

EFFECT OF PASTORAL WORK ON THE SELF-CONCEPT OF
PASTORS' ADOLESCENT CHILDREN: A CASE OF THE
NEW TESTAMENT CHURCH OF GOD

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DECLARATION

This thesis is my original work and has not been presented for a degree or any other award in any other University.

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DEDICATION

I dedicate this work to my wife Pamela Pamba, my son Daniel Pamba, My daughters Nympha Pamba and Hadassah Pamba for their patience and relentless support. My mother Alice Osokho, my siblings Levi, Racheal, Ruth and Dinah, for continued encouragement and support. My late Grandparents Edward and Nereya Pamba for taking the leading Role in my life to nature me into a man.

Lastly, to NIC family for their support and prayers. Words cannot express their fervency in making sure that I had all the comfort I needed to excel.

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ABSTRACT

The influence of spiritual leaders is greatly determined by how well they run their families, which eventually influences self-concept of their adolescent children. For this reason this study was designed to examine the effect of pastoral work on the self-concept of pastors' adolescent children in the New Testament Church of God. The study was guided by the main objective of exploring the effect of pastoral work on the self-concept of pastors' adolescent children in the New Testament Church of God. Specific objectives of the study were, to determining the influence of pastors' family functioning, pastors' commitment to his work, pastors' parenting style to the self-concept of pastors' adolescent children and to find out the congregation's perception towards pastors' adolescent children and how this affects the pastors' adolescent children's self-concept. To achieve these objectives, the study adopted a descriptive research design that is attributed to its broad application in planning, monitoring, and evaluating policies to gather data from 128 respondents of New Testament Church of God congregants. Questionnaires and interviews were the key study instruments that were used to collect primary data. The analysis of the quantitative data was limited to descriptive statistics using statistical package for social science (SPSS) version 23. The quantitative analysis data was presented in tables and charts while qualitative data was presented through narration. The findings revealed positive and significant correlations between family functioning, pastors' work commitment, parenting styles and self-concept of pastors' adolescent children. Regression analysis confirmed positive and significant effect at $p \leq 0.05$ of parenting styles, family functioning, but not for work commitment on pastors' children self-concept. The study recommends for further research from a larger population and sample size. There is also need for a similar study that should include different denominations and/or religions so as to do a comparison between them. This study contributed to better understanding of work and family balance by parenting pastors' and church elders for the general good of their families and church organization.

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LIST OF ABBREVIATIONS AND ACRONYMS

F.A.D	Family Assessment Device
N.I.C	Nairobi International Church
N.I.M.H	National Institute of Mental Health
C.O.G	Church of God
N.T.C.O.G	New Testament Church of God
S.P.S.S	Statistical Package for Social Sciences
U.S.A	United States of America
W.H.O	World Health Organization

DEFINITION OF TERMS

Congregation's perception – Refers to the awareness, detection, attitudes, beliefs, assumptions, and opinions of congregation members on pastors' adolescent children (Researcher, 2018).

Family functioning – Refers to the families' ability to adapt to changes throughout life, resolving conflicts, solidarity among members, success in disciplinary patterns, Compliance with the limits of individuals, and following the governing rules and principles of this institution with the purpose of protecting the whole family institution (Mojarad-Kahani & Ghanbari-Hashemabadi, 2011).

Parenting style – Refer to a combination of attitudes, values, beliefs, and the general approaches that parents take to child rearing and socialization (Khodabakhsh, Kiani, & Ahmedbookani, 2014).

Pastors' commitment – This refers to the extent to which a pastor is dedicated to their work at the expense of interacting, engaging, or involvement in their child's life and activities (Researcher, 2018).

Pastoral work - Duties that a pastor is required to do. He is expected to be of one wife, and one who has been able to admonish his children in the ways God. This means that pastoral work entails that a pastor be a role model to the congregation and

the community he serves. A pastor is expected to be a role model to other people by the way the pastor talks about the spouse, how the pastor spends money, the way the pastor carries himself in the community, how the pastor disciplines and natures his/her own children. This may speak more than any sermon the pastor could ever preach. In a sense, the congregation reads more in the life of a pastor than they read the Bible (Myles, 2018).

Self-concept – self-concept as a general term used to refer to how someone thinks about, evaluates or perceives themselves (McLeod, 2014)

The bishop and Pastor- Bishop and pastor both mean a church elder. He is a member of the congregation that has been given authority to oversee a congregation. Different denominations assign duties differently to each of the titles to try and separate the way the two titles are used (English, 2018).

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Pastoral work requires that the pastor influences not only by way of preaching but by rallying the entire family to follow. The pastor's family therefore becomes a determining factor on how far the pastor can move the organization. With this kind of leadership, the researcher was concerned with the level at which the pastor is able influence the self-concept of pastors' adolescent children, who are actually the potential leaders of tomorrow. As Allen puts it, "individuals in an environment that models a desired behavior will influence those around them to behave in a similar manner"(Allen & Mitchell, 2011).

According to Miriam Webster self-concept is defined as "the mental image one has of oneself" (Mirriam-Webster Online, 2018). Self-concept as a general term used to refer to how someone thinks about, evaluates or perceives themselves (McLeod, 2014). Self-concept has three components, namely self-esteem, self-image and ideal-self. Rogers believes self-concept develops in early childhood and is influenced by interaction of the child with the mother and the father. Never the less, there are other factors that would influence self-concept of a child. These factors include, family dynamics, impact of religious beliefs, school environment, media interactions among others.

Self-image is how one sees himself and is considered a positive indicator of psychological health. One's body image is one of the influences of self-image and

inner personality. The self-image influences how individual thinks, behaves or feels in the world. The ideal-self is how an individual would want to be and this comprises of one's ambitions and goals in life. In childhood, the ideal self isn't the same as when one is a teenager or when one is passed teenage (MCleod, 2014).

Most of the psychological problems are associated with discrepancy in self-concept. Poor self-concept can adversely affect the way one relates with himself and others. The problem of adolescence self-concept is a global issue that has been widely studied. In a study carried out in the United States, poor self-concept was found to be associated with obesity, television time, team sports participation, school performance and parenting style (Auden, Susanne, John, Meg, & James, 2012). Other studies have also associated low self-esteem with violent behavior, earlier initiation of sexual activity in girls, and substance use (Neumark-Sztainer, et al., 2007). In china poor self-concept was found to be associated with, higher loneliness and poor relationship with parents and guardians (Li-Juan, Xun, Chun-Li, Yue, & Guop, 2010). Therefore if the pastors would be more committed to their work at the expense of their children, the children will likely develop a low self-concept.

Studies on self-concept have also been conducted in Africa. A study conducted in Zimbabwe found out that self is mostly negative among religious street children. The study assumed that they were influenced and controlled by evil spirits and that their kin was casting evil spells on them. A negative self-image of these street children had significant negative impact on their psychological functioning, social relations, and moral behaviors for children living in the street (Mhizha, 2015). A study in Nigeria, on adolescent children found out that, children with negative body image had a higher chance of developing psychiatric complications than those with positive body

image (An & Ehimigbai, 2016). Therefore, if the parents could be more involved with their children`s upbringing, then the children`s self-concept would be better than the above cases.

Kenyan scholars have equally contributed to the much-needed information on this great subject. The studies that have been done have revealed that there is a relationship between parental support and high-self-esteem among high school adolescent children. Children that had their parents involved with them in their studies and social life performed much better than those whose parents were absent most of the time (Mburu, Susan, & Ann, 2016).

1.1.1 Profile of New Testament Church of God

According to the administrative bishop Dr. David Gilbert, the New Testament Church of God was started in Kenya in 1977. It draws its roots and strengths from her mother church in the United States of America, Church of God of Tennessee. The New Testament Church of God Kenya has its headquarters in Karen Nairobi. The church has a National Administrative Bishop who oversees all the churches in the republic of Kenya. Under him the church has regional bishops and district overseers. The church has over 200 branches spreading all over Kenya. Nairobi region has 22 churches in total. Nairobi region comprises of Nairobi County and parts of Kiambu County, Kajiado County and Machakos County. All senior pastors in this region are married with a total of 50 children. The senior pastors in this region have some form of training that is ministry related. Most of the senior pastors have some other form of income generating activity besides the pastoral work. Ethnic diversity of the pastoral team in Nairobi is currently drawn from the following communities: Kikuyu, Meru, Luhya, Luo, Kalenjin and Kamba. The researcher feels this sample will be sufficient

to address all the objectives of the research without ethnic or literacy bias and be able provide a reference for all interested parties.

Preliminary survey revealed that pastors` adolescent children have more weird characters and tend to rebel from the church as compared to the other children in church. The church has more questions than the answers as to why the pastors` adolescent children are in such a state. More than 80% of the pastors have teenage boys and girls in their homes either as biological or foster children. The pastors are worried if at all they will be able to make it safely with their children through the adolescent stage. Previous history suggests that they barely make it. One of them said “taking care of a teenager alongside the high demands of ministry is like carrying an egg for survival during a time of food scarcity”. The researcher therefore was convinced that the information and or facts received from New Testament Church of God would be reliable to allow the study to assess the extent to which the pastoral work has affected the self-concept of pastors` adolescent children.

1.2 Statement of the Problem

Pastors` adolescent children are always loyal in pre-adolescent stage. At the preadolescent, these children are well behaved and obedient to their parents, active in church and respectful to people. This image of the children shows to a great extent how a pastor`s family should look like.

As they grow, the pastors` adolescent children tend to rebels and this rebellion negatively affects the way the pastor serves and /or is received by the congregation and by the society. Many studies have been done, many curricular have been developed yet none or very little has been done in relation to the family as an

organization. Both the senior pastor's family and the church are open systems that interact with each other and define the senior pastors' work. Often, the senior pastors tend to focus more on church activities at the cost of the family which in turn affect their adolescent children's self-concept.

Several questions came up in the mind of the researcher prompting the launch of the study into the extent at which pastoral work has affected self-concept of senior pastor's adolescent children.

Religion and family have both shown to be contributors to self-concept development. Pastors' family households provide a rich sample that could show interrelationship between self-concept and religious beliefs and family dynamics. Studies on self-concept have ignored this important factor. This study explores this gap by investigating the effect of pastoral work on self-concept of pastors' adolescent children. This study will be looking at the ages between 10 and 24 years which correspond with the W.H.O definition of adolescence (World Health Organization, 2018).

1.3 Objectives of the Study

The general objective of the study was to explore the effect of pastoral work on the self-concept of pastors' adolescent children in the New Testament Church of God

The study was guided by the following specific objectives:

- i. To determine the influence of pastors' family functioning on pastors' adolescent Children's self-concept.
- ii. To determine the influence of pastors' commitment to his work on pastors' adolescent Children's self-concept.

iii. To determine the role of pastors parenting style on pastors` adolescent Children`s self-concept.

iv. To determine the effect of congregation`s perception towards pastors` adolescent Children`s self-concept.

1.4 Research Questions

What is the influence of pastors` family functioning on the self-concept of pastors` adolescent children?

i. What is the influence of pastors` commitment to ministry on self-concept of pastors` adolescent children?

ii. What is the role of pastors` parenting styles on self-concept of pastors` adolescent children?

iii. What is the effect of congregations` perception towards the pastors` adolescent children on pastors` adolescent children`s self-concept?

1.5 Scope of the Study

This study focused on the New Testament Church of God Nairobi region. Nairobi region includes parts of Kiambu, Kajiado and Machakos counties. In addition, according to the preliminary study done by the researcher in December 2017, this problem is very prevalent. The researcher therefore feels New Testament Church of God will be ideal for this study. The research targeted senior pastors, senior pastors` spouses, senior pastors` adolescent children, and youth pastors and children workers.

