

THE INFLUENCE OF PASTORAL CHURCH LEADERSHIP ON THE BEHAVIOUR
OF PASTORS' CHILDREN: A CASE STUDY OF EAST AFRICA PENTECOSTAL
CHURCHES IN MERU COUNTY

BY
GRIFFITH NKONGE

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DECLARATION

I declare that this thesis is my original work and has not been submitted to any other college or university for academic credit.

Signed: _____
Griffith Nkonge (MAL/6947/16)

Date: _____

This thesis has been submitted for examination with our approval as the appointed Supervisors

Signed: _____
Dr. Nancy Muriuki, PhD (1st Supervisor)

Date: _____

Signed: _____
Dr. Thuo Mburu, PhD (2nd Supervisor)

Date: _____

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DEDICATION

To my wife and children:

Thank you for your support and prayers in the course of preparing and writing this thesis.

God bless you.

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ABSTRACT

The mandate of Pastoral Church leadership has many facets, which influence how the pastors raise their families. The behaviour of most pastors' children has become a global concern with many abandoning their faith. This study sought to establish aspects in Pastoral church leadership that influence the behaviour of pastors' children. It was carried out as a case study of pastoral leadership in the East Africa Pentecostal Churches (EAPC) in Meru County using a qualitative research design.

The target population was pastors' families who have worked as ordained ministers in EAPC for over twenty years. It included serving and retired pastors, their spouses and adult children. Data was collected from a purposeful sample of sixteen participants through in-depth face-to-face interviews and coded using content analysis. The study established that the pastoral role of church leadership draws the pastor away from the family, thereby neglecting his parental role.

The pastoral work environment is hostile to the pastor's family since it often comes with adverse financial burden and emotional distress. This is further complicated by a family-unfriendly church culture and organizational structure characterized by destructive politics, which are entrenched in the hierarchical leadership. These factors influence the pastors' children in resenting the church and their fathers' profession, which in turn negatively influence their behaviour and cause them to experiment with an alternate lifestyle in the secular world.

The study recommends that EAPC should come up with work-life balance programmes to allow pastors enough quality time with their families. There should also be comprehensive welfare programmes to cater for pastors and their families. Besides, a review of the leadership culture towards true servant leadership is necessary if the church is to effectively minister to pastors' children.

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ABBREVIATIONS AND ACRONYMS

EAPC – East Africa Pentecostal Churches.

F – Female

M – Male

PKD – Pastor's Kid

PKDS – Pastors kids.

PWB – Pastor's Wife

RPA – Retired Pastor

RSV – Revised Standard Version. The Bible Version used in this study.

SPC – Serving Pastor

DEFINITION OF TERMS

Pastor parent – Refers to pastors with a family responsibility to wife and children (Ayers, 2014).

Behaviour of pastors' children – conduct of pastors' children towards upholding or not upholding the Christian faith.

Parsonage – The house built within a Church compound where a spiritual leader and their family reside (Wheeler, 2012).

Pastor – a spiritual leader in full-time ministry. In this study, the term is used generically to refer to all ordained ministers.

Upbringing – in this study, upbringing refers to the treatment and instructions received by a pastor's child from the pastor parent on matters of the Christian faith and practice.

Pastoral Church leadership role - Mandate to give guidance to the church operations and practice.

Church working environment- In the context of this study, this refers to the structures and challenges within the Church.

Pastors' Adult Children – This refers to individuals aged below forty years, born and raised up in pastors' homes while the father served in a Pastoral church leadership role.

Pastoral Leadership – For the purpose of this study, Pastoral leadership is any assignment within the church that's specifically assigned to ordained pastors only.

Pentecostal churches – In this study, refer to protestant Churches that emphasise personal experiences with God through the working of the Holy Spirit.

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

This chapter focuses on the background of the study, the statement of the problem, objectives, and research questions, justification of the study, scope, limitations, and delimitations. The chapter concludes by explaining the rationale and significance of the study.

Background to the study

Pastoral Church leadership is an important subject globally. The leadership determines the influence and relationship the church possesses. This is because the responsibility of Pastoral Church leadership is not limited to spiritual matters (Watt, 2014). It influences all the spheres of life by shaping opinions on most current issues such as education, politics, health, ethical issues and the economy (Bender, 2016).

The need for pastoral care and assistance extends beyond Church members to non-Church goers (Potgieter, 2015). Therefore, the mandate of Pastoral Church leadership, Church structure and church working environment creates an atmosphere in which pastors serve. This atmosphere, influences how pastors raise their family and how they face the challenge of balancing between family and the responsibility of leading the flock. In most cases, the pastor's family has borne the blunt of this tricky balancing act, leading to a number of their children becoming delinquents and embracing unchristian lifestyles. As the society attempts to explain this scenario, the blame has been shifted to the pastors'

inability to raise Godly children (Steven Tighe, n.d.). However, this contention is misguided and in error. As much as the pastor has a share of blame for this outcome, other contributing factors need to be considered. The researcher is of the opinion that, without examining other aspects of Pastoral church leadership, blaming the pastor as the main contributor to this situation is simplistic.

Church structure defines the organizational culture of a particular church which has an influence on the clergy's family life (Delaney & Winters, 2014). Although Pastoral Church leadership as a vocational calling is anchored on a spiritual value system as prescribed in the scripture, the authority and stature bestowed upon the spiritual leader by the structure will influence the behaviour of their children (Koenig & Langford, 2012). The structure defines the job description and qualifications of the spiritual leadership. In many cases, the structure may require that pastors be transferred on short notice from one station to another, and the nature of the job does not allow one to contest such decisions. Christian leadership is anchored on essential elements of spiritual formation (Bisagno, 2011).

Conflicts are endemic in religious institutions, and Pentecostal churches are not exempted (Onyima, 2013). Naturally, conflicts are characterized by disagreements and arguments from vested interests. In Churches, conflicts over power often take the form of behind-the-scene fights (Cosgrove, 2004). Many Pentecostal Churches, which means churches which emphasize the in-filling of the holy spirit, are either split or are largely characterized by fights among pastors' family members and other Church members (Gathuki, 2015).

In Pentecostal Churches, some leaders do not want to cede power and control of the Church to the next leader. This creates tension in Pastoral Church leadership that could result in wrangles (Nhumburudzi & Kurebwa, 2017). As a result of leadership wrangles, many pastors' children are bitter with the Pastoral Church leadership after having seen their parents suffer unfair treatment in the hands of Christian leaders who did not understand the consequences of their actions (Dahlgager, 2012).

A study done in Germany on delinquent pastors' children found that the pastor parents' choice of profession as moral leaders in their community made their children ideal experimental subjects for examining parental influence on risky behaviors (Delaney & Winters, 2014). The children are expected to model the morals their parents profess. Consequently, on the socialization of pastors' children, researchers found that pastors' children tend to be more involved in Church activities and have friends who share their parents' values (Hileman, 2008). This confirms that pastoral leadership has significant social influences on the pastors' children, which can be either positive or negative.

