

**EXAMINING THE FACTORS AFFECTING THE DISCIPLINE OF PASTORS'
CHILDREN IN THE CONTEXT OF CHURCH MISSION: A CASE OF TIGANIA WEST
SUB-COUNTY, MERU COUNTY.**

BY:

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UNIVERSITY.**

SEPTEMBER, 2021

DECLARATION AND RECOMMENDATION

I declare that this thesis is my original work and has not been presented for any degree in any other university.

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DEDICATION

This thesis is dedicated to my dear wife, Josyline Njeri, for her invaluable support and prayers.

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ABSTRACT

Discipline whether of children or adults has a lot of impact in any society. Peace, unity and prosperity of any society is dependent on the discipline of its people. Peace, unity and prosperity of a family or a church or any other institution is also dependent on discipline. Discipline as important as it is, is at times affected to the detriment of the society by some factors. Globally, continentally, nationally and locally there have been reported issues pertaining to discipline of pastors' children. Discipline of pastors' children has an effect on the performance of the pastor. Pastors with discipline children are less stressed while pastors with indisciplined children are stressed emotionally and spiritually impacting negatively on their effectiveness in mission. While many studies have been done on the behaviour of pastors' children and the stresses they are subjected to, little has been done regarding factors affecting their discipline and their impact on the church mission. This study, therefore, sought to examine the factors affecting the discipline among pastors' children in the context of church mission in Tigania West Sub-county, Meru County, Kenya. The study had the following objectives; to assess the parenting factors affecting discipline among pastors' children in the context of church mission in Tigania West Sub-county, to establish the societal factors affecting discipline among pastors' children in the context of church mission in Tigania West Sub-county, to evaluate the cultural factors affecting discipline among pastors' children in the context of church mission in Tigania West Sub-county, and to examine the church factors affecting discipline among pastors' children in the context of church mission in Tigania West Sub-county. Qualitative research approach was used in this study. The target population was 431 people. That is 52, pastors, 191 elders and 188 pastor's children who were all from 51 Pentecostal church in Tigania West, Meru county. Purposive sampling was used in this study. 25 respondents were engaged in this study as follows: 10 Pastors, 10 Pastor's children and 5 Elders. Open ended questionnaires and interview schedules were used as research instruments. Thematic narrative analysis of data was adopted in this study. The study established that parenting, societal and cultural factors are the main factors affecting the discipline of pastors' children in Tigania West Sub-county, Meru county. Church factors affected the discipline of children minimally. The study recommended that Pentecostal churches in Tigania West Sub-county, Meru County should have structures in place that ensure pastors are not overburdened with church work at the expense of their families, Churches should initiate programmes that train pastors' children on their roles and on how to face and address challenges posed by their peers, the congregants and the cultural practices that impact discipline negatively. The study recommended that church managements engage counselling professionals who would occasionally provide one-on-one counseling sessions to the pastors' children and always keep in touch with them for their mental and physical wellbeing. The study also recommends that pastors should have training on parenting because it is a challenge to some. Church leaders should be trained on how to handle and encourage a pastor who has children with discipline issues. The study recommended that further study should be done among the female clergy as this study covered only male clergy in regard to the factors affecting the discipline of pastors' children in the context of church mission in Tigania West Sub-county. Further research should also be carried to establish the impact of pastors' education to parenting and how pastor's education impacts discipline.

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LIST OF ACRONYMS

CIFORD: Stands for Community Initiative for Rural Development. This is a community-based organization that focuses on improving the lives of rural people through rural development and social education. The organization is based in Meru County.

PKs: This is a short term for pastor's kids (children).

NACADA: Stands for the National Authority for the Campaign Against Alcohol and Drug Abuse. It is a state corporation, in Kenya that deals with the campaign against alcohol and drug abuse.

CHAPTER ONE

INTRODUCTION

1.1. Background of the Study

Discipline is the ability to control one's behaviour or the way one works or lives. Discipline is very important in all aspects and stages in life (Kelley, 1992). It has a bearing on effectiveness and productivity of an individual or society. In all societies from the time of creation of the world there have been disciplined people. However, the discipline of people is affected by certain factors, which have been in existence from the time of Adam as is evidenced in the bible. Cain, one of the sons of Adam had murderous tendencies that made him kill his brother Abel (Gen.4:8). It is also recorded that the sons of Jacob planned to kill their brother, but later considered to sell him to traders headed for Egypt. Rueben the eldest son of Jacob slept with his father's concubine (Gen. 35:21).

In 2 Samuel 15:1-37 Absalom the son of David conspired against his father and overthrew him as king. In 2 Samuel 16:22 it is recorded that he also slept with his father's concubines in broad day light. The sons of Aaron offered unauthorized fire before the lord contrary to his commands (Leviticus 10:1-2) and because of this the two sons of Aaron, Nadab and Abihu were killed by the lord (Menyongai, 2012).

There is also recorded the case of Eli, a servant of God, who was faithful to the Lord but his sons became rebellious and wicked (1 Samuel 2:12). These are some behavioural issue of the children of servants of God recorded in the bible. Just as there were factors affecting their behaviour then, even today, there are factors affecting the discipline of the children of the servants of God in the world.

In the global context, Marvin Gaye, a son of Marvin Pentz Gay, an American minister, left the way of faith even though he used to play the organ in the church. He went into secular music, engaged in drug taking and was later shot when he was about to celebrate his 45th birthday by his father (Marvin Gaye, 2017)

Franklin Graham, the son of renowned American evangelist Billy Graham, was rebellious as a youth, getting involved in drinking smoking and finding pleasure in women, though he found his way back in the faith and ended up at the pulpit under the control of his father's Billy Graham evangelistic association (Ayers, 2014; Burke, 2013).

Abraham Piper, the son of John Stephen Piper (who was a pastor of a Bethlehem Baptist church in Minneapolis) rebelled and became a drunkard. He was also in drug taking though he later found his way back in faith. His behaviour, then, had caused his father to be the subject of interest by the Christian churches on account of having a backslidden son who had been excommunicated (Mabilog, 2017).

In the continental context, the daughter of a South African archbishop, though a minister herself went against the word of God and married a woman, who is an atheist, a professor of medicine in the university of Amsterdam (Sherwood, 2016). This is against the word of God and portrays rebellion on the part of that lady, who used to confess Christ.

A Ugandan woman, Ann Grace Aguti, whose father is a Pastor got married to three men something that is unacceptable among her Teso community. The father, pastor of Christian Foundation Ministries was angered about it to an extent of seeking the intervention of his clan because the act is against the church doctrine and the community norms (Akinyoade, 2019).

In Kenya, there are reported cases of children of a number pastors and ministers who have left the way of faith and have gone into the world of sin. According to the Nairobi newspaper, the son of a gospel musician turned preacher, backslid and joined criminal gangs (Mukei, n. d.).

In Tigania west, concerns have been raised in pastors' forums and fellowships about the increased number of pastors' children, who have questionable behaviours. In, Kianjai (ward in Tigania west) the chief reports that a son of a Minister left the way of faith and could be found in Chang'aa drinking joints. Another pastors' child is reported to terrorize his mother, abuse drugs and is now a thief (Joshua Kithinji, Sub-Chief, Limbine Sub location).

Whatever affects the discipline of these pastor's children was a problem that needed to be investigated. The word of God in 1 Timothy 3:4 and also in Titus 1:6, requires pastors or Bishops to be good managers of their families. If one is not able to manage his family, he cannot be trusted to manage the church in any leadership position (Sandford, 1984). The children of pastors and other family members are supposed to be obedient and God fearing. It is also expected that their families will support the pastor in the work of the ministry. This was the case in the Old Testament where the Levites and the priests used to serve God with their sons. Aaron (Lev 10:1, Ex.28; 1, Num.3:4), and Eli (1sam.2:12-17) are good examples of priests who served with their children. Just like the priest in the bible, the community expects Pastors to be supported by their children in the work of the ministry. Children whose discipline has been compromised cannot support the ministry effectively or be engaged in the service as is expected of them. Discipline of pastors' children may impact positively or negatively on the church and the pastor as the servant of God. Where the discipline has been affected negatively by factors that affect the discipline of the children, the pastor becomes discouraged on account of the behaviour of his sons or daughters and at times this can lead to the pastor giving up the work of the ministry. Pastor John

Piper, was discouraged to the point of leaving the ministry but for the intervention of church elders, because of his son, Abraham Piper who had become a drunkard and talk of the town (Ayers , 2014). Where such a scenario is experienced church mission is affected negatively. The behaviour of pastor's children also has impact on the church growth because many people are attracted by success. When children behave in a manner that contradicts the societal norms or biblical teachings the pastor is seen as a failure and would therefore not attract many to the church (although it is God who brings people to believe in him yet the life of believers as God's agents contribute a lot to those potential believers (Acts 13:47). If the life of a Christian does not attract people, neither will the gospel he will preach (Chilcote, 2011; Hunter, 1979). What affects the discipline of these children was an issue of concern and hence the researcher's interest in investigating the issues affecting discipline among pastor's children in Tigania West Sub-county.

1.2. Statement of the Problem.

Discipline in all spheres of life is very important in Holistic definition of human person. Peace, harmony and prosperity of any given society are dependent on discipline. In families and in the church set up, discipline is also fundamental for peace and development. Discipline of children can have an impact on the stress levels in a family setup. Families or parents who have disciplined children are less stressed as compared to those who have children who are not disciplined. Pastor parents are also less stressed when their children are disciplined. However, studies have shown that pastors at times are subjected to stress due to behaviour of their children that contradicts the societal norms and the faith they profess (Ayers, 2014). When a pastor's child behaviour is not to his or her expectations, the pastor is hurt emotionally and spiritually and this eventually affects his or her office in the contemporary ecclesial context (Maina, et al., 2019). There are global, continental and regional cases reported about the behaviour of pastors'

children that affect the church mission. Locally, there are reported cases too. Studies have shown that more than 60% of pastors' children at some stage in life exhibit behaviours that contradicts the societal norms or the faith the Pastor's family profess (Allen, 2017).

When the pastor's children are indisciplined, the community ends up having a low opinion of such a pastor, and cannot be attracted to that church. This is because the expectation of the community is that pastors' children should be morally upright on account of coming from the family of Godly parents (Maina, et al., 2019). When people are not attracted to the church, the church cannot experience meaningful numerical growth: the way believers live and the testimony the community has about them affects church growth (Chilcote, 2011) and thus, necessitating asking, what are the factors promoting indiscipline among pastors' children?

While many studies have been done on the behaviour of pastors' children and the stresses they are subjected to, little has been done regarding factors affecting their discipline and their impact on the church mission. This study, therefore, sought to establish the factors affecting the discipline among pastors' children in the context of church mission in Tigania West Sub-county, Meru County, Kenya.

1.3 Objectives of the Study.

- i. To assess the parenting factors affecting discipline among pastors' children in the context of church mission in Tigania West Sub-county, Meru County.
- ii. To establish the societal factors affecting discipline among pastors' children in the context of church mission in Tigania West Sub-county, Meru County.
- iii. To evaluate the cultural factors affecting discipline among pastors' children in the context of church mission in Tigania West Sub-county, Meru County.

- iv. To examine the church factors affecting discipline among pastors' children in the context of church mission in Tigania West Sub-county, Meru County.

1.4 Research Questions.

- i. What are the effects of parenting factors to discipline among pastors' children in the context of church mission in Tigania West Sub-county, Meru County?
- ii. How do societal factors affect discipline among pastors' children in the context of church mission in Tigania West Sub-county, Meru County?
- iii. What are the effects of cultural factors to discipline among pastors' children in the context of church mission in Tigania West Sub-county, Meru County?
- iv. How do church factors affect discipline among pastors' children in the context of church mission in Tigania West Sub-county, Meru County?

1.5. Purpose of the Study.

The study sought to examine the factors affecting the discipline of pastors' children in the context of church mission in Tigania West Sub-county, Meru County.

1.6. Significance of the Study.

The study was important in that it would bring in new knowledge on the factors affecting the discipline of pastors' children, which will contribute to establishing of mitigating factors at the societal, family and church levels.

The findings of this study may be of great importance to the pastors and other parents in regard to factors affecting the discipline of their children. The findings of this study may also help the

church and the larger community to understand pastors' children and the challenges they face as pastors' kids.

The findings of this study may help the pastors' children to understand the factors that affect their discipline and the effect of their behaviour to parents and the church. The findings of this study may be used by the church leaders when making programmes and schedules for the church that involve the pastor by putting into consideration his family needs (which include quality time with the family).

The study was important for the church mission as the discipline of children impacts mission.

1.7. Justification of the Study

Pastors' children like other children are subject to social and environmental manipulation and at times some end up being disciplined or undisciplined depending on whom they interact with. While disciplined children give credence to the pastor parent and has positive impact in as far as evangelization and church work is concerned, some behaviour of pastor's children do not auger well for the gospel or the pastor parent who is seen to be a failure on account of his children's behavior. The Pastor and his family are also looked up as role models and expected to offer mentorship to others and any issues that may distract this cause needed to be examined. It is expected that the result of this study will be beneficial to the pastor parents, the church and the society in as far as addressing issues of discipline of children is concerned. The finding of the study may be used by the church to have church programmes that are geared towards engaging the pastors' children in activities and teachings that will guide them in the right direction. Through this study the church may understand pastors' children, the challenges they face, including issues related to their discipline.

The findings from this study might help the pastor's children understand themselves in the light of the societal expectations and the effect of their behaviour in relation to church mission. This study documented cases of discipline in this area of study as there may be no such study that has been done among the Pentecostal Churches in Tigania west, hence the need for this study.

1.8 Limitation of the Study

The study was limited to discipline of pastors' children among the Pentecostal churches in Tigania west.

The study was done among pastors' children in Pentecostal churches while there are issues related to discipline among children from main stream churches

The study was limited to male pastors as they dominated the ministry, however further study among the female clergy in the main stream churches could be considered.

The study was limited to parental factors, societal factors, cultural factors and church factors while there could have been other factors that contribute to discipline of pastors' children.

The study was limited to the context of church mission and evangelism.

1.9 Delimitation of the Study.

The study was within the confines of Tigania West Sub-county only and therefore other areas were not be covered in this study.

Although the study was done among the Pentecostal churches, the dissemination of information will be also to other churches.

The study was delimited because this is a global phenomenon when it comes to the discipline among pastors' children. The results of the study can be generalized to cover the large area of Christian mission in relation to discipline of pastor's children.

1.10 Scope of the Study.

The study focused on discipline of Pastors' children in Pentecostal churches in Tigania West Sub-county. The study engaged pastors, pastors' children and church leaders in Pentecostal churches of Tigania West Sub-county.

The study focused on parenting factors, societal factors, cultural factors and church factors in relation to discipline of pastor' children.

1.11 Assumptions of the Study

The study assumed there were factors affecting the discipline of pastors' children among the Pentecostal churches in Tigania West Sub-county.

The study assumed that permission to carry out the research would be granted by the university and all other concerned authorities.

The study also assumed that the respondents would give sincere answers to questions asked by the researcher.

Most of the respondents were Christians from Pentecostal churches in Tigania West Sub-county and would be willing to cooperate.

The study assumed that, there were parenting factors, societal factors, cultural and church factors affecting the discipline of pastors' children.

1.12. Definition of Operational Terms

Church elder: This is a person appointed or elected in position of leadership, who is charged with the responsibility of assisting the pastor with the affairs of running the church and whose qualification should be as stipulated in Titus

1:6.

Church growth: Church growth refers to numerical increase, in the community of believers, increase in the knowledge of Christ, the scripture and her role in the world and increase in the involvement of mission of God.

Church mission: This refers to all activities that the church undertakes that are related to God's works for the salvation of human kind and the world, which include evangelism and all aspects that lead to well-being of mankind.

Discipline: This is the ability to control one's behaviour or the way one works or lives.

Drug: A Drug is a substance taken as food, drink, smoke, injection or by smelling

that when taken, alters the biochemical system of the body and that of the brain.

Drug abuse: is the taking of a drug without the prescription of a doctor for the either

getting intoxicated or other purposes.

Indiscipline: It is that aspect of behaving in ways that are contrary to society norms or expectations. It is the lack of discipline of an individual

Pastor's children: This refers to children born of parents who are pastors or were pastors.

Pentecostal churches: These are the churches that lay emphasis on the importance of the Holy Spirit in the life of the church and an individual believer and believe in supernatural spiritual gifts like performing miracles, healing the sick, exorcism and speaking in tongues.

Social action: This is the alleviation of human suffering by the church through meeting their physical needs and fighting injustice.

Social service: This is one aspect of the church mission that is concerned with service to needs of the poor.

CHAPTER TWO

LITERATURE REVIEW

2.1. Introduction

This chapter deals with the review of literature by other scholars that is related to discipline of pastors' children. The literature reviewed will address issues related to parenting methods, societal influence culture and church factors. These issues will guide the construction of the conceptual and theoretical frame work of the study.

2.2. Factors affecting discipline among pastor's children.

There are several factors that affect the discipline of pastors' children. Some of these factors are: parenting factors, societal factors, cultural factors and church factors.

2.2.1 Parenting Factors affecting the discipline of children

Parenting, according to Oxford Advanced Learner's Dictionary (2006) is "the process of caring for your child or children". It is that aspect of bringing up a child. Parenting has to do with taking care of the basic needs of the child, nurturing of the child and finally guidance of the child (Brisbane, 2000). According to Boa (2005), parents are charged with the responsibility of nurturing, training and guiding their children on all matters whether spiritual, psychological or intellectual. He says the issues of rearing, teaching and guiding children should not be left to other people. The duty of spiritual and moral teaching of children should be in homes and not churches and schools. This then means discipline of a child depends on parents who are responsible for nurturing and training their children from birth. For this reason, most parents strive to raise their children in the right way, as the desire of most parents is to see their child grow into a responsible, hardworking, successful and respected member of the community

(Arnal, 2008). In an effort to raise children parents employ diverse approaches of parenting. Parenting has been and is a challenge to many parents, pastor parents inclusive (Arnal, 2008; Ayiro, 2009). Despite parenting being a challenge, parents are always engaged in it, doing the way they know best. They employ different approaches or style some of the most common being:

2.2.1.1 Authoritarian style of parenting:

Authoritarian parenting demands unquestionable obedience by the child (Papalia & Feldman, 2011). In this style the parent is a form of a dictator. The parent wants the child to obey without asking questions. The duty of the child is to do as directed by the parent (Brisbane, 2000). Authoritarian parents attempt to make their children to adhere to stiff laid down rules and regulations and are subjected to punishments when they break these rules (Papalia & Feldman, 2011). The children, according to Morin (2019), are not involved in addressing any problem or challenge and are usually punished when they do wrong instead of disciplining. Many pastors, like other parents who are poor in parenting are harsh to their children and often discipline them harshly. This can easily lead to the child being rebellious when he grows up. According to Lubega (2003), over-strict discipline can lead to the child having a negative attitude towards life and the child may grow to an adult with this problem. This is why the word of God admonishes parents: “Fathers do not exasperate your children; instead, bring them up in the training and instructions of the lord” (Eph. 6:4, NIV). When a parent harshly commands and directs his children to do the right thing they get it wrong. This is because the child will follow the path the parents force them to follow, but inwardly they are rebelling. According to Reid (1977), “the rebellion only shows itself when they grow, when it is too late to correct the mistake.” Reid (1977) further observes that Continued governing of the family by brute force only succeeds in

ruining the family. Authoritarian approach of parenting is not good for children as it creates tension at home and at times can result into children running away to seek for peace and comfort elsewhere (Lubega, 2003). This style according to Morin (2019) has a problem in that the children may develop self-esteem problems and may grow to be liars in an effort to avoid punishment. Children of authoritarian parents have a tendency to be aggressive and hostile and may develop a rebellious attitude. They also, according to Papalia & Feldman (2011), end up being discontented in life and distrustful. Pastors, who use this kind of style, may find themselves facing challenges of their children being rebellious. Pastors children brought up under this style can detest the church because of the hard stand taken by parents as they bring them up.

2.2.1.2 Authoritative parenting style.

Authoritative parents put all their energies and time in preventing behavioural problems before they develop and employ positive discipline approaches like praises, encouragement and rewards to enhance good behaviour (Morin, 2019). They have “confidence in their ability to guide children, but they also respect children’s independent decisions, interests, opinions and personalities” (Papalia & Feldman, 2011). Authoritative parents give rule, reasons for such rules and consequences of breaking the rules. They love their children and also strive to maintain good relationship with them.

