yearly

Other (Please Specify): _____

13.) How often did you normally attend church as a teenager?

Weekly Twice a Week Three Times a Week
More Than Three Times a Week Monthly
Every Six Months Yearly
Other (Please Specify): _____

14.) Do you attend church now?

Yes No

15.) How often do you attend church now?

Weekly Twice a Week Three Times a Week
More Than Three Times a Week Monthly
Every Six Months Yearly
Other (Please Specify): _____

16.) Were you active in church as a child and teenager?

| Child (0-12 years) | | Teenager (13-18) | |
|---------------------------|----|-------------------------|----|
| Yes | No | Yes | No |

17.) What kinds of activities in church did you participate in as a child and how active were you?

18.) What kinds of activities in church did you participate in as a teenager and how active were you?

19.) If you had a parent as a minister, did you feel that you were expected to participate in church activities as a child?

Yes No

If yes, how so?

20.) If you had a parent as a minister, did you feel that you were expected to participate in church activities as a teenager?

Yes No

If yes, how so?

23.) Has the stereotype ever applied to you?

Yes No

If yes, how?

24.) If you believe that the stereotype exists, how or where did you first learn about it?

25.) Has anyone made a difference in you as a child, teenager, or adult because your father or father-in-law is a minister? Do you think that people have certain expectations of you?

Yes No

If yes, please give an example(s).

26.) Has the difference or expectations you have experienced changed from the time you were a child through an adult?

Yes

No

If yes, how?

27.) Do you feel that there is more or less pressure on preacher's kids than other kids?

28.) Do you feel that you were expected to participate more in church growing up as a preacher's kid?

29.) Growing up was it at all difficult to have your father as both your dad and your spiritual leader?

30.) What is the worst or hardest part about having your father or father-in-law as a minister?

31.) What is the best part about having your father/ father-in-law as a minister?

32.) Do you feel that the stereotypes that preacher's kids experience apply to your spouse and to yourself?

Yes No

If yes, how?

33.) Does popular media such as TV and movies, portray a preacher's family accurately or does it go too much into the stereotypes?

Thank you for completing this survey

QUESTIONNAIRES USED FOR AGES 17 AND UNDER

Survey

Instructions: Please answer the questions as honestly as possible. If the question does not apply or if you are not comfortable answering the question just put N/A. If you need extra space to write out answers please attach additional page(s) as needed.

Name: _____

Phone Number: _____

1.) **Sex** (please circle) Male Female

2.) **Age** _____

3.) **Grade in School**

4.) **What Church do you go to?**

5.) **Do you currently attend the same church as your Minister Father?**

Yes No

6.) **What is it like to be the child of a minister?**

10.) What kinds of activities in church do you participate in now as a teenager and how active are you in the activities?

11.) Did you feel that you are expected to participate in church activities more since your dad is a minister?

Yes No

If yes, how so?

12.) Has anyone treated you differently as a child or teenager because your father is a minister? Do you think that people have certain expectations of you?

Yes No

If yes, please give an example(s).

17.) What is the hardest part about having your father as a minister?

18.) Do you feel that television and movies show what a minister's family is really like?

Thank you for completing this survey

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Curriculum Vitae

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EDUCATION

B.A., 2004, Marshall University, Huntington, WV. Major in Sociology (Anthropology) and History, minor in Art History. Cumulative GPA 3.05.

M.A, 2007, Marshall University, Huntington, WV. Major in Sociology (GPA 3.6) with an emphasis in Anthropology and Archaeology. Expected completion of degree, May 2007. Graduate minor in History, (GPA 3.5). Cumulative GPA 3.56.

LABORATORY AND FIELD EXPERIENCE

Laboratory Assistant, Department of Sociology and Anthropology, Marshall University.
Under Dr. Nicholas Freidin, August 2003 - December 2004.
I processed artefacts from a Late Archaic/ Middle Woodlands site.

Laboratory Assistant/Graduate Assistant, Department of Sociology and Anthropology, Marshall University.
Under Dr. Nicholas Freidin. January 2005 - May 2005, July 2005 - May 2006, August 2006 - May 2007
I processed artefacts from a Late Archaic/Middle Woodlands site that were excavated during the summer field school. I also processed artefacts from a Fort Ancient site.

Marshall University Archaeological Field School. Dr. Nicholas Freidin- professor. Five-week course. Summer 2001, 2003-2007.

Field Assistant, Department of Sociology and Anthropology, Marshall University. Under Dr. Nicholas Freidin. June 2004 - July 2004, June 2005 - July 2005, June 2006 - July 2006, June 2007 - July 2007. I assisted with field set-up, assigned tools and supplies to students and assisted students with hands-on archaeological methods in the field and in the lab.

Archaeological dig in Putnam County, West Virginia. One day dig in February 2004. STP's (Shovel Test Pits) were dug to determine if there was any previous occupation on the site that would need further research and excavation before construction was to begin on the site. Supervisor: Dr. Nicholas Freidin.

Archaeological dig in Lincoln County, West Virginia. One day dig in February 2006. STP's were dug to determine if there was any previous occupation on the site that would need further research and excavation before construction was to begin on the site. Supervisor: Dr. Nicholas Freidin.

PROFESSIONAL MEMBERSHIPS

Lambda Alpha (Beta Chapter), 2004- present. Anthropology Honorary.

American Institute of Archaeology, 2005-present.

Alpha Kappa Delta, 2006 - present. Sociology Honorary

ACADEMIC ORGANIZATION MEMBERSHIPS

Anthropology/Archaeology Club. 2000 - Present.
President, Fall 2004 - May 2007.

Sociology Club/ AKD 2006 - Present.

HONORS AND ACHIEVEMENTS

Who's Who in American Colleges and Universities, 2006-2007
Academic School Year.

Who's Who in American Colleges and Universities, 2005-2006
Academic School Year.

Leader/Honor Award from Marshall University, 2005-2006
Academic School Year.

GRANTS AND PRESENTATIONS

NASA Space Grant Consortium Recipient, 2005 - 2006 Academic school Year.

Title: "The Value of Trash: An Analysis of Prehistoric Deposits of Cultural Remains".

The project focused on artefacts found in the Fort Ancient Village site of Clover (46-Cb-40) in West Virginia.

Presented the project as a poster in April 2006 at the Sigma Xi Day at Marshall University.