Another study conducted by the Barna Research Group (2013), cited by Ayers (2014), found that there was an assumed need for pastors' children to display certain characteristics towards Church members as a reflection of the pastors' effectiveness in the family leadership. This challenge makes their childhood and adolescence years difficult (Ayers, 2014).

Many pastors' children are in dilemma on whether to celebrate the influence of pastoral leadership on their lives or not. A study done in Latin America by Stevenson, cited by Dahlgager (2012), found a paradox in that 77% of the pastors' children interviewed

wished their parents were in a different profession. Interestingly, a similar percentage were satisfied with their parents' profession (Dahlager, 2012). There is a way in which the Pastoral Church leadership influences pastors' children, either for better or for worse. Another study conducted in the Philippines (Guzman & Teh, 2016), addressing the stresses linked with Pastoral Church leadership, found that the majority of the clergy families struggle with balancing work and family, living up to the expectations of Church members, experience financial difficulties, and lack external support systems (Guzman & Teh, 2016).

In the African context, Pastoral Church leadership is culturally integrated. The church plays the strategic role of transforming the culture of communities. Whereas the Church outside Africa is struggling with secularism and liberalism, the African Church is faced with the challenge of integrating the indigenous culture with the Gospel (Magesa, 2014). For example, rites of passage in some cultures have been integrated in church annual programs. Mostly, these programmes are conducted during school holidays, at a time when a church leader should be spending quality time with their children. Therefore, the Pastoral church leadership in Africa is influenced by the cultural background in which the church exists. In addition to the cultural environment, the Church in Africa has not been spared the leadership problems facing the continent (Togarasei, 2018). Poor political leadership is at the center of most problems in Africa, which, in most cases, spill into the pastoral church leadership. Togarasei also noted that Church leaders in Africa are victims of hierarchical leadership with weak structures.

The background of East Africa Pentecostal Churches (EAPC)

The East Africa Pentecostal Churches (EAPC) started its missionary work in 1953 under a Norwegian missionary board (Kathurima, 2003). It was initially called Kenya Faith Missions, which changed to its current name in 1974 after adopting a new constitution and a new registration. The founding missionary was Arnt Walther Olsen and his wife, Karly Fjell Olsen.

Church governance is structured along the episcopal hierarchy model, which basically means it is governed by a bishop at different levels. EAPC has 28 regions across Kenya, each commonly known as a church district and comprises of an average of 50 churches scattered in different geographical locations in Kenya. The church district is further divided into parishes, each with an average of 15 Churches (Jembe 2018). The church has a national coverage that extends from the coast to the northern parts of Kenya. The national headquarters of EAPC is located at Mwendantu area in Meru town.

The church was established by charismatic leaders who introduced it first to Muslim-dominated areas in the coast before spreading into the mainland. According to Kathurima (2003), the Church began in Jomvu, Mombasa along the coastline of Kenya before spreading to Nyeri, central Kenya, in 1959. However, it met resistance in Nyeri from freedom fighters who were agitating for the independence of Kenya. This forced the missionaries to go to the Eastern side of Mt. Kenya in Meru in 1959 (Matti, 2008).

Pastoral Church Leadership Structures

According to Gabrielsen (2003), the Church has undergone challenging transitions since the transfer of leadership from the founding missionaries to local leadership. EAPC's

top governing council serves a five-year term, after which it is replaced or re-elected through voting. The governing council comprise the executive and the regional bishops, who are elected from the 28 church districts (Jembe 2018).

The EAPC pastors are recruited from the church members in response to an individual's divine call to be a pastor. The local congregation offers to financially support the newly-called member to attend the EAPC Bible School. At the institution, one is trained on theology and doctrine of the church. Initially, the certificate course at the Bible school used to take three months. However, at the time of this study, the EAPC Bible school certificate course takes nine months. According to Jembe, the Bible school has recently launched diploma courses (Jembe, 2018). Upon completion of the training, the trainee is automatically absorbed into the pastoral church leadership and assigned a congregation to serve.

The Church structure and governance changed from autocratic style of leadership of the founding missionaries to a democratic leadership style. Instead of a well-organized Church succession, the governance of EAPC got into some form of negative Church politics (Kathurima, 2003). This was due to political competition for leadership positions introduced within the Church. Therefore, one can assume that the EAPC pastors' children in Meru County have witnessed the effect of this type of governance since their parents have been directly involved in succession wrangles. Documented history of the EAPC indicates that the 1990 transition was the most challenging (Kathurima, 2003).

Unsurprisingly, most EAPC Pastors within Meru County are grappling with the issue of their children dropping out of the Christian faith. Many children have no spiritual

concern, in spite of this being an important aspect of their parents' lives. Some manifest suicidal behaviours, while others convert to the Islamic faith in an obvious show of defiance. Some go to the extent of influencing other young people to convert to other faiths. In addition, others become drug addicts and substance abusers (Jembe, 2018) . According to Karani (2015), in some pastors' families, there is constant tension on matters of faith between the pastor parents and their children (Karani, 2015).

Clearly, many pastors' children in EAPC have left the faith and disowned the spiritual foundation on which they were brought up (Jembe, 2018). This study explores the aspects of Pastoral church leadership and its influence on the Pastors' children, allowing for multiple facets of the phenomena to be revealed and understood. The study is further informed by a decision of the church top governing council to constitute an investigation team to look into the plight of Pastors' children within the EAPC (Muguna, 2018).

Statement of the Problem

The role of Pastoral Church leadership, like that of any other organizational leadership, faces various challenges. This is especially true on the need for clergy to balance leadership roles and family responsibilities. Their failure to balance ministry and family responsibilities is a major cause for the truant behaviour among some pastors' children. Many pastors' families and the Church are concerned about this worrying trend (Sarah, 2016). This issue is one of the Pastoral Church leadership's dilemmas and can no longer be wished away. It has to be confronted (Ayers, 2014).

A research done in America by the Barna Group (2013) on 'Prodigal PKDs' found out that 40% of pastors' children had significant doubts about their faith, 33% were no

longer involved in Church, and 7% no longer considered themselves as Christians (Markham, Arslain, & Skowronski, 2014). Statistically, the largest majority of child behaviour issues are attributed to parenting (Ayers, 2014). The Bible says about the qualification of church leaders: "...if any man is blameless, the husband of one wife, and his children are believers and not open to the charge of being profligate or insubordinate" (Titus 1:6). Such an individual is qualified to be in leadership. In Pastoral church leadership, pastors should prioritise their family responsibilities as their first congregation. The other church leadership can follow later (Boakye, 2014). There are not many other professions where children are frequently seen in their parents workplace than in Pastoral church leadership (Tighe, 2010). To address this issue, a few Churches have begun initiatives to address the problem by launching pastors' kids care groups. Others have proposed various interventions. One such efforts in Kenya is the Evangelical Alliance of Kenya Pastors' Kids fellowship. Such intervention notwithstanding, the alarming rate at which significant numbers of pastors' children are walking away from the faith is a matter of concern (Pichaske, 2017).