According to Morin (2019), children of authoritative parents are able to make right decisions and evaluate many issues independently. Research has found out that children brought under this style end up being responsible adults who are able to express their ideas with ease. They also tend to be joyful and successful in life and feel secure because of the love from parents (Papalia

& Feldman, 2011). Children of authoritative parents according O'Connor & Scott (2007) are found to be generally “prosocial, academically and socially competent and least symptomatic.” These children are found to be self-controlled, assertive and have the tendency to explore and to venture into many issues (Papalia & Feldman, 2011).

2.2.1.3 Permissive parenting style

Permissive parents according to Papalia and Feldman (2011) believe and stress on self-expression and self-regulation of the child. They readily forgive and have that tendency of treating children as children. Permissive parents are friendlier to their children and encourage them to share their fears and problems with them (Morin, 2019). They allow their children do whatever they feel like doing without or with very little guidance. They do not exercise control over their children and are not demanding (Papalia & Feldman, 2011). According to Brisbane (2000), children are allowed a lot of freedom and can even come up with their own rules in this style. Permissive parents have very few rules and the child is rarely subjected to any punishments even when these few rules are not adhered with. Parents think they are doing the right thing when they do not punish their children but Reid (1977) observes that it is a blind love that gives the children the privilege of doing whatever pleases them. Luther called it foolish love that raises a child for the executioner “who will later on be obliged to raise him in a different way—with a rope on the gallows” (Juergensen, 2000). He further states “to allow a child to follow his natural impulses is to allow him to deteriorate and become proficient in evil. Wise parent will not say to their children, follow your own choice, go where you will and do what you will”. Children are supposed to be punished or reprimanded with love when they do wrong. If caning is to be adopted it should not be too heavy as this according to Crabtree (1980) can be counterproductive and lead to a child becoming worse instead of better. Some people believe a great father or

mother is one who set rules and enlighten the children on the consequences of breaking such rules. When these rules are broken, disciplinary measures are taken against the child and this according to Mugo (2013) cares not only for the life here but prepares the child's soul for eternity.

When the parent does not take immediate corrective measure or spares the rod, like the adage says, 'they will spoil the child.' In proverbs 13:24 the word of God warns against sparing the rod where it is written: whoever spares his rod hates his son, but he who loves his son disciplines him with care.

When children go on doing wrong and the parents do not take immediate measures to correct them, they might do it when it is too late. Parents then ought to take corrective measures in time and do it with love. When punishment is being meted on children, it is important for them to know and understand that punishment is meant to correct them and not to dent their self-image (Lubega, 2003).

Parents should handle their children with care and love. Punishment for wrong done should be administered to a child in the right way and the right time. The child should be made to know the reason for the punishment. Rewarding the child for the good thing done is also good.

Permissive parents do not do very well in the area of discouraging bad behaviour. When the children make wrong choices, the permissive parents do not seem to put a lot of emphasis on the need for the right choices. The children of permissive parents tend to see their parents as friends rather than parents who have authority over them (Morin, 2019).

Children raised by permissive parents tend to have poor self-control and low motivation. They are likely to have low self-esteem. They also, according to Morin, tend to have hard time academically and are least exploratory as compared to others (Papalia & Feldman, 2011)

2.2.1.4 Uninvolved Parenting style

This is also called neglectful style and this fourth parenting style is the brain child of Eleanor Maccoby and John Martin (Papalia & Feldman, 2011). Uninvolved parenting is the one where the parents expect their children to take care of themselves and rarely commit themselves in guiding them (Morin, 2019). Most of the times the parents are not concerned with the life of the kid but they do provide to their basic needs. At times these parents may neglect the children to an extent of failing to provide to their basic need. They are not bothered who is with their children or where their children go. They do not concern themselves with the child's school work. When a parent is not bothered or is absent in a child's life is unhealthy and according to Njung'e and Oneya (2019), can result to a child engaging in criminal or other harmful activities like taking drugs. They argue that most of the social problems that occur can be traced to the absence of a father or mother in someone's life. Njung'e and Oneya (2019) also argue that social scientists believe that boys who have grown without their father have a very high likelihood of being criminals. A research done in 2009 by Transform Nations in Industrial Area Prison (Nairobi) and Nairobi West Prison found out that more than 70% of the inmates had grown in homes where there were no fathers seems to support this argument (Njung'e & Oneya, 2019). This clearly shows the negative impact of the absence of a father who imparts masculine values or mother, who imparts feminine values (Hooper, 1981) in a child's life. Parents therefore should be available and involved in their children's life because their presence has a bearing on the behaviour and future of a child.

Children raised by uninvolved parents might not do well in life. They tend not to do well in any field may it be socially, academically or emotionally. According to Morin (2019), they are likely to have problems with self-esteem matters and may have behavioural problems. Papalia and Feldman (2011), concur and say that, the children of uninvolved parenting are likely to have behavioural disorders in childhood and during adolescence. Children raised in this way may not exhibit happiness.

2.2.2. Discipline of parents

At times, children are undisciplined, because their parents, who are supposed to discipline them, are not disciplined. For a parent to discipline their children they also need to be disciplined otherwise they will not be effective. In this regard Menyongai (2012) observes “children are not just the problem nowadays, there are some parents who need to be disciplined. Most children we see in the society are reflective of the kind of parents we have”. When a parent pastor is undisciplined there is a high chance that the children will be undisciplined as the children are very good in imitating and learn by seeing what is being done (Reid, 1977; Brisbane, 2000). According to Mugo (2013), children derive their identity from their parents. The parent is their hero. They will want to be like their father or mother. This means if the father loves fighting, smoking or any other habit, the children will imitate him as their hero! Undiscipline of a parent, pastor parent inclusive has a very negative effect on the life of a child. The children of such parents become undisciplined too. Boa (2005) affirms this in his article perspective on parenthood where he states, “The secret of a disciplined child is a disciplined parent.” In a case where the pastor is not morally upright, his children may ape the same resulting in their being

immoral too. In the mainstream media, issues of pastors who preach water and take wine are often reported, which result in the rebellion of their flock, his children not exempted.

When it comes to indiscipline, many parents will realize that a large proportion of indiscipline of their children was contributed by them and not the children (Mugo, 2013). When the pastor parent is ever quarrelling the wife or children or neighbours or engaged in any other habit like drunkenness or sexual immorality the child they bring up will most likely follow their footsteps. Parents therefore should be disciplined and ought to be role models for their children. When a parent is disciplined, he or she is able to guide, instruct, encourage and correct their children. In proverbs 22:6, the word of God advises: “train a child in the way he should go, and when he is old he will not turn from it” (NIV). In order to do this effectively they should win the heart of their child. Webster (2012) argues that when you win the heart of a child you can be more effective in guiding them in the path they take. They will be able to accept your counsel, advice and meet your expectations as a disciplined parent.

2.3 Societal factors and their effect on the discipline of children

Societal factors like peer pressure, pressure from expectations and media have a lot of influence in as far as discipline of children is concerned.

2.3.1 Peer pressure and its effect on discipline of children.

‘Peer’ according to Goodlad and Hirst (1990) is someone who belongs to the same group in a community where being a member is determined by status. Peer pressure therefore is the pressure that arises from being compelled to join a certain group of a certain class in a

community. Etisi (2012) argues that pressure does occur when a person is persuaded to adopt same values, beliefs, aims, tastes or takes part in the same activities as those in the peer group.

Peer pressure affects children, youth and even adults. There is negative and positive peer pressure. According to Etisi (2012), positive peer pressure enables people to be responsible and independent members of a society. Peer pressure is beneficial to children as through peers, children are able to develop skills for social interactions and intimacy. They are also able learn about leadership, communication abilities and their roles in the family or society (Papalia & Feldman, 2011). Youniss (1980) concurs and says “through peers and especially friends, children learn to become interpersonally sensitive, how to handle intimacy, and ways to achieve mutual understanding.” Negative peer pressure causes young people to be irresponsible, dependent and unworthy in a community (Etis, 2012). Pastor children are brought up within a normal community and not in a utopian society and are also subject to peer pressure, whether negative or positive.

When pastors’ children end up in the company of indisciplined group, they end up doing things that group does, because they want to be accepted by that group (Ravi, 2014). According to Etisi, the desire to belong to a group is the greatest motivating factor among the youth that make them do and believe what their peers are doing irrespective of whether they are good or bad, or whether they are church members or not.

Therefore, peer pressure plays a significant role as far as the indiscipline of some of the pastors’ children is concerned. In essence, every day, children are pressured by their peers to act as they act and perceive or think as they do (Morin, 2021).

In the world we are in today, there are more challenges due to changing way of life than it was 30 years ago and this also has effects on what the children are exposed to (Scott, 1997). This in turn increases the range of issues that the youth get engaged in, complicating matters that arise out of peer pressure. According to Piper (2012), the peer pressure among children (those of pastors inclusive) today, is greater and pastors should be aware of this because the behaviour of their children impacts the pastor's roles. Pastors therefore should be informed on the changing trends and should be on the lookout, on, who their children engage as friends because bad company corrupts mind (1 cor.15:33). According to Piper (2012) the indiscipline of pastor's children will become a pretext for others in the church to do the same things. This is because the congregations and the community, expects the pastors' children to be role models at all times which is not the case (Kuhn, 2017). When they (pastor's children) miss the way, other children are likely to follow suit and this can impact on the whole congregation negatively. Pastor's children therefore should set a good example to others and this is only possible when they are in right groups who can be influencing them positively. When peer pressure influences the pastor children negatively, the work of the pastor becomes difficult and eventually affects the effectiveness of the church in mission. The mission of the church is the mission of GOD. The mission of God according to Moreau et al. (2004) is all that God does for the salvation of mankind. The church according to Bosch (1991) is privileged to take part in God's mission as His instrument. This essentially means the church takes part in the mission of God and it is also directed to do so by Jesus Christ as is evident in Mat.28:19-20, where He commanded his disciples to go into the whole world, to make disciples of all nations. By this command, Jesus Christ desired His Church to proclaim the good news of salvation to all humanity. The church is also supposed to be involved in social action and social service as these two are also part of

God's mission (Bosch, 1991). A missional church will achieve church growth. According to Gibbs (2000), church growth is whatever is involved in bringing people, who do not believe in Jesus Christ, to a personal relationship with Jesus Christ and to a fellowship with Him, even as they become responsible members of the Christian fraternity or the church. A stressed pastor may not be effective in evangelization, discipleship, social service and social action which contribute to church growth.

2.3.2 Parental/community pressure or expectation and its effect on discipline on of children.

The pastor's child or children are expected by the community and the church members to be the role models and to participate in the activities of the church more than any other child (Maina et al., 2018). The pastors too, according to Maina et al. (2018) expect the character of their children to be unquestionable and that which will not be a source of disgrace or embarrassment. The church members expect them not to sin or misbehave (Kuhn, 2017). These high expectations from the parents, congregants, and society can put a lot of pressure on the child or children, causing them to resent church (Nkonge, 2020). Piper (2014) who was a pastor's child confirms this and says "Many PKs resent church as a place of high expectations and hypocrisy."

Pastor's kids are always being observed and one cannot do or say anything without a congregant making a comment about it. Pastors' children live in a glass house where their movements and actions are exposed to people which makes them uncomfortable and may not like it, for every person, whether young or old at times needs space and privacy (French, 2017). These high expectations of pastors' children by the community can stress the children to an extent of some rebelling in protest. Studies have indicated that 46 % of children, who abandon their Christian faith, do it because of high and unrealistic expectations (Ayers, 2014).

The community should understand Pastors kids are just like other kids and are also born sinners (Carmicheal, 2019). They are not perfect and just like the other kids have their weaknesses and strengths (French, 2017) and therefore should be treated as such. Maina et al. (2018) observe that pastor's children are ordinary children and have no special abilities and therefore should be allowed space to behave and conduct themselves like other normal children whose parents are not pastors. According to Burke (2013), high expectations placed on pastors' children results to

serious difficulties as they grow up. Placing high expectations on pastors' children has caused some children to resent the church as earlier stated and anything related to church. This at times leads the children into exploring other areas that are not church like in protest and in the process may find themselves associating with other groups or gangs who are more liberal and accommodating and whose moral values are contrary to church the values (Ayers, 2014). When this happens, it becomes a blow to the parent pastor and will also portray him as weak on account of failing to manage his children who are part of his family.

2.3.3 Media and how it effects on the discipline of children.

Media, according to Oxford Advanced Learner's Dictionary (2006) is the "main ways that large members of people receive information and entertainment that is television, radio, newspapers and the internet."

Media whether social media or mass media has both negative and positive effects to all people, children inclusive. Studies have indicated that behaviour of children is impacted by media (Raising Children, 2017). The television programmes that children watch for example can influence them into drugs, violence or even involvement in sexual intercourse. Social media for example has led to many children accessing many sites that expose them to drugs and other ideas that can endanger their lives (Hilliard, 2019). children access social media sites like instagram, facebook and snapchat, which enable them interact with celebrities and other people taking drugs which they glorify (Costello & Remo, 2017). Such people influence children, as children will imitate what the adults do and especially those, they consider their heroes. Studies have shown that teenagers who frequently access social medial sites are likely to be involved in drug and substance abuse more than those who do not have access to social media sites (Hilliard, 2019). In

Nairobi, Kenya, 44 teenagers were rounded up by police as they engaged in drug and alcohol taking, pornography and sexual activities having been invited via an Instagram link (Adhiambo, 2020). These teenagers aged between 11 and 17 years, who had never met before, were drawn from all parts of the country through social media sites (Adhiambo, 2020). This Nairobi story demonstrates how easily children can access or are lured into drug taking through social media. According to Hilliard (2019), teenagers can also be drawn into drug abuse when companies advertise their products through social media. Other times children are influenced as they access the photos of their peers taking drugs or alcohol online. When children are involved in drug taking, behaviour change is imminent as drug is according to Escandon and Galvez (2006), a substance taken as food, drink, smoke, injection or smell that when taken, alters the biochemical system of the body and that of the brain. This means the brain and the body of the person abusing drugs will not function normally, resulting in many complications in the individual's body and behaviour. Many youths today are abusing drugs globally. It is estimated that 3% of the world population engage in drug abuse (Escandon & Galvez, 2005). In North America over 30% of teenagers in their first year in secondary school are in record as having used drugs. In Spain, about 36% of teenagers aged between 14 and 18 years were recorded to have used a certain type drug in 2004 (Escandon & Galvez, 2005). A big percentage of children have been influenced by these social media platforms.

Abuse of drugs results to many undesirable conditions ranging from HIV/AIDS infection, addiction, mental retardation to family breakups and disharmony. When a person in a family abuses drugs the whole family is affected as there is disruptions and disharmony in the affected family (Karechio, 1994).

Through watching movies that involve love and sex, some youth end up engaging in sex before marriage. In regard to increase of sexual immorality among the youth, Kiambati (2015) observes that the inability of parents to guide their children, access to information through mass media, internet and unsuitable education system are some of the contributing factors. Many teenagers today, including those of pastors are involved in sexual immorality. According to Oindo (2002), about 39% of Kenyan girls engage in sexual intercourse despite being unmarried. Boys in Kenya who are engaged in sexual intercourse outside marriage are about 65%. This is a high degree of immorality as sex outside marriage is considered immoral. Sex outside marriage is also considered a serious sin as far as Christianity is concerned. Paul in 1Cor.6:9, is recorded as saying that sexually immoral people will not enter the kingdom of God. In 1 Cor.6:19, Paul advises the members of the church of Corinth to run away from sexual sin because anyone who engages in this kind of sin, sins against his own body. Due to sexual immorality, there are many teenage pregnancies (Boss, 2018), abortions, HIV/AIDS cases (Oindo, 2002), and increased number of schools drop outs. Girls today have changed their dressing styles (which are also influenced by what they see in televisions and internet) and quite a big percentage walk half nude or almost nude in the streets something that, years back, used to be characterized with only prostitutes in this locality. Most youths today, are, according to Kiambati (2015), involved in many issues that the society does not consider morally right and unless something is done, the Nation will lose its future leaders who are morally upright. The issues of sexual immorality affect quite a number of families those of pastors inclusive. Some pastors' children have children outside marriage, while others have been excommunicated on account of immorality (church records).

Studies have also indicated that media has influence on the temperament of children. According to Oluwafemi et al. (2013) children who watch violent movies on televisions end up exhibiting aggressive characteristics. A considerable percentage of violence experienced in the society today, according to Oluwafemi et al. (2013) may be attributed to the violence that come as a result of one watching violence on television. According to an article in the Stars News Paper, Lawrence Warunge, a Mt. Kenya university I.T. student, claimed he perfected his plan to execute the murder of his five family members by watching a television series called 'Killing Eve' (Kimuyu, 2021)

Another aspect is that social media affects the mental health of the children. When children observe and compare their lives with those of their peers, they are likely to be depressed as they would want to have a similar lifestyle (Teka et al., 2019). Constant comparison, in most cases, leads to excessive self-evaluation that damages self-esteem of the child. Adolescents who spend most of their time on social media are more likely to report mental health issues than teens who engage in non-screen activities such as social interactions, exercises, sports, and homework (Hilliard, 2019). It estimated that, 27% of children who spend more than 3 hours on social media have a psychological issue or show signs depression (Hilliard, 2019).

Considering the influence that media has on behaviour of children, it is of necessity that parents monitor the TV programmes that their children watch and guide them on the right ones (Adhiambo, 2020). In this regard she states “Now, more than ever, parents must monitor what children are doing online. Take away those phones and let us go back to old fashioned parenting where parents-controlled homes and not the other way round.” Parents also should monitor the kind of music their children listen to.

2.4 Culture and its effect on discipline of children

Culture is a way of life a people (Liyong, 1972; Lubega, 2003). It is the total shared way of life of a people (Holden, 2010) and according to Moreau et al. (2004) all human beings to a great extent are products of cultural values. People live and are shaped within cultural context. Families too, bring up their children within a cultural context. It is no wonder then that child rearing differs in a big way with different cultures (Holden, 2010, p.257). According McCandless (1967), each culture provides a system of learning for children who are born into that culture and that these systems of learning differ from culture to culture or subculture to subculture. This mean culture contributes a lot on how children or people behave and consequently has a bearing on discipline. Riddall (2003) states:

Every culture and ethnic group has its own unique features that influence people. Our opinions on many issues, not only behaviour, are influenced and affected by our cultural traditions and heritage; for example, the clothes that we wear may have been influenced by our culture, as will where we want to go on holiday or views on capital punishments. It might be quite common in one culture for children to behave in certain ways that other cultures might find unacceptable. (p.6)

This then means children from different cultural backgrounds will view issues differently, react to situations differently and behave differently. Culture therefore impacts the behaviour and discipline of a people.

In Kenya, every ethnic group has its culture that impacts discipline in that community. The Ameru culture too plays (and played) a role in as far as discipline is concerned. In the olden days before the advent of western education, the child at early stages was under the teachings of their mother, father and grandparents. At adolescent stage boys were trained by the father and

grandfather while the girls were taught by the mother and the grandmother (Kenyatta, 2004). When the boys got circumcised, they got more teachings and instructions from the circumcised men. Detailed teaching on many issues on behaviour of the circumcised person was undertaken by the warriors. Matters relating to marriage, courtship, responsibilities and even warfare were also taught (Mwaniki, 2004). Deep teaching, matters of the community and matters of discipline were therefore done when the boys and girls were secluded after circumcision as they healed. Circumcision, according to Nyaga (1997), therefore had a very deep meaning and was intended to change an individual into a responsible and respectable member of the community. Circumcision was not just an event in a person's life, but a process where one was made a complete member of the community with every right that befits grownups. It was after circumcision when one could qualify for inheritance from the father (Kenyatta, 2004). A person who had undergone circumcision according to Nyaga (1997) "was held in high esteem and respect by all." When one misbehaved, he was subjected to punishment by his group (Nyaga, 1997). Deviating from good behaviour was unacceptable by age mates (Munune, 2017). These teachings and processes ensured boys become disciplined and responsible members of the society.