1.6 Significance of the Study

This study will help parenting pastors` and church leaders to balance work and family and to know how to integrate the two for the general good of the church organization. The church as an organization will learn to integrate leadership development programs with family life trainings for their ministers. The church will be able to tap

into the resource of pastors` adolescents children as potential future leaders. Besides, the study will be a great resource for the pastors, parishioners, youth leaders, and all stake holders in pastors` family and life and how to handle them. The findings of this study are intended to be a tool for the parenting pastors to use in understanding the change in behavior of their adolescent children and how to manage that. As much as this study is narrowed down to pastors` adolescent children, the youth pastors will find this very handy to use in their day to day dealings with the minister`s adolescent children. Most of the objectives addressed here relates to any adolescent child being raised in some kind of special family such as those of prominent persons in the society. Future researchers have an advantage since they now have a point of reference even as they try to explore more on the issues surrounding pastoral work.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviewed what other scholars have found out on the relationship between self-concept and other variables. This chapter looked at the literature review of four theories namely, Eriksson`s theory of psychosocial development, Carl Rogers`s theory of personality, Murray Bowen theory of Family systems and Bass theory of transformational leadership. This chapter finally, reviewed empirical literature. This chapter marked the introduction to interdisciplinary approach of the study by revealing how pastors` leadership affects the psychology of pastors` adolescent children.

2.2 Theoretical Literature Review

This section presents the theories on which the current study was anchored. Key concepts were examined and contextualized for the current study. The study was premised on four theories: Eriksson`s theory of psychosocial development, Carl Rogers` Theory of personality, Murray Bowen Family systems theory and Bass theory of transformational leadership. Eriksson`s theory of psychosocial development was adopted to help understand and explain the influence of the pastors` family functioning and congregations` perception on pastors` adolescent children`s self-concept. The theory of personality proposed by Carl Rogers was useful in understanding how family functioning, congregation perception affected self-concept of pastors` adolescent children. Murray Bowen Family systems theory explained the science of human family and how it affected self-concept of pastors` adolescent

children. Finally, Bass theory of transformational leadership finally helped explain how the self-concept of pastors` adolescent children impacts pastoral work.

2.2.1 Eriksson`s Theory of Psychosocial Development

This theory has eight different levels of psychosocial development, these are, Integrity versus Despair, Autonomy versus Shame and Doubt, Trust versus Mistrust, Intimacy versus Isolation, Identity versus Role Confusion, initiative versus Gilt, and Generativity versus Stagnation and ego. According to Eriksson, there are five stages before a person reaches 18 years and other three stages past adolescent and into adulthood. Eriksson suggested that there is still space for continued development and growth through a person`s life. A crisis occurs at each of these stages of development and these are psychosocial and often involve psychological wants of the person who is in conflict with those of the society.

This theory argues that a successful completion of each of these stages leads to a healthy personality and the ability to acquire basic values. Basic virtues are feature strengths which the ego can utilize to solve future crises. The failure or inability to complete further stages can contribute to unhealthy personality and sense of poor self-concept may happen. If the pastors are more committed to the work at the expense of his/her adolescent children, the pastors` adolescent children are likely to miss some stages in their development process (Saul, 2017).

This theory emphasizes on the period of adolescent as a significant stage for one to develop an identity. He captures the developmental crises as adolescents` tasks. These tasks are like needs that adolescents have to resolve in order to maintain a stable personality. Resolution of the tasks is facilitated by adolescents` interaction with family, peers, and society. These tasks include decision making about family life

and marriage, preparing for a career or job, keeping the body healthy and accepting their physical body, learning to socialize with friends of both genders, becoming more self-sufficient, and acquiring a set of values to guide behavior and becoming socially responsible. With this in mind, the way the congregation perceives or puts standards on the pastors' adolescent children will affect their personality. This study focuses on adolescents' tasks of pastors' children and how they interact with parenting, perception from the congregation and pastors' work to shake their self-concept. The study also examines pastors' commitment to work, which according to Erikson, it reflects generativity versus stagnation where the pastors are concerned with their career and raising the next generation.

One of the strengths of this theory is that it has been able to look at life in its entirety from birth to death making it easier to look at different stages critically and for our case, adolescent stage. Besides, this theory is a guide that holds across time and culture for example, parts of the family, figures of authority & societal influence to development. None the less one of the weaknesses that seem to be clear is that the way it presents human life in fixed stages, does not necessarily portray the reality as some of the stages may overlap. The approach of Erikson's theory of isolating a developmental stage and looking at it in depth enables the researcher to study the pastors' children adolescence stage deeply.

2.2.2 Carl Rogers' Theory of Personality

Theory of personality was proposed by Carl Rogers. Carl Rogers was a humanistic psychologist who supported his theory with the main arguments of Abraham Maslow, but went further and eluded that an individual needs an environment that gives them empathy, acceptance, and genuineness without which a

healthy personality may not develop as required. Rogers` perceived that everyone could reach their goals, desires, and wishes in life when or rather they did so and self-actualization occurs. Self-concept is central premise of Roger`s personality theory.

The self is affected by the personal experiences an individual has in their lives and the interpretations of these experiences. Two major sources that affect our self-concept are childhood evaluation and experiences by others (McLeod, Carl Rogers, 2014). Because according to Rogers the environment within which one grows affects the personality development, the study tested this theory in relation to family functioning and parenting style against the self-concept of pastors` adolescent children. The study also tested this theory to see if the perception of the congregation on the pastors` adolescent children had any influence on their self-concept. This is because Rogers believes the outside interpretations have influence over the development of self.

This humanistic approach further alludes that the self is comprised of concepts that are unique to use and this includes self-image, ideal-self, and self-worth. According to Rogers, feelings of self-worth reached in early childhood are formed from the child`s interaction with the father and mother. The study therefore tested the effect of less interaction of the parents with the adolescent children due to commitment to work and the self-concept of the pastors` adolescent children. Self-image influenced how a person feels, behaves, and thinks in the world. Ideal self consists of one`s ambitions and goals in life and is dynamic as one transition from one stage of life to the other (McLeod, Carl Rogers, 2014). This theory gave the researcher the ability to test the impact of the pastors` commitment to work in proportion to commitment to their adolescent children and how this affects their adolescent children`s self-concept.

2.2.3 Murray Bowen (1913-1990) Family systems theory

Murray Bowen was a psychiatrist who proposed the theory of family systems to explain the science of the human family. Bowen family systems theory views the family unit as an emotional entity and adopts system ideology to define the complex interactions in this entity that have influence on the development of adolescent children's self-concept. Bowen believed that the emotional system governs human interactions and relationship that had changed over millions of years.

Murray argued that the distinction (emotional maturity levels) among family members produces differences as persons mature from each generation. The main argument of the theory is the eight interlinked concepts that affect the equilibrium between individuality and togetherness. This means that not one concept can be explained by any other concept and none can be isolated or eliminated from the theory. Similarly, one cannot separate pastors' family obligations and church responsibilities. Biological, emotional, and environmental effects are considered as the person adopts within their family over generations. The basic concepts are explained below.

Levels of differentiation of self-social groups and families affect how people act, think, or feel. But people are different in their vulnerability to the group thinking that they may influence the perception of the group towards them. The less developed the self of a person is, the more impact that the others have on their functioning and the more the person will try to control the functioning of others. The pressure exerted by the congregations on the pastors adolescent children, is likely to course them to develop defense mechanism which may prevent them from becoming differentiated individuals.

The nuclear family: the term defines four relationship patterns that influence marital conflict, anxiety, impairment in one or more kids, and dysfunction in one spouse that manage where problems are likely to develop in a family. Family projection process: this concept defines the approach in which parents transfer their emotional problems to a child as some parents` experience trouble being separated from the child. Whenever the pastors` encounter emotional pressure from the congregation about their children, they transfer the same to their adolescent children with high expectation. They imagine their children rather than having a real assessment of the child. The problems in relationships that are mostly negative influence a child's life and increase a need for approval and attention and difficulty in addressing expectations, and a habit of blaming others or themselves, impulsive acting to deal with present anxiety rather than acting thoughtfully and tolerating anxiety, and feeling responsible for other people's happiness

Multigenerational transmission processes: this concept refers to the little variations in the levels of differentiation between offspring and their parents lead over several generations to significant differences in differentiation among family members in multigenerational setting. The means through which individuals related to each other create differences transmitted over generations, individuals react and are sensitive to the presence and absence of relationships, to information, on the present moment, past or future, and this is related to the genetic inheritance and interaction that shape a person' self. Thus the relationship that exists between the pastor and the children as relates to his absence or presence shapes the self of the children.

Triangles: this refers to the three-person relationship system. The triangle is considered the molecule of a bigger emotional system and is the smallest stable

relationship system. A triangle manages more tension than a two person relationship as there are tensions changing between the three. Triangles can exert social controls by having one on the external or include an outside when tension increases between the two. Increasing the number of triangles also stabilizes tension from spreading. Marital therapy often uses the triangle to give a neutral third party able to relate well to each sides of the conflict. In the family setting of two children, if the pastor is more committed to the church work at the expense of the family, he is likely to be sidelined in the family as an absentee member. This will later or soon weigh down to the pastor thus making the pastor frustrated. The child who is triangulated will suffer emotionally because of handling issues that do not relate to him.

Emotional cut off: Persons sometimes address their unresolved emotional issues with siblings, parents, and other family members by totally cutting off or reduce emotional contact with them. This study will therefore endeavor to test if the commitment of the pastors to work will cause a disconnection with their adolescent children. Societal emotional process: this concept defines the way the motional system manages behavior within the society level the same as to that within a family and promoting both regressive and progressive periods in society (Michael, Laura, & Andrea, 2016). The study of this theory and especially the concept of the triangles give guidance in studying the impact of family functionality and self-concept of pastors` adolescent children. Thus, if there is dysfunction in the family because the pastor is absentee parent, the children are likely to be negatively affected contrary to a functional family system.

2.2.4 Bass Transformational Leadership Theory

According to Bass, followers go after a leader because of trust, honesty, and other qualities. The stronger the qualities the more they become loyal to the leader (Burns, 2018). Members of a church organization will trust and believe in the senior pastor by the way the pastor treats his family and by the way the pastor presents his family to the congregation. Bass further stated that the leader acts as a role model, a mentor, and a facilitator of the group motivating the group to do a specific task. The character of the pastors' children are a clear indication of the pastors' message to the congregation. Therefore, the self-concept of pastors' adolescent children will determine how the pastors are going to be received and accepted by the congregations they lead which in turn determines how the pastor will successfully lead the congregation. Equally if the pastor frustrated at work he is likely to affect the children emotionally as he will appear to them as a failure.