It's ironic that most pastors will teach others how to be responsible parents and supportive spouses yet spend most of their time away from their own family attending to church leadership matters (Wickman, 2014). This fundamental concept according to the literature reviewed suggests a strong influence on the parenting role of individuals in Pastoral church leadership. The main challenge is balancing between the demands of Pastoral church leadership and family (Dodd & Magnuson, 2016). According to Boakye (2014), the environment in which pastor-parents bring up their children is strained for

quality time. Therefore, the emotional and spiritual needs of pastors' children are inadequately met (Boakye, 2014).

Objectives of the Study

The study was guided by the following specific objectives.

1. To explore, the pastoral role of church leadership and its influence on the behaviour of pastors' children in adhering to the Christian faith.
2. To comprehend how the pastoral work environment in church leadership affects the behaviour of pastors' children.
3. To understand what aspects of church culture influence the pastoral church leadership role in the upbringing of Pastors' children.

Research Questions

The study sought to find answers to the following research questions:

1. How does the pastoral role of church leadership influence the behaviour of pastors' children in adhering to the Christian faith?
2. How does the working environment in the pastoral church leadership role affect the pastors' children behaviour?
3. What aspects of church structure influence the pastoral leadership role to affect the upbringing of pastors' children?

Assumptions of the Study

This study was undertaken considering three assumptions;

First, it assumes that, traditionally, Pastoral Church leadership is carried out by ordinary people who have answered a divine call to be spiritual leaders. Therefore, Pastoral Church

leadership is unique. As a divine assignment, it exposes the clergy families to unique challenges. Consequently, most pastors joining fulltime ministry may not anticipate some of the challenges they will encounter in the field.

Second, this study assumes that Pastoral Church leadership is largely a male-dominated profession and therefore focused more on the paternal influence on their children. Since EAPC did not ordain women clergy until 2015, the researcher interviewed the pastors' spouses in Pastoral church leadership and adult pastors' children to get a comprehensive view of the subject from the three key informant groups.

Third, the study assumed many of the expectations on the pastors' children behaviour are unrealistic as they are just ordinary children. The study unearths knowledge and makes recommendations that can help pastors' children make necessary adjustments and be at peace with the professions of their parents.

Justification of the study

Despite the prominence of clergy families in the society, many pastors' families are facing many challenges. As a result, many pastors feel guilty when they see some of their children walking out of their faith (Bisagno, 2011). No in-depth study has been carried out in the context of EAPC in Kenya, specifically for Meru County, to investigate this phenomenon. This researcher agrees with Graham (1997) that the pastor-parent is not solely responsible for their children's choices in life. However, many pastors' families have suffered emotional neglect and physical desertion due to the failure of their heads to balance the demands of ministry with the needs of the family (Koenig & Langford, 2012). This study sought to find underlying factors in Pastoral Church leadership role that contribute to the behaviour of pastors' children.

Significance of the Study

This study is of immense importance to young pastors joining the ministry. They are vastly unaware of the impact of pastoral leadership on their families, especially the behaviour of their children. It helps those anticipating to join pastoral work in making informed decisions and being proactive to avoid the challenges of ministry discussed in this study. The findings would further guide the decisions of key leaders of EAPC, who are the main policy makers on leadership matters that affect pastors' children within the organization.

The study discusses some coping strategies in Pastoral Church leadership that can enhance the balance of time between Church work and family. It would also help pastors' children appreciate the nature of Pastoral Church leadership and the challenges thereof. To the congregants, the study creates awareness and suggests ways in which the members can be more supportive to their spiritual leaders as opposed to being judgmental towards their families. The study will help the Church in gaining knowledge on how to have realistic expectations of the pastors and their families. To the scholars, the findings from this study exposes areas of further research. These include seeking solutions to matters concerning pastors' children, especially in Kenya and Africa. At the moment research in this area is very sparse.

Scope of the study

The study was conducted within the East Africa Pentecostal Churches in Meru County, located in the Eastern part of the country. Serving and retired pastors, and members of pastors' families participated as key informants. The study focused on exploring and analyzing aspects of church leadership with a concentration on pastoral

leadership in EAPC within Meru County that influences the behaviour of pastors' children. The study did not focus on parenting skills or other factors that influence behaviour. It largely concentrated on the leadership aspects and its influence on the behaviour of Pastors' children.

Limitation of this study

Limitations of a study are potential weaknesses that are out of a researcher's control. The research is a snapshot of conditions dependent on the state of EAPC during the year of the study. Besides, the study focused on one denomination. A single model of Church structure may fail to give the true picture of other Churches. This might affect the generalization of study findings.

Delimitations

The main delimitations of this study are the objectives, theoretical perspectives, research questions and the population under study, which in turn determine the outcome of the study. Further, there are many other problems related to Pastoral church leadership, which this study did not attempt to address. Therefore, the problem statement is a delimitation on its own. Besides, the study was conducted within one geographical area, Meru County. This implies that the findings could be different if conducted in a different geographical location. The participants were purposefully chosen to participate in the study. Therefore, if a different sampling method was applied, the findings of the study could be different.

Chapter Summary

This chapter has presented the background and the research context. It has also stated the problem, outlined the research objectives and research questions. The chapter has further discussed the scope, rationale, significance, limitations and delimitations of the study. The next chapter will review the relevant literature.

CHAPTER TWO

LITERATURE REVIEW

Introduction

Literature review is the comprehensive study and interpretation of literature that relates to a particular topic (Aveyard, 2014). This chapter reviews literature on the role of pastoral Church leadership, the Church working environment, and the pastoral influence at home in relation to their effects on the behaviour of pastors' children in adopting the Christian faith. The chapter further discusses the theoretical framework and concludes with conceptual framework.

This study concurs with Graham's (1997) that Pastoral church leadership is a highly misunderstood mandate. Ultimately, besides directing the affairs of the church and impacting people's lives, pastors have an equally demanding parenting responsibility. In most cases, the pastor is also considered a spiritual parent by the congregation. As such, their parenting responsibilities include those of their own children and of the families they minister to.

To a large extent, success in pastoral church leadership translates to success in the institution (Fylstra, 2015). The responsibility of this desired success largely rests on the spiritual leaders. According to Togaresei (2018), the responsibilities of pastoral Church leadership changes with the position one holds. Therefore, the challenge of leadership depends largely on the rank one holds in the church. The demands in pastoral Church leadership increase with assumption to higher office (Ouma, 2014). Unfortunately, with greater responsibilities, a number of Pentecostal pastors seem 'too married to the Church',

leaving their spouses and families in the second place of devotion (Bisagno, 2011). A research done by Weaver, Flannelly, Larson, Stapleton & Koenig (2002) and cited by Pickens (2015) found that out of the 2000 clergy interviewed, most lead pastor's work on average 56.2 hours per week and spend on average 12 evenings a month away from home fulfilling Church duties. Given the responsibility of pastoral work, personal sacrifice is more required from church leaders than in most other professions. Often, this leaves the clergy family with a vacuum of paternal leadership (Bond, 2014). In most cases, the Church leadership role held by the Pastors creates a distance between the children and the parent (Dahlager, 2012).