While these teaching were appropriate (some are still very appropriate even today) during the time of our grandfathers and fathers, some of those teachings today are misleading some of the young boys at the age of twelve to sixteen when they undergo circumcision. When the boys are circumcised, they are secluded from the rest of the family members who are not men (and circumcised men for that matter) to receive teachings (Mwaniki, 2004) just like the earlier generations. Unfortunately, some of teachings are not appropriate for the contemporary youths. Today children aged between twelve and sixteen years are circumcised after class eight

(Moywaywa & Akaranga, 2017). These are very young boys, compared to those who used to be circumcised when over eighteen years and mature in 1950s and earlier (Kenyatta, 2004). The boys then were mature such that when they healed and graduated, they would be tasked with the security of the community and go for cattle raids to enrich their community (Gachere et al., 2007). Cattle rustling was allowed then, and that is why even today they tell initiates “*mutane kairaa ira iri mwili*” meaning one who is circumcised should go to get (steal) what is in *Mwili*: *Mwili* in this case referring to foreign or distant land. The earlier generations were told they were ‘DCs’ (District commissioner) after circumcision, making them to have the “DC’ mentality” (Kangethe et al., 2014). District commissioners were very influential, and ruled the people, without being questioned on what they did especially before Kenya gained independent. They were told that they were ‘DCs’ so as to lay emphasis on how the community esteemed them and the kind of responsibilities they were expected to have. Today these young boys are also made to believe they are grown-ups and now cannot be controlled by parents anymore (Kangethe et al., 2014). They too, like the earlier generation are told they are DC’s. But the contemporary youths miss the concept of being responsible and take the aspect of being grownups who should not be subjected to any questions. This form of teaching has made many teenagers drop out of school, others engaging in ‘miraa’ chewing, smoking and other form drug abuse (Kangethe et al., 2014). At this stage they believe they are grown-ups and cannot be caned like children. After the boys have undergone circumcision, the parents also take them to be beyond caning or reprimanding irrespective of their age. They do not monitor their movements as they used to before the ‘cut’ (Kangethe et al., 2014). They also live in their own huts or rooms some distance from their main house. To enter a mother’s kitchen or house is prohibited (Kangethe et al., 2014). This has affected the discipline among the youth in this area and pastor’s children are not exempt either

because they also receive such teachings (though not necessarily during the time of healing of the initiates because some pastors take their children to hospital where they are operated, and remain in seclusion to heal when still at the hospital. During this time the hospital chaplain and elders of the church who visit the initiate are responsible for his teachings (Moywaywa & Akaranga, 2017).

In the case of the girls, some cultural practices that used to instill discipline on them are no longer practiced. The girls like the boys used to undergo ‘circumcision’ (clitoridectomy) and were kept in their own rooms to heal. During this time, they received teachings on how to relate with young men, matters of sex, how to be responsible adults, how to manage their marriages and their future homes (Kenyatta, 2004). To have children outside marriage was forbidden and was punishable and required the intervention of a medicine man to cleanse such a person (Mwaniki, 2004). The African girl was very disciplined and issues of sexual immorality were very rare because according to Mwaniki (2004), they were taught on the evils of premarital sex. In the contemporary society, most of these teachings have disappeared with the outlawing of female genital mutilation (FGM). While the majority in this area of study agree with the outlawing of FGM, the community strongly support the communal aspect of teaching girls because morality has been eroded. Those who brought about the idea of ‘Ntanira na mugambo’ today are striving to achieve that goal. According to Kunhiyop ‘ntanira na mugambo’ offers an alternative initiation rite that is similar to that of boy’s circumcision rites. ‘Ntanira na mugambo’ or ‘circumcise through words’ that started way back in 1996 August (Reaves,1997) is now being adopted here in Meru and the girl child is now receiving teachings that are geared towards making them responsible girls (and eventually women) in the society. Otherwise after the outlawing of circumcision of girls, and processes that go with it, training and teaching of the girl

had been left to the mother or the grandmother (who may have no time because of the challenges and dynamics of the contemporary world) of the girl and to some extent schools and churches. Because of the challenge of not having adequate training and teachings, immorality among the girls is on the increase today. In Kenya for example, there were 378,400 teenage pregnancies between July 2016 to June 2017 (Boss, 2018). According to CIFORD Kenya (2019), teenage pregnancies stood at 20% in Meru. This means many girls have children outside marriage. There are many abortion cases and many cases of school drop out on account of pregnancies. To counter this trend, the Kenya government has introduced a policy on sexuality education in schools. Parents are also being encouraged to have sex talk with their adolescent daughters. The issue of sexual immorality is not absent among the pastor's children either, because pastors' children are also part of the community and to some extent are subject to cultures of that community, Christian teachings notwithstanding.

2.5 Church factors and their effects on the discipline of pastors' children

A church is the work place for the pastor. The demands of church work and schedules can be a source of family problems and indiscipline of pastor's children if not handled right. This is because pastors are among the most trusted professionals and many people in the neighborhood turn to them for guidance and assistance on many diverse issues (Maina et al., 2018). The members of the church also expect the pastor to attend to most of their demands all the time, which makes the pastor less available for his family. According to Maina et al. (2018), pastors are subjected to pressure on work related issues because they are called upon to attend to among other things: pastoral care, which is very demanding in terms of time and resources, administrative duties and preaching. The pressure from the church work at times causes the pastor to be exhausted to an extent of having no energy to attend to his family duties.

A pastor, according to Gorman (1982), carries a heavy load, because he will be always busy and away from home most of the time. The problem gets compounded when they engage the wife in the ministry, making both of them most of the times unavailable to the children and other family matters. Some pastors, wives at times serve as the personal assistant to the pastor. Other times they are co-coordinating church activities and preaching. When they are busy with the church work, their children (infants and school going children) are left under the care of house helps and institutions that greatly impact their behaviour (Ntukula & Liljestrom, 2004). If the house help is indisciplined the child will be indisciplined and the parents may not be able to undo that when they have no quality time for the children. When the pastor is ‘thinking’ church, ‘dreaming’ church, ‘breathing’ church and everything in him is church, it is according to Gorman (1982) ‘too much church’ and is the cause of many problems in pastors’ homes. Gorman (1982) warns against the pastor’s family having no other life apart from the church. He warns against the pastors’ family being engaged in church affairs most of the time leaving family issues unattended or always delayed for this according to Maina et al. (2018), may be potentially a cause of family instability.

Family is important just like the ministry, and having quality time with the family is very necessary. Indeed, attendance to the family is part of the work of a pastor (Rufus,2013). According to Iweala (2010), failure to attend family duties is failure in the first assignment of the pastor and failure of the church ministry as well. The pastor’s first ministry, according to Iweala (2010) is the family and according to Hernandez (2014), the family needs the pastor more than the church. Pastor parents should know their priorities as they serve as ministers because many problems that are seen in pastor’s children are a result of pastor’s priorities being out of order (Murrel, 2015). They should be aware that the top priority is God, followed by their families, and

then ministry or career being the last (Boa, 2005). Iweala (2010) argues that it would be irrational for a pastor to go all over the world to attend to the needs of others, when the needs of his family are unattended. Unless you are able take care of the needs of your family, you cannot please God. Iweala (2010) observes that by failing to cater for the needs of one's family, one fails God. Paul in 1Tim. 5:8 is in agreement with this where he states that one who does not take care of his family has denied the faith and is worse than a non-believer. Family before God is very important and the pastor should have time for it and all the attention the family deserves else; he would be failing. The busy schedules and demands on the pastor must therefore be handled with wisdom, because they can bring the family down.

A busy pastor will have no time for the wife or the children. Children need the presence of the father and mother as they grow up. The pastor's wife has needs too that require the presence of the husband. When these family demands are not attended to, that family will suffer. The children will suffer because of the absent father who is supposed to give the family direction as the shepherd (Prince, 2019). When the needs (physical, mental and emotional needs) of the children and the wife are not attended to, instability in the family is likely to be experienced. The wife for example, may be tempted look for help from other quarters and this can cause a lot of problems and even possibly divorce (Iweala, 2010). When parents disagree and start divorce processes, the stress in the family becomes unbearable. The stress can cause the children to have behavioural problems (Hooper, 1981). They can be depressed (Hooper, 1981) and times be drawn to drugs by the wrangles in the family. For children to grow and develop well a good environment that assures them of love and protection and other physical needs is fundamental (Hooper, 1981). Children who come from homes that do not have peace are likely not to attend any church especially if the source of the problem is an absent pastor father. Maina et al. (2018)

observe that, when a child who is not fully mature is subjected to stress in the pastor's family, he or she is likely to hate church and even the family because of the high expectations and the desire for another way of life. According to Gorman (1982), children can resent church on account of their parents not being available for them. When they resent church, then it means they will not attend the church and if they attend, they do it unwillingly.

Pastors' families according to Maina et al. (2018) face myriads of other challenges that can be a source of instability and stresses and these include among others: transfers, financial stress, high expectations by the community and the congregants and criticism from both the community and the congregants. The pastors also suffer for of lack of privacy. The pastor and his family according to French (2017) live in a glass house where they are exposed to the glare of the community around them and this is a source of discomfort and stress in his family. The children raised in such a stressful environment at times can be rebellious or adopt other forms of behaviour just to have something different in their life (Thomas, 2019).

Issues of pastors having 'too much church' and the problems that accompany such a scenario are not new. The founder of the Methodist church did not have quality time with the wife and their marriage never worked despite the many souls that John Wesley brought to kingdom (Croft, 2014). Another great missionary who did a lot of work for the kingdom of God but had no quality time for his family was William Carey. Due to lack of quality time and care, Dorothy, the wife of William Carey, developed psychological problems and eventually became insane (Croft, 2014). When the wife was suffering like this, the children most likely suffered too and their perception of the church could have been greatly influenced by what they were going through as a family.

Despite these great men of God, doing a lot they failed in taking care of their families. This indeed is a problem with many pastors today and it is imperative that pastors seek wisdom in handling ministry and family so that none of them suffers at the expense of the other. Family to God is important as ministry as is confirmed by Iweala (2010) who states “God has a high regard for the family, and that is why he created Adam and Eve and gave dominion power to Adam. Therefore, the man of God must function in that dominion power and take care of his God-given wife and children-and not just take care of them, but make them his utmost priority as he serves in the vineyard of God.” The pastor must therefore balance his time for the church and that of his family so that none suffers. In the absence of parents (who according to the word of God are supposed to teach their children the way to go) children might engage in acts that are undesirable like accessing internet for movies, pornography and other things that can defile their souls during their free time. Indeed, what a child does during his or her free time also contributes to his or her discipline and therefore the parents should be keen on this. They should also know and be interested with those other people their children interact with. The pastor should be there for his wife and children and for other family duties as required.

Failure to do this can result in the indiscipline of the children and indeed the whole household. Parents need to be there for their children because if they are not there, others will be there for them and at the end of the day they may not like it.

2.6 Theoretical frame work

A theory according to Cook and Cook (2010) is elucidation of how facts fit together and form a framework that give explanation on the relationship between these facts and how these facts are organized. The researcher was guided by the following theories that impact behaviour.

2.6.1. Baumrind pillar theory.

Diana Baumrind developed her pillar theory in 1960s which shows relationships between parenting styles and children's behaviour (Mohamad, 2018; Shabbir & Ishaq, 2019). In her study on interactions between parents and children, Baumrind described important aspects of parenting which are warmth, conflict and control. The parenting styles that she came up with are therefore a construct from these aspects (O'Connor & Scott, 2007). Baumrind came up with three styles of parenting which are: Authoritarian, authoritative and permissive parenting styles (Achtergarde, et al., 2014). Authoritarian parenting style is associated with low warmth and high conflict and control. It places a lot of demand on the child and is harsh (Shabbier & Ishaq, 2019). Authoritative parenting style is associated with high warmth and positive control while permissive parenting style is linked with high warmth with minimal control. Other researchers like Eleanor Maccoby and John Martin, have also had their input in this theory (O'Connor & Scott, 2007). It is Eleanor Maccoby and John Martin, who according to Papalia and Feldman (2011), added the fourth parenting style: 'The uninvolved or neglectful parenting style'. Uninvolved parenting style is associated with little warmth and minimal control. Baumrind's works and those of other researchers have established a link between parenting styles and certain behaviours in children. Parenting styles have an effect on a child's behaviour and the child's competence in dealing with the daily challenges and issue he or she encounters in his or her daily interactions (Papalia & Feldman, 2011). Parenting styles, therefore have a bearing on the whole life of a child, may it be health wise or behavioural and therefore one needs to ensure any style they adopt supports healthy growth and good character development (Morin, 2019). Baumrind's pillar theory deals only with how the behaviour of children is influenced by parenting styles

while there is the aspect of the children behaviour being influenced by experience and exposure hence the need for the second theory.

2.6.2. Social learning theory

The second theory in as far as this study is concerned is the social learning theory whose main proponent is Albert Bandura. Bandura stated that behaviour is learned and that children learn from the environment through a process of observation learning (Mcleod, 2011).

According to Bandura, children learn by observing and imitating behaviours of other people (Cook & Cook, 2010). He illustrated this through his 1961 Bobo doll experiment at Stanford University. In this experiment children between the ages of 3-6 years were exposed to an aggressive model while the other group was exposed to a non-aggressive model. It was observed that about 90 percent of those children who were exposed to an aggressive model turned to be aggressive just like the model (Nolen, 2020). Bandura through this experiment was able to prove that children learn through observation of behaviour of the adults. Behaviour of children therefore, depend upon to a large degree, on whom the child interacts with (or the environment) because they learn by observing and imitating (Lefrancois, 1983). This therefore, means that the role played by other people and especially adults, is very important in as far as children's behaviour is concerned (Youniss,1980). Theses adults represent the society's agency, who correct, teach and praise these children. Youniss (1980) further states "through praise, punishment and direct instructions, and other means at their disposal, agents shape children's actions, thoughts, motives, and feelings and give them social texture." At the fore front as the society's agency are the parents who interact with their children from the time they are born and according to Ryder (1995), these parents play very important roles in the behaviour of their

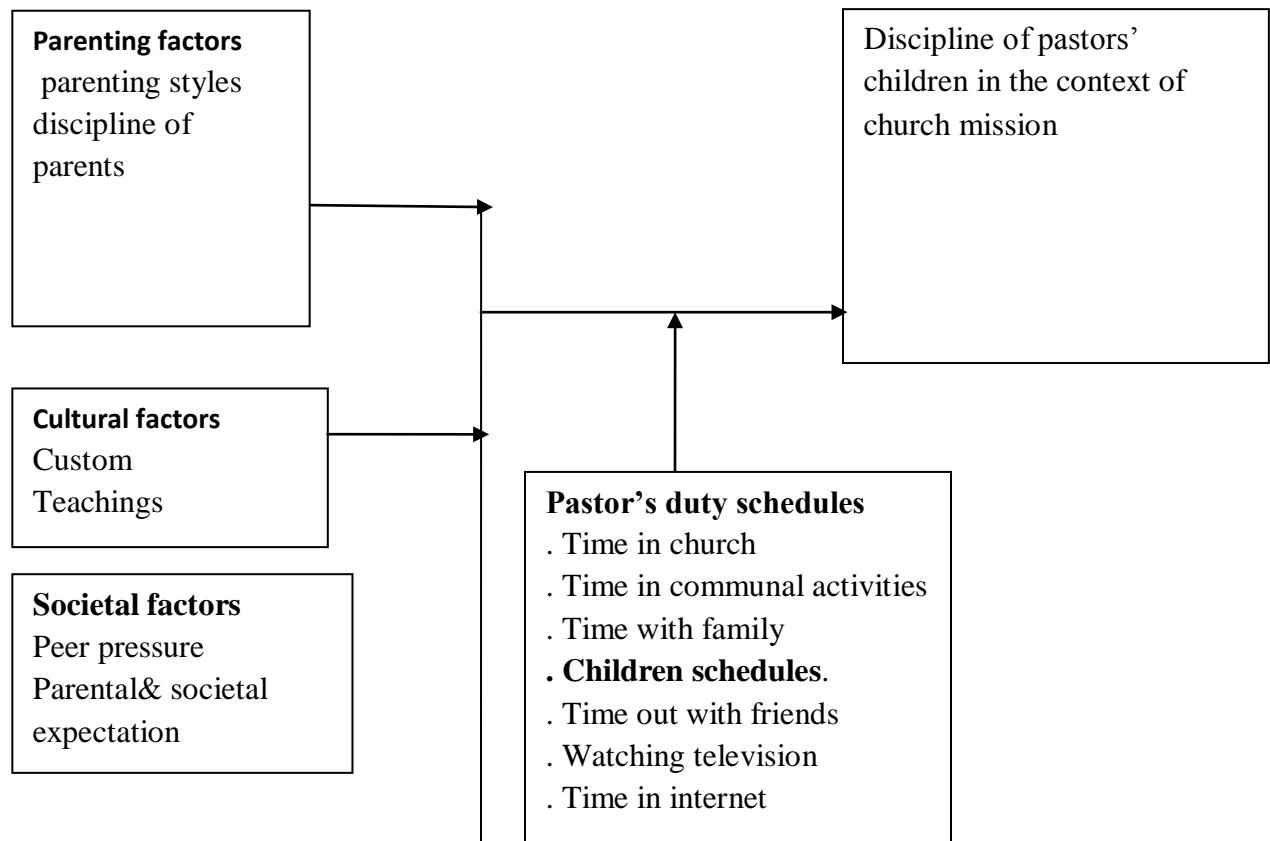
children. Parents and the society that the child interacts with from birth therefore impacts behaviour of that child in a great way. The discipline or indiscipline that is witnessed in children those of pastors inclusive, according to social learning theory therefore, can be traced to those people these children have interacted with in life.

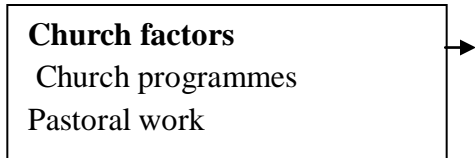
2.7 Conceptual frame work

Conceptual frame work according to Mugenda (2008) is a clear and brief description of the matter under study where the variables under study are shown graphically and how these variables relate or interact. Conceptual frame work is also called conceptual model. Shown below is the conceptual frame work for this research.

Figure 2.1

Conceptual framework





Independent variables

Intervening Variables

Dependent variable

In this study the dependent variable is the discipline of pastors' children in the context of church mission. The four independent variables are: parenting factors, cultural factors, societal factors and church factors. The intervening variables are the pastor's duty schedules and children schedules. The demanding schedules of the pastors make them lack time with the children who need him for teachings, guidance and counseling. The pastor should also be available to monitor who his children interact with and what they do during their free time, including the TV programmes they watch (Adhiambo, 2020). When children are not engaged with any duty by parents at home or by teacher in school, they look for something to do on account of being idle. Children should not be allowed to be idle. They should be assigned duties by their parents as this enhances responsibility on the part of the child (Finn, 2020). At times children, during their free time, access internet and the information they get may impact their behaviour. At times they hang around with peers who may influence them either positively or negatively.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter deals with how the research was carried out. It describes the methods used in collecting and analyzing data. The research methods entailed the following: Research design, target population, sampling, sample size, data collection, instruments for data collection and data analysis. Ethical issues will also be put into consideration. The research was carried out in Tigania west sub-county of Meru county, Kenya.

3.2 Research design

A research design is a procedural plan that is adopted by the researcher to answer research questions validly, objectively, accurately and economically. Kothari (2004) defines research design as the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure.

The researcher used qualitative research approach and phenomenological research design in this study. Qualitative research approach is naturalistic and interpretive process that seeks understanding of the meanings assigned to happenings by individuals or groups in their social setting (Ritchie & Lewis, 2003). A qualitative research approach endeavours to make sense of phenomenon in terms of the meaning the respondents bring out (Creswell, 2009). The approach employs non-statistical methods to gain in-depth understanding of a research problem, and a limited number of subjects are engaged (Andrew et al., 2007). This approach, in this study, enabled the researcher bring out meanings contained within the respondents' data and

consequently enhance provision of answers to a number of questions related to factors affecting discipline of pastor's children in the context of church mission in Tigania west sub-county.

3.3 Location of the study

The study was carried out in Tigania west sub-county. Tigania west sub-county has five wards namely: Akithii, Athwana, Kianjai, Nkomo and Mbeu ward. It has a population of about 140,000 with a total area of 402 km² (NG-CDF Board Tigania west). Christianity is the major religion in this sub-county with a big percentage of Pentecostal churches. My data was limited to Pentecostal churches within Tigania west sub-county. Considering that the numbers of Pentecostal churches in Tigania West are many the researcher only engaged the following 10 churches which the researcher purposively selected. Kagaene East African Pentecostal (EAPC) church (Mbeu ward), Kirindine EAPC (Nkomo ward), Karumo Redeemed Gospel Church (Athwana ward), Redeemed Gospel Church Ntirutu (Kianjai ward), Jesus Ministers Church Kianjai(kianjai ward), Jesus Ministers Church Uringu (Nkomo ward), Kerith Church Ngundune(Akithii ward), Shining Glory Worship Church(Kianjai ward), Maximum Victory Centre(Akithii), Jesus Gospel Power(Akithii ward).