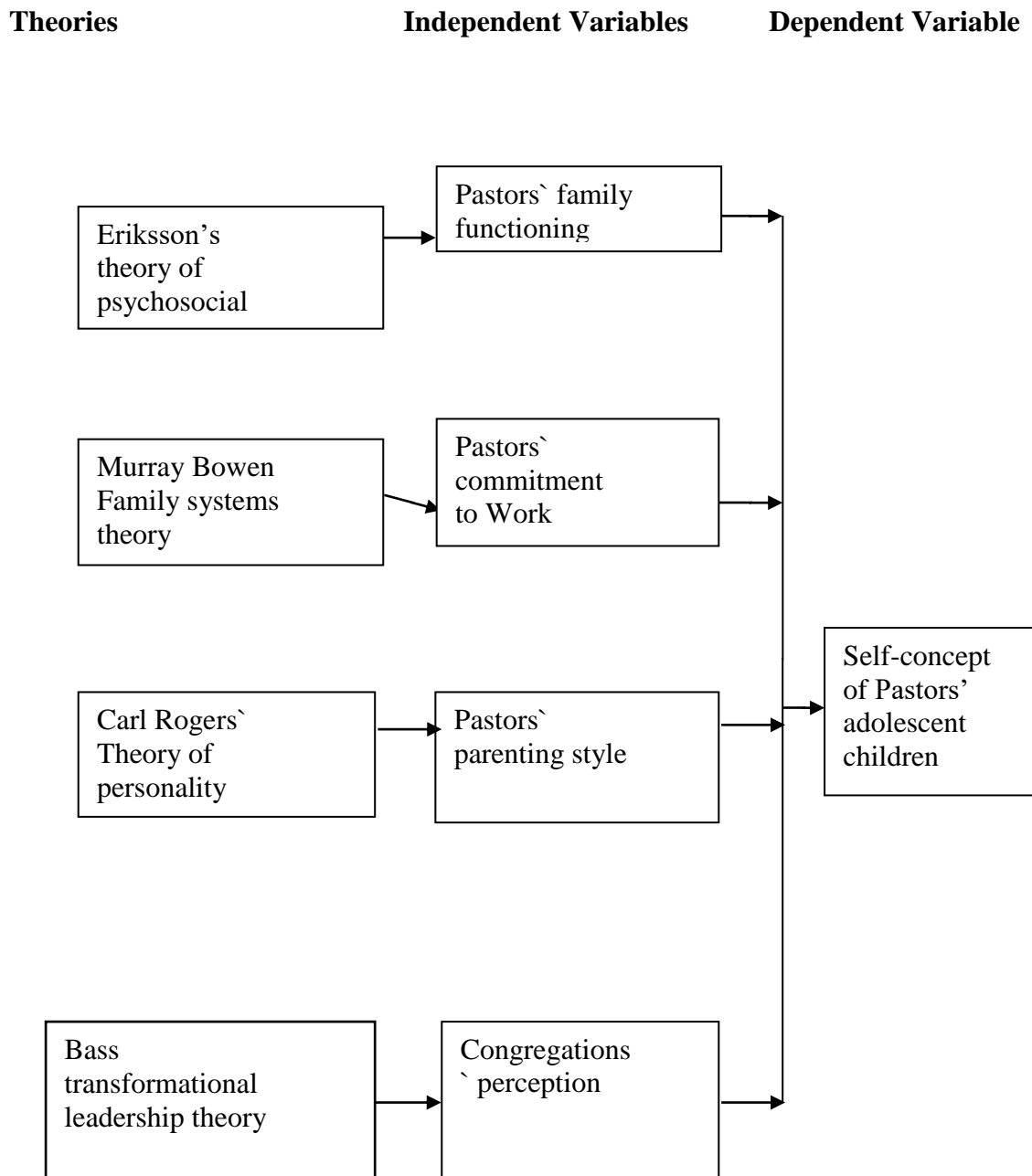


Figure 1 Theoretical Framework

2.3 Empirical Studies

This section of the study presents empirical literature from what other researchers have done before and how those studies relate to this study. The section is presented in line with the study research objectives.

2.3.1 Family Functioning and Self-Concept of pastors` Adolescent Children

A study was done in Malaysia revealed that family functioning and self-concept both has an influence on the self-concept among adolescents. The study revealed that family functioning is a predictor of self-concept among adolescents. The study equally revealed a high possibility of the teenagers with low self-concept viewing their families in a negative way (Zainah, Khairudin, & Wan Shahrazad, 2011).

In China, a study was conducted on the university students with grand parenting experience. The sample consisted of 1,158 female and 1,372 male students of a Chinese university who were exposed to the Perceived Social Support Scale, Family Assessment Device (FAD) and the Rosenberg's Self-esteem Scale. The study found that students reported that experience of grand-parenting had lower score on self-esteem and social support that students raised by parents (Jingyu et al., 2017).

A similar study was done in United States of America which explored the association between family functioning, substance abuse, and self-image in a sample of adolescent groups in four different ethnicities. The sample of students answered a survey on marijuana and alcohol use, self-image, perceived family functioning, and other demographic variables. Ordinal Logistic Regression revealed that self-image and family functioning had a significant association with marijuana and alcohol use. Lower scores on self-image and family functioning were at a higher risk of abusing substances. Moreover, those who scored low in self-image and family functioning were more likely to using alcohol (Weiss & Akagha, 2011).

A study was conducted in Nigeria to determine the factors associated with depressive symptoms in Nigerian adolescents. A sample was taken from adolescents aged 13 to 18 years attending senior secondary schools using Beck depressive inventory. The

sample group and their parents completed various questionnaires regarding related demographic, psychological and family factors. The factors significantly associated with adolescents' depressive symptoms included parental depressive symptoms among them adolescents' perception of family functioning as poor (Adewuya & Ologun, 2006).

A comparative study of levels of self-esteem among students of single and dual parent families was done in Kenya. Students were selected from secondary schools in Nakuru municipality in Kenya. The study revealed that Students from dual parent households generally recorded slightly higher levels of self-esteem as compared to their counterparts in single parent households but the difference was not significant enough to attribute level of self-esteem to their type of parenting (Thoma, James, & Waweru, 2014).

2.3.2 Pastors` commitment to work and Self-concept of Pastors` Adolescent Children

One of the most powerful motives that humans can possess is the drive to achieve. We encourage ourselves, and our children, to be high achievers and in the process, we become workaholic. Workaholics is when a person's drive to achieve becomes so great that other areas like family, health and leisure – are neglected in the effort to achieve more and more. Workaholics are a by-product of the desire to succeed and win (Ronald, 2014).

According to Mutie (2015), there exists a strong link between indiscipline of schools students and parental emotional abuse. Majority of children affected negatively by parents' emotional abuse faced several challenges. These challenges included hate for authority, hate of school rules, feeling of not been able to love their parents, lack of

people to share their problems with, feeling lonely most of the times and leading very uncomfortable school lives. These partly contribute to indiscipline in school.

Mutie (2015) further noted that the effect of emotional absence is moderated by; class level, age, gender and parental status which influence children's perception on parental emotional absence. Children in junior secondary, that is forms one and two, are more likely to perceive parental emotional absence than those in upper secondary classes that is form three and four. This could be due to the fact that they have not gotten used to being away from home and from their parents like their counter parts in the upper classes. The younger students are also likely to perceive parental emotional absence than the older students. This response may have been contributed by the fact that being younger, their need for attachment is higher than that of the older students (Mutie, 2015).

In their study, Povey et al. (2016) examined the engagement of parents in schools and building parent-school partnerships. The study found that work commitments of parents were a major barrier towards engagement of parents in their children's lives. Other studies have been done in relation to parental absence and indiscipline of children in school. Equally studies have been done in relation to student's performance at school. There seems to be no study having been done in relation to pastoral work commitment and self-concept of pastors' adolescent children. This study will therefore be seeking to establish the relationship between the pastors' commitment to the work of ministry and adolescents' self-concept.

2.3.3 Parenting Style and Self-concept of Pastors` Adolescent Children

In the USA a sample was done on young adults aged 18 to 35 and it was revealed that the authoritative parenting style was one of the contributing factors to the respondents' high self-esteem (Sona, 2017).

A study was done on high school students in Nyanza province to determine whether there is a relationship between parenting style and the student's self-concept towards mathematics as a subject. The results showed that parenting styles significantly influenced student's self-concept in that authoritative and authoritarian parenting styles had a strong positive influence on the respondent's self-concept. On the contrary, neglectful and permissive parenting styles had a negative influence on the respondents (Chonge, Barasa, & Chonge, 2016).

In the above cases parenting styles had influence, negative or positive on self-concept of adolescent students. This study will be seeking to establish the effect of the pastors` parenting style towards self-concept of pastors` adolescent children.

2.3.4 Public`s Perception of Adolescent Children and Self-concept

Other people`s comments and perceptions have been known to affect the self-concept of adolescents besides adults. Adolescents demonstrate a heightened concern with reflected appraisals of others. Other people`s differing views of self will inevitably lead to variability with the self-concept across contexts. The society puts a lot of expectations on the pastor as a community leader, besides the high bar the community puts on the pastors` children. This eventually affects the pastors` adolescent children`s ability to fit in the society if their parents will either fail in leadership or be blamed for failing outside of their ability. Pastors` adolescent children are often thought of as special making them to experience greater pressures compared to other

children. The larger community sees them as leaders, the parishioners and the church see them as examples to be emulated, and the family itself establishes specific guidelines for members. The pastors` adolescent children see themselves as defenders of their parents making the pastors` adolescent children a bit reserved as compared to other children ((Rob, 2011).

Samau and Schoeffel (2015) study found that pastors` children were often expected to follow the footsteps of their pastor parents. Sons were expected to become clergymen and daughter expected to marry clergymen. These perceptions and expectations has been shown by past research to result to pastors` children either being the worst or best behaving among their peers (Allman, 2007). According to Delaney and winters (2013), parental choice of career as moral leaders in the society makes the pastors` adolescent children a positive test case for establishing parental influence on behaviors that are risky.

Besides, there seems to be very little research that has been done on this subject of pastors` adolescent children especially in Africa making it a viable study to conduct.

2.3 Conceptual Framework

Pastors` family functioning, Pastors` commitment to ministry, Pastors` parenting style and the congregations` perception contribute to self-concept of the pastors` adolescent children.

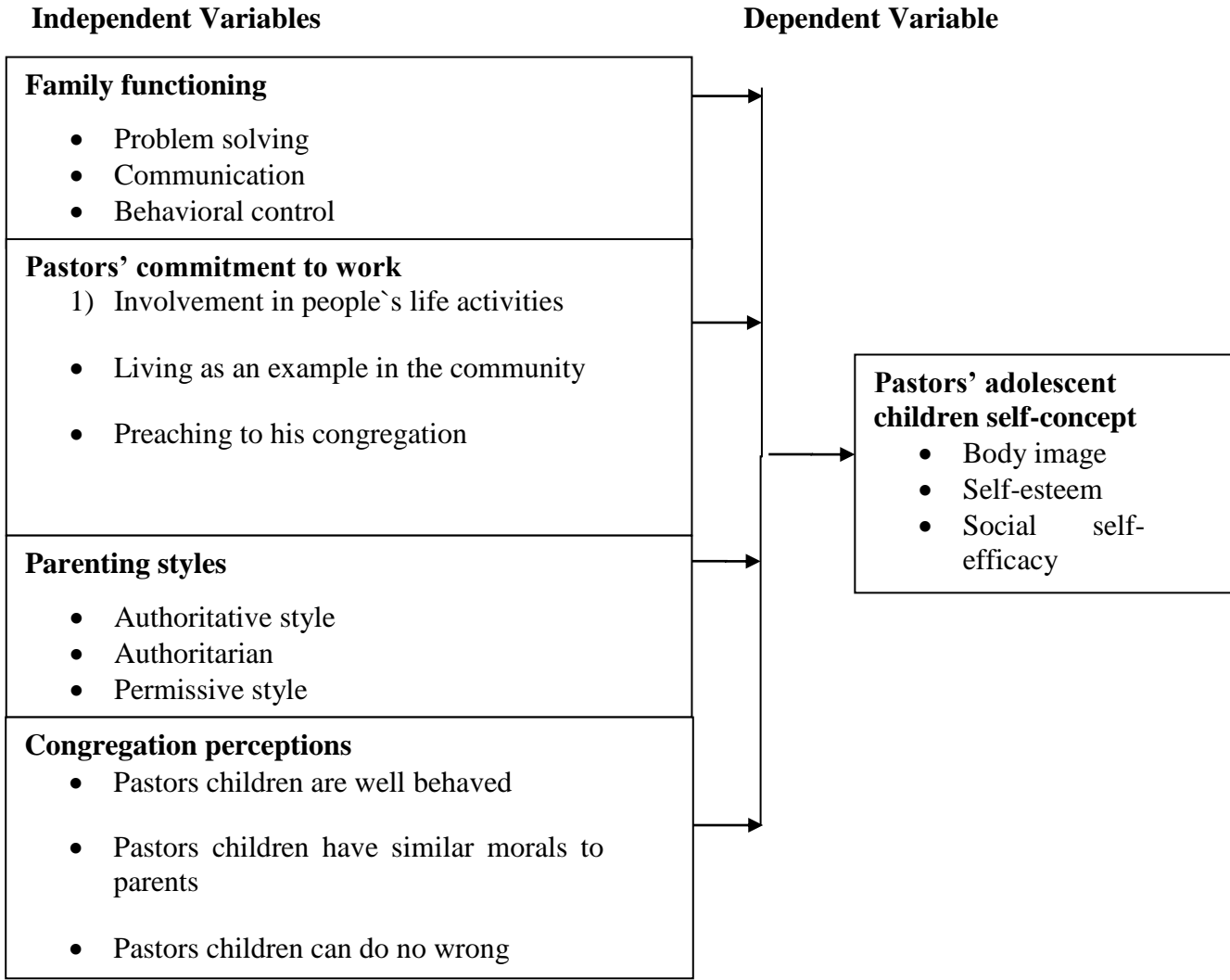


Figure 2: Conceptual framework

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This chapter elucidates on the research methodology that was used to achieve the objectives of this study. Research methodology is viewed as a systematic plan, which is adopted to provide objectivity, validity, accuracy, and economic metrics to the outlined research questions. This chapter includes the research design, study population, data collection instruments, and analysis techniques that were employed within the study. A research design further refers to the strategy that a researcher adopts to investigate a research problem. Saunders *et al*, (2009) described a research design as a plan that describes how, when and where data are to be collected and analyzed.