Literature reveals that some pastors' families suffer emotional neglect and physical desertion resulting from the failure by the pastor-parent to balance the demands of ministry with the needs of the family (Koenig & Langford, 2012). Most of the existing research conducted to establish the source of this discrepancy among pastors' families has predominantly pointed an accusing finger at the work demands of the pastoral ministry. Another research by Fuller (n.d) on why pastors leave ministry asserts that 90% of pastors work between 50 to 75 hours per week, and most ministers neither exercise nor take regularly-scheduled vacations as they consider themselves servant leaders. (Fuller, n.d.).

Philosophy of Pastoral Church Leadership

This study looks at the church as a universal body composed of all who believe in Christ and united in Him by the Holy Spirit. There are specific geographical expressions of the church throughout history. While there are many local "churches," there is only *one* church (Eph.4:4). However, it is the contention of this researcher that just because a person goes to church does not mean they are a part of the Body of Christ. Consequently,

the pastoral church leadership is characterized by service and pastoral care to congregants.

Therefore, philosophies of Pastoral Church leadership are largely anchored on the servant leadership theory (Royster Sr, 2016). One key indicator of servant leadership is the relationship between the leaders and the follower. Servant leaders exist to serve the followers in order to accomplish what needs to be done (Togarasei, 2018). Pastors are virtually on call as they frequently have to attend to individuals with various problems. In a study by the Organization Leadership Assessment group (OLA, 2014) cited by Flystra (2015), it was noted that the stronger an organization scored in servant leadership practices, the healthier it was (Fylstra, 2015). Therefore, the main driving force for church growth and leadership is servanthood among its leaders. Other main indicators of servant leadership are that the leader values people, develops people, and builds authentic relationships with them (Greenleaf, 2002). The relationship of church leaders to the church followers is sometimes similar to a parent-child relationship where the spiritual leader is considered the provider, nurturer, and caregiver to the congregants (Togarasei, 2018).

Other dimensions of Pastoral Church leadership that influence pastors' children behaviour include the loneliness associated with the work. Fuller, while discussing why pastors are disillusioned with their ministry work, claims that 70% of ministers reported not having a close friend in whom they can confide (Fuller, n.d.). Too many pastors and their families do not have someone close enough for them to relax and just be themselves. The loneliness in pastoral work has a negative effect on a pastor's life and how he relates with his family. This adds to the emotional exhaustion associated with Pastoral Church

leadership, whereby Church leaders are emotionally overworked (Pickens, 2015). This leaves pastors with little emotional energy to serve their families.

A study done in Kenya found that due to the rapid growth of Christian churches in Kenya, one pastor is expected to nurture a large group of congregants, which definitely affects his personal life (Nkonge, 2012). Such Pastors are mandated to teach the scriptures, disciple believers, lead church services and also mobilize the church towards a single vision for the ministry (Ngasura, 2012). The question then is; how can one pastor effectively nurture a large, geographically scattered flock without affecting his own family.

The Church Structure

According to ecclesiology, the Church structure defines church governance as an institution. As an organization the Church structures are either decentralised, moderately decentralised or most centralised (Bender, 2016). The Episcopal Church, despite its centralised structure, gives more power to the local congregation than its bishop (Bender, 2016). In some Churches, pastors must submit to a re-election at the end of their tenure. The church structure determines the culture of the organization and its operational efficiency (Mutia, 2016). In most EAPC churches, the short tenure in Pastoral Church leadership means that the pastors' family is perpetually on the move. The Church structure determines the freedom and the mandate of the Church leaders, including the welfare of pastors' family (Bender, 2016).

Church structures should have sound human resource policies with provisions for sabbatical holidays for the Church leaders (Wickman, 2014). This will give ministers time to parent their families. However, according to Royster (2016), the scenario could be

different to non-denomination Churches, also referred to as independent Churches. They have no affiliation to any particular Protestants denominations, making their charismatic leaders act as the Church government (Royster Sr, 2016).

Church structure has a direct impact on the pastors' family (Delaney & Winters, 2014). This is because pastors' families have a close attachment to the church. The relationship between the pastor and his supervisors, consequently, has a direct impact on the pastor's family. Pastors' children will, therefore, either realise the love for God through that Church, or not (Fylstra, 2015). For example, the governance structure of the Christian Reformed Church in North America (CRCNA), gives each Church autonomy. It is governed by the ecclesiastical structure. The pastor directly reports to the elders who employ him (Fylstra, 2015). To a large extent, the pastor's family remains exposed to the wishes of the elders.

EAPC was founded on charismatic leadership, which helped the church to penetrate into most remote parts of Kenya (Matti, 2008). However, as the first generation of pioneering leaders handed over leadership to a younger generation, the church leadership structure changed to a moderately decentralised model (Kathurima, 2003).

Conflicts in Pastoral Church leadership and its Effects on the Pastors' Children

Behaviour

The presence of conflicts in pastoral church leadership is a critical issue. As an institution, the church is characterised by love, peace and joy for all. Conflicts generate deep pain that discourages pastors. While they weigh heavily on pastors, they leave pastors' children overwhelmed.

The history of the Church has been marked with conflicts. According to Roman Catholic theologian, Hans Kung, (Williamson, 2017), Jesus was constantly in conflict with the Sadducees, the zealots, the Essenes and the Pharisees (Williamson, 2017). The Book of Acts has several instances of conflicts in the early Church. Thus, conflicts exist in Church leadership, which could be between the leadership and the staff, the community, or interpersonal conflicts (Mosomi & Zachariah, 2017).

In Pastoral Church leadership, much of the conflict comes from within. According to Sekulic (2016), instead of the church being a stimulator of reconciliation and a place of prayer, the Church has gained a reputation as an agency of political manipulation. He further says that, instead of the Church solving its conflicts and disagreements internally, there are open confrontations among the leadership (Sekulić, 2016). Clergy health suffers when these high-pressure conflicts continue unabated. Much of the outworking of this pressure takes the form of stress and burn-out , which are on the rise among pastors (Simmons, 2014). Many of the PKDs are aware of these church conflicts. They know the particular church members who are in conflict with their parents. This affects their faith and attitude towards the church (Tighe, 2010).

Church conflicts can be fuelled by the organizational culture. Inaccurate perceptions, defective attitudes to culture have led and continue to lead to faulty pastoral policies and practices (Arbuckle, 2014). In most cases, Church conflicts spill over to the pastors' family, influencing children in different ways.

While the existing literature extensively addresses the dynamics of Pastoral Church leadership, the question of how it influences the behaviour of the pastors' children has been

scantly explored with none in EAPC. This study seeks to explore these unaddressed aspects of pastoral leadership that influence the pastors' children behaviour.

Theoretical Framework

The theoretical framework connects the researcher to existing knowledge, which is guided by a relevant theory (Merten, 2014). Theories explain a phenomena and help us understand concepts relevant to the study (Pattons, 2015). This study is guided by two specific theories: Servant leadership, and Transformational leadership.

Servant Leadership Theory

Every practice of leadership comes with certain advantages and some downsides. These include church organizations where the common perception is that church leaders are perfect leadership models. This study discusses servant leadership as a preferred model in Pastoral church leadership as it encourages and motivates high performance while serving others.