3.4 Target population

The target population from which samples were taken was the church elders, pastors' children and pastors from 51 Pentecostal churches that are in Tigania west sub-county. The researcher took samples from the following Pentecostal churches: Redeemed gospel churches, Kerith churches, East African Pentecostal churches, Jesus Gospel Power Ministries, Jesus Ministers church, Maximum Victory Centre and shining glory worship church from where the data below

was generated. The choice of these churches was informed by convenience and accessibility. The target population was 431 people. That is 52 pastors, 191 elders and 188 pastor's children.

Table 3.1

Target Population

Item	Pentecostal Churches	Number of Churches	Number of Pastors	Number of church Elders	Number of Pastors children	Total
1.	Kerith churches	7	8	26	29	63
2.	Redeemed gospel	5	5	20	20	45
3.	East African Pentecostal churches	29	29	105	110	244
4.	Jesus' ministers church	5	5	25	12	42
5.	Maximum Victory centre	1	1	4	4	9
6.	Jesus gospel power ministers	1	1	3	3	7
7.	Shining glory worship church	3	3	8	10	21
	Total	51	52	191	188	431

3.5 Sampling procedure

Sampling according to Kultar (2007), is the process of selection of sampling units from the population to estimate the population parameters in such a way as that the sample truly represents the population. According to Kumar (2014), it is “the process of selecting a few (sample) from a bigger group (the sampling population) as the basis for estimating or predicating the prevalence of an unknown piece of information, situation or outcome regarding the bigger group.” It is the process of obtaining information about an entire population by examining only a part of it. Each individual in the sample becomes a participant or a subject. Therefore, sampling refers to the process used to select a portion of a population for the study.

The researcher used purposive sampling in regard to this research. Purposive sampling is widely used in qualitative study to identify and select respondents with the attributes or the information that the study requires (Bryman, 2012; Siu & Contreras, 2017). Etikan et al. (2016) say that purposive sampling technique is an intentional choice of respondents because of the characteristics that the respondents have. The research took 25 people as the sample size. A sample size of 25 is adequate in qualitative research as is confirmed by (Bryman, 2012) who recommends twenty to thirty respondents as acceptable. A larger sample size will become difficult to manage in terms of quality data collection and analysis (Ritchie & Lewis, 2003; Davies, 2007). The researcher therefore, engaged 25 respondents and since, the population from which the sample was taken was not homogenous (Kothari, 2004), the researcher distributed them as follows: 10 Pastors, 10 Pastor’s children and 5 Elders.

Table.3.2

Sample size in relation to population.

Item	Respondents	Target population	Sample
1	Pastors	52	10
2	Pastors' children	188	10
3.	Elders	191	5
	Total	431	25

3.6 Research Instruments.

Instruments are the tools that are used in data collection. In this study the researcher used structured questionnaires and interview schedules for data collection.

3.6.1. Questionnaire:

A questionnaire according to Kumar (2014), is a list of questions that are written down, for the respondents to answer. Open-ended questionnaires were used for this study. The questionnaires were designed by the researcher in such way as to make the questions, their flow or sequence clear, understandable and easy to respond to. The questionnaire was designed in such as to be interactive, making the respondent feel as if somebody was talking to them (Kumar, 2014). The researcher took the questionnaires to the respondents and allowed them adequate time to write their essays in response to the questions in the questionnaires. The respondents who were not

able to read and write were assisted so as to respond effectively. The researcher gave each respondent time of at least one hour to fill in the questionnaires and occasionally left the respondents with questionnaires to collect it at a later date after they were filled by the respondent.

3.6.2 Interview schedule

The researcher prepared an interview guide which he used when interviewing respondents. The questions were open-ended to allow the respondents to have space to answer the questions in regard to this study. The researcher visited the respondents' churches and homes to conduct the interviews. All respondents could be reached physically and therefore the need to conduct telephone interviews did not arise. The researcher recorded the information given during the interview by writing it down and by phone recording having sought consent from the respondents.

3.7 Pretesting of research instruments

The researcher carried out a pretesting of research instruments with individuals who have the same characteristics as those purposively identified as respondents for this study in Tigania West Sub- County. The purpose for pre -testing of research instruments is to ensure that the instruments to be used are achieving their intended purpose before the actual research is carried out. The researcher engaged five respondents, two pastors, two pastor's children and one elder for the purposes of pre-testing the research instruments. The research instruments after doing the pre-testing were proved to be valid and were used for the actual process of data collection for the study.

3.7.1. Validity and Reliability of Research Instruments

Validity refers to the instruments ability to measure something as intended (Kultar, 2007). When the instrument is able to measure a concept accurately as intended, it is said to be valid.

Reliability refers to the issue of consistency in as far as measures are concerned. It is the ability of a measuring instrument to give the same results or values each time the instrument is used to measure the same object or concept (Kultar, 2007). Research instruments should be valid and reliable to render credibility to research findings. Validity and reliability of research instruments was determined by subjecting the instruments (questionnaires and interview schedules in case of this study) to pre-testing before the actual study was done.

3.8 Data collection procedure

The researcher sought an introduction letter from Kenya Methodist University that facilitated acquisition of research permit from the National Commission on Science, Technology and Innovation (NACOSTI). With the research permit from NACOSTI, the researcher proceeded to seek for permission to carry out the research from the County Commissioner, Meru County, the County Director of Education, Meru county, the Governor, Meru County, the Bishops, and pastors of the churches of interest to enable him collect data. The researcher sought for consent from the respondents (whom he had purposively identified as having the attributes that he desired for study) to administer the questionnaires and the interview schedules. The researcher also attached a covering letter to the questionnaires and interview schedule, which introduced the researcher and explained the purpose of study. Some of the respondents were not literate and therefore the researcher assisted them to fill in the questionnaires. The researcher allocated at least one hour for each respondent. Some respondents required more time and the researcher left

them with questionnaires so as to come and collect them later after they had been filled. Whenever the respondent was through with filling the questionnaires, the researcher collected them, and transported them for safe storage to await analysis.

3.9 Methods of data analysis

According to Kothari (2004), data analysis involves a number of closely related operations which are done with the aim of summarizing the collected data and organizing these in such a way as to answer the research question or questions. Data analysis is therefore a method through which the researcher organizes, summarizes and communicates information. The researcher transcribed interviews audio data into text (word document) and checked the data for errors to ensure the correct data were recorded for the purpose of analysis of data as incorrect data can bring about incorrect result. The researcher coded data into themes and gave the respondents new identities. Pastor's children were coded as Pk1, Pk2, Pk3, and so on. Pastor respondents were given the code Pastor1, Pastor2 and soon while elders were given the names Elder 1, Elder 2 and so on. The researcher organized data thematically in accordance with the research objectives, reviewed it and brought out the meaning intended by the respondents. The researcher used thematic narrative analysis in this study. The presented data was interpreted to give the meaning for the purposes of making inferences and coming up with a conclusion.

3.10 Ethical issues.

According to Mugenda (2008), ethics focus on the application of ethical standards in the planning of the study, during collection and analysis of data, in dissemination and in the use of the results. The researcher sought for permission from the Kenya Methodist University and the

National Commission on Science, Technology and Innovation (NACOSTI) to be able to carry out the research in Tigania west sub-county.

The researcher sought for consent from the respondents and assured them of confidentiality. The researcher ensured that the respondents were informed that the research was for academic purposes only. The researcher respected the decision made by the respondents and did not pressurize respondents to fill in the questionnaires or respond to questions in the interview schedule but allowed them to participate voluntarily. The researcher allowed the respondents to fill in the questionnaires at their convenience and agree on the appropriate time for collection of the filled in questionnaires.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.1 Introduction

This chapter deals with respondents' demographic data, qualitative analysis of data thematically according to the research objectives, the result of the analysis and discussion on the factors affecting the discipline of pastors' children in the context of church mission.

4.2 Demographic data of respondents

The instruments that were used for collecting data were questionnaires and interview schedules. In these instruments, respondents were required to state their age, gender, level of education, their role in the church and marital status. They were also required to answer questions as pertains to discipline issues as pertains pastors' children and the effect discipline has on church growth and church mission.

4.2.1. Gender

All the pastors who participated were males. Nine of the Pastors' children who participated were males while one was a female. Four of the elder respondents were males and one was a female.

4.2.2. Age of respondents

All pastors were above the age of 35 years. Two out of ten pastor's children who participated were aged between 15-20 years, two were aged between 20-25, three were aged between 25-30 and three were aged above 30 years. All the respondents were above 35 years

4.2.3. Marital status of pastors and elders.

Nine of the pastors who participated were married and had children. One pastor did not have children though married. All Elder respondents were married.

4.2.4. Education of pastors' children

Four out ten of the Pastors' children who participated had attained university education, three had college education, two were in secondary school and one had attained primary level education.

4.2.5. Church attendance.

A number of pastors' children do not go to church or if they do, not regularly. Church attendance for pastors' child speaks a lot of volumes in as far as discipline of children is concerned. The researcher sought to know from the respondents about the church attendance of pastor's children as non-church attendance is one of indicators of a child lacking discipline though there are many other reasons why a child will not go to church.

4.2.5.1 Pastors narrative on church attendance by their children

Church attendance is important for spiritual nourishment, fellowship and cooperate worship in any life of a believer. Asked whether they have children who do not go to church regularly or do not go at all, Pastor1, Pastor3, and Pastor5 and Pastor 10 said each had one of his children who do not go to church. Pastor 1 stated that one of his children stopped going to church at the age of fifteen years. Pastor3 said his son became rebellious and does not go to church. Pastor 5, said of the one who does not go to church ended up becoming a Muslim. Four out of nine pastor participants had a child or children who do not go to church.

4.2.6. Impact of pastors' children serving with the father in the ministry.

The researchers sought to know what impact the pastor's children have when they are serving in the church. Pastor respondents were asked, "do you think children impact positively to others when they are engaged in church service and other church activities?"

In regard to this, pastor1 said, it impacts positively because it becomes a source of encouragement. Pastor2 said he would more effective when serving with the children. Pastor3 stated that when the pastor is serving with the children, many will be attracted in the church. According Pastor4, pastor's children who serve in the church with the father, become role models. Pastor 5 said children who serve with the father portray a sense of responsibility and are a source of encouragement. Pastor 7 said when children are serving with the father, the church attracts people as the children are a good example to the community. Pastor8 was persuaded that when children serve with the father, they portray responsibility on part of the children, where other young men can seek counsel and leadership experience. Pastor9 and pastor10 said that when children are in the service of God, they impact the church positively. Pastor10 agreed with the observation of Pastor7 who said when children are in service with the father, it paints a good picture and this attracts men to the church.

All of the ten participants felt that serving with children in the ministry impacts the church positively as the children become a source of encouragement to the congregation and to the pastor.

4.2.7. Attitude of pastor children towards being pastors

When asked whether they would like to serve as pastors, quite a number said they would not want to. Among these was Pk1 who said he would not want to be a pastor but gave no reason.

Pk2 said, it is not his calling, while Pk3 said pastor have many challenges and are looked down upon. Pk4 said she would not want to be a pastor because pastors are always expected to be perfect and there are things that they are not allowed to engage in. Pk5 said he would not because of the demands in this calling. Pk6 said he would not want to be a pastor because, in his opinion, most of them are hypocrites who preacher water and take wine. He also stated that being a pastor is a calling. Pk7 said he would not like to be a pastor because of his perception about issues. Pk8 said he would not mind being pastors if that be the will of God. Pk9 said he would because he is already serving as an assistant pastor to his father. Pk10 stated that serving God is sweet and if God will call him to be one, he will readily oblige.

seven out of ten participants reported that they would not like to be pastors because the work is demanding and pastors are looked down upon. Two out of ten, however, indicated that they would want to be pastors if God called them as the work of a pastor is a noble vocation while one was already serving as an assistant pastor.

4.2.8. Drug and substance abuse

When children are involved in drug taking, behaviour change is imminent as drug is according to Escandon &Galvez (2006) a substance taken as food, drink, smoke, injection or smell that when taken, alters the biochemical system of the body and that of the brain. This means the brain and the body of the person abusing drugs will not function normally, resulting in many complications in the individual's body and behaviour. Drug and substance abuse impact children's discipline and therefore the researcher sought to know how many of pastors' children are engaged or have ever engaged in this habit.

4.2.8.1 Pastor's narrative on drug and substance abuse

When asked whether any of their children take drugs, pastor1 said one of his sons, out of his four children smoke cigarettes, chews miraa and takes alcohol. Pastor2 stated that none of his four children is engaged in any acts of his drug abuse. Pastor 3 said one of his children (who are four in number) was involved in drug abuse. Pastor 4 stated that none of his four children engages in drug abuse. Pastor5 also said two of six children engaged in drug abuse although one has stopped. Pastor 6, said none of his children are engaged in drug and substance abuse. Pastor 8 said his 3 sons sometimes take alcohol and chew miraa but secretly. Pastor 9 said none of his four children is involved in drug abuse. Pastor 10, stated that none of children is involved in drug abuse.

Four out of nine pastors had children who have ever engaged in drug and substance abuse

4.2.8.2 Pastor's children narrative on drug and substance abuse

Pk2, Pk5, Pk7, Pk8, and Pk10 said they have been involved in drug and substance abuse. Asked why they got into drug and substance abuse Pk2 said he was influenced into drugs by his peers and was influenced by grownups to take alcohol. Curiosity also played a role in getting him into drugs. Pk5, Pk7 and Pk8 said they got involved into taking drugs due to peer pressure. Pk5 and Pk8 further stated that curiosity also played a role. Pk10 said he was influenced by peers and also by observing what grownups were taking.

Five out of ten participants confessed to abusing drugs or to have abused drugs.

4.2.9. Criminal activities

When pastors' children are not discipline, they can engage in anything including criminal activities. The researcher desired to find out how many pastors children were involved in criminal activities.

4.2.9.1 Pastor's narrative on criminal activities

Pastor3 and Pastor5 said their children have ever been involved in some criminal activities. Pastor3 said his son has been involved in stealing while Pastor 5 stated that his son "was once accused as a criminal but has since reformed" though he did not indicate the criminal act that his son was involved in. Two out of nine participants had children who have ever been involved in criminal activities.

4.2.9.2 Pastor's children narrative on criminal activities

Most of the pastor's children who participated had no criminal issues except those they did in school. Pk2 stated that he used to fight other children a lot at the age of fifteen. Pk4 said she has ever been expelled from secondary school because of issues related to being a criminal though she did not indicate what she had done to warrant being expelled. Pk7 said he used to steal in school although he too did not indicate what he was stealing. Three out of ten pastors' children have ever been involved in criminal activities.

4.2.10. Involvement in sex outside marriage

Sexual immorality is on the rise among the teenagers today possibly due to: inability of parents to guide their children, access to information through mass media, internet and unsuitable education system (Kiambati, 2015). There are many abortion cases and many cases of school

drop out on account of pregnancies. In Kenya for example, there were 378,400 teenage pregnancies between July 2016 to June 2017 (Boss, 2018). According to CIFORD Kenya (2019), teenage pregnancies stand at 20% in Meru. It is against this background that the researcher desired to find out how this aspect has infiltrated among pastors' children. The participants (pastors' children) were asked questions in regard to their involvement in sex outside marriage.

4.2.10.1 Pastors' children narrative on involvement in sex outside marriage

Asked whether they have been involved in sex outside marriage, Pk2, Pk3, Pk4, Pk5, Pk7 and Pk8, said they have ever been involved. Pk1, Pk6, Pk9 and Pk10 stated they have never been involved in sex outside marriage.

Six out of ten participants confessed to have been involved in sex outside marriage.

4.3 Parenting factors

This section deals with the results on the first research objective which is "To assess the parenting factors affecting discipline among pastors' children in relation to church mission in Tigania West Sub-County, Meru County."

Parenting is a factor that affects discipline of children. The researcher sought to find out the time parents have for their children, how they relate as a family and the parenting abilities that the pastor has.

4.3.1 Time to pray with family

Time for family is very important in as far as discipline of children is concerned. Parents need to be around their children to guide, counsel, and teach them as they grow up. If parents have no

time for children, issues of discipline may arise. The researcher asked question on how many times the pastor has time to pray with the family to gauge his availability for his family.

4.3.1.1 Pastors narrative on praying with their families

Pastor participants were asked “how often do you pray with your family in the evening?” Pastor1, Pastor9 and Pastor10 in response to this said not quite often. Pastor2 and Pastor3 indicated they quite often pray with their families in the evening. Pastor2 indicated that he has a special prayer day for all the family on Fridays. Pastor4, Pastor 5, Pastor6, said they pray almost every evening with their families. Pastor8 said not quite often but he prays with the wife every evening.

Many participants reported that they did not quite often pray with their families in the evening while some others indicated that they did pray often with their families in the evenings. One pointed out that he has a special day when they gather together as a family for prayers. Prayers with family members are very important for any family and more so for the pastor’s family as the family is held together by prayers (it is said “the family that prays together stays together.”). Being available to pray with the family is an indicator of the pastor being available to minister to his family.

4.3.2. Relationship among family members

Good relationship between family members is important for raising children in a friendly environment. The study sought to find out how members of a pastors’ family relate.

4.3.2.1 Pastor narrative on their relationship with their spouses.

Pastors participants were asked, “How is your relationship with your wife”. Pastor1, Pastor3, Pastor4, Pastor5, Pastor7, Pastor9 and Pastor10 said the relationship is good. Pastor2 and Pastor8 said their relationship is excellent, while Pastor 6 did not respond to this question.

Many participants reported that their relationship with their spouse was good while few reported that it was very good or excellent. One did not respond to this question meaning he was not sure about it or it was not good.

4.3.2.2 Pastors’ children narrative on their relationship with their father.

Asked about their relations with the father who is a pastor all the pastors’ children who participated said it a good one except for Pk1 who did not answer this question.

Generally, all participants had a good relationship with their fathers who are pastors.

4.3.2.3. Elders’ narrative on relationship among family members

Elders who participated were asked “does your pastor enjoy good relationship with his wife and children?” in regard to this question all the elders answered in affirmative.

4.3.3. Family wrangles.

Wrangles in families can be source of unrest and stress. prolonged family wrangles can affect the discipline and mental health of children. The researcher, therefore, sought the opinion of the pastors, pastors’ children and the elder participants on issues of wrangles in families and the impact they can have on the discipline of children.

4.3.3.1 Pastors narrative on family wrangles and its effect on discipline of children

The participants were asked “do you think family wrangles can affect the discipline in children?” In response to this Pastor1, said it can affect because children can get stressed in such an environment and this may lead them to being rebellious. Pastor2 believed that children can imitate the parents and become rebellious. Pastor3 and Pastor4 said wrangles can affect discipline of children because children learn from grownups. They might be violent if they witness violence in their parents or behave in any other that way see their parents behave. Pastor5 opined that family wrangles might stress children to a point of having quarrels and disagreements among themselves. Pastor6 said wrangles can affect discipline in children but offered no explanation. Pastor7 stated that, having wrangles can lead to separation or divorce that may lead to children lacking proper parenting. Pastor8, said wrangles can affect discipline of children, because children may not understand who is on the wrong and many a time tend to take sides. When children take sides, they can also fight one another. Pastor9 stated that family wrangles can affect discipline of children, owing to fact that children learn good or bad habits from parents. Pastor10 opined that family wrangles can affect discipline of children because children learn from parents. Wrangles in a family set a bad example to the children.

Many participants felt that family wrangles can affect the discipline of children. When parents are quarrelling one another, children may imitate them as children learn by seeing and hearing and this may eventually affect their behaviour. Some felt that wrangles can stress children to appoint fighting among themselves and times stresses can lead children into drugs. Some felt that wrangles at time can lead to divorce or separation which can stress children. When parents are divorced or separated the upbringing of children becomes a challenge as this means a child most likely will be raised by a single parent.

4.3.3.2 Elders narrative on family wrangles and its effect on children's discipline.

The elder participants were asked if in their opinion, an unstable pastor's family impacts the discipline of children. In this respect, Elder1 said wrangles can affect the discipline of children as children imitate their parents. Elder2 shared the same opinion and said that parents have no time to counsel and guide their children in the midst of wrangles. Elder3 said children in families with wrangles will not have good behaviour because they imitate their parents. Elder4 stated that family wrangles can affect discipline of children as children imitate their parents. He further stated that when parents are quarrelling and fighting, children may end having no discipline. Elder5 shared that wrangles can affect discipline of children and that children in such families can be rebellious and tend to take sides.