3.2. Research Design

This study adopted a mixed method embedded research design to investigate the research problem in question. Saunders, Lewis, and Thornhill (2009) described a research design as a plan that describes how, when and where data are to be collected and analyzed.

A key aspect of the definition of mixed methods research is the ‘mixing’ of the qualitative and quantitative approaches within the study (Simons & Lathlean, 2010). ‘Mixing’ refers to the process whereby the qualitative and quantitative elements are used to produce a deeper account of the research problem (Glogowska, 2011). The

study adopted mixed method embedded research design as a means to triangulate the data from the different categories of the respondents.

3.3 Target Population

The study was conducted in Nairobi region comprising of Nairobi County and parts of Kiambu, Kajiado and Machakos County with a total of 22 branches. This region has diverse cultural representation from different tribes. The church membership is represented by all literacy levels from illiterate to highly educated. With this level of diversity, the data collection and analysis were without cultural and literacy bias. All the branches had youth and children ministries. Therefore, the study targeted pastors and their spouses because they have lived with these teenagers since the time of birth, therefore have very vital information about their adolescent children. The study targeted the Youth and Children pastors because they directly teach them and give them life skills. Finally, the pastors` adolescent children were targeted because the study is seeking facts about them. The pastors` adolescent children are the main respondents while the rest give corroborative information. The total target population from the 22 churches in Nairobi region totaled 156.

Table 1 *Population Table*

Church	Sampled Members				Total
	Children Pastors	Youth Pastors	Pastors & Spouses	Pastors` children	
Nairobi Int.	1	1	2	2	6
Kawangware	1	1	2	4	8
Kabiria	1	1	2	2	6
Kerarapon	1	1	2	2	6
Ngong	1	1	2	4	8
Kiserian	1	1	2	2	6
Dagoreti	1	1	2	3	7
Dandora2	1	1	2	2	6
dandora4	1	1	2	2	6
Rwai	1	1	2	3	7
Kasarani	1	1	2	4	8
Sacred	1	1	2	3	7
Chokaa	1	1	2	3	7
Githurai	1	1	2	3	7
Mutukya	1	1	2	3	7
Kayole	1	1	2	4	8
Pipeline	1	1	2	4	8
Kings praise	1	1	2	5	9
Kiamumbi	1	1	2	2	6
Muchatha	1	1	2	2	6
Gitamayu	1	1	2	4	8
Mukuru	1	1	2	5	9
Total	22	22	44	68	156

3.4 Sampling

The study adopted the stratified random sampling procedure to select the sample size for the study. The stratified sampling strategy involves categorizing the population into distinguishable groups. These strata were based on the Pastors` Children,

Children pastors, Youth pastors and Pastors and their spouses in the 22 Branches of New Testament Church of God Nairobi Region. After the stratified sampling, the study applied census on pastors and their spouses, youth pastors and children pastors. Census is recommended when the population is of small groups such as majors and specific demographic groups since it allows analysis of such (Berkeley, 2018). For the pastors` adolescent children, the study adopted purposive sampling since the focus was on the adolescent children only. In the cases where there were more than 2 adolescent children, the study applied simple random to give an equal opportunity to all adolescent children in each family.

Table 2 *Sample table*

Church	Sampled Members				Total
	Children pastors	Youth Pastors	Pastors & Spouses	Pastors children	
Nairobi Int.	1	1	2	2	6
Kawangware	1	1	2	0	4
Kabiria	1	1	2	2	6
Kerarapon	1	1	2	2	6
Ngong	1	1	2	0	4
Kiserian	1	1	2	2	6
Dagoreti	1	1	2	2	6
Dandora2	1	1	2	2	6
dandora4	1	1	2	2	6
Rwai	1	1	2	2	6
Kasarani	1	1	2	2	6
Sacred	1	1	2	2	6
Chokaa	1	1	2	2	6
Githurai	1	1	2	2	6
Mutukya	1	1	2	2	6
Kayole	1	1	2	2	6
Pipeline	1	1	2	2	6
Kings praise	1	1	2	2	6
Kiamumbi	1	1	2	2	6
Muchatha	1	1	2	2	6
Gitamayu	1	1	2	2	6
Mukuru	1	1	2	2	6
Total	22	22	44	40	128

3.4 Data Collection Methods

The study used both quantitative and qualitative methods to collect data. Quantitative data was collected using self-administered questionnaires namely, self-concept

inventory for children, pastors parenting style, family assessment device, and workaholics test. An interview guide was developed to gather qualitative data.

3.5 Research Instruments

3.5.1 Questionnaires

The study used two questionnaires developed from Standardized scales namely parenting style questionnaire and McMaster's Family Assessment Device (FAD) that was answered by the pastors and their spouses. The parenting styles questionnaire is a 13- item rating scale measuring parenting styles and was developed by Robinson, Mandelco, Olsen, and Hart (1995). McMaster family Assessment Device is a 60-item rating scale measuring family functionality. A workaholic test was administered to parenting pastors to help determine if the workaholic behavior has any impact on the self-concept of the pastors' adolescent children. It is a 13 item-rated scale developed by Riggio and Friedman (1982). For the pastors' adolescent children Self-Concept inventory scale was used. The scale consists of the Rosenberg (1965) self-esteem scale together with researcher's own developed scale were used. The Rosenberg self-esteem scale is a ten-item rating scale developed by Rosenberg. The researcher's own scale is a 15 item-rated scale measuring social self-efficacy and body image of the pastors' adolescent children. All the scales were self-administered.

3.5.2 Validity and Reliability

The research instruments were developed from standardized tools whose validity had been checked by experts. To establish the validity of the instrument, the researcher submitted the tools to Africa International University Supervisors who are experts in research who approved after a thorough critique. To determine the reliability of the instrument, a pilot study was conducted with 5 congregation members from Nairobi

International, Ngong, Dandora2, Kings Praise, and Gitamayu. Cronbach Alpha was used to determine the reliability of the instrument using SPSS. Cronbach's alpha is the measure used to establishing the internal consistency reliability.

Table 3 *Reliability Results*

Variables	Cronbach's Alpha	N of Items
Parenting styles	.805	30
Family functioning	.806	32
Pastor's work commitment	.694	13
Self-concept	.481	25
Overall reliability	.696	100

Table 3 shows that the overall reliability of the instrument was 0.696. Bhatnagar, Jihye, and Many (2014) suggest Cronbach Alpha values as excellent ($\alpha > 0.9$), good ($0.7 < \alpha < 0.9$), acceptable ($0.6 < \alpha < 0.7$), poor ($0.5 < \alpha < 0.6$), and unacceptable ($\alpha < 0.5$). This means that the overall reliability of the instrument was acceptable.

3.5.3 Interview Guide

The interview guide was used to assess the congregation's perception of the pastors' kids. In this case the children and youth workers were interviewed. The pastors' kids with the lowest self-concept were interviewed to generate interventions needed to facilitate the positive self-concept of the kids.

3.6 Data Analysis

The quantitative data was analyzed using Statistical Package for the Social Sciences (SPSS) Version 23. The data was analyzed using descriptive statistics, specifically mean and standard deviation were used for the interval data (Likert scale), frequencies

and percentages were used for the nominal data (demographic information). Correlation and regression analysis were used to measure the relationships between independent and dependent variables. The data was presented in tables and supported by interpretation from the researcher. Qualitative data was analyzed using content analysis where themes from the transcripts were grouped into outcomes that were aligned to the research objectives. The qualitative data was presented in prose and in the respondents' own words.

3.7 Research Ethical Issues

Before collecting data, the researcher acquired a research covering letter from the National Administrative Bishop of the New Testament church of God Kenya confirming that the researcher had approval to carry out a study in the sampled churches in the Nairobi Region. The researcher fully explained the research to the participants in advance in order to obtain the informed consent.

The researcher obtained consent from the participants and ensure they participated voluntarily. While carrying out an investigation, the researcher was sensitive at all times to ethical issues such as confidentiality and privacy of respondents. The researcher ensured this privilege was not abused and that the respondents understood that their replies would be used for the purposes of research only.

Confidentiality of participants was adhered to by not letting participants indicate their names on the questionnaire. Where names and contact details of the participants were required, the researcher took precaution to ensure that none of those details were found in the final report which is now a public document. This was adhered to through using separate documents in the field and report writing.

The researcher was open and honest when dealing with the respondents by not exploiting respondents by changing agreements made with them.

After the research all the questionnaires and the audio recordings were destroyed.

CHAPTER FOUR DATA ANALYSIS, RESULTS AND DISCUSSIONS

4.1 Introduction

This chapter presents the data analysis, the results and discussions from the analysis of the data collected from the questionnaires and interviews. Tables and charts have been used to present the results from the descriptive analysis using the Statistical Package for Social Sciences (SPSS). The chapter includes the demographic information, descriptive statistics and inferential statistics of the study variables.

4.2 Response Rate

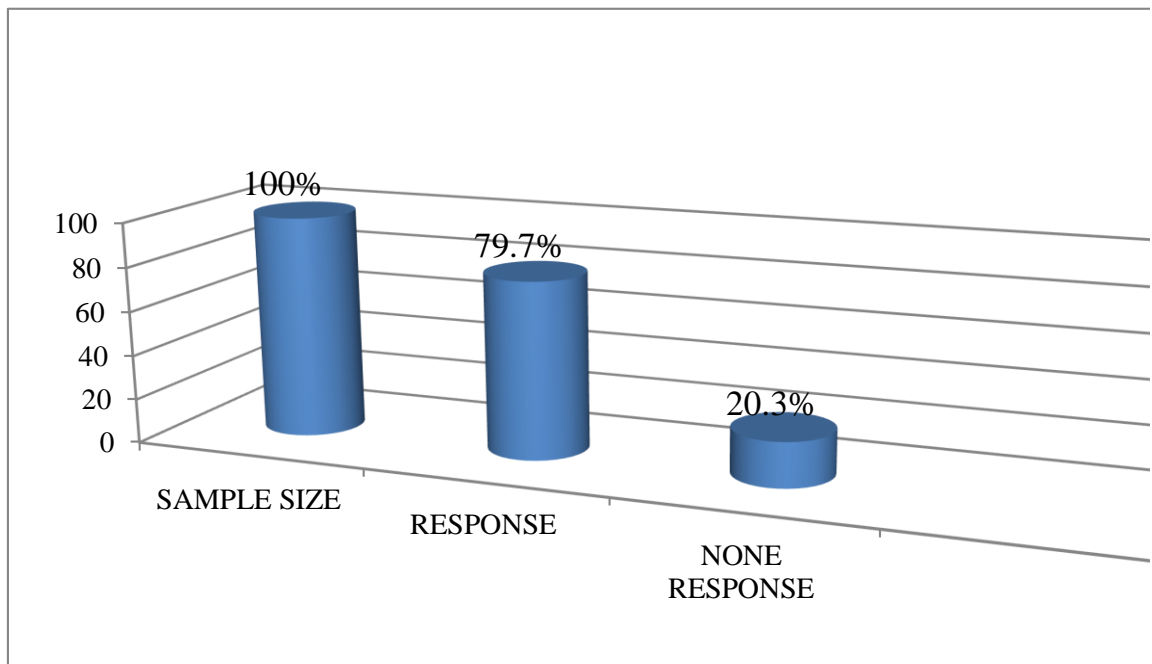


Figure 3 Study Response Rate

The study targeted 156 respondents for the study. The researcher was able to reach and receive back questionnaires and key informant interview transcripts from 39

pastors/spouses, 39 pastors` adolescent children, and 24 key informants. In total, the study was able to reach 102 respondents out of the 128 indicating a response rate of 79.7 % as shown in Figure 4.1. The response rate was considered excellent according to Mugenda and Mugenda (2003) thus further analysis was undertaken. The high response rate was due because the principal researcher took time to distribute and receive back the response by himself.