Although the notion of servant leadership has been recognized in the leadership literature since late 1960s and early 1970s, the concepts of servant leadership was taught initially by Jesus Christ, who applied it in concrete ways (Sendjaya & Sarros, 2002). Of all biblical accounts of servant leadership, Jesus said to his disciples, "But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of man also came not to be served but to serve, and to give his life as a ransom for many" (Mark, 10:43-45, RSV).

Jesus taught that a leader's greatness is measured by a total commitment to serve fellow human beings (Sipe & Frick, 2015). Jesus further demonstrated what servant leadership is by washing his disciple's feet. The bible says,

“...rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded” (John 13:4-5).

According to Greenleaf (1977), who pioneered the servant leadership theory, a servant leader is a person who puts people first. The servant leader makes a deliberate choice to serve others. It may be difficult to think and act both as a leader and a servant at the same time. The servant leader is a leader who serves and a servant who leads (Sendjaya & Sarros, 2002). Greenleaf (1977) argues that a servant leader is a skilled communicator, a compassionate collaborator who has foresight. More so, servant leadership emphasises on followers development and growth, directly through mentoring or indirectly by providing a supportive working environment (DeConinck & DeConinck, 2017).

Since serving others is a central component in this model, Phiri (2017) argues that servant leadership is a social phenomenon and a philosophy in practise aimed at leading by example to achieve a common goal. To accomplish this, the Pastoral Church leadership is required to spearhead the challenge of modelling, and to living a life that the Church followers can imitate.

As a servant leader, Apostle Paul says, “Be imitators of me, as I am of Christ” (1 Corinthians 11:1). In practices, Church leaders will tend to hire and promote followers who possess the traits of servant leadership to discourage unethical behaviour within the Church

organization (DeConinck & DeConinck, 2017). According to Greenleaf (1977), a servant leader initiates, provides the ideas and structure, and takes risks of failure along with the chance of success.

In most Christian circles, servant leaders seek to transform their followers into healthier, wiser, freer, autonomous, and more likely to become servant leaders themselves (Sendjaya & Sarros, 2002). Servant leadership is a foundational Christian belief (Fylstra, 2015). Therefore, in Pastoral Church leadership, one has to act as a leader who serves, or to be more precise, a servant who leads (Sipe & Frick, 2015). According to Bass (Sendjaya & Sarros, 2002), the strength of servant leadership is in encouraging followers to learn and grow.

In this study, the model of servant leadership is presented as the most accurate as it deals with the actual work of serving the church. Pastoral leadership has a direct relationship with servant leadership as modeled by Christ. In their efforts to fulfill servanthood service as church leaders, pastor-parents tend to pour so much energy into the church, leaving very little energy and space for their families.

Transformational Leadership Theory

Transformational leadership is an approach to leadership that's structured to create positive change in individuals and their social systems. One of the main focus of Pastoral Church leadership is changing people positively. This study takes into consideration the principles of transformational leadership as an integral part of the church leadership role.

The transformational leadership theory was first conceptualized by a political scientist, James Burns in 1978 (Burns, 1998). However, in 1985, Bernard M. Bass

expanded on Burns original ideas by operationalizing transformational leadership (Caillier, 2014). Further, Bass presented a formal theory of transformational leadership as well as models and measurements of its factors of leadership behaviour (Burns, 1998). Transformational leadership can be distinguished from other models by its emphasis on inspiring followers and subordinates to rise above their personal interest for the good of the organization and its goals (Bass & Riggio, 2006). This blends well with the work of the Church.

The theory operates on four main dimensions or components. The first is the idealized influence (Burns, 1998). Transformational leaders are expected to be role model to their followers. This helps the followers to identify with their leader and want to emulate them (Caillier, 2014). As a result, the leaders earn respect and trust from their followers by demonstrating high standards of ethical and moral conduct.

The second dimension of transformational leadership is the inspirational motivation (Bass & Riggio, 2006). The transformational leader arouses the team spirit and behaves in such a way as to motivate and inspire those around them by providing meaning to their followers' work (Burns, 1998). The leaders establish high expectations, thus challenging their followers and bringing relevance to their roles and responsibilities (Caillier, 2014). The leader mobilizes the followers to see and appreciate the future state of things.

The third dimension of transformational leadership is the individualized considerations where the leader pays special attention to each follower's needs (especially the need for achievement) by acting as a mentor or coach (Bass & Riggio, 2006). The leader

strives to discover and support what motivates each individual (Muenjohn & Armstrong, 2015) . This keeps followers fulfilled in there are of service.

The last component of transformational leadership is intellectual stimulation (Burns, 1998). Under this dimension, the leader encourages rational thinking and challenges the status quo. This ultimately enhances creativity and innovation (Bass & Riggio, 2006). The leader encourages the followers to identify and isolate solutions to challenges and obstacles facing them (Muenjohn & Armstrong, 2015).

The principles of transformational leadership are directly applicable to Pastoral church leadership. Church members are seeking inspirational leaders who will guide them through uncertain environments. The followers want to be challenged and empowered (Bass & Riggio, 2006). The main objective of the Church is for members to be committed to the Lord Jesus Christ. Thus, one of the goals of transformational leadership theory is to build commitment and motivation among followers (Bass & Riggio, 2006).

The principles of transformational leadership form a great portion of the mandate of pastoral work. For pastors to fully realize the goal of transforming people, most of the time their family responsibilities are sacrificed at the altar of church ministry. In the process of transforming the church and the world, the pastors' children behaviour is greatly influenced. As they watch their father serve others at their detriment, they are likely to form attitudes about the church that may create distance between them and their faith in God.

Conceptual Framework

The purpose of a conceptual framework in a study is to clarify concepts and propose the relationship among the concepts (Mugenda, 2003). However, in a qualitative

study, a conceptual framework is not an absolute necessity. Whenever it's provided, it appears as a simplified visual display of components or variables to be studied in the research (Maxwell, 2012). These components have no established relationship since they are perceptions that serve to focus on the data collection and determine the direction of the study (Baxter & Jack, 2008).

This study has conceptualized three perceptions; the role of Pastoral Church leadership, Church structure, and conflicts in Pastoral Church leadership. It further explores positional influence, which is determined by the leadership rank held by the pastor-parent. The level of church leaders' involvement in their children's lives is also explored. It examines what influence the church structure has on pastoral leadership, which in turn influences the pastors' children behaviour. The study also explores the influence of church conflicts on pastoral leadership as it affects the pastors' children behaviour.