Most elder participants felt that family wrangles can affect the discipline of children because children imitate or learn from their parents. Some felt that children can become rebellious and can take sides, with some supporting the mother others supporting the father.

4.3.3.3 Pastors' children narrative on family wrangles and its effect on children behaviour.

Participants were asked "in your opinion, do you think family wrangles can impact children's behaviour?" in response to this Pk1, answered in affirmative, stating that some children may end up abusing drugs because of depression accruing from lack of good parenting .Pk2 opined that wrangles can result into children being stressed and might run away from their families to be street children.Pk3 said family wrangles may lead to children having bad behaviour and at times might lead to children being rebellious.Pk4 stated that due to wrangles in families, children get uncomfortable driving some into using drugs to cool their minds.Pk5 argued that wrangles can lead to stresses driving children to drugs, criminal acts or indifferent behaviour.Pk6 said "*mtoto*

umleavyo,divyo,akuavyo”. He said discipline or indiscipline cases are acquired from family backgrounds. Pk7 said parents who are involved in wrangles have no good time for their children and their wrangles may impact children’s discipline negatively. Pk9 stated that children learn a lot by seeing and therefore wrangles will impact them negatively. Pk10 stated that wrangles lead into lack of the much-needed parenting. He further said children may end up hating or disobeying their wrangling parents.

Asked whether participants have ever been a victim of family wrangles and how it affected them, all the participants said they have never been victims to family wrangles except Pk8 who admitted having been a victim. Pk8 said these wrangles affected him to the extent of lacking confidence in himself and lacked interest to attend church services.

Most participants pointed out that family wrangles can influence the behaviour of children. They felt that wrangles can drive children into drugs. Some reported that wrangles in a family can stress children to an extent of some running away from home to be street children. It was generally felt that wrangles can make impact children’s behaviour negatively resulting into children being hateful and indifferent.

On the issues of whether they were victims of family wrangles many reported that they were not. However, a few indicated that they have been victim of family wrangle and were very much affected to an extent of lacking confidence in themselves and resenting church.

4.3.4. Parenting ability

Parenting is a challenge to many parent’s pastor parents inclusive. The researcher sought to find out from the pastors’ children respondents about their father’s ability in parenting. Pastor respondents were also asked about their parenting ability.

4.3.4.1. Pastors children narrative on parenting ability

Participants were asked several questions on how they were brought up. The first question asked was “in your opinion, do you think your parents brought up in the right way? “To this they all said their parents brought them up well.

Asked whether they would attribute discipline of pastor children to parenting, Pk1 said to some degree, while Pk2 said discipline of children cannot be attributed to parenting but to the individual child. In other words, he felt parenting can be right but the children can decide to go contrary to the way he or she was raised up. Pk3 said he can attribute discipline to parenting as children imitate the behaviour of their parents while Pk4 believed that discipline cannot be attributed to parenting .Pk5 and Pk6 were of the opinion that discipline of children can be attributed to parenting.Pk7 stated that discipline of pastors children can be attributed to parenting because pastor’s children are expected to observe certain norms.Pk8 agreed with Pk7 but added that the individual child also has a role in his or her discipline.Pk9 believed parenting play a big role in discipline of children.Pk10 said discipline of children can be attributed to parenting and therefore pastor parents should not neglect their role of parenting as some do because of the church work.

Many participants shared that they were brought up in the right way and said that discipline of children can be attributed to parenting. Few however felt that the discipline of children ca not be attributed to parenting arguing that parenting can be good but a child can deicide go contrary to the way he was brought up.

The participants were also asked whether they, themselves were victim of bad parent to which they all said no. The participants were also asked “would like to bring up your children the way

you father brought you up?” All of them said they would because they were brought well except Pk1 who said he would not while Pk8 said he would like to bring them up the way he was brought with slight improvement by avoiding being judgmental. This shows that some of the children were not happy with the way they were brought up, implying that their parent had problems with parenting.

Most participants reported that they were not victims of bad parenting. They shared that they would not mind bringing up their children the way they were brought up. Few felt that they would bring up their children the way they were brought up with slight improvement. one indicated that he would not like to bring up his children the way he was brought up.

In order to further find out the skills the pastor parents have when it comes to disciplining their children, participants were asked, if they were ever punished for acts of indiscipline, and whether the punishment they received was commensurate with the act of indiscipline. They were also asked whether they were rewarded or commended for good discipline or achievements. In this regard, pk1 stated that he was punished for acts of indiscipline but the punishment at times was excessive, as at times he was injured. He was not also rewarded or commended but was punished for mistakes. Pk2, Pk3 and Pk4 said they were punished for acts of indiscipline, with the punishment commensurate with the acts of indiscipline and were rewarded and commending for good behaviour and achievements. Pk5 stated that he used to be punished and the punishment was commensurate with the act of indiscipline. He said he was not recommended for good behaviour because he did not behave well and was not rewarded for anything because he was not an achiever or good performer to warrant rewards then. Pk6 received punishments for acts of indiscipline and the punishment was commensurate with the act of indiscipline. He was also rewarded and recommended for achievements. Pk7 said he was punished for wrong acts but the

punishment was excessive. He was rewarded and commended for achievements and good behaviour. Pk8, Pk9 and Pk10 said they were punished and the punishment was equal to the act of indiscipline. They said they were commended for good work and at times rewarded with gifts.

Many participants reported that they were punished for acts of indiscipline and the punishment meted was commensurate with the act of indiscipline and that they were recommended and rewarded of good behaviour or achievements. some however lamented that the punishment they received was excessive and not commensurate with the act of indiscipline.

4.3.4.2 Pastors narrative on parenting ability

The pastor respondents were asked whether their children appreciate the way they brought them up and all of them said their children do appreciate the way they were brought up except Pastor1 and Pastor7. Pastor1 said one of his children seems not to appreciate the way he brought him up on account of being a Muslim. Pastor7 has no children and therefore could not respond to this part.

Asked to rate their parenting ability, Pastor1, Pastor2, Pastor4, Pastor5, Pastor9 and Pastor10 said it was good. Pastor3 considered himself as fair in parenting while Pastor8 rated himself very good, indicating that in a scale of 5 he would get 4. Pastor6 did not answers this question and pastor 7 has no children and therefore could not rate himself for something he has not done.

Many pastor participants indicated that their children appreciate the way they brought them up. Few shared that some of their children do not appreciate the way they brought them up.

Many pastor participants indicated that they are good in parenting. Some shared that they are very good. Few reported that they are fair in parenting.

4.3.4.3. Elders narrative on effects of indisciplined pastor to children.

Elder participants were asked “according to you, what will be the effect of an indisciplined pastor to his children?” In this regard Elder1 said that children of an indisciplined pastor will also be indiscipline because children imitate their father. Elder2 opined that an indisciplined pastor cannot or has no moral authority to discipline his children and therefore the children will be indisciplined. Elder3 and Elder4 stated that children from such a pastor parent will not be disciplined because they will ape their father while Elder5, indicated that the behaviour of the pastor will extend to his children. He said the children of such a pastor most likely will disobey him and may not even go to the church where the father ministers.

Many participants pointed out that an indisciplined pastor will bring up indisciplined child because children ape their parents. Some felt that the children of such pastor will most likely disobey him and may not even be members of his church and may not go to any church at all. Some indicated that such a pastor has no moral authority to discipline his children.

4.4 Societal factors

This section discusses the results of the second research objective on “to establish the societal factors affecting discipline among pastors’ children in the context of church mission in Tigania West Sub-County, Meru County.”

4.4.1. Expectations from parents and the congregants.

The parents, the congregants and the society at times expect a lot from pastors’ children and at times these expectations can exact a lot pressure which may eventually affect their behavior. The researcher asked questions to participants in regard to these expectations.

4.4.1.1. Pastors children narrative on expectations from congregants and its effect on them.

Pastor children were asked, “Do you feel church members expect a lot from you as a pastor’s child?” They were also asked if this expectation affect them in anyway. To this end, Pk1 admitted that the congregants expect a lot from them and that this expectation affects him but did not clarify how. Pk2 said the expectation is a lot and affects him to the extent that at times, he does not want people to know that he is a pastor’s child. Pk3 stated that he feels the expectation is a lot because the community expects him to be perfect because he is a pastor’s child. He said he is a child like any other and therefore the expectations are too much. He said because he is pastor’s child, he cannot go to any place he wishes to go like other children because he is pastor’s kid. This kind of feeling can make a child rebel so that he can do what others are doing. Pk4 indicated that the expectation of her being perfect because she is pastor child is too much. She said this expectation affects her because at times being a human being she fails to meet them which makes her have the feeling of being a failure as a pastor’s child. Pk5 said the expectation is a lot and it affects him in a way. He said it is a burden when people expect you to live a life that one feels is not his. Pk6 said the expectation is a lot and it does affect him because the community expects him to be a pastor or preacher like his father. Pk7 stated that being a pastor’s child comes with its own pressure because the community expects one to behave in certain ways. Pk7 said these expectations can affect one’s behaviour. He did not state clearly whether it has affected him personally. Pk8 said the expectations are a lot and it can bring about social pressure in one’s life. According to Pk9, the expectations are a lot and affect him in away because the community expects one to be almost perfect in everything including academic performance. Pk10 said that the expectation is a lot as they consider the children to be like a pastor. He also

said it affects him because what is expected of him at times is more than he may be able handle.

Generally, the participants shared that the expectation from the church members was too much considering they were children like any other. The community and the congregants expected them not to sin and to behave in certain ways which made many feel-like failures for not meeting such expectations. They said that these expectations affected them because they had no freedom to do certain things or go to certain places like other children. Some said there are times they felt that they do not want to be associated with a pastor's family because of these expectations. Some said these expectations can affect one's behaviour, with some indicating that it can lead to children being rebellious because of the desire to do things their own way. These expectations according some participants, stress pastor's children and make them lack peace an observation made by Kuhn (2017) who argued that pressure and expectations caused pastors' children a lot of grief.

The participants were also asked "what is the greatest challenge that you faced as a pastor's child?" Pk1 stated that the greatest challenge was to strictly follow the rules and the fact that the community and the parents expected a lot from him. He also had the challenge of one's opinion about certain issues having no space. Pk2 said being sent away from school for fees yet he was a pastor's child was the greatest challenge he faced. Pk3 said his greatest challenge was being looked down upon by peers because he was a pastor's child. He also faced the challenge of the church members expecting him to be perfect. Pk4 said the greatest challenge she faced was not to interacting with other children who were not pastors' children or believers' children, and the fact that she could not be allowed to listen to any music of her choice or wear any type of dress that she desired. Pk5 had the challenge of having no privacy. Anything he did could not go

unreported to the pastor father by a member or members of the church. Pk6 said the greatest challenge he faced was not being able to sin. Pk7 faced the challenge of conforming to certain norms while Pk8 said he faced the challenge of being a role model. The greatest challenge for Pk9 was walking in obedience to his parents while Pk10 had the greatest challenge of those children he was to relate with. He could not relate with just any other child of his choice but only children of believers.

Some participants reported that the greatest challenge they faced was to wrestle with sin and to walk in obedience. Some pointed out that the aspect of being a role model was quite their challenge. Some shared that their greatest challenge was who to relate with while some faced the challenge of lack of privacy. Some indicated that their greatest challenge was lack for certain things they required yet they were pastor children. Some reported that they had the challenge of not doing things their way. Generally, all the participants reported having faced challenges as pastor's children. This in line with the findings of a study by (Nkonge, 2020) where he indicates that pastors' children face a lot of challenges, among them stigmatization and ridicule by their peers and the society.

4.4.1.2. Pastors narrative on expectations of congregants in regard to their children.

Pastor respondents were asked whether the congregants expected their children to serve in the church with them. P1, P2, P3, P5, P6, and P10 said the church members expected their children to serve with them in the church but offered no explanation. P4 said they do because the congregants expected his children to be excellent examples to others. P8 shared that the congregants expected him to serve with his children because they accept and respect them, expecting them to be role models to other children in the church. P9 indicated that the

congregants expected him to serve with his children because, according to them, pastors' children should lead others.

Most pastors shared that the congregants expect that their children should serve with them in the church. This observation is made by Morgan (2017) where he states, "the church perceives the entire family as a part of the pastorate once the minister is called to serve."

4.4.1.3. Elders narrative on expectations from parents and the society and its effects to discipline

Elder participants were asked, "The community and the members of the church expect the pastor's family to have children who are well behaved, God fearing, and role models to other children. Do you think this is too much an expectation?" They were also asked whether this pressure from expectation from the parents and the community can affect the discipline of pastors' children. Elder1 in regard to this said it is too much an expectation because pastor's children are not special, they are just like other children and that pressure from expectations can affect discipline of children. Elder opined that this was not too much an expectation for the children should be disciplined like the pastor father. He concurred with elder1 that pressure from expectations can affect discipline. Elder3 stated that the expectation is too much and can affect the discipline of pastor's children as they ought to be good examples to others. Elder 4 said the expectation is too much and it can affect the discipline of pastors' children either negatively or positively. Elder5 in regard to these questions said this too much of an expectation which at times may not be achieved. This is because pastors' children interact with other children who at times might impact their conduct. He said the pressure from expectation can affect the discipline of children positively when they act according to the expectation and negatively when they go

against the expectations in an attempt to find out what the other children experience out there. In other words, they may want to live a different life from that of their family leading to rebellion.

The majority of the elder participants felt that the pressure from expectations was too much and can affect the discipline of children; an observation made by Nkonge (2020) who argues that the unrealistic expectation can cause challenges and stress pastors children.

4.4.2. Peer pressure and its effect on discipline of children

Peer pressure has an influence on the behaviour and discipline of children because, every day, children are pressured by their peers to act as they act and perceive or think as they do (Morin, 2021). The pastors, pastors' children and Elder participants were asked questions in regard to their opinion on peer pressure and its effect on discipline of pastors' children.

4.4.2.1. Pastors children narrative on peer pressure and its effects in their lives

The pastors' children were asked to explain how their peers treated them and whether that treatment affected them in any way. Pk1 did not share the specific treatment concisely. However, the respondent explained that his peers' treatment affected him negatively which resulted to depression and feeling like they were not supposed to belong to a pastor's family. Pk2 explained that his peers treated him with respect and the treatment did not affect him in any way. Pk3 stated that his peers had a low attitude towards them and assumed that they were proud because of being pastor's children. He further said they were considered as hypocrites. The respondent explained that the treatment affected him significantly, and it made him feel hurt and discouraged. At times he used to consider leaving the way of faith because of that treatment by peers. Pk4, disclosed that sometimes her peers made fun of her especially when she did

something wrong because her peers expected a pastor's child to be perfect in everything. Their treatment made her feel like she was different from other children. Pk5 explained that his peers expected him to live in a holy manner, although, their treatment did not impact him in any way. Pk5 said he usually ignored the way his peers treated him. He said "I always laughed it off."

Pk6 indicated that his peers treated him in a friendly way and their treatment did not affect him. He said they admired and wished to have been born and raised in a pastor's family. Pk7 explained that sometimes his peers ridiculed him for acting in a certain way and this treatment can affect one's behavior negatively. Pk8 disclosed that his peers treated him well although they would always remind him of the fact that he was a pastor's child who was expected to be a role model. The respondent maintained that despite that kind of treatment he was not affected in anyway. Pk9 explained that his peers treated him differently depending on whether one was Christian believer or not. The respondent explained that the non-believer peers treated him like he was not a part of them. However, this treatment did not affect him because he understood that after salvation, the chosen route is special; therefore, one does not expect a lot of positivity from peers that are not saved. Finally, Pk10 stated that his peers did not treat him well which affected him profoundly. The kind of treatment he received made him disturbed and have a feeling of hopelessness because he desired to be accepted by them something that was not quite easy.

Many participants reported that they were not treated well by their peers because of being pastor's kids and this made some feel like they are in the wrong family. They reported that they at times felt discouraged and hopeless because of the attitude of peers towards them. Some indicated that they felt like leaving their way of faith so that they can be accepted by their peers. Though none of them indicated that they left their way of faith, some were pressurized to that

extent of engaging in drugs and alcohol so that they can be accepted by their peer group. The desire to belong to a peer group will drive a child to do certain things that may be not right. This observation is also supported by Ravi (2014) who argues that the way one is treated by his or her peers influences a lot the path a child might take; may it be good or bad so that he or she is accepted in the group.

Some pointed out that they were not treated well but they were not affected by their attitude being aware that the way of believers is not accepted by non-believers and that the way they had chosen was the right one. Few reported that they were treated with respect as some of their peers admired them because of being pastor's kids. The way pastors' children are treated by their peers make some regret being born in pastor's family. This finding agree with Dahlager 's study (2012) as cited in Nkonge (2020) who indicated that 77% of pastor's children in Latin America wished their parents were in a different profession while other pastors' children did not have a problem with the occupation of their father.

4.4.2.2. Pastors narrative on peer pressure and its influence on behaviour

The respondents were asked to explain whether in their opinion their children's behavior could be influenced by their peers. Pastor1 affirmed that their children's peers could impact their children's behavior. The respondent explained that their children would want to be like some of their peers. Pastor2 felt their children's behavior could be influenced by their peers' although the impact depends on the company one chooses to join. Pastor3 explained that children could be tempted to engage in the worldly activities if their peers were engaging in them. Pastor4 stated that their children's behavior could be impacted significantly by their peers, although the influence depends on the group joined. Pastor5 stated that their children's behaviour can be influenced by their peers.

He made reference to the bible and stated, “bad company corrupts good character.” He further stated that good company has positive results and vice versa.

Pastor6 did not have a specific standpoint on the question and, therefore, failed to share his views. Pastor7 strongly felt that children’s behavior could be impacted profoundly by their peers especially when the parents are too busy to guide them in the right direction. The respondent affirmed that good company influenced children’s behavior positively. Pastor8 stated that his children’s behaviour can be influenced by peers. He explained that in most cases, children can be led away to engage in various indulgencies and activities such as watching football. Pastor9 was of the view that his children’s behavior can be influenced by their peers. The respondent explained that peers with good behavior influenced them positively and vice versa. Pastor10 also shared that peers have a significant impact on their children’s behavior. The respondent maintained that good company results to good behavior while bad company influences one negatively.

Many participants felt that peers influence their children greatly as most children would want to be like their peers in many ways; an observation made by Carter (2019) who argues that a child will be influenced by their peers positively or negatively. They elucidated that the child behaviour can be influenced either positively or negatively depending on the group that a child joins or belongs. In a bad company, the child’s behaviour will be influence negatively as bad company corrupts good character (1 Cor.15:33). Some felt that the behaviour of children can be seriously affected when parents are too busy with no time to monitor their children and give them guidance.

4.4.2.3. Elders narrative on peer pressure and its effect on discipline

Elder participants were asked in an interview “to what extent does peer pressure affect the discipline of children.” In regard to this Elder1 said peer pressure affects discipline of children either negatively or positively depending on which group the child interacts with. He said if a child is in a good company, he will be influenced positively and in a bad company the child will be influenced negatively. Elder2 argued that peer pressure affects children negatively or positively depending on the group the child interacts with. Elder3 stated that peer pressure can affect children’s behaviour. Elder 4 felt strongly that peer pressure affects discipline of children greatly arguing it can affect positively or negatively. He said it can ‘build or destroy’ discipline. Elder 5 opined that peer pressure can affect discipline to a big extent as children may be influenced by others to engage in bad habits like taking alcohol just to have a feel of what their peers praise. He also argued that peer pressure can affect positively or negatively. According to him, a child who ends up in a group of God-fearing children will be God fearing and one who ends up in a bad company will have bad behaviour.

Generally, all the participants shared that peer pressure affects discipline of children. They said the discipline of a child can be influenced negatively or positively depending on the kind of group the child joins. In good company the child will have good discipline and in a bad company the child’s discipline will not be good. This is because children would do anything good or bad to be accepted by their group. This finding agrees with Morin (2021) who indicated that the desire to belong to a group influences child to do what the group desires irrespective of whether it is good or bad.

4.4.3. Media

Media and internet are areas that expose children to a lot information that has a bearing in their life and discipline. The pastor and Elder participants were asked questions in regard to their opinion on media and internet and the effect they have on discipline of pastors' children.