4.3 Descriptive Statistics

This subsection presents the descriptive statistics for each of the study variables. The study used mean and standard deviation to summarize the trends in each of the study variables. The section is presented in line with the study independent and dependent variables. The table below shows the correlation analysis of the variables which will be discussed later in the chapter as per the objectives of the study.

4.3.1 Self-concept Inventory for Children

The study sought to establish the relationship between the self-concept of pastors` adolescent children and the independent variables. The participants were asked to fill the self-concept scale indicating to what extent they agreed with the statements ranging from strongly agree to strongly disagree. The scores ranged from 1 to 4. The scores consisted of 3 subscales namely self-esteem, self-efficacy and body image. The scores were obtained by computing the means ranging from 1 to 4. A score of 2 and above would mean the subscale is highly prevalent.

4.3.1.1 Self Esteem

Table 4 *Self-esteem Descriptive Statistics*

Self esteem	Mean	SD
On the whole, I am satisfied with myself.	1.59	0.751
At times I think I am no good at all.	2.67	0.955
I feel that I have a number of good qualities	1.51	0.601
I am able to do things as well as most other people	1.87	0.695
I feel I do not have much to be proud of	2.92	0.870
I certainly feel useless at times	2.82	0.823
I feel that I'm a person of worth, at least on an equal plane with others	1.69	0.655
I wish I could have more respect for myself	2.10	0.882
All in all, I am inclined to feel that I am a failure	3.23	0.931
I take a positive attitude toward myself	1.64	0.811
Overall mean score	2.21	0.798

Table 4.14 shows the respondents level of agreement or disagreement with regard to self-esteem in their family. The results indicate that the children agreed to their worth of self-esteem to a mean value of 2.21 on a 1-4 point Likert implying that the pastors children had high self-esteem. This may be attributed to their good parenting styles that engaged them in their day-to-day welfare.

4.3.1.2 Social Self-efficacy

Table 5 Social Self-efficacy Descriptive Statistics

Social Self-efficacy	Mean	SD
I very well express my opinion when my class mates disagree with me.	2.21	0.951
I very well become friends with other youths	1.59	0.498
I can very well have a chat with an unfamiliar person	2.31	0.863
I can very well work in harmony with my class mates	1.82	0.854
I can very well tell other youth that they are doing something that I don't like.	2.49	1.023
I can very well tell a funny event to a group of youth.	2.15	0.933
I easily succeed in staying friends with other youth.	1.62	0.711
I often succeed in preventing quarrels with other youth.	2.18	0.823
Overall mean score	2.05	0.832

The respondents were asked to indicate to what extent they agreed with the following statements on social self-efficacy in their family. The results are shown in Table 4.15. The finding indicated that the teenagers agreed to their social self-efficacy to a mean point of 2.05 on a 1-4 point Likert scale. The self-concept implication of this is that the teens had good view of who they were in presence of others that necessitated their good social behavior with their peers.

4.3.1.3 Body Image

Table 6 *Body Image Descriptive Statistics*

Body image	Mean	SD
I am always worried about my body shape and weight	3.03	1.063
I exercise a lot to alter my shape and weight.	3.00	1.026
I wear more to hide some of my spots that I do not like on my body	3.13	1.005
I bleach my skin to make it appeal	3.79	0.409
I keep seeking reassurance from others whether I am attractive or not	3.44	0.680
My friends look better than me	3.41	0.751
My body need some improvement to become the way I would want to be	2.79	1.174
Overall mean score	3.22	0.873

Table 4.16 shows the respondents level of agreement with regard to body image. The results indicated that the pastors` adolescent children disagreed to their negative perception regarding their body image to a mean value of 3.22 on a 1-4 point Likert scale. This implied that they had a great appreciation of their body image. This fact seems to have boosted their self-esteem.

4.3.2 Pastors' Family Functioning and the self-concept of pastors' Adolescent Children

The study sought to examine the influence of family functioning on self-concept of pastors` adolescent children. The participants were asked to fill the family functioning

device indicating strongly agree to strongly disagree on a Likert scale of 1-4. The scores were classified into 4 family functioning styles namely problem solving, communication, behavior control, and general functioning whose scores were completed means. The lowest possible means was 1 while the highest possible mean was 4. That means any mean above 2 was a strong score.

The participants were also asked to fill the self-concept scale indicating to what extent they agreed with the statements ranging from strongly agree to strongly disagree. The scores ranged from 1 to 4. The scores consisted of 3 subscales namely self-esteem, self-efficacy and body image. The scores were obtained by computing the means ranging from 1 to 4. A score of 2 and above would mean the subscale is highly prevalent.

4.3.2.1 Problem Solving

Table 7 Problem Solving Descriptive Statistics

Problem solving	Mean	SD
We usually act on our decision regarding problems	1.59	0.595
After our family tries to solve a problem, we usually discuss whether it worked or not	1.79	0.615
We resolve most emotional upsets that come up	1.56	0.502
We confront problems involving feelings	1.87	0.656
We try to think of different ways to solve problems	1.77	0.810
Overall mean score	1.72	0.635

The respondents were asked to indicate their level of agreement with five statements on problem solving within their family. The results from the Likert scale had an overall mean of over 1.5 that indicated that the respondent agreed to the statements.

This implied that most of the family stakeholders were engaged in decision making that determined the psychological formation of the adolescent children.

4.3.2.2 Communication

Table 8 Communication Descriptive Statistics

Communication	Mean	SD
When someone is upset the others know why	2.18	1.073
You cannot tell how a person is feeling from what they are saying	3.15	0.988
People come right out and say things instead of hinting at them	2.79	0.923
We are frank with each other	1.85	0.933
We do not talk to each other when we are angry	3.44	0.680
When we do not like what someone has done, we tell them	1.46	0.643
Overall mean score	2.48	0.873

Table 4.7 shows the respondents level of agreement regarding communication in their family. The results implied that the pastors agreed on some matters regarding communication including letting other know when they are upset, being frank and openness in correction to a mean value of less than 2.5 on a 1-4 point Likert scale. The pastors disagreed on that they could not tell the other person was saying and did not talk together when they were angry to a mean value of over 3.10 on a 1-4 point Likert scale. This had overall implication that good communication had a positive impact on the children's psychological formation.

4.3.2.3 Behavioral Control

Table 9 Behavioral Control Descriptive Statistics

Behavioral control	Mean	SD
We don't know what to do when an emergency comes up	3.36	0.903
You can easily get away with breaking the rules	3.33	0.806
We know what to do in an emergency	1.49	0.823
We have no clear expectations about toilet habits	2.85	0.961
We have rules about hitting people	2.64	1.088
We don't hold any rules or standards	3.33	0.806
If the rules are broken, we don't know what to expect	3.03	1.038
Anything goes in our family	3.36	1.112
There are rules about dangerous situations	2.03	1.112
Overall mean score	2.82	0.961

Table 4.8 shows the respondents level of agreement about behavioral control in their family. The results indicate that most of the pastors disagreed with negative behavioral patterns to a mean value of over 2.8 on a 1-4 point Likert scale. This implied that the pastors had hands on as far as managing the behavior of their teenagers was concerned.

4.3.2.4 General Functioning

Table 10 General Functioning Descriptive Statistics

General functioning	Mean	SD
Planning family activities is difficult because we misunderstand each other	3.36	1.063
In time of crisis we can turn to each other for support	1.23	0.485
We cannot talk to each other about sadness we feel	3.36	0.903
Individuals are accepted for what they are	1.54	0.790
We avoid discussing our fears and concerns	3.26	0.966
We can express feelings to each other	1.85	0.709
There are lots of bad feelings in the family	3.72	0.456
We feel accepted for what we are	1.59	0.637
Making decisions is a problem for our family	3.36	0.811
We can make decisions about how to solve problems	1.49	0.721
We don't get along well together	3.56	0.788
We confide in each other	2.00	1.051
Overall mean score	2.35	0.694

Table 10 shows the respondents level of agreement or disagreement in regard to general functioning in their families. On a 1-4 point Likert scale, the pastors agreed to the various aspects regarding their general functioning to a mean value of less than 2.5. The agreement on positive functioning amongst the pastors and their families is an indication that they were concerned about the direction their teenagers were undertaking.

4.3.3 Pastors Commitment to Work

Table 11 Work Commitment Descriptive Statistics

Commitment to work statements	Mean	SD
I often have a sense of scarcity of time – not enough time in the day, or days in the week to get things done.	1.59	0.595
I regularly use to-do lists and time-saving devices.	1.79	0.615
I take quick meals in order to get back to work.	1.56	0.502
I need little sleep and wake up ready to go.	1.87	0.656
I have difficulty enjoying idle time.	1.77	0.810
I can work just about anywhere.	2.18	1.073
I combine work & leisure and sometime I take work with me on vacation	3.15	0.988
I have intense energy.	2.79	0.923
I have a strong desire to excel	1.85	0.933
I have a dread of retirement.	3.44	0.680
I have long work days and sometimes continue working at home.	1.46	0.643
I am acutely aware of what my own work can accomplish.	3.36	0.903
I am characterized by intense energy.	3.33	0.806
Overall mean score	2.31	0.779

The results on agreement or disagreement on work commitment are shown in table 10 above. The results indicated that the pastors agreed to be committed to their work to a

mean value of less than 2.4 on a 1-4 point Likert scale. This implied that the pastors treasured their work and were not ready for retirement.

4.3.4 Parenting Style and self-concept of Pastors` Adolescent Children

The study sought to examine the relationship between parenting styles and self-concept of pastors` adolescent children. The participants were asked to fill a parenting style device by indicating strongly agree or strongly disagree on a 1-6 point Likert scale of never to always. The scores were classified into 3 parenting styles namely permissive, authoritative and authoritarian styles.

4.3.4.1 Permissive Parenting Style

Table: 12 Permissive Parenting Styles Descriptive Statistics

Parenting styles statements	Mean	SD
I find it difficult to discipline my child	2.97	2.134
I give into my child when they cause a commotion about something	3.10	1.930
I spoil my child	2.36	1.912
I ignore my child`s bad behavior	2.23	1.870
Overall mean score	2.67	1.962

The results for permissive parenting styles are indicated in table 4.11 above. The results indicated that the parents rarely used the permissive parenting style to a mean value of 2.67 on a 1-6 point Likert scale. This implied that the parenting pastors had charge over their teenage children.