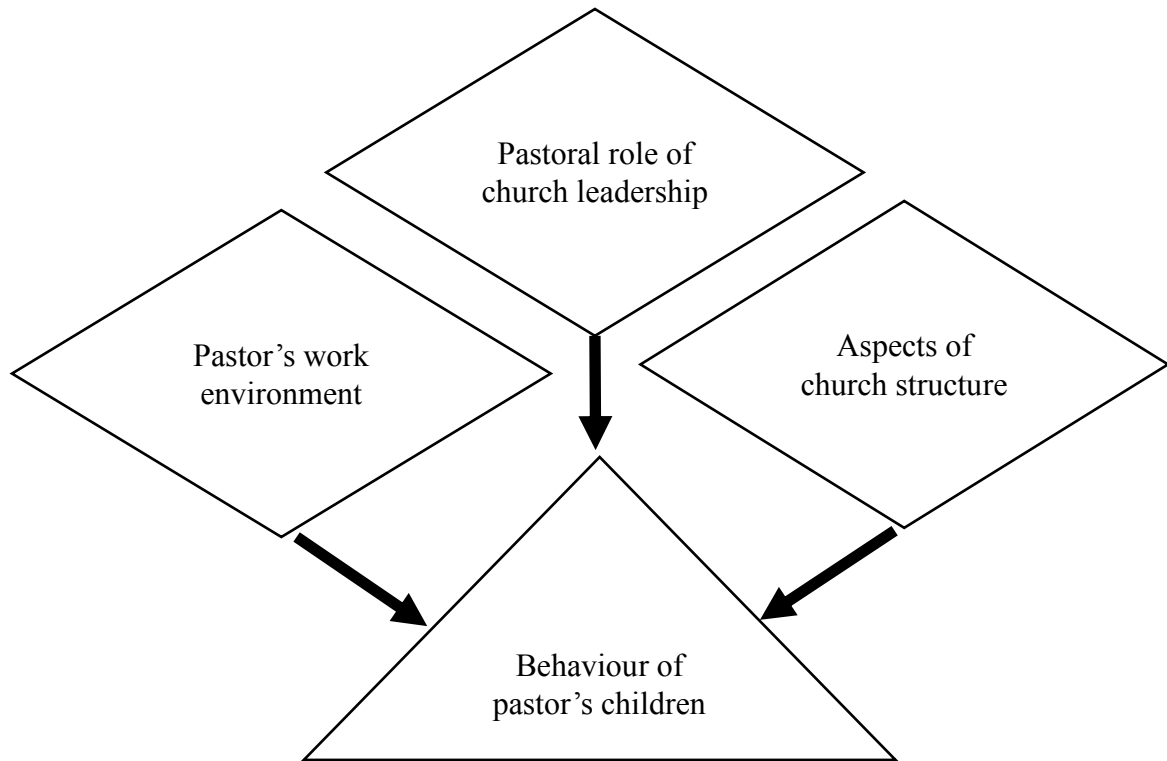


Figure 2.1 Conceptual Framework

Literature Gaps

The literature reviewed in this study shows that some issues remain inadequately addressed. By and large, the studies have concentrated on the Pastoral leadership role and how it plays in shaping the behaviour of Pastors' children. There is a conceptual gap in that the three concepts have not been studied together, which this study seeks to fill. Specifically, there is no case study conducted using the methodology this study applies to explore the underlying factors that influence the behaviour of pastors' children in the context of pastoral leadership. Due to lack of previous similar research, specifically in EAPC, on the role of Pastoral church leadership in influencing pastors' children behaviour, the available literature is mostly from other organizations. This study explores the EAPC to establish how pastoral leadership influences pastors' children behaviour.

Chapter Summary

This chapter has reviewed the existing empirical and theoretical literature. It has also discussed the conceptual framework used. The next chapter will describe the methodology applied.

CHAPTER THREE:

METHODOLOGY AND RESEARCH DESIGN

Introduction

This chapter details the methodical approach that was followed in this study. The chapter describes the research design, target population, sampling procedure, the sample size, data collection methods, data analysis and presentation and ethical considerations.

The research design provides a framework for data collection and its analysis (Mertens, 2014). The study applied a qualitative research design, which primarily used the exploratory approach as it attempts to understand the underlying aspects in the Pastoral Church leadership role that influences pastors' children behaviour. The goal of qualitative research is not to test the already known, but rather to uncover and understand the experience of the phenomenon from the participants' perspectives (Merriam & Grenier, 2019).

The qualitative design does not begin from a predetermined starting point. It objectively looks at a phenomenon and decides the design that fits its environment (Maxwell, 2012). The perceptions, myths and stereotypes on pastors' children are subjective; hence it needs a method that deals with the topic in an exploratory nature. In contrast to the quantitative research that seeks to confirm hypothesis about a phenomena, a qualitative research is interested in understanding how people perceive their world in a particular context (Taylor, Bogdan, & DeVault, 2015). Therefore, this research being a case study, reveals how participants understand the aspects of Pastoral church leadership

that influence the pastors' children behaviour within the EAPC with a focus on Meru County, in the Eastern part of Kenya.

Furthermore, qualitative research enables the researcher to be in continuous interaction with the participants in an attempt to discover the participant's perception of their world (Flick, 2014). In this study, participants shared personal opinions and experiences when answering the research questions.

A qualitative case study method has been selected for this study. A case study approach allows an in-depth multi-faceted exploration of complex issues in their real-life settings (Crowe et al., 2011). In the case of EAPC, Meru County, the case study approach was the most suitable. According to Thomas (2015), a case study is about the particular rather than the general. Therefore, one cannot generalize from a case study (Thomas, 2015). For this reason, this study should be perceived as an effort to capture different aspects of this phenomena from the participants' perspectives. The researcher concentrated and looked into detailed Pastoral Church leadership aspects that influence pastors' children behaviour within EAPC.

Population

A population in a research is all the organisms that both belong to the same group or species and live in the same geographical area (Creswell, 1996). In a qualitative study, population refers to both targeted and accessible population that possess some characteristics defined by the sampling criteria established by the researcher (King, Horrocks, & Brooks, 2018). In this study, the population was made up of 160 individuals who include serving pastors, retired pastors, and their families in EAPC within Meru County (Jembe, 2018).

Sampling

In qualitative research, the sample size is determined by the data saturation or lack of additional information from new cases (Flick, 2014). Whereas quantitative research requires sufficiently large sample sizes to produce statistically precise quantitative estimates, smaller samples are used in qualitative research (Gentles, Charles, Ploeg, & McKibbin, 2015). This is because the general aim of sampling in qualitative research is to acquire information that's useful for understanding the complexity, depth variation or context surrounding the phenomena rather than to represent population as is the case with quantitative research (Merriam & Tisdell, 2015). Thus, data saturation is the benchmark.

Participants for this study were selected through purposeful sampling. In qualitative research, the logic and power of purposeful sampling lies in selecting information-rich participants for in-depth study (Patton, 2015). Information-rich cases are those from whom the researcher learned a great deal about issues being studied, which yield great insights and in-depth understanding of the study. The selection of participants was based on their anticipated richness and relevance of information in relation to the study's research question (Gentles et al., 2015).

The following criteria was followed to identify the participants:

- 1) Must be pastors who have served with EAPC for at least 20 years as ordained ministers. This means they understand the Church structure and have been involved in at least four electioneering periods to elect the top leadership of the Church.
- 2) The Pastors' spouse must have held a leadership position and must have been actively married to a pastor for at least twenty years with teenage or young adult children. This is because the behaviour patterns of individuals are more visible at

this age as opposed to younger children (Newton, Laible, Carlo, Steele, & McGinley, 2014).