4.4.3.1. Pastors narrative on media and its effects on discipline

The respondents were asked whether in their opinion the internet and media affected children's discipline. The researcher inquired whether the respondents bothered to find out the TV programs their children watched. Pastor1 stated that the media and internet has affected most children's behavior. The respondent also shared that he checks what his children watch on the television because some programmes may influence their behavior negatively. Pastor2 stated that social media and TV programmes influences children's discipline either positively or negatively. The respondent indicated that he checks what his children watch on the television and advises them to follow programs that impact their lives positively. Pastor3 felt that media and the internet can significantly influence a child's behavior depending on what they watch and read. The respondent stated that he monitors what his children watch on the television because they may be influenced to engage in the wrong activities. Pastor4 also observed that media and the internet may affect a child's discipline positively or negatively. The respondent also said that he monitors television programmes watched by their children because "some of them are not good". Pastor5 stated that violent episodes may make children violent and, therefore, the internet and media have a significant impact on his childrens' discipline. The respondent said he checks and guides his children on the best television programmes to watch.

P6 failed to share his views on the subject. Respondent Pastor7 also opined that media and the internet greatly influence the discipline of a child because one is exposed to certain things that

are beyond the age. Pastor8 argued that, although, the media and the internet are educative, entertaining and significant shop-windows, they host various shows involving misleading celebrities, pornographic material and lies. As a result, children may get hooked to them because they assume the information is accurate and at times these may also lead to a certain form of enslavement. The respondent stated that he is careful and monitors what his children watch on the television while explaining the aired content, gauging their understanding and checking their inclinations. Pastor9 opined that the contents that children watch and read from the internet and media affect their discipline. However, he stated that he does not monitor the television programmes that his children watch so as not to interfere with their freedom. The respondent was quick to add that, he would offer guidance in case he finds the children watching something that is inappropriate freedom notwithstanding. Pastor10 argued that the internet and media have both positive and negative effects on the behavior of children. The respondent also affirmed that he cares and monitors the television programmes his children watch.

Generally, most participants indicated that media has a negative and positive effect on the behaviour of children and most of them shared that they monitor the TV programmes that their children watch. However, few indicated that they do not bother to monitor what their children watch as that would be interfering of the children's freedom.

4.4.3.2. Elders narrative on media and its effects on discipline

Elder participants were asked, "In your opinion, do the media (mass and social media) affect discipline of children." Elder1 strongly felt media affects discipline of children. He was emphatic that almost all children today are affected negatively. Elder2 also conceded that media affects discipline of children. She argued that the TV programmes that children watch influences them

into early sex (even for under twelve) and for those watching violent movies into violence. Elder3 stated that media affects discipline of children positively and negatively. He argued that social media has advantages and disadvantages saying children can access valuable information and can be used for studies for example the online classes due to lockdown that was brought about by Covid 19. Elder4 said that media affects discipline of children in a great way. He explained that children learn more by seeing, and when they are exposed to movies that are violent, they become violent. Media and internet have positive effects in that they can be used for learning like was the case during lock down when students took their lessons online. Elder5 felt that media can affect discipline of children. He said parents have no control over the contents children watch through phones, computers or at times televisions. He argued that whatever they watch can influence their mind, leading to indiscipline. He also felt that media has positive side when children access gospel music, preaching, business ideas and any other information that can influence their lives positively.

Many elder participants reported that media has its positives and negatives and can impact discipline in children. They stated that children learn more by seeing and whatever they see on televisions or on their phones they are likely to practice. Those who watch violent movies are likely to violent and those who watch pornography and sex movies can engage in early sex. This finding agrees with the observation made by Yun Hoong et al. (2020) who indicated that children who spend a lot of time on television and the internet are indirectly exposed to media violence and imitate violent behaviour from media content. Others can be influenced into abuse of drugs through media and internet.

The research findings indicate that media affects the discipline of children negatively despite its positives. This observation is made by Costello et al. (2017) where they stated that media is

responsible for the many mental health problems and drug abuse among adolescents. The results also reveal that some pastor parents are ignorant of the effect media can have on the discipline of their children; therefore, they do not bother to control what their children watch on the T.V. or their online activities. Also, some pastors cared to monitor the T.V. programmes that their children watch. The findings conform with Costello et al. (2017) who in their study found out that many parents monitor the online activities that their children engage in; still, only 39% of parents have parental control over what their children watch or do online.

4.5 Cultural Factors

This section deals with the results of the third research objective “To evaluate the cultural factors affecting discipline among pastors’ children in the context of church mission in Tigania West Sub-County, Meru County.”

4.5.1. Pastors’ Children narrative on cultural effects on their lives

The researcher asked the participants to state whether culture had played a role in their lives. In regard to the Tigania culture, they were asked “has the culture of the Tigania people affected your life as a youth negatively? Pk1 did not have a standpoint on the subject and, therefore, did not share his views. Pk2 said that culture influenced his behaviour and observed that certain cultural practices were beneficial while others were not. The respondent argued that Tigania culture did not impact his youthful life negatively because he ignored some cultural practices that were not appropriate for him. Pk3 affirmed that culture has affected his behaviour. He argued that his behaviour has been shaped by ethical principles observed in his culture. He stated that the Tigania culture has not impacted his life negatively, although it has affected some people negatively, leading them away from God. Pk4 affirmed that culture has played a role in her life

because at times, one has to adhere to certain cultural practices just like any other member of the community. She said that Tigania culture has partly affected her life negatively. She argued that after the circumcision of his brother she could not interact closely with them as before. They could not even dine together as a family because the brothers stayed in their own huts. Pk5 affirmed that culture played a role in his life, particularly, after initiation to manhood. The respondent said he observes some cultural practices instilled during the period of seclusion after initiation and during the rite of passage ceremony. Pk5 stated that Tigania culture had not affected him negatively, because it is meant to make one a responsible member of the society.

Respondent, Pk6, stated that culture had played a role in his life. Good manners according to him have been instilled by culture and that “Culture and the society does not expect him to lack manners before his elders.” On the issue of Tigania culture in particular, he argued it has affected his life negatively, because there are culture practices that are embraced by some of his peers and others that he does not believe in, which makes him disassociate with some of them. Pk7 stated that culture had played a role in his life because he has been brought up within a culture and this culture has contributed to his behaviour and character. The respondent maintained that Tigania culture had not impacted his life as a youth negatively. Pk8 also affirmed that culture had impacted his life. He explained that he embraced culture as well as Christianity. The respondent also said that Tigania culture had not impacted his life negatively because he chose not to engage in the negative cultural beliefs. Pk9 argued that culture has played role in his life through believes that have been inculcated through traditional teachings. The respondent also stated that through culture “we believe there are some chores meant for women and men.” Pk9 maintained that Tigania culture had not impacted his life negatively. Pk10 stated that culture had

played a role in his life, in that it shaped his discipline positively. The respondent stated that Tigania culture had not influenced his life negatively.

Many of the participants reported that culture had played a role in their lives in that it had shaped their behaviour. They said that the culture of Tigania in particular has not impacted them negatively but rather positively because of the ethical values instilled in them.

Few, however, reported that it affected them negatively while others stated that though the culture had not influenced them negatively, it had some negative influences to the youth who did not chose to ignore some cultural practices that are not good and are not in line with Christian teachings.

4.5.2. Pastors narrative on cultural effects on children's behaviour.

The participants were asked, "Do you think culture plays any role in as far as behaviour of children is concerned?" They were also required to state whether in their opinion the Tigania culture affected children's discipline. Pastor1 said that culture plays a role in influencing a child's behaviour and explained that some Tigania cultural practices such as circumcision and the accompanying teachings (some of which are erratic) impact on the discipline negatively. Pastor2 also affirmed that culture impacts on children's behavior because children are brought up within its practices. The respondent stated initiation to manhood and the rite of passage practiced by Tigania people affects children's discipline. Pastor3 also stated that culture does play a role in influencing children's behavior. The respondent also argued that the Tigania culture entails some practices that encourage and portray wrong attitudes and, thus, should be checked. Pastor4 also stated that culture influences children's behavior. The respondent gave an example, saying that

after circumcision and a number of children stop going to school while others stop attending church services.

Pastor5 stated that culture plays a role in the behaviour of children arguing that some cultural teachings are inappropriate while others are very good. The respondent felt that some teachings, especially during circumcision, affect children's discipline negatively. Pastor6 also stated that culture plays a major role on the behavior of children. He however stated that some cultural practices, especially in Tigania are not good and affects children's discipline, although, he did not explain comprehensively. Pastor7 explained that culture has a significant impact on children's behavior and it either influences one positively or negatively. The respondent argued that the abandonment of some cultural practices in the contemporary setting has resulted to the increase in immorality. Pastor7 also explained that Tigania culture, especially circumcision affects children negatively. In most cases, boys leave school and church because they believe they are grownups and some end up becoming useless in the society.

Pastor8 affirmed that culture affects the behavior of children. The respondent explained that cultural practices, such as, initiation to manhood, especially in a traditional setting makes a "Tigania boy to be completely bankrupt of ideas to deal with people of other cultures when they leave their county for employment or to join higher institutions of learning." The respondent further argued that Tigania culture does not emphasis on aspects related to ethics or belief in work, conservation and occupational agriculture. He argued Tigania culture "emphasizes on one being a grown-up but not mature; it does not emphasize on acquiring technological know-how until one seeks such, for the sake of employment. It does not particularize liquor as a route to a bleak future. It does not favour wisdom, rather portrays it as a good means for predatory advantages." He asserted that Such beliefs and practices, influence children's discipline

negatively. Pastor8 seemed to have all negatives about the culture of the Tigania people, but this study observes that, it has a lot of positives and it favours wisdom contrary to his assertion. Pastor9 stated that culture does play a role in influencing the behavior of children. Also, he stated that Tigania culture influences children's discipline either positively or negatively. Pastor10, also, stated that culture affects children's behavior. The respondent explained that Tigania culture affects children's discipline negatively, especially after circumcision. The respondent noted that the negative impacts are not extreme as before but most boys still drop out of school, stop attending church service and engage in drugs after circumcision.

Many pastor participants indicated that culture play a role in the behaviour of children. In regard to the Tigania culture many stated that children discipline is impacted negatively by this culture especially after circumcision. They noted that after circumcision many boys stop going to school, while others fail to attend church services because they believe they are superior. This finding is confirmed by Kangethe et al. (2014) who states that after circumcision, boys are "made to believe they have become adults, capable of making their own decisions...teaching done during the seclusion period instils a feeling of superiority."

Few participants pointed out that Tigania culture has both negative and positive effects on the discipline of children. They noted that though some teachings are not appropriate, especially during circumcision, most teachings and other cultural practices are very good.

4.5.3. Elders narrative on cultural effects on children's behaviour.

Elder participants were asked "do you think culture plays any role in as far as behaviour of children is concerned?" They were also to give their opinion on whether the culture of Tigania people affect the discipline of children. In this regard Elder1 said culture can have a negative or a

positive effect on children's behaviour depending on the culture. Pertaining the culture of Tigania, he stated that those practicing tradition circumcision at times influence other children to undergo "kuiithua" (a process they undergo during the time of seclusion as they heal after circumcision), which they believe is not carried out for those who get circumcised the modern way or 'church way'. Those who have been "burnt" for that is what "kuiithua" means, tease others who have been circumcised the 'church way' as being incomplete men without undergoing the said process. Immediately a child of a believer is influenced to undergo this process("kuiithua"), his behaviour and character change depending on which company of this group he joins. And most of the times the child's behaviour is negatively affected. Elder 2 felt that culture plays a role in the behaviour of children. He said Tigania culture has some practices that are outdated and some are not good because they do not agree with the Christian faith. He said many of these cultural practices lead children astray. Elder3 stated that culture shapes the behaviour of children. She said the culture of Tigania affects discipline of children negatively and positively. She said some of the culture practices are not good and do not agree with Christian teachings. She stated that some traditional practices have misled and have affected the discipline of children and should be done away with although she was not specific on the traditional practices that are not right. Elder 4 affirmed that culture has an effect on children's' behaviour. He cited the Meru culture, which he said instilled good behaviour to children as grandparents used to teach their children good behaviour as they grew up. He said culture can affect discipline positively or negatively. He also explained the culture of Meru and specifically Tigania for example used to have people grouped into age sets that taught on how to respect elderly people and regarded all the age mates of their parents as their parents. He also said during circumcision, young men are guided on the need of acquiring property being told "*mutane ni ura*

uri biakie” (a circumcised person is one who has property). The teaching on how to acquire property was wrong as the means of acquiring such property is today unlawful and ungodly, because they used to be told to go and steal cattle from other tribes, a culture similar to what is practiced by the Samburu even today. He said though some of the Tigania culture contradicts Christian teachings, most of the cultural practices are good and those children who behave badly do not do so because of culture or lack of teaching but out of their personal issues. Today, according to Edler⁴, is like there is no culture because many have adopted church teachings. Elder 5 opined that culture has effect on the behaviour of children. He said in Tigania culture for example, children or young people are taught on the need to respect elders and other people and anyone who does not have such a behaviour can be influenced by others to have respect as demanded by culture. If culture is good, it can affect positively and if bad negatively. In regard to Tigania culture Elder⁵ said, cultural practices during circumcision affects discipline of children a lot. He said in Tigania, children undergo two types of circumcision: ‘Church’ circumcision and ‘traditional’ circumcision. Teachings received by children who undergo traditional circumcision and the accompanying rites could be at times misleading leading to children having no good discipline, while teachings from the ‘church’ circumcision are good and godly. He said the indiscipline exhibited by children who have gone through ‘church’ circumcision can be attributed to interactions with peers in institutions of higher learning. He also said after circumcision young boys are given a lot of freedom as they are considered as adult after circumcision and this also has greatly affected the discipline of children. The elder felt parenting should continue even after circumcision, but this was not happening with most parents in Tigania. After circumcision, the boy is treated with a lot of respect and not closely monitored or guided like it was before being initiated into manhood.

Many of the elder participants reported that culture has an effect on the behaviour of children and that it can influence positively or negatively. In regard to Tigania culture many said it affects children discipline negatively especially when it comes to certain traditional practices that are not in line with the church doctrines. Many cited the issue of circumcision as an area that impacts children's behaviour negatively. This is confirmed by the findings of Kangethe et al. (2014)

Few felt that Tigania culture including the aspect of circumcision impact children behaviour positively as children are taught on how to behave and relate with the rest of the members of the community. The children are also taught on how they should be useful to the society and the importance of acquiring wealth. Those holding this view argued that it is not the Tigania culture that causes the indiscipline in children but it is the problem of an individual and possibly those they interact with in schools.

4.6 Church Factor and their effect on discipline of pastors' children

This section deals with the results of the fourth research objective "To examine the church factors affecting discipline among pastors' children in the context of church mission in Tigania West Sub-County, Meru County."

4.6.1. Time allocated for family

4.6.1.1. Pastor's Children narrative on time that the pastor spends with his family

The researcher asked the respondents whether their pastor father spends quality time with them as a family, and if they would have loved for him to spend more time with them. They were also required to give their opinion on the main reason behind the pastor's failure to spend quality time.

Pk1 stated that his father does not spend quality time with them as a family. He explained that instead of learning some things from his father, he learns them from his grandparents, relatives and friends. The respondent explained that his father is so focused with the church issues and he would have loved him to spend more time with them. According to Pk1, his father fails to spend quality time with them because of his role as a pastor and the church members' issues. Pk2 stated that his father spends quality time with them as a family although he would still like him to be more present to offer guidance. He said his father is always there for them and therefore the issue of him being affected by his absence does not arise. Pk3 shared that his father is available most of the time. According to the respondent, his father's absence at times is as a result of church work and attending to church members' demands. Pk4 stated that her father shared quality time with them as a family constantly. However, she explained that a pastor's failure to spend quality time with his family results from excessive commitment in church work. Pk5 also noted that his father spends quality time with them as a family and it will be unrealistic to demand more of his time. The respondent explained that a pastor's failure to spend quality time with his family results from the congregation's needs such as prayers, counselling and conflict resolution. Pk6 also affirmed that his father shares quality time with his family. However, the respondent explained that he would have liked his father to spend more time with them because it would allow him to be close to his children and help solve their problems. According to Pk6, pastors fail to share quality time with their family because they over concentrate on the church matters. Pk7 affirmed that his father spends quality time with his family constantly therefore, there would be no need to demand more of his time when the church and other works require him. The respondent explained that his father has managed to balance his family and church time well. Pk8 indicated that his father spends quality time with them as a family. He however said he

would like his father to create more time by striking a good balance his between family and the church. He argued that pastors fail to share quality time with their family because of their church work and congregants' demands. Pk9 stated that his father spends quality time with them every day. He said his father is so committed to the family that he is at home by 7.30 pm in the evening almost every day, and creates time for family retreats. He felt that he would not mind more time with his father as more time with him translates to more guidance. He said that a pastor's failure to share quality time with the family results from church work that has to be supervised. Pk10 indicated that his father shares quality time with them as a family. The respondent noted that he was contented with the time availed therefore, making more demands on his time will not be reasonable. He opined that a pastors' failure to spend quality time with his family results from focusing too much on the ministry.

Many participants felt that their pastor father spends quality time with them as a family, although, some indicated that they would not mind more time being availed to them as it is to their advantage. Few participants, however, indicated that their fathers have no quality time for the family, which makes the children lack the necessary teachings that should come from the father.

Most of the participants felt that their pastor father is not available for the family because of the demands of church work and the needs of the church members.

4.6.1.2. Pastors' narrative on time they spend with their families

The participants were asked to state the time they allocated to the ministry and their family in a week. The participants were also asked about their frequency of doing counseling and pastoral

visits and if the amount of time spent in these activities affected family time and whether it was necessary to reduce time allocated for counseling and pastoral visits to have more family time. The participants were also asked whether in their judgment, it was necessary to be relieved some church duties if the amount of time spent with the family was below 50% and whether their children complained about their unavailability. Pastor1 stated that he allocates three days a week to the ministry and spends most of his time with the family, especially, evenings. In regard to counseling time, he said there is no specific time for counseling because he engages in it when need arises and indicated that he does pastoral visits one month per year. The respondent stated that his pastoral and counseling time does not affect his family and church time. Also, he explained that the time allocated on these activities is inadequate and, therefore, it would be unnecessary to reduce it for more family and church time. He observed that the family needs him therefore, if the time spent with the family was below 50%, it would be thoughtful to relieve him some church duties to have quality family time but as it is, he is comfortable because his children do not complain that he is unavailable.

Pastor2 stated that he allocates 4 days a week to the ministry; Sunday service, office, door to door pastoral visits, prayer and fellowship day. The respondent explained that he spends the remaining time with his family, especially the evenings. Pastor2 stated that he engages in counseling and pastoral visits once a week and the allocated time does not affect his family time. He felt it would be unnecessary to reduce the time allocated on the activities. According to him, it is unnecessary to be relieved some church duties, if the time spent with the family is below 50%. He stated that the time he has for them in his opinion was adequate, for his children do not complain of his unavailability because he is there for them when they need him. Pastor3 stated that he allocates 65% of his time in a week to the ministry and 35% to his family. He explained

that he spends most of the day time ministering. He stated that he engages in counseling and pastoral visits once a week for each activity and noted that the time allocated for these activities does not affect his family time because he does them twice a week during the day hence no need of reducing the time allocated for pastoral visits and counseling because it is “inadequate already”. He felt that although the time spent with the family is below 50%, it would be unnecessary to be relieved some church duties because the 35% has not raised any concerns relating to absence. Pastor4 stated that he allocates three days a week to ministry and four to his family including all his evenings. He also engages in counseling and pastoral visits 1 day per week, for each and did not find it unnecessary to reduce the allocated time on these activities. He explained that they were just two days in a week and that he attended to them during the day and was available during the evenings. The respondent found no need to be relieved some church duties because the time spent with the family is adequate and his children did not complain about his absence.

Pastor5 stated that he allocates 3 days a week to ministry, attends to business on the remaining days and spends most evenings with his family. He said he engages in counseling activities one day in a week and 2 days in a week in pastoral visits. The respondent explained that the time allocated for these activities does not affect his time with the family stating that he engages in pastoral visits and counseling with his wife. He observed that it was unnecessary to reduce the time allocated for these activities to attend to family matters because he plans his days appropriately. He argued that the time allocated to ministry is inadequate therefore, relieving him some church duties would be unnecessary as his children do not complain of his unavailability.