4.3.4.2 Authoritative Parenting Style

Table: 13 Authoritative Parenting Style Descriptive Statistics

Authoritative parenting style	Mean	SD
I am responsive to my child's feelings and needs	4.67	1.420
I take my child's wishes into consideration before I ask him/her to do something	4.95	1.669
I explain to my child how I feel about his/her good/bad behavior	4.69	1.880
I encourage my child to talk about his/her feelings and problems	4.95	1.255
I encourage my child to freely "speak his/her mind", even if he/she disagrees with me	5.23	1.158
I explain the reasons behind my expectations	4.82	1.254
I provide comfort and understanding when my child is upset	5.10	1.210
I compliment my child	4.87	1.281
I consider my child's preferences when I make plans for the family (e.g., weekends away and holidays)	4.51	1.620
I respect my child's opinion and encourage him/her to express them	5.79	0.570
I treat my child as an equal member of the family	5.05	1.213
I provide my child reasons for the expectations I have for him/her	4.77	1.327
I have warm and intimate times together with my child	4.82	1.502
Overall mean score	4.93	1.347

Table 4.12 shows the respondents level of agreement and disagreement with regard to authoritative parenting style in their family. The results indicated that the parenting pastors very frequently engaged their children day-to -day welfare to a mean value of

4.93 on a 1-6 point Likert scale. This implied that the parenting pastors had charge over their teenagers in a friendly manner.

4.3.4.3 Authoritarian Parenting Style

Table 14 Authoritarian Parenting Style Descriptive Statistics

Authoritarian parenting style	Mean	SD
When my child asks me why he/she has to do something I tell him/her it is because I said so, I am your parent, or because that is what I want	3.49	1.775
I punish my child by taking privileges away from him/her	2.87	2.015
I yell when I disapprove of my child's behavior	2.59	1.585
I explode in anger towards my child	2.31	1.239
I spank my child when I don't like what he/she does or says	2.64	1.739
I use criticism to make my child improve his/her behavior	2.18	1.430
I use threats as a form of punishment with little or no justification	1.97	1.386
I punish my child by withholding emotional expressions (e.g., kisses and cuddles)	2.05	1.503
I openly criticize my child when his/her behavior does not meet my expectations	3.15	2.146
I feel the need to point out my child's past behavioral problems to make sure he/she will not do them again	4.38	1.771
I find myself struggling to try to change how my child thinks or feels about things	2.77	1.709
I remind my child that I am his/her parent	3.49	2.235
I remind my child of all the things I am doing and I have done for him/her	3.64	1.597
Overall mean score	2.89	1.702

The results for authoritarian parenting style are show in table 4.13 above. The results indicated that the parenting pastors rarely failed to engage their children in their day-

to day welfare to a mean value of 2.89 on a 1-6 point Likert scale. This implied that the parenting pastors were concerned with their children well-being.

4.3.5 Congregations` Perception

The fourth objective of the study was to find out perceptions of the congregation towards pastors' adolescent children. The results of this objective were based on qualitative data. The interview targeted the youth and children ministry workers plus twelve pastors` adolescent children who scored lowest in the self-concept scale. They also gave the information on what they knew the community outside of church perceived about the pastors` adolescent children. The community outside of church included the schools where the children go to and areas where they live.

Twelve children interviewed were expected to state what the community expected of them at school, at the church, and at their place of residence. The following five themes emerged after coding namely, behave like adults, be prayerful no breathing space, duplicate their parents, and rivalry with the church.

The findings showed that the pastors adolescent children were expected to behave like adults yet they are like any other children in the community. Six of the interviewed children said or implied that they were expected to behave more or less like grown-ups. One of the respondents said "we are expected to be orderly in church, to follow the sermon, take notes and be able to remember just as the grown-ups would. Sometimes the sermons would so long until the children would begin to dose or even sleep, but because the pastors would not want to lose credibility among the church members and community, they always forcefully kept the adolescent children in church.

The congregation expected the pastors` children to be prayerful. Most of the church members implied that they expect their pastors` children both adolescents and post adolescents to be prayerful since they lived with their parents who were prayerful or expected to be prayerful. One of the respondents said *“our pastor emphasizes on a prayerful family so I believe and expect the pastors` children to be more prayerful than most of the church members”* another respondent said that he would rather have a pastor`s child to pray for him than have any other church member to do so. One could imagine if the pastors` adolescent child would not measure to this expectation how much the church members would be disappointed. One of the interviewees was a runaway child whose reason of running away from church and home was because he was screamed at by a church member for stammering in prayer yet he was a pastors` child.

The findings showed that the congregations expected the pastors` children to be a role model in church since their upbringing is perceived a conducted perfect children. The congregation expects the pastors` children to reflect their parents in all aspects in church including. One of the informants compared the Pastors children are the shadow cabinet of the political class implying, the pastors children are the shadow cabinet of the pastor hence they ought to know all that goes on in the church behind closed doors. He explained that they are expected to lead along-side the pastor thus the pastors` adolescent children are expected to be the direct link between the pastors and the congregation”. In his explanation he said it should be easier to get to the pastor through the children than through the spouse. The assumption was, since they are children of pastors, they should act or behave in the same way as the pastor and understand the congregation just like the pastors do.

The community seemed to have very high expectations for the pastors` children. One of the key informants said

“The community around here expects the pastors` children to be perfect and not make any mistakes. The pastors` children should not be found in social places once associated with evil. Therefore pastors` children should not be found in pubs, discos, in the dark, with girls or boys”

Most pastors` kids confessed that they are restricted from being like any other child without an explanation to that effect. 65% of the interviewed children implied to have been broken hearted by the church members judging them a lot. According to one of the pastors` children, *I decided not to participate in the church activities because when I was asked to pray and I stammered and one church member screamed at me by saying, you are a pastor`s kid and you cannot even pray?”*

No space to breath. The findings from the key informant interviewed suggested that pastors used authoritative parenting styles in their households. Pastor`s kids revealed that they were restricted from engaging in talk about their sexuality, their parents also influenced them to follow particular career paths. The interviews show that children were fearful of their parents and the restrictive environment in which they grow in their family. According to several PK`s statements *“I do not have breathing space. I am waiting when I will be out of this place” “I cannot ask a question about sexuality because I will be considered immoral”* Adolescent children rebelling against their parents is a common occurrence especially in households that use authoritative parenting style, which is a style where parents give stern rules and expect their children to conform without question. The findings showed that children interviewed indicated plans of rebelling. According to one key informant *“Dad want me to be a*

pastor but I do not want to be a pastor so I am planning to rebel so that I do not become one” and yet another said “the suffering was a lot so I decided to run away and get married and I came back after one year with a baby and a husband”

The findings showed that pastors’ children were not comfortable in the environment or shadow of their pastor parents. The findings showed that these perceptions of pastors’ children interfered with their day-to-day life as they were restricted in performing certain actions. To some of the adolescent children, whenever they needed money, their dad always did not have money, but whenever church members come in with a need, money was always available. The pastors’ adolescent children said they did not like the church members since they had taken away their father by the fact that their father spent much time with the church members at their expense. They could not dress well for fear of the negative comments from the church members. The children said some of the church members said they were using the church money to buy expensive things.

4.4 Demographic Information

This section presents the background information of the study participants. The study sought to identify the age groups, gender, and education of parents and that of their children. Parents were also asked to indicate their years in marriage and birth order among the children participants.

4.4.1 Age of Participants

Table 15 *Age Distribution of Respondents*

Pastors age groups	Frequency	Percent
25-29 years	1	2.6
30-34	4	10.3
35-39	6	15.4
40-44	14	35.9
45-49	3	7.7
Above 50	11	28.2

Children	Frequency	Percent
11-13 years	3	7.7
14-16 years	10	25.6
17-19 years	7	17.9
Above 20 years	17	48.7

Table 4.1 shows the age groups of the study participants. The results indicated that the age group of 40-44 years of age was most prevalent with a percentage of over 35% while the age group of 25-29 years of age was the least with a percentage of less than 3%. This implied that after 40 years of age most of the pastors were engaged in ministry work and parenting teenagers. For the children, over 50% of them were below 20 years of age, which implied that they were still under parental care and highly influenced by their parents in their upbringing. Less than 49% of the children were above 20 years, which implies that they were partly or fully under care of their parents.

4.4.2 Gender of Participants

Table 16 *Gender Distribution of Respondents*

Parents	Frequency	Percent
Male	24	61.5
Female	15	38.5

Children	Frequency	Percent
Male	21	53.8
Female	18	46.2

In terms of their gender, over 60% of parent respondents were male, which is attributed to the fact that most of male respondents were full time pastors while their spouses opted to engage in other activities to supplement the income. Among the children the male gender was more predominant with a percentage of over 50%.

4.4.3 Education Level of Participants

Table 17 *Education Distribution of Respondents*

Parents	Frequency	Percent
Primary	7	17.9
High school	6	15.4
Some college	16	41.0
University	10	25.6

Children	Frequency	Percent
Primary	9	23.1
High school	9	23.1
Some college	13	38.5
University	6	15.4

Table 13 shows the education levels of parents and children that participated in the study. The results show that over 50% parent respondents had some college and university levels of education that had a positive influence on the parenting styles. Less than 34% of the parents had high school and primary levels of education that may have influence on authoritative and permissive parenting styles. Among the children, over 50 % had some college and university levels of education that implied they could partly influence in the family functioning in relation to decision-making. Less than 47 % had high school and primary levels of education, which implied that they had least influence in family functioning in regards to decision -making.

4.4.4 Years in Marriage

Table 18 Number of Years in Marriage among Respondents

Number of years	Frequency	Percent
Less than 5 years	7	17.9
6-10 years	4	10.3
11-15 years	2	5.1
16-20 years	15	38.5
More than 20 years	11	28.2
Total	39	100.0

Table 14 shows the years in marriage of the parents who participated in the study. Over 60 % of the parents were in marriage for a period of over 16 years that implied that their children were at high school level and college that had implication in the involvement in family matters and availability to the church community that prompted their perception of children being. Less than 34 % of the parents had been

in marriage for less than 15 years, which implied their children were less involved in family matters.

4.4.5 Birth Order

Table 19 *Birth Order of Respondents*

Number of child in family	Frequency	Percent
Number 1	11	28.2
Number 2	13	35.9
Number 3	6	15.4
Number 4	1	2.6
Number 5	4	12.8
Number 6	2	5.1
Total	37	100.0

The results for birth order are show in table 15 above. The results indicate that over 60% of the respondents had births of number one and two that implied their involvement in family matters was high. Less than 36% of the children had birth order of over number 3 that implied their less involvement in family matters.

4.5 Inferential Statistics

This section of the study discusses the findings of the study and is presented in line with the study research objectives. In this section, the findings of the study are compared with previous studies highlighted in the literature review.

4.5.1 Correlation Analysis

Table 20 *Correlation Coefficients Results*

		Parenting Styles	Family Functioning	Work Commitment	Self Concept
Parenting Styles	Pearson Correlation Sig. (2- tailed) N	1 39			
Family Functioning	Pearson Correlation Sig. (2- tailed) N	.518** .001 39	1 39		
Work Commitment	Pearson Correlation Sig. (2- tailed) N	.406** .009 39	.482** .002 39	1 39	
Self Concept	Pearson Correlation Sig. (2- tailed) N	.346 .043 39	.228 .030 39	.177 .036 39	1 39

** . Correlation is significant at the 0.01 level (2-tailed).

The researcher computed Pearson correlation analysis to determine the relationship between the dependent variables and the independent variable. The results are presented in Table 20 above.

Family functioning had the second highest positive correlation with self-concept and this was statistically significant ($r = 0.228, p = 0.030$). Pastors work commitment had the smallest positive and significant correlation with children self-concept ($r = 0.177, p = 0.036$). The correlation results showed that there was an increase in parenting styles, family functioning, and work commitment lead to a linear increase in self-concept. The variables also revealed that parenting styles had the highest correlation with self-concept of pastors` adolescent children. This correlation was significant ($r = 0.346, p = 0.043$).

4.5.2 Multiple Regression Analysis

Table 21 *Coefficient of determination*

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.709 ^a	.502	.436	.20253

a. Predictors: (Constant), Work Commitment, Parenting Styles, Family Functioning

A multiple regression analysis was conducted between the independent variables and dependent variable. Table 4.19 shows that the model explained 50.2 % of variation in pastors` children self-concept with a coefficient of determination (R^2) of 0.502 as shown in Table 21 above. This implies that they are therefore significant predictors of self-concept.