- 3) Must have retired honorably and ceremoniously from service and can accurately reflect and share their experiences on life during their time of service.
- 4) The adult pastors' child of both gender must have been born and brought up in a pastors' home with an active leadership role. This will help in getting a better perspective on leadership.

To allow a diversity of opinions, a representative sample of 10 per cent of the population, which translates to 16 participants, were purposely identified to participate in the study. The researcher identified the information-rich informants through the EAPC national headquarters office. The office was approached to help with the bio-data of pastors in Meru County.

Data collection methods and procedure

This study collected the raw data through in-depth face-to-face interviews. This is one of the primary methods of generating raw data in qualitative research (King et al., 2018). Other methods include participants' observation and focus groups. According to Boyce and Neale (2006), an in-depth interview is a qualitative research technique that involves conducting intensive interviews with an individual or a group to explore their perspectives on a particular situation (Boyce & Neale, 2006). Further, Morse (2016), noted that in-depth interviews help to generate more insightful responses from a few participants. While conducting one-on-one interviews, the researcher was able to ask follow-up and probing questions for more accurate responses (Morse, 2016). Although this approach is

time-intensive and not generalizable, in-depth interviews provide more detailed information than what is available through other data collection methods (Jamshed, 2014).

All the interviews were conducted in person by the researcher due to the sensitivity of the topic. The interviews were conducted at the place of convenience of the participants. Interviews began with the researcher explaining the purpose of the research and getting consent to continue with the interview. The participants were asked to give written consent. If the participants were willing and comfortable to proceed, the interview would start. However, if the participants indicated their unwillingness to participate, the researcher appreciated them for their time and proceed to the next available respondent. Fortunately, all the participants cooperated with the researcher. All the interviews were audio recorded using both an iPad and phone for backup purposes. The researcher also took hand-written notes as backup to the recorded interview.

Research instruments.

In qualitative study, the researcher is the primary instrument for data collection and analysis (Merriam & Tisdell, 2015). As he interacts with the participants, the researcher can expand their understanding through non-verbal and verbal communication during the interviews. In addition, data collection instruments are determined by the type of information the study is seeking to gather (Mertens, 2014) . An interview guide for each group of participants was used as indicated in appendix 1.

Instruments pretesting

The researcher pretested the instruments with one respondent in each category from the Full Gospel Churches of Kenya in Kiambu town with similar qualifications before the

actual research. The researcher used purposeful sampling to identify participants. The instruments were then fine-tuned accordingly and used in the field.

Data analysis

The qualitative content analysis technique was used to analyse the raw data from the field. According to Bengtsson (2016), content analysis as a research method provides a systematic and objective means for making valid inferences from verbal data to describe and quantify a specific phenomenon. In qualitative studies, content analysis has been used over the years to identify emerging patterns from the collected data (Neuendorf, 2016).

In this study, the following step-by-step content analysis of the material described by Mayring and Fenzl (2016), was followed for the purpose of manually analyzing the data:

- 1) *Preparation stage* - The researcher transcribed the entire raw data word for word. This was to transform the data before the actual analysis could begin.
- 2) *Decontextualisation* – This involved defining the units or theme analysis. The materials were sorted and classified based on their relevance to the research question. This means that data related to a particular objective of the study were grouped together.
- 3) *Recontextualisation* – This involved developing categories and coding schemes. Since in qualitative study content analysis can be based on both inductive and deductive, categories and codes are developed depending on the approach adopted (Datt, 2016). Since this study developed new concepts, the inductive approach was used. The developing categories were marked with different colours depending on their properties and consistency to an emerging theme.

- 4) *Categorization* – This involved coding or generating themes. This was done by the researcher for the categorized homogeneous material and triangulation.
- 5) *Compilation* – This involved drawing realistic conclusions on the basis of coding or themes. The study made conclusions on the dominant themes generated by identifying the relationships and uncovering the emerging patterns to present the analysis.
- 6) *Presentation of results* – At this stage, the results under each theme with respective conclusions supported with quotes from the developed codes were presented. The results were presented in such a way that any reader can easily understand the findings based on the research objectives and research questions.

Validity of the research

Validity in a qualitative study differs from quantitative study in that it refers to the extent to which an empirical measure adequately reflects what humans agree on as the real meaning of the concept being studied (Bengtsson, 2016). In quantitative research, validity implies checking whether the means of measurements are accurate to measure what is intended to be measured (Patton, 2015). Therefore, validity in qualitative research is not the result of indifference but of integrity of the process (Maxwell, 2012). According to Flick (2014), the validity of a qualitative study does not exclusively follow the abstract academic criteria of science as in quantitative research. Rather, it is assessed with reference to the object under study (Flick, 2014). Thus, to enhance data verification and increase the credibility of the study, the findings were critically reviewed and audited by the researcher's supervisors.

Reliability of the study

In contrast to quantitative research where reliability refers to whether the results are replicable and measurable, in qualitative research, the question of replicability does not arise (Golafshani, 2003). Reliability in qualitative research is defined in terms of precision, credibility, neutrality, dependability and consistency of the researcher, who is the main instrument of research (Patton, 2015). In this study, the researcher took the responsibility upon himself to verify every data systematically while maintaining the focus and submitting credible findings.

Ethical considerations

Ethical concerns in research are used to seek informed consent of those taking part in the research before engaging (Robson & McCartan, 2016). The ethical considerations are further adhered to for purposes of maintaining the highest level of objectivity in discussions and the analyses throughout the qualitative research (Flick, 2014). To avoid plagiarism, this study acknowledged the works of other authors used in any part of the study using the APA referencing system.

The researcher disclosed the purpose of the research to the participants before engaging them in any part of the study. The records and the identity of the participants were kept confidential (Bryman, 2015). According to Robson and McCartan (2016), ethics refers to rules of conduct; typically, conformity to a code or set of principles. The researcher took the following measures to address the inescapable ethical dilemmas when carrying out this sensitive research, which this study seeks to undertake; Informed consent was an essential part of the research. Written consent was voluntary and the rights to withdraw from the research at any time was explained to the participants (Connelly, 2014).

Documented consent served as an expression of request for voluntary participation. The recruitment to the study did not go through any form of coercion. The participants made a conscious and deliberate decision to participate. To minimize bias, every response was reviewed.

Since this study involved asking personal questions, the participants were informed of their rights to privacy and anonymity during the research. According to Bryman (2015), the researcher should make sure that the respondents are in no way directly harmed or affected by the results of the study (Bryman, 2015). In this regard, the names of the respondents were kept in confidence and the information provided was strictly for the purpose of the study.

To start with, the researcher sought permission from the university to conduct the study before embarking on the research. This was followed by getting a permit from the National Commission for Science Technology and Innovation (NACOSTI) allowing for the collection of data in Meru County.

The study observed other ethical guidelines of impartiality to avoid being subjective as much as possible. The researcher was also ethically mindful and maintained the privacy and respect for the research participants by conducting interviews in private but neutral settings. The researcher was careful not to evoke bad memories related to participants' past experiences. He maintained an empathetic posture whenever participants appeared to express negative emotions. The researcher also took into account cultural diversity and maintained sensitivity to language use and interaction that was acceptable to the participant's culture.