Pastor6 stated that he allocates approximately 60% of his time to ministry and 40% to his family. He stated that he engages in counselling and pastoral visits for one day and two days a week

respectively. The respondent explained that these activities affect his family time but he views it as God's work, thus, leaving him no option. The respondent did not find it necessary to reduce the allocated time for the church work in order to attend to family matters. According to him, a viable plan is necessary to ensure he spends quality time with his family, because his allocated time is below 50%. Pastor6 stated that his children complain about his unavailability but he tries to make them understand. Pastor7 stated that he allocates 3 days a week to the ministry and the rest of the days to his family, including all evenings. He stated that he engages in counselling and pastoral visits once every week for each activity and these activities affect his family time. However, he did not find it necessary to reduce the allocated time for pastoral visits and counselling to attend to family matters because he was available during all the evenings. The respondent found it unnecessary to be relieved some church duties because he spends more than 50% of his time in a week with his family. Pastor8 explained that he allocates approximately 50% of his time in a week to ministry engaging in activities such as praying and fasting. He also goes for pastoral visits 2 days in a week. The respondent explained that the time allocated for these activities does not affect his family time. He explained that, although, he might not be available on a few occasions, his family understands that he has to serve other people. The respondent found it irrelevant to be relieved some church duties because his family is engaged with the church matters as well and his children do not complain that he is unavailable. Pastor9 stated that he allocates 2 days a week to the ministry and spends the remaining time with his family, most evenings included. Pastor9 also engages in counseling for one day in a week but has not allocated specific time for pastoral visits. The respondent spends more than 50% of his time in a week with his family thus found no need to be relieved some church duties. He said his children do not complain about his unavailability because he is there for them most of the time.

Pastor10 stated that he allocates 2 days a week to the ministry and most of his remaining time to his family. The respondent stated that he engages in counseling and pastoral visits once a week for each activity, which in his opinion is not adequate. The respondent felt that it is not necessary to reduce the time for the work of the church to create time for his family as he spends less than 50% of his time with church work and his children do not complain of his absence.

Many of the pastor participants indicated that they spend more than 50% of their time in ministry but felt that, the time for ministry should not be reduced to create time for family as they were available in the evening and their families understood their calling. They also said they ensure they make their children understand the reason for their absence. Few reported that they spend less than 50% of their time in the ministry and felt that there was no need of reducing time for work of the ministry as they were available for their families almost every evening and that their children do not complain of their absence. The finding of this study has established that most pastors are burdened with church work at the expense of their families. This observation is made by Kuhn (2017) who, indicated that many pastor work for so many hours and this “takes a large toll on the pastor and his family.”

4.6.1.3. Elders’ narrative on time pastors spends with their families

Elder participants were asked whether they thought that church members overload the pastor with many problems of their own to an extent of the pastor having no quality time with his family and if it is important for the pastor to have quality time with his family. They were also asked “do the church leaders encourage the pastor to have time for his family by giving him time off or leave or holiday?”

Elder1 in this regard stated that indeed church members over load the pastor with their own problems. He said it is important for the pastor to have quality time with his family because he should plan for his family as well. The pastor should not concentrate with church work only at the expense of planning for his family. He said not many churches give their pastor time off and neither do their church leaders. Elder2 observed that church members overload the pastor with their own problems. He said it is important for the pastor to have quality time with his family because he should also be available to minister to his family as well. He said the leaders have never thought about giving their pastor time off to rest and spend time with his family. He said this has never crossed their mind as leaders. Elde3 stated that indeed the church members overload the pastor with their own problems. she said it is important for the pastor to have quality time with his family because the family needs him, especially his wife. She said the wife of the pastor requires him always by her side because “she depends on him on many issues in the family and his frequent absence because of the church work, may cause the wife to be suspicious of the pastor having other women.” She said church elders do not bother to give the pastor time off for rest as they constantly require his service. Elder4 said that church members might overload the pastor with their own problems. He said it is important for the pastor to have quality time with his family because the church should begin at home. If he has no time for his family, there might be wrangles in the family. These wrangles may be extended to the church resulting into the pastor not being able to perform effectively. He said the church leaders have never thought of giving the pastor time off for relaxing and for spending time with his family. He said they have never given that issue a thought but he observed that is something that should be put into consideration. Elder5 said that church members might overload the pastor with their own problems. He said it is important for the pastor to have quality time with his family because he

should be available to monitor the welfare of his family. He should be there so that he can be with children and where necessary instill discipline. When he has time with his family, he can note any problems that are there and eventually solve them. He said the leaders encourage their pastor to have time off to go for leave and be with his family.

Generally, all elder participants felt that the pastor is burdened with the problems of the church members making the pastor lack quality time with his family. They noted the pastor should be available for his family so that he can plan for his family and solve family issues that may arise. They also shared that it is important for the pastor to have quality time with his family as his constant absence may bring about family wrangles. Many elders have never considered giving their pastor time off to go for holiday to relax with his family but noted that it is something that should be put into consideration.

4.6.1. 4. Pastor's narrative on communal work other than church work and its effect on time for the church or family

Pastor1 stated that he is hardly engaged in non-church communal activities and does not hold a chairperson's position in any of the social groups, apart from a pastor's fellowship group. However, the respondent indicated that these group meetings are not frequent and have a planned schedule therefore, do not affect family and church time. Pastor2 stated that he engages in non-church communal activities when need arises and he holds a chairperson position in some of the social groups. According to the respondent, involvement in these groups does not affect his family and church time. Pastor3 stated that he engages in non-church communal activities quite often and whenever an opportunity presents itself. The respondent stated that he is the chairman of his extended family group and does not think the time spent in these social groups affects his family and church time. He noted that being the chairman in his extended family allows him to

minister as a pastor and a patriarch. In regards to non-church communal activities, pastor4 noted that he only engages in extended family matters and holds no position as a chairman in the social groups. He also concluded that his family and church time is not affected with the social groups because he is not involved in them. Pastor5 stated that he engages in non-church communal activities quite often, and when need arises. However, he stated that he does not hold a chairperson's position in any of the social groups. According to the respondent, engagement in the social groups does not affect his family and church time because it is a part of his calling. Pastor6 also shared that he engages in several non-church communal activities and is a chairman to some of these social groups. The respondent explained that these groups do not affect his church and family time because he tries to maintain a balance. Pastor7 stated that he engages in non-church communal activities and holds a chairman position in his extended family group. Pastor8 noted that he hardly engages in non-church communal activities. Also, he stated that he holds a chairperson position in a regional pastors' fellowship group. Pastor9 stated that, although, he hardly engages in non-church communal activities, he gets involved when need arises. The respondent stated that he is the chairperson for Tigania-West Development Promoter Committee. He explained that his involvement in these social groups did not affect his church and family time because they do not occur every day and the meetings are well scheduled. Pastor10 stated that he did not engage in non-church communal activities quite often, although, he is the chairperson of a 'Juakali' group. He explained that these social groups meetings did not occur frequently therefore, it did not affect his church and family time.

Many pastor participants reported that they engage in non-church communal activities but argued that involvement does not interfere with family or ministry time as these activities do not occur regularly and are properly planned. While the respondents felt that non-church communal

activities do not occur frequently, this study observes that when they occur, however rarely, they still affect the pastor's time for the church and the family. Some felt being involved in non-church communal groups, or activities is also part of their calling and should equally be allocated time.

4.6.2. Effects of an absent father to discipline of children

Fathers play a pivotal role in parenting just like the mothers. The absence of a father can affect the discipline of their children, especially the boy child who looks at the father as his role model. Most of the social problems that occur can be traced to the absence of a father or mother in someone's life (Njung'e & Oneya, 2019).

4.6.2.1 Pastors narrative on the effects of their absence to discipline of children

Pastor participants were asked whether they thought that the absence of a father in the family can affect the behaviour of children. In response to this, Pastor1 felt that his absence would impact his children's behaviour. The respondent explained that his presence allows him to monitor and correct his children's' behaviour but when absent this is not possible and the children's behaviour may be affected. Pastor2 opined that his absence would have a significant impact on his children's behavior because a father's role involves correcting, guiding and counseling. Pastor3 stated that his absence would affect his children's behavior because he is their role model and has to monitor their behavior and their social interactions something that cannot be achieved in his absence. Pastor4 argued that his absence would affect his children's behavior because his role involves correcting them. Pastor5 also, he indicated that his absence would cause a significant impact on his children's behavior because they may lack some crucial life aspects such as self-esteem. Pastor6 explained that his absence would not impact his

children's behavior because they understand his duties. Pastor7 argued that a fathers' absence can impact their children's behavior. He wrote, "Children fear being disciplined by their fathers and, therefore, will not exhibit bad behavior when he is present. Also, children imitate their fathers." Pastor8 stated that his absence would have a profound impact on his children's behavior. He explained that his wife may fail to address some children issues when they are beyond her and observed that children obey and do things more effectively when he is present. Pastor9 explained that his absence would impact his children's behavior because a father's presence discourages them from engaging in the wrong activities. Also, children learn from their fathers partly.

Pastor10 stated that his absence would impact the behavior of his children. He explained that a father's role involves correcting and children learn a lot from them.

Many of pastors shared that their absence in the family can impact behaviour of their children because they are the ones to guide, counsel and discipline their children. Some argued they are the role models especially for boy and if absent, the boys will have no one to learn from or imitate. Some pastors indicated that children will not easily engage in activities that are not right in their presence, because they fear punishment from the father but in his absence, they can do all sort of things. This observation is made by Njung'e & Oneya (2019) who argue that the absence of a parent, can result to a child engaging in criminal or other harmful activities like taking drugs.

4.6.2.2. Pastor's Children narrative on the how the absence of their father affected them.

Participants were asked "has the absence of your father affected you in any way?"

Pk1, in regard to this said that, despite his father being absent some times, he was not affected a lot as their less strict mother was present and he felt more relaxed in her presence. PK2 indicated that his father was always there for them and therefore the issue of him being affected by his absence does not arise. Pk3 argued that his father's absence did not have a significant impact, because he was available most of the time. However, the respondent noted that if the father was extremely absent, they could not get the necessary guidance from a father. Pk4 said her father has always been present and therefore the aspect of an absent father does not apply. Pk5 argued that his father has always been present and therefore the aspect on an absent father and its effect does not apply in his case. Pk6 did not comment about the matter of an absent father, however Pk7 and Pk8 argued that their fathers were never absent and the issue of an absent father, therefore does not arise. Pk9 argued that his father's absence on few occasions did not affect him because his supportive wife (his mother) was present and took care of them. Pk10 said his father has always been there for them as a family, but argued that if a father is absent, discipline issues in children can arise.

Generally, all participants explained that their fathers have never been absent in their lives and therefore were not affected by his absence. Some said the father had been absent in a few occasions but his absence did not have a lot of impact as their mother was always there for them. Some however felt if the father was extremely absent, they would be affected because the fatherly guidance would not be available.

4.6.3. Pastors' narrative on what they consider as a priority in regard to family and ministry.

Family and the work of the church are very important in the life of a pastor and the two should be allocated sufficient time. Pastors need to know the importance of each and which should come first. They were asked “in your opinion, which should come first, family or ministry?”

In this regard, pastor1, said family should come first for all other areas to succeed and, thus, should be handled with care. Pastor2 opined that family should come first because he goes back to the family after the ministry. Pastor3 family should come first because it is fundamental in the ministry. Pastor4 believed that family should come first because, “church starts at home”. Pastor5 said that church should come first according to his calling. Pastor6 felt that the matter depends on the area of ministry but did not elaborate further. Pastor7 opined that family should come first “because a good church starts from home. One cannot be a leader in church if he cannot cater for his family”. Pastor8 stated that family should come first. He explained that sorting the family first allows him to minister joyfully. Pastor9 opined that family is the beginning of everything and therefore should come first. Pastor10 felt that the family should come first because when the family is unstable, the work of the church can be affected negatively.

Many pastors felt family should come first and ministry later because the family is also important the work of the ministry. They argued that family is the beginning of everything and the church or ministry begins at home. This observation is made Morgan (2021) who argues that evangelism should start at home. Few participants, however, felt that ministry should come first because it is their calling.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATION

5.1 Introduction

This chapter deals with the summary of research findings, conclusion and recommendation.

The aim of the study was to examine the factors that affect discipline among pastors' children in the context of church mission in Tigania West Sub-county, Meru County.

The objectives that were considered so as to achieve the purpose of the study were: To assess the parenting factors affecting discipline among pastors' children in the context of church mission, to establish the societal factors affecting discipline among pastors' children in the context of church mission, to evaluate the cultural factors affecting discipline among pastors' children in the context of church mission, and to examine the church factors affecting discipline among pastors' children in the context of church mission in Tigania West Sub-county.

Pastors, church elders and pastors' children from Pentecostal churches in Tigania West Sub-county, were the participants in this study.

5.2 Summary of Findings

The study aimed at examining the factors affecting the discipline among pastors' children in the context of church mission in Tigania West Sub-county of Meru County.

5.2.1 Parenting factors and their effect on the discipline of pastors' children.

The parenting factors dealt with the following; time with family, including prayer time, family wrangles and parenting ability.

Prayers with family members as earlier stated, is very important for any family and more so for the pastor's family as the family is held together by prayers. Being available to pray with the family is an indicator of the pastor being available to minister to his family even as he ministers to others outside. Being available for prayers also indicates that he is available for parenting as well.

The findings of this study showed that majority of the pastors had no time for prayers with the family every evening.

Pastor participants indicated that they relate well with their wives and children, something that was confirmed by elder participants. Pastors' children participants also shared that they have a good relationship with their fathers. A good relationship between family members is a conducive environment for raising up children. Generally, the study findings revealed that there was good relationship between family members.

Most participants indicated that family wrangles can affect the discipline of children. When parents are quarrelling and fighting one another, children may imitate them as children learn by seeing and hearing and this may eventually affect their behaviour. Some felt that wrangles at time can lead to divorce or separation which can stress children. When parents are divorced or separated the upbringing of children becomes a challenge as this means a child most likely will be raised by a single parent.

Some participants shared that wrangles in a family can stress children to an extent of some running away from home to be street children, while others felt that wrangles can impact children's behaviour negatively resulting into children being hateful and indifferent.

The findings of this study revealed that wrangles can impact the discipline and the behaviour of children negatively. Children can be affected to the extent of getting involved in drug abuse, lacking self-esteem and resenting the church.

Most pastor's children participants indicated they were not victims of bad parenting and would not mind bringing up their children the way they were brought up. Few felt that they would bring up their children the way they were brought up with slight improvement. Some indicated that they would not like to bring up their children the way they were brought up meaning they were not happy the way they were brought. The punishments that the parents meted on their children according to pastors' children, was commensurate with the acts of discipline. There were parents who punished their children excessively though. The children were also recommended and at times awarded for good acts as was reported by some participants.

The participants generally indicated that an undisciplined pastor will bring up undisciplined child because children ape their parents. Some felt that the children of such pastor will most likely disobey him and may not even be members of his church and may not go to any church at all. Some indicated that such a pastor has no moral authority to discipline his children.

The findings of this study showed that most pastors are good in parenting and their children appreciate their upbringing. There were pastors who were not so good though and some of their children were not happy with the way they were brought up. It also emerged that parenting plays a role in the discipline of children.

5.2.2. Societal factors and their effect on the discipline of pastors' children.

Generally, the participants, especially pastor's children felt that the expectation from the church members was too much considering they were children like any other. The community and the

congregants expected them not to sin and to behave in certain ways which made many feel-like failures for not meeting such expectations. They said that these expectations affected them because they had no freedom to do certain things or go to certain places like other children. Some felt that these expectations can affect one's behaviour, with some indicating that it can lead to children being rebellious because of the desire to do things their own way. The study findings showed that pastor's children face a myriad of challenges like having to be a role model, to walk in obedience, lack of privacy, how to relate with other children especially those who are not Christian believers in Christianity, lack of certain provisions yet they are pastor's children and not having to do things their own way. Findings also revealed that the congregants expect the pastors to serve with their children in the church and that pressure from expectations can impact discipline of children and quite often, negatively.

Pastor participants felt that peers have influence on their children in a great way as most children would want to be like their peers in many ways. They explained that a child behaviour can be influenced either positively or negatively depending on the group that a child joins or belongs. In a bad company, the child's behaviour will be influence negatively as bad company corrupts good character (1 Cor.15:33). This position was also held by elders who stated that in good company the child will have good discipline and in a bad company the child's discipline will not be good.

In regard to how their peers treated them, many pastor's children participants reported that they were not treated well by their peers because of being pastor's kids. They indicated that being treated differently by their peers made some feel like they are in the wrong family. They reported that they at times felt discouraged and hopeless because of the attitude of their peers towards them. Some indicated that they felt like leaving their way of faith so that they can be accepted by their peers. Though none of them indicated that they left their way of faith, some were

pressurized to the extent of engaging in drugs and alcohol so that they can be accepted by their peer group. The desire to belong to a peer group will drive a child to do certain things that may be not right. This observation is also supported by Ravi (2014) who argues that the way one is treated by his or her peers influences a lot the path a child might take may it be good or bad so that he or she is accepted in the group. Some pointed out that they were not treated well but they were not affected by the attitude of their peers, being aware that the way of believers is not accepted by non-believers and that the way they had chosen was the right one. Few reported that they were treated with respect as some of their peers admired them because of being pastors' kids. The findings of this research, indicate that peer pressure plays a major role in influencing the behaviour of children. Peers can impact positively or negatively on the discipline of children depending on the peer group that a child join. Positive peer pressure enables people to be responsible and independent members of a society and negative peer pressure causes young people to be irresponsible, dependent and unworthy in a community an observation also made by Etisi (2012).

Mostly, pastor participants held that media has a negative and positive effect on the behaviour of children. Elder participants shared the same opinion indicating that children learn more by seeing and whatever they see in televisions or in their phones, they would most likely put into practice. Those who watch violent movies are likely to be violent and those who watch pornography and sex movies can engage in early sex. Others can be influenced into abuse of drugs through media and internet. Majority of the pastor participants shared that they monitor the TV programmes that their children watch. However, few indicated that they do not bother to monitor what their children watch as that would be interfering with their children's freedom. This aspect of not monitoring what children watch in TVs shows that some pastors have given their children a lot

of freedom something that may not auger well for children. Allowing children to watch what they like and giving them freedom to do what they want is not good an observation supported by (Reid,1977) who states that it is blind love to give children the freedom to do whatever they want.

The research finding indicate that media affects the discipline of children negatively despite it having its positives. The findings also reveal that some pastor parents do not care or are ignorant of the effect media can have on the discipline of their children.

5.2.3. Cultural Factors and their effect on the discipline of pastors' children.

Many of the pastor's children participants reported that culture had played a role in their lives in that it had shaped their behaviour. They said that the culture of Tigania in particular has not impacted them negatively but rather positively because of the ethical values instilled in them. There were few, who however, felt it had affected them negatively while others stated that though the culture has not influenced them negatively it has some negative influences to the youth who did not chose to ignore some cultural practices that are not good and are not in line with Christian teachings. The same was observed by pastor participants who indicated that culture play a role in the behaviour of children. In regard to the Tigania culture many stated that children discipline is impacted negatively by this culture especially after circumcision. They noted that after circumcision many boys stop going to school, while others fail to attend church services. Elder participants reported that culture has an effect on the beahaviour of children and that it can influence positively or negatively. In regard to Tigania culture many said it affects children behaviour negatively especially when it comes to certain traditional practices that are not in line with the church doctrines. Many cited the issue of circumcision as an area that impacts

children's behaviour negatively. Some elder participants held that Tigania culture, especially the aspect of circumcision impact children behaviour positively as children are taught on how to behave and relate with the rest of the members of the community. They said that children are also taught on how they should be useful to the society and the importance acquiring wealth. Those holding this view argued that it is not the Tigania culture that causes the indiscipline in children but it is the problem of an individual and possibly those they interact with in schools. This research study revealed that most the Tigania cultural practices are good, but some cultural practices affect the discipline of some youths negatively especially after circumcision. Boys after circumcision are given a lot of freedom as they are treated as grownups yet they are children. The study showed that after some boys are circumcised, they stop going to school while others stop going to church.

5.2.4. Church Factors and their effect on the discipline of pastors' children.

Many of the pastor participants indicated that they spend more than 50% of their time in ministry but felt that, the time for ministry should not be reduced to create time for family as they were available in the evening and their families understood their calling. They also said they ensure they make their children understand the reason for their absence.

Few reported that they spend less than 50% of their time in the ministry and felt that there was no need of reducing time for work of the ministry as they available for their families almost every evening and that their children do not complain of their absence This position was confirmed by most pastors' children participants, who shared that their pastor father spends quality time with them as a family although some indicated that they would not mind more time being availed for them as it is to their advantage. However, some participants indicated that their fathers have no quality time for the family, which makes the children lack the necessary

teachings that should come from the father. What was clear however was that majority of the pastors spend more time in the work of the church because of the days they are engaged in counseling, pastoral visits, prayer days and other communal activities, making them have very little for families. They also, in my observation, engage other in other income generating activities making them available for families in the evenings only.