The regression analysis indicated that there was positive co-relationship amongst the family functioning and parenting style to self- concept of pastors’ adolescent children at a significant level of $p \leq 0.05$. The remaining 49.8% is represented by other factors not captured in this study.

Table 22 *Regression analysis results*

Variable	Coefficient	Std. Error	t-statistic	Prob.
Family functioning	0.583868	0.138944	4.202191	0.0002
Parenting style	0.224814	0.095392	2.356748	0.0240
Work commitment	0.058047	0.139652	0.415658	0.6801
Constant	2.487727	0.324859	7.657866	0.0000

a. Dependent variable: Self-Concept

The family function had the highest co-relationship to the pastors’ children self-concept with a p- value of 0.002 that was significant. This implied that a unit increase in family functioning resulted to a 0.584 increase in pastors’ children self-concept. The parenting style also had a positive co-relationship to pastors’ adolescent children self-concept with a p-value of 0.024 at $p \leq 0.05$. This implied that a unit increase in parenting style led to a 0.225 increase in pastors’ children self-concept. The work commitment had insignificant co-relationship with pastors’ children self-concept attributed to a P- Value greater than 0.05.

The ANOVA results show that the model was significant with a p value of less than 0.05 ($p = 0.021$ as shown in table 23 below).

Table 23 *Anova Analysis*

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	.068	3	.023	6.551	.021 ^b
Residual	1.477	36	.041		
Total	1.544	39			

a. Dependent Variable: Self-concept

b. Predictors: (Constant), Work Commitment, Parenting Styles, Family Functioning

The ANOVA results show that the model was significant with a p value of less than 0.05 ($p = 0.021$). The F statistic is 6.551 which mean that we accept the alternative hypothesis of a relationship existing between the work commitment, parenting styles, family functioning and pastors' children self-concept.

4.6 Discussion of the Results

This section of the study discusses the findings of the study and is presented in line with the study research objectives. In this section, the findings of the study are compared with previous studies highlighted in the literature review.

4.6.1 Pastors` Family Functioning and Self-concept of Pastors Adolescent children

This objective of the study was to test the relationship between family functioning and pastors' adolescent children`s self-concept. The findings showed that behavioral control was ranked as the most important component of family functioning. The correlation results revealed a positive and significant relationship between family functioning and self-concept development of pastors' adolescent children at $p \leq 0.05$.

This result is agreeable to previous studies, for instance, Heiman, *et al* ,(2008) revelations that when children find their parents' communication as supportive and

open they develop higher self-esteem than when their parents' communication patterns are perceived as controlling and unsupportive. This finding support Razali and Razali (2013) research whose results showed that there has a relationship between children communication with parents and adolescent self-concept.

An examination of the item content of communication dimension in this study, the results show that parents disagreed that they did not talk to each other when angry. This means that parents talked to their children and with each other when angry. This finding is similar to that of Emam and Abu-Serei (2014) which found that the communication scale items measure the extent to which personal problems between family members are discussed as well as the extent of children's involvement in the decision-making process within the family context.

Bulanda and Majumdar (2009) studied inter-family communications on the teenagers' self-esteem and found a significant relationship between teenagers' self-esteem and relations with their parents. Wairimu, Macharia, and Muiru (2016) opined that parental communication helps convey to adolescents that they are competent and valued (thus valuable).

4.6.2 Pastors` Commitment to Work and Self Concept of Pastors` Adolescent Children in Nairobi Region

This objective of the study was to test the relationship between pastors work commitment and pastors` adolescent children`s self-concept.

The descriptive findings indicated that respondents disagreed to the fact that they were more engaged in their work. However, the individual statements results showed that parents dreaded retirement thus indicating their commitment to their work.

The correlation findings showed a positive but insignificant association between pastors' work commitment and children self-concept at $p \leq 0.05$. The study assumed that parents who are more engaged in their work are often uninvolved in their children activities contribute to poor children self-concept. However, these findings could mean that parents engaged in their work can stimulate similar ethics into their children and thus contribute positively to their self-concept. Baumrind *et al*, (2010) found that uninvolved parents have the most negative effect on adolescent outcomes when compared to the other three parenting styles. Uninvolved parents often fail to monitor or supervise their child's behavior and do not support or encourage their child's self-regulation.

This finding goes against Ornelas, Perreira, and Ayala (2007) research which confirmed that parental engagement was significantly associated with increased adolescent self-esteem. Gibson and Jefferson (2006) also found that perceived parental involvement increases so does the adolescents' self-concept. According to Gibson and Jefferson (2006), adolescents begin building their own self-concept through observing the reactions directed toward them by vital individuals in their lives.

The finding goes against some research that has shown that there is an association between parental involvement and self-esteem of adolescents. Arshdeep, Sonia, and Karanbir (2015) study found that parental involvement and adolescent self-esteem existed independently. This suggests that there was no association between parental involvement and self-esteem of adolescents.

4.6.3 Pastors` parenting style and Self-concept of Pastors Adolescent children

This section of the study discusses the findings of the study and is presented in line with the study research objective three. This objective of the study was to determine the relationship between parenting styles and self-concept of adolescent children.

The descriptive statistics indicated that authoritative parenting style had the highest overall mean score suggesting that most parents adopted this form of parenting. According to Liem *et al*, (2010), authoritative parenting is high on warmth, moderate on discipline, high in communication and moderate in expectations of maturity. This style is becoming more pervasive in the West. Authoritative parents are warm and nurturing, create a loving home environment and provide a high degree of emotional support.

Correlation results revealed that there was a significant relationship between the parenting style and pastors' adolescent children's self-concept at a $p \leq 0.05$ that relates to the objective and other studies by other scholars. The study supports past studies that have found positive effects of authoritative parenting style on the development of children self-concept. Chonge *et al*, (2016) studied influence of parenting styles and self-concept on students' achievement in mathematics found that authoritative and authoritarian parenting styles had a strong positive influence on the respondent's self-concept.

Niaraki and Rahimi (2013) also found evidence to suggest that children raised by authoritative parenting style had better self-concept than children raised by authoritarian and permissive parenting style. Niaraki and Rahimi found that children reared by authoritative parenting style had higher self-esteem than children reared by

authoritarian parenting style. The authoritative parent has time for both providing the child with discipline, as well as allowing latitude to the child when it is warranted.

Scholars (Nguyen & Peter, 2008; Bahrami & Fathi, 2008) have opined that the permissive and authoritarian styles are unhealthy extremes while the authoritative parenting style is a well-balanced response to adolescent misbehavior.

4.3.5 Congregation Perception towards the Pastors' Adolescent Children

This section of the study discusses the findings of the study and is presented in line with the study research objective four. This objective was to find out the congregation's perception towards the pastors' adolescent children. There were several perceptions that emerged of pastors' children. One of this was the expectation that children of pastors should follow in the footsteps of their parents. This finding was also revealed in Samau and Schoeffel (2015) study which noted the perception that the children of pastors should follow in the footsteps of their parents, sons becoming clergymen themselves, and daughters marrying clergymen.

The other theme emerging from the findings was that pastor's children were expected to be morally upright and well behaved like their parents and this often led them to rebel. Pastors' children are a special group of adolescents who often receive strong pressure from their parents to be model children. Popular perception and anecdotal evidence suggested that the pressure from the parents often lead the pastors' children to either the best or the worst behaved among their peers (Allman, 2007). According to Delaney and Winters (2013), their parents' choice of profession as moral leaders within their community made them a good test case for examining parental influence on risky behavior.

Children of pastors were also found to be experiencing higher expectations from the congregation and society members in general. This finding corroborates (Rob, 2011) study which found that pastors' children have frequently been regarded as "special" and thought to face greater pressures than other children. The general community regards them as leaders; the church and parishioners viewed them as examples to be emulated; and the family itself establishes appropriate, "correct" guidelines for its members.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter of the study presents a summary of the findings, conclusions and recommendations of the study which are presented in line with the study research objectives. The chapter also lists some of the limitations the researcher experienced during the course of the study. The chapter concludes with a section on the suggestions for further research.

5.2 Summary of Findings

The aim of the study was to examine the effect of pastoral work on the self-concept of pastors' adolescent children – a case of the New Testament Church of God. To achieve this aim, the study was guided by four specific objectives; To test the relationship between the pastors' family functioning and the self-concept of pastors' adolescent children; testing the relationship between pastors' commitment to his work and self -concept of the pastors' adolescent children; investigating the role of pastors parenting style on self-concept of pastors` adolescent children; and find out the congregation's perception towards the pastors' adolescent children. The theoretical framework of the study included Eriksson's theory of psychosocial development, Carl Roger's Theory of personality, and Murray Bowen Family systems theory.

The study adopted a mixed method research design incorporating both qualitative and quantitative methods of data collection. The study targeted pastors, their wives, their adolescent children, and youth and children workers in the sampled churches.

Purposive sampling technique was used to select Nairobi County region, and also in selecting the groups of members of the population. The target population was 1,302 members. The study selected 10 % of the entire population thus having a sample size of 130 respondents. The study used both quantitative and qualitative methods of data collection. Questionnaires were used to collect quantitative data whereas interview guides were used to gather qualitative information. The questionnaires were self-administered to pastors and their adolescent children. Interview guides were used among children workers and youth pastors to gain in-depth information on the effect of the congregation's perceptions on the self-concept of pastors' adolescent children. The quantitative data was analyzed using descriptive statistics (frequencies, percentages, means, and standard deviation). Correlation analysis was used to measure the relationship between independent and dependent variables. Qualitative data was analyzed by identifying themes aligned to the fourth research objective and the questions from the interview guide. Quantitative data was presented in tables and supported by interpretation from the researcher whereas the qualitative data was presented in emerging themes and in the respondents' own words.

The first objective of the study was to test the relationship between pastors' family functioning and the self-concept of pastors' adolescent children. The sub-variables were problem solving, communication, behavioral control, and general functioning. The findings show that behavioral control had the highest overall mean score of 2.82 and a standard deviation of 0.961. A positive and significant relationship between family functioning and self-concept was revealed. This means that an increase in communication resulted to self-concept of children.

The second objective of the study was to test the relationship between pastors' commitment to his work and self-concept of the pastors' adolescent children. The findings of the study revealed that the overall mean score was 2.31 and a standard deviation of 0.779. This suggests that pastors disagreed being committed to their work. The relationship between pastors' commitment to work and self-concept of their children had a positive and significant association. Results from the regression analysis showed that there was a positive but insignificant effect of work commitment on self-concept of pastors' adolescent children.

The third objective of the study was to investigate the role of pastors parenting style on self-concept of pastors' adolescent children. The findings show that the overall mean was 4.93 and a standard deviation of 1.347. This means that most of the families sampled used authoritative parenting style. The findings show positive and significant relationship between parenting styles and self-concept of pastors' adolescent children. The regression results indicated that parenting style had the largest effect on self-concept of pastors' adolescent children.

The fourth objective of the study was to find out the congregation's perception towards the pastors' adolescent children. The qualitative data revealed three recurring themes, these were, pastors' children were facing pressure from higher expectations from the congregation and society compared to other children; pastors' children were expected to behave in a similar way to their parents; and they were expected to follow in the careers of their parents.

5.3 Conclusions

The first objective of the study was to test the relationship between family functioning and self-concept of pastors' adolescent children. Family functioning was measured

using problem solving, behavioral control, and communication. The correlation analysis confirmed that family functioning had a positive relationship with self-concept of adolescent children which means that more communication within the family contributed to an increase in self-concept of pastors' children. The study, therefore, concludes that communication is the most important determinant in family functioning that can contribute to self-concept of pastors' children.