Many pastor participants reported that they engage in non-church communal activities but argued that involvement does not interfere with family or ministry time as these activities do not occur every day and are properly planned. Whether these activities are planned for or do not take place frequently, in my observation, they eat into the time the pastor should be with the family or other activities. Some felt being involved in non-church communal groups or activities is also part of their calling and should equally be allocated time.

Pastors' children participants felt that their pastor fathers do not have quality time for the family because of the demands of church work and the needs of the church members. Elder participants shared the same view indicating that the pastor is burdened with the problems of the church members making the pastor lack quality time with his family.

Many of pastors shared that their absence in the family can impact behaviour of their children because they are the ones to guide, counsel and discipline their children. Some argued they are the role models especially for boy and if absent, the boys will have no one to learn from or imitate. Some pastors indicated that children will not easily engage in activities that are not right in their presence, because they fear punishment from the father but in his absence, they can do all sort of things. Elder participants observed that the absence of a pastor constantly may occasion family wrangles that can affect the children's discipline.

Most pastors' children participants indicated that their father has never been absent in their lives and therefore they were not affected by his absence. Some said the father had been absent in a few occasions but his absence did not have a lot of impact as their mother was always there for them. Some however felt if the father was extremely absent, they would be affected because the fatherly guidance will not be available.

On whether the church leaders have ever considered giving their pastor leave to be with his family, many elders indicated that they have never considered giving their pastor time off to go for a holiday to relax with his family but noted that it is something that should be put into consideration

In regard to what should be given first priority, majority of the pastors felt that family should come first and ministry later because the family is also fundamental in running the ministry. They argued that family is the beginning of everything and the church or ministry begins at home.

5.3 Conclusions.

The first objective of the study was to assess the parenting factors affecting discipline among pastors' children in the context of church mission in Tigania West Sub-County, Meru County. The study established that parenting affects the discipline of children in a big way. This essentially means, families play a great role in shaping the behaviour of their children.

The second objective was to establish the societal factors affecting discipline among pastors' children in the context of church mission in Tigania West Sub-County, Meru County. The study established that pastors' children always feel pressured to be right, thus, stressing them. Prolonged stress causes depression, resulting in more indiscipline cases like immorality, drug

and substance abuse and even suicides among pastors' children. Peer pressure, too, influences the path a child will take, whether good or bad. It can also make pastors' children stressed and resent being born in a pastors' family. This attitude makes children rebel to do things their way. Media impacts the discipline and mental health of children, and therefore parents should monitor TV programmes they watch and the online activities they engage in. Societal factors therefore impact the discipline of children to a great extent.

The third objective was to evaluate the cultural factors affecting discipline among pastors' children in the context of church mission in Tigania West Sub-County, Meru County. The study concluded that culture plays a role in shaping the behaviour of children. Circumcision of boys is one cultural aspect in this region that affects the discipline of boys in a big way.

The fourth objective was to examine the church factors affecting discipline among pastors' children in the context of church mission in Tigania West Sub-County, Meru County. The study established that church factors affect the discipline of pastors' children to some degree. The busy schedules of the pastor that make him not to have quality time for his family impact discipline of children negatively.

5.4 Recommendations

5.4.1. Recommendations on research findings

- a.** Pentecostal Church leaders should have structures in place that ensure pastors are not overburdened with church work at the expense of their families.

- b.** The church management should engage counselling professionals who would occasionally provide one-on-one counseling sessions to the pastors' children and always keep in touch with them for their mental and physical wellbeing.
- c.** Churches should initiate programmes that train pastors' children on their roles and on how to face and address challenges posed by their peers, the congregants and the cultural practices that impact discipline negatively.
- d.** Pastors should have training on parenting because it is a challenge to some.
- e.** Pastors should also undergo courses on stress management because they are at times exposed to stress by family members.
- f.** Church leaders should be trained on how to handle and encourage a pastor who has children with discipline issues because pastors are also human beings and are discouraged when their children are indisciplined.
- g.** Churches should initiate programmes that train congregants on how to treat pastors' children and the realistic expectations they should have in regard to these children.

5.4.2 Recommendations for further research

- a.** Further research should be carried to establish other factors affecting discipline among pastors' children in the context of church mission which have not be covered by this study or which have not been fully covered.
- b.** Further research should be carried among the female clergy as this study covered only male clergy in regard to the factors affecting the discipline of pastors' children in the context of church mission in Tigania West Sub-county.
- c.** Further research should be carried to establish the impact of pastors' education on parenting and how pastor's education impacts discipline.

- d.** Further research should be done to establish the influence pastor's children have on each other's behaviour.

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APPENDICES

APPENDIX 1: LETTER OF INTRODUCTION

Ntarangwi Lichoro Mathiu

P.O. Box 209

Kianjai-Meru

Dear respondent,

My name is Ntarangwi Lichoro Mathiu, a student at the Kenya Methodist University undertaking a research on examining the factors affecting the discipline of pastors' children in the context of Church mission: A case of Tigania West sub county, Meru County. I have identified you as participant in this process because I believe you have valuable information as pertains to this research. The information that you will give will be treated as confidential and is only for academic work. As a participant you have the freedom to give or not to give the information sought. In this process everything is voluntary and no rewards or payments will be forthcoming. You can withdraw from the process with no consequences whatsoever. I therefore humbly request that you kindly answer all questions honestly and objectively as much possible to make this research successful.

Thank you

APPENDIX 2: INFORMED CONSENT

Topic: Examining the factors affecting the discipline of pastors' children in the context of

Church mission: A case of Tigania West sub county, Meru County

I, the respondent, have read and understood that the involvement in this process is voluntary and will not expect any payment or rewards. I also understand that the information sought is for academic purposes and will be treated confidentially.

With this understanding I consent to be a participant in this process.

Signature-----

Date-----

APPENDIX. 4 QUESTIONNAIRE 1 (For Pastor's children)

The information given in this questionnaire is meant for academic purposes only. All information will be confidential. Kindly, please fill the questionnaire in the areas provided and tick where appropriate.

PART 1. BACKGROUND INFORMATION.

1. What is your gender? (tick)

Male

Female

2. What is your age bracket (tick)?

12-15

15-20

20-25

25-30

Above 30

3. What is your level of education?

Primary

Secondary

College/university

4. What is your role in the church? -----

5. Do you think it is important to attend church services on Sunday always? Please explain

6. How is your relationship with your father who is a pastor? -----

7. Are you bothered by the fact that your father is a pastor? Please explain

8. Would you like to be a pastor? please explain-----

9. What crime if any have you ever been involved in at any one time in your life? -----

10. Have ever taken drugs and if so, why-----

11. Please explain how you got introduced into drug abuse (for example was it by peers or older people?) -----

-

12. What would say drove you to use of drugs?-----

13. Have you ever in life been involved in sex outside marriage? Please explain-----

14. In your opinion, do you think indiscipline of pastor children affects the mission of the church? -----

-

PART 2. Parenting Factors

15. In your opinion, do you think your parents brought you up in the right way? Please explain.....
.....

16. Would you attribute the discipline of pastor's children to parenting?-----

17. Are you, yourself, a victim of poor or bad parenting? please elucidate-----

18. Does your father who is a pastor, behave like a pastor at home or someone different?

please explain-----

19. Were you punished for any acts of indiscipline as you grew up? Please explain -----

--

20. Please comment on whether the punishment you received was commensurate with your act of indiscipline-----

21. Were you rewarded or commended for good discipline or achievements as you grew up?

Please elucidate-----

22. Have your parents been available for you from childhood? Please clarify-----

23. What is the relationship between your parents?-----

24. In your opinion do you think family wrangles can impact children's behaviour ?please explain-----

25. Have ever been a victim of family wrangles? Please explain how they affected you-----

26. Would like to bring up your children the way your father brought you up?

Please explain why-----

PART 3. Societal Factors

27. Do you feel like the church members expect a lot from you as a pastor's child ?-----

28. Does their expectation affect you in any way?

.....
.....

29. What is your attitude towards the congregant?-----

30. How do your peers treat you as a pastor's child?-----

31. Does the way your peers treat you affect you in any way? explain how-----

32. Do your parents expect a lot from you? Please explain-----

33. Please clarify how these expectations from your parents affect you-----

34. Does the community see you as a special child who should not sin? -----

35. Do you think this high expectation is unrealistic considering you are a child like any other? -----

36. What is the greatest challenge that you faced as a child of a pastor?-----

-

PART 4. Cultural Factors

37. Do you think culture has played any role in your life? please explain-----

38. Has the culture of the Tigania people affected your life as a youth negatively? Please explain-----

PART 5. Church Factors

39. Does your pastor father have quality time with you as a family? -----

40. Would you like him to have more time for the family? Please explain-----

41. What would you say is the main reason behind the pastor's failure to have quality time with the family?

42. Has the absence of your father affected you, in any way? Please explain

APPENDIX 5. QUESTIONNAIRE 2 (FOR PASTORS).

The information given in this questionnaire is meant for academic purposes only. All information will be confidential. Kindly, please fill the questionnaire in the areas provided and tick where appropriate.

PART 1. BACKGROUND INFORMATION

1. What is your sex

Male

Female

2. How old are you?

20-30

30-50

50-70

Above 70

3. How many churches are under you?

One

Two

Three

More than three

4. Are you married? -----

5. Do you have children? If Yes, how many-----

6. Are there any of your children who do not go to church? -----

7. Do you have children who go to any other church instead of where you minister? If yes, please explain-----

8. Do you have children who do not go to church regularly? Please explain-----

9. Have any of your children been expelled from school because of discipline issues? -----

10. Have any of your children been ex-communicated from the church? -----

-

11. Have any of your children been involved in any criminal activity? -----

-

12. Have any of your children been involved in drugs abuse? Please explain-----

13. If your answer is yes in either 10, 11 or 12, does it stress or disturb you? -----

14. If yes in 13 above, does the stress affect your effectiveness in the ministry? -----

15. Do your children support you in the work of the ministry?

16. Would want your children to serve with you in the church? -----

17. Do you think your children impact positively to others when they are engaged in church service and other church activities? -----

18. Does your wife assist in the work of the ministry? -----

19. In your opinion, does the discipline or indiscipline of pastors' children affect church mission?

Please explain-----

PART 2. Parenting Factors

20. How often do you pray with your family in the evening? -----

21. How is your relationship between you and your wife?-----

22. Do you think family wrangles can affect the discipline in children? -----

23. In your opinion, do your children appreciate the way you brought them up? -----

24. How would you rate your parenting ability? -----

PART 3. Societal Factors

25. Do the congregants expect your children to serve in the church? -----

26. In your opinion, do you think the behaviour of your children can be influenced by their peers? Please explain-----

27. Are you aware of whom the friends of your children are? -----

28. In your opinion, do the media and the internet have an effect in the discipline of children? ----

29. Do you bother to find out what TV programmes your children watch? -----

PART 4. Cultural Factors

30. Do you think culture plays any role in as far as behaviour of children is concerned? -----

-

31. In your opinion, does the culture of the Tigania people affect the discipline of the children?-

PART 5. Church Factor

32. What percentage of your time in a week, do you allocate to the work of the ministry? Please explain-----

33. How much time in a week do you allocate to your family? -----

--

34. If the time for the family is below 50% do you think you should be relieved some of the church duties to have more time with your family? -----

35. In your opinion, which should come first, family or ministry? Please explain-----

36. How often are you involved in communal activities that are not church related? -----

37. Are you a chairman of any of these social groups/committees? -----

38. Do you think being involved in any of the groups in 37 above affect your time for your family and the church? -----

39. How often do you do counseling in the church? -----

40. How many days in a week do you go for pastoral visits? -----

41. Do you think most of your time in counseling and pastoral visits affects the time you should have with your family? -----

42. Do you think it is necessary to reduce time allocated to pastoral counseling and pastoral visits to have more time to attend to family matters? Please explain-----

43. Do your children complain of not being available for them? -----

44. Do you think your absence as a father can affect the behaviour of your children? -----

APPENDIX 6. INTERVIEW SCHEDULES FOR ELDERS / CHURCHLEADERS.

PART 1. BACKGROUND INFORMATION

1. What is your sex?

Male

Female

2. How old are you?

18-25

25-30

30-40

Above 40

3. What leadership position do you hold in your church?

4. For how long have been in your church?

5. Are you married or single?

6. Do any of your pastor's children assist the pastor in the work of the church?

7. Do any of your pastor's children have discipline issues?

8. What are the cases related to discipline of pastors' children in this area if any?

9. In your opinion, does discipline of pastor's children affects the growth of the church and the church mission?

10. Should a pastor be judged as a failure on account of his undisciplined children?

PART 2. PARENTING FACTORS

11. If your pastor's children are indisciplined, would you, in your opinion, attribute the indisciplined behavior of these children to the pastor?
12. Does your pastor enjoy a good relationship with his wife and children?
13. In your opinion, do you think an unstable family of a pastor affects the discipline of his children?
14. Do you think bad parenting can affect discipline?
15. According to you, what will be the effect of an indisciplined pastor on his children?

PART 3. SOCIETAL FACTORS

16. The community and the church members expect the pastor's family to have children who are well behaved, God fearing, and role models to other children. Do you think this is too much an expectation?
17. To what extent does peer pressure affect the discipline of children?
18. Do you think pressure from expectation from the parents and the community can affect the discipline of pastors' children?
19. In your opinion, do the media (mass and social media) affect discipline of children?

PART 4. CULTURAL FACTORS

20. Do you think culture plays any role in as far as behaviour of children is concerned?
21. In your opinion, does the culture of the Tigania people affect the discipline of children?

PART 5. CHURCH FACTORS

22. Do you think the church members overload the pastor with many problems of their own to an extent of the pastor having no quality time for his family?

23. Do you think it is important for the pastor to have quality time with his family?

24. Do the church leaders encourage the pastor to have time for his family by giving him time off for leave or a holiday?

APPENDIX 7. Ethical Clearance letter



KENYA METHODIST UNIVERSITY

P. O. BOX 267 MERU - 60200, KENYA
TEL: 254-064-30301/31229/30367/31171

FAX: 254-64-30162
EMAIL: serc@kemu.ac.ke

March 2, 2021

KeMU/SERC/TEO/8/2021

Ntarangwi Lichoro Mathiu
Kenya Methodist University

Dear Ntarangwi,

SUBJECT: EXAMINING THE FACTORS AFFECTING DISCIPLINE OF PASTORS' CHILDREN IN THE CONTEXT OF CHURCH MISSION: A CASE OF TIGANIA WEST SUB-COUNTY, MERU COUNTY.

This is to inform you that Kenya Methodist University Scientific Ethics and Review Committee has reviewed and approved your above research proposal. Your application approval number is KeMU/SERC/TEO/8/2021. The approval period is 2nd March 2021 – 2nd March 2022.

This approval is subject to compliance with the following requirements

- I. Only approved documents including (informed consents, study instruments, MTA) will be used.
- II. All changes including (amendments, deviations, and violations) are submitted for review and approval by Kenya Methodist University Scientific Ethics and Review committee.
- III. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to KeMU SERC within 72 hours of notification.

- IV. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to KeMU SERC within 72 hours.
- V. Clearance for export of biological specimens must be obtained from relevant institutions.
- VI. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal
- VII. Submission of an executive summary report within 90 days upon completion of the study to KeMU SERC.

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://oris.nacosti.go.ke> and also obtain other clearances needed.

Yours sincerely,



Appendix 8. KEMU letter to NACOSTI



KENYA METHODIST UNIVERSITY

P. O. Box 267 Meru - 60200, Kenya
Tel: 254-064-30301/31229/30367/31171

Fax: 254-64-30162
Email: deanrd@kemu.ac.ke

DIRECTORATE OF POSTGRADUATE STUDIES

March 2, 2021

Commission Secretary,
National Commission for Science, Technology and Innovations,
P.O. Box 30623-00100,
NAIROBI.

Dear sir/ Madam,

RE: NTARANGWI LICHORO MATHIU (TEO-3-0397-1/2018)


This is to confirm that the above named is a bona fide student of Kenya Methodist University, Department of Theology undertaking a Degree of Master of Arts in Mission Studies. He is conducting research on 'Examining the Factors Affecting Discipline of Pastors' Children in the Context of Church Mission: A Case of Tigania West Sub-County, Meru County.

We confirm that his Research proposal has been defended and approved by the University.

In this regard, we are requesting your office to issue a permit to enable him collect data for his research.






Any assistance accorded to him will be appreciated.

Thank you,



Dr. John Muchiri, PHD.
Director Postgraduate Studies

Appendix 9. Research license from NACOSTI

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 847784	Date of Issue: 18/March/2021
RESEARCH LICENSE	
	
<p>This is to Certify that Mr. Ntarangwi Lichoro Mathiu of Kenya Methodist University, has been licensed to conduct research in Meru on the topic: EXAMINING THE FACTORS AFFECTING DISCIPLINE OF PASTORS' CHILDREN IN THE CONTEXT OF CHURCH MISSION: A CASE OF TIGANIA WEST SUB-COUNTY, MERU COUNTY. for the period ending : 18/March/2022.</p>	
License No: NACOSTI/P/21/9408	
847784	
Applicant Identification Number	Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
	Verification QR Code
	
<p>NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.</p>	

THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013

The Grant of Research Licenses is Guided by the Science, Technology and Innovation (Research Licensing) Regulations, 2014

CONDITIONS

1. The License is valid for the proposed research, location and specified period
2. The License any rights thereunder are non-transferable
3. The Licensee shall inform the relevant County Director of Education, County Commissioner and County Governor before commencement of the research
4. Excavation, filming and collection of specimens are subject to further necessary clearance from relevant Government Agencies
5. The License does not give authority to transfer research materials
6. NACOSTI may monitor and evaluate the licensed research project
7. The Licensee shall submit one hard copy and upload a soft copy of their final report (thesis) within one year of completion of the research
8. NACOSTI reserves the right to modify the conditions of the License including cancellation without prior notice

National Commission for Science, Technology and Innovation
off Waiyaki Way, Upper Kabete,
P. O. Box 30623, 00100 Nairobi, KENYA
Land line: 020 4007000, 020 2241349, 020 3310571, 020 8001077
Mobile: 0713 788 787 / 0735 404 245
E-mail: dg@nacosti.go.ke / registry@nacosti.go.ke
Website: www.nacosti.go.ke

Appendix 10. Research permit from Ministry of Education



REPUBLIC OF KENYA
MINISTRY OF EDUCATION
State Department of Early Learning and Basic Education

Telegrams: "ELIMU" Meru
Email: cdemerucounty@gmail.com
When Replying please quote

County Director of Education
Meru County
P O Box 61
MERU

Ref: MRU/C/EDU/11/1/275

23rd March, 2021

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION – Ntarangwi Lichoro Mathiu

Reference is made to letter Ref. N0: NACOSTI/P/21/9408 dated 18th March 2021.

Authority is hereby granted to **Ntarangwi Lichoro Mathiu** to carry out research on "*Examining the Factors Affecting Discipline of Pastors' Children in the Context of Church Mission*" for a period ending 18th March, 2022.

The person undertaking this study is bound by all the ethical rules and regulations governing surveys of this nature.

A handwritten signature in blue ink, appearing to be 'Kamande Mburu', written over a horizontal line.

Kamande Mburu
For: County Director of Education
MERU

Appendix 11. Research permit from the County Commissioner



**OFFICE OF THE PRESIDENT
MINISTRY OF INTERIOR AND COORDINATION OF NATIONAL
GOVERNMENT**

Telegrams:
Telephone:
Email: ccmeru@yahoo.com
Fax

COUNTY COMMISSIONER
MERU COUNTY
P.O. BOX 703-60200
MERU.

When replying please quote
And Date

REF: ED. 12/3 TY/79

23rd March, 2021

TO WHOM IT MAY CONCERN

RE: AUTHORITY TO CONDUCT RESEARCH

This is to confirm that Mr. **Ntarangwi Lichoro Mathiu**, National ID.Reg.No. **7011264**, who is a student of Kenya Methodist University, is authorized to conduct a research on the below mentioned topic:

'Examining the Factors Affecting Discipline of Pastors', Children in the context of Church Mission".

Kindly accord him all the necessary assistance that he may stand in need.

This clearance to conduct the research expires on 18th March, 2022.

A handwritten signature in black ink, appearing to read 'M. Imbusi', with a long horizontal stroke extending to the right.

MARTHA K. IMBUSI
FOR: COUNTY COMMISSIONER
MERU COUNTY