The second objective of the study was to test the relationship between pastors' work commitment and self-concept of pastors' adolescent children. Pastors' commitment to their work was used as a proxy to measure parental engagement in their children lives. The regression results however show no effect of pastors' work commitment and pastors' children self-concept development. The study therefore concludes that there was no effect of pastors' work commitment and pastors' children self-concept development.

The third objective of the study was to test the relationship between parenting styles and pastors' adolescent children self-concept. The findings showed a positive and significant association between parenting style and self-concept of pastors' children. The study therefore concludes that authoritarian parenting style had a positive and significant effect on self-concept development of pastors' adolescent children.

The fourth objective of the study was to find out the congregation's perception towards the pastors' adolescent children. The study concludes that pastors' children were experiencing pressure from higher expectations from congregation and society compared to other children; pastors' children were expected to behave in a similar way to their parents; and were expected to follow in the careers of their parents.

5.4 Recommendations

The study makes the following recommendations for pastor parents based on the findings from this study. First, the study recommends that parents should communicate more within their families. Communication within the family contributes to sharing of problems and issues that children may be facing and this can lead to family approaches with addressing specific issues. By developing communication habits, children will be able to express themselves within the households and outside the household which improves their self-concept by being able to air their views and opinions in any situation.

Secondly, the study recommends that parenting pastors should make a balance between their work and their parental obligations. The study recommends that pastors should be actively engaged into their children lives both in school and in other social activities as this support contributed positively to their confidence in undertaking different tasks and activities.

Third, the study recommends for pastors to use authoritative parenting styles in their households. The authoritative parenting style allows parents to be high on warmth, moderate on discipline, and involves higher levels of communication and moderate in expectations of maturity. This form of parenting styles allows the children to be responsible for their behavior and be accountable to their actions thereby contributing to growth of their self-concept.

Lastly, the study recommends that pastors should encourage their children to pursue their interests outside their shadow. Parenting pastors should support their children who decide to pursue other professional goals other than in clergy or ministry. Parent should also communicate more with their children to reassure them of their love and

pride to counter the high expectations that are placed upon pastors' children in the church and the society in general. The study further recommends that organizations should invest in families of their workforce through specialized family life training and counseling in order to reap from their maximum concentration at work.

5.5 Suggestion for Further Research

The study was conducted among a sample of eighty plus respondents. They included youth pastors, church workers, and pastors' adolescent children. There is need for further study from a larger population and sample size. There is also need for a similar study but that which includes different denominations and/or religions so as to conduct comparison between different religious groupings

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APPENDICES

APPENDIX I: Self-Concept Inventory for Children

DEMOGRAPHIC INFORMATION

Age _____ Gender: Male _____ Female _____

Education: primary__ High School__ Some college__ University_____

Birth order: number 1__ Number 2__ Number 3__ number 4__ number 5__

Instructions

Below is a list of statements dealing with your general feelings about yourself.

SA - Strongly Agree: The statement describes your general feelings very accurately.

A -Agree: The statement describes your general feelings for the most part.

D -Disagree: The statement **does not describe** your general feelings for the most part.

SD -Strongly Disagree: The statement **does not describe** your general feelings at all.

Try not to spend too much time thinking about each statement but respond as quickly and as honestly as you can. If you have difficulty, answer with your first reaction.

Please be sure to answer every statement and mark all your answers in the space provided next to each statement.

Self esteem	SA	A	D	SD
On the whole, I am satisfied with myself.				
At times I think I am no good at all.				
I feel that I have a number of good qualities				
I am able to do things as well as most other people				
I feel I do not have much to be proud of				
I certainly feel useless at times				
I feel that I'm a person of worth, at least on an equal plane with others				
I wish I could have more respect for myself				
All in all, I am inclined to feel that I am a failure				
I take a positive attitude toward myself				
Social Self-efficacy				
I very well express my opinion when my class mates disagree with me.				
I very well become friends with other youths				
I can very well have a chat with an unfamiliar person				
I can very well work in harmony with my class mates				
I can very well tell other youth that they are doing something that I don't like.				
I can very well tell a funny event to a group of youth.				
I easily succeed in staying friends with other youth.				
I often succeed in preventing quarrels with other youth.				
Body image				
I am always worried about my body shape and weight				
I exercise a lot to alter my shape and weight.				
I wear more to hide some of my spots that I do not like				

on my body				
I bleach my skin to make it appeal				
I keep seeking re-assurance from others whether I am attractive or not				
My friends look better than me				
My body need some improvement to become the way I would want to be				

APPENDIX II: Pastors` Parenting Style

DEMOGRAPHICS

Age: _____

Gender: Male___ Female___

Education Level: Primary___ High School___ Some College___ University___

Period in marriage: _____

INSTRUCTIONS

Please rate how often you engage in the different parenting practices, listed below.

Scores range from “Never” to “Always” on a 6-point scale. Never = 1, Very Rarely =2, Rarely =3, Occasionally =4, Very Frequently =5, Always=6

Permissive parenting style	1	2	3	4	5	6
I find it difficult to discipline my child						
I give into my child when he/she causes a commotion about something						
I spoil my child						
I ignore my child’s bad behavior						
Authoritative parenting style						
I am responsive to my child’s feelings and needs						
I take my child’s wishes into consideration before I ask him/her to do something						
I explain to my child how I feel about his/her good/bad behavior						
I encourage my child to talk about his/her feelings and problems						

I encourage my child to freely “speak his/her mind”, even if he/she disagrees with me					
I explain the reasons behind my expectations					
I provide comfort and understanding when my child is upset					
I compliment my child					
I consider my child’s preferences when I make plans for the family (e.g., weekends away and holidays)					
I respect my child’s opinion and encourage him/her to express them					
I treat my child as an equal member of the family					
I provide my child reasons for the expectations I have for him/her					
I have warm and intimate times together with my child					
Authoritarian parenting style					
When my child asks me why he/she has to do something I tell him/her it is because I said so, I am your parent, or because that is what I want					
I punish my child by taking privileges away from him/her					
I yell when I disapprove of my child’s behavior					
I explode in anger towards my child					
I spank my child when I don’t like what he/she does or says					

I use criticism to make my child improve his/her behavior						
I use threats as a form of punishment with little or no justification						
I punish my child by withholding emotional expressions (e.g., kisses and cuddles)						
I openly criticize my child when his/her behavior does not meet my expectations						
I feel the need to point out my child's past behavioral problems to make sure he/she will not do them again						
I find myself struggling to try to change how my child thinks or feels about things						
I remind my child that I am his/her parent						
I remind my child of all the things I am doing and I have done for him/her						

(Robinson, Olsen , & Hart , 1995)

Appendix III: McMaster Family Assessment Device (FAD)

Instructions

Below is a list of statements about your family

- SA - Strongly Agree: The statement describes your family very accurately.
- A - Agree: The statement describes your family for the most part.
- D -Disagree: The statement **does not describe** your family for the most part.
- SD -Strongly Disagree: The statement **does not describe** your family at all.

Try not to spend too much time thinking about each statement but respond as quickly and as honestly as you can. If you have difficulty, answer with your first reaction. Please be sure to answer every statement and mark all your answers in the space provided next to each statement.

Family problem solving	SA	A	D	SD
We usually act on our decision regarding problems				
After our family tries to solve a problem, we usually discuss whether it worked or not				
We resolve most emotional upsets that come up				
We confront problems involving feelings				
We try to think of different ways to solve problems				
Family communication				
When someone is upset the others know why				
You cannot tell how a person is feeling from what they are saying				
People come right out and say things instead of hinting at them				
We are frank with each other				
We do not talk to each other when we are angry				

. When we do not like what someone has done, we tell them				
Family behavioral control				
. We don't know what to do when an emergency comes up				
. You can easily get away with breaking the rules				
. We know what to do in an emergency				
. We have no clear expectations about toilet habits				
. We have rules about hitting people				
. We don't hold any rules or standards				
. If the rules are broken, we don't know what to expect				
. Anything goes in our family				
. There are rules about dangerous situations				
Family general function				
. Planning family activities is difficult because we misunderstand each other				
. In time of crisis we can turn to each other for support				
. We cannot talk to each other about sadness we feel				
. Individuals are accepted for what they are				
. We avoid discussing our fears and concerns				
. We can express feelings to each other				
. There are lots of bad feelings in the family				
. We feel accepted for what we are We feel accepted for what we are				

Making decisions is a problem for our family				
We can make decisions about how to solve problems				
We don't get along well together				
We confide in each other				

Appendix IV: Workaholics Test (Pastors` Commitment to Work)

For Below is a list of statements about your commitment to work.

SA - Strongly Agree: The statement describes your work commitment very accurately.

A - Agree: The statement describes your work commitment for the most part.

D -Disagree: The statement **does not describe** your work commitment for the most part.

SD -Strongly Disagree: The statement **does not describe** your work commitment at all.

Try not to spend too much time thinking about each statement but respond as quickly and as honestly as you can. If you have difficulty, answer with your first reaction.

Please be sure to answer every statement and mark all your answers in the space provided next to each statement.

Statements	SD	D	A	SA
I often have a sense of scarcity of time – not enough time in the day, or days in the week to get things done.				
I regularly use to-do lists and time-saving devices.				
I take quick meals in order to get back to work.				
I need little sleep and wake up ready to go.				
I have difficulty enjoying idle time.				
I can work just about anywhere.				
I combine work and leisure and sometime I take work with me on vacation.				
I have intense energy.				
I have a strong desire to excel				
10. I have a dread of retirement .				
11. I have long work days and sometimes				

continue working at home.				
12. I am acutely aware of what my own work can accomplish.				
13. I am characterized by intense energy.				

Appendix V: Interview Schedule (Congregational Perception)

1. In your honest judgment, describe important character that a pastor`s child should manifest especially in the church setting.
2. In your honest judgment, should a pastor`s child be a model in school? Would describe the areas you would personally expect them to be role models or set an example.
3. In your own judgment, how should a pastors` child behave in the local community?
4. How do you compare the conduct of the pastors` child and other children?
5. What do you think are the expectations of the community around here as far as the pastors` children are concerned?

Appendix VI: Study Area Map



Appendix VII: Authorization Letter

Dennis Sanya Pamba
Africa International University,

Dear Dennis,

RE: APPROVAL OF RESEARCH PROPOSAL: THE EFFECT OF PASTORAL WORK ON THE SELF-CONCEPT OF PASTORS' ADOLESCENT CHILDREN-A CASE OF NEW TESTAMENT CHURCH OF GOD: #AIU/IERB/005/18.

Thank you for submitting your research proposal to the Institutional Ethical Review Board (IERB) at AIU.

This is to inform you the IERB has approved your proposal. The approval period is from April 11, 2018 to April 11, 2019 and is subject to compliance with the following requirements:

- i. Only approved documents(informed consents, study instruments, advertising materials etc) will be used.
- ii. All changes(ammendments, deviations, etc) will be submitted for review and approval by the IERB before implementation.
- iii. Death and life threatening problems and severe adverse events or unexpected adverse events whether releated or unrelated to the study must be reported to the IERB Committee immediately by telephone, followed by email within twenty four (24) hours after the PI becomes aware of the event.
- iv. Any changes anticipated or otherwise that may increase the risk or affect the saftey or welfare of study participants and others or affect the integrity of the reserch must be reported to the IERB committee immediately.
- v. Request for renewal must be submitted to the IERB at least 60 days prior to the expiry of the approval period. A comprehensive progress report must be submitted with renewal request.
- vi. An executive summary report must be submitted to IERB within 90 days upon completion of the study. This information will form part of the database that will be consulted in future when processing related research studies so as to minimize chances of study duplication and/ or plagarism.
- vii. The IERB shall have the authority to suspend or terminate ethical approval for Student, Faculty or Staff research where it is the IERB's findings that the research is not being, or can no longer be conducted in accordance with provisions of the approved protocol.

Please do not hesitate to contact the undersigned for any queries or clarification.

Yours faithfully



Dr. Joash Mutua
Chair, AIU-IERB Committee