Chapter Summary

This chapter has shown how the researcher carried out the study by describing the various stages that were followed in the course of the research. The chapter provides the research design, population under study, data collection instruments and analysis, and ethical considerations of the study.

CHAPTER FOUR:

RESULTS AND FINDINGS

Introduction

The study aimed at exploring aspects in Pastoral church leadership that influence the behaviour of pastors' children. The research was based on a case study of pastoral leadership in the East Africa Pentecostal Churches in Meru County, Kenya.

This chapter analyzes, interprets and discusses the findings of the study. The chapter commences by presenting a description of the participants' characteristics. It then presents and discusses the main themes and sub-themes in relation to the specific objectives of the study and existing knowledge. A summary of the results and findings is presented at the end of the chapter.

Description of Participants' Characteristics

Analysis of the data was based on interviews held with sixteen research participants. This comprised of four serving pastors, four retired pastors, four pastors' wives and four pastors' kids. All the research participants responded. All the serving and retired pastors were male and all hailed from different sub-counties and villages within Meru county. All of them had served with EAPC for more than 20 years as ordained ministers, with the minimum years of experience reported by a serving pastor who had served for 28 years, while the maximum years of service reported was that of a retired pastor who had put in 63 years of experience.

Specifically, all retired pastors served between 44 to 63 years before their retirement, while each of the serving pastors interviewed had between 28 to 34 years of

service. Pastors' wives who participated in the study had put in between 21 to 35 years of experience. All the pastors' kids who participated in the interview were male, their ages ranging from 27 to 47 years. The participants' demographics are shown in the table below.

Table 4.1 Participants Demographics

No.	participants' code	Gender	Status	Years of experience
1	RPA1	M	Retired	48
2	RPA2	M	Retired	44
3	RPA3	M	Retired	63
4	RPA4	M	Retired	52
5	PWB1	F	Spouse	31
6	PWB2	F	Spouse	35
7	PWB3	F	Spouse	22
8	PWB4	F	Spouse	21
9	SPC1	M	Serving Pastor	34
10	SPC2	M	Serving Pastor	33
11	SPC3	M	Serving Pastor	29
12	SPC4	M	Serving Pastor	28
				Age
13	PKD1	M	Child	47
14	PKD1	M	Child	42
15	PKD1	M	Child	27
16	PKD1	M	Child	28

Analysis and Discussions

The process of data analysis involved first creating participants' codes and then colour coding the themes as predefined in the research questions. Next, sub-themes were coded as they emerged from the transcribed raw data from field interviews, provided in Appendix III. The codes were then grouped accordingly and a file with tables of the

transcribed interviews, sub-themes and themes was created. Seven overarching themes emanated from the data. The main ones were:

Theme 1: Parental Role-Modelling

Theme 2: Societal Pressure

Theme 3: Welfare Support to the Pastor's Family

Theme 4: Inadequate Social Support

Theme 5: Divisive Church Politics

Theme 6: Stigmatization of Pastors' Children

Theme 7: Rebelliousness towards the Church

Themes 1, 2 and 6 provided answers to the first research question; *how does pastoral role of church leadership influence the behaviour of pastors' children in following the Christian faith?* Theme 3 and 4 addressed the second research question; *how does the working environment in the pastoral church leadership role affect the pastors' children behaviour?* Theme 5 responds to the third research question; *what aspects of church structure influence the pastoral church leadership role to affect the upbringing of pastors' children?* Theme 7 addressed all the three research questions. A synthesis and discussion of each theme is provided in the following pages.

Theme 1: Role-Modelling

Role-modelling is one of the predominant themes that emerged from the interviews (Table 4.2). This agrees with the servant leadership theory, which sees role-modelling (living by example) as a critical component of leadership (Phiri 2017). Two sub-themes were also highlighted: the pastor's lifestyle; and the intentionality of pastors in training their children in the ways of God.

Table 4.2 Excerpts on the Theme of Role-modelling

Transcribed interview	Sub-theme	Theme
RPA21g-. I believe in Church leadership; pastors should be good examples of faith for their children. This influences pastors' children in a big way. SPC11a -As a Church leader of many years, the faith of my children depends on my lifestyle. I have been very careful how I carry myself around and how I live with my family. SPC11c -The pastors' children understand the Christian faith through what is practiced by the parents than what is preached in church. SPC11d - If they view my life as a success and peaceful because of my faith, in return they will love God and the Church. SPC11e -However, if they perceive that my lifestyle contradicts my work and confessions as a pastor and a church leader, they are likely to reject the Church. SPC21a- As a leader in the EAPC, I have been able to impact my children positively. Sometimes back, one of my children drifted away from the faith, but of late he has been restored. My lifestyle as a giver has impacted them to a great extent. I have also had a chance to teach them the Word in person. PDK22a -I admired my dad's love for music. I loved his guitar. He introduced me to music. He lived with missionaries and this made me love ministry. It encouraged me to learn and love the guitar. We were privileged and exposed to biblical truth early. We grew up together as a family. Our foundation was solid despite the low income. All my siblings married in a wedding. There was family unity modelled on Christianity. PDK32b -From a distance I admire how my dad is able to cause visible transformation in people's lives. Wherever he goes, he causes positive change. This made me believe that I am a change agent wherever I went. Even today in my workplace, I seek to bring a positive change to the environment I find myself. PDK42a- My father has a very high Passion for the ministry, which impacted my life positively. PDK42d- Secondly, I admired his commitment to the ministry despite the difficulties. He also connects to people very well and is a team player, which I highly admire.	Pastor's lifestyle	Role modelling

Specifically, the pastor's lifestyle was mentioned as a key determinant of the behaviour of their children. This was a common theme across the responses. Underscoring the importance of role-modelling as an influential factor in shaping the behaviour of the children, SPC11a made the following observations:

“As church leader of many years, the faith of my children depends on my lifestyle. I have been very careful how I carry myself around and how I live with my family. This is not limited to the rank one holds. The pastors' children understand the Christian faith through what is practiced by parents than what is preached in church. If they view my life as a success and peaceful because of my faith, in return they will love God and the Church. However, if they perceive that my lifestyle contradicts my work and confessions as a pastor and a church leader, they are likely to reject church”.

The same pattern was reflected in the testimony of SPC21a, who had this to say;

“As a leader in the EAPC, I have been able to impact my children positively. Sometimes back one of my children drifted away from the faith but of late he has been restored. My lifestyle as a giver has impacted them to a great extent”.

The notion of positive role-modelling was echoed in the responses of two of the pastor's children too. PKD22a said:

“I admired my dad's love for music. I loved his guitar. He introduced me to music. He lived with missionaries and this made me love ministry. It encouraged me to learn and love the guitar. We were so privileged and exposed to biblical truth early. We grew up together as a family. Our foundation was solid despite the low income. All my siblings married in a wedding. There was family unity modelled on Christianity”.

The same experience was shared by PKD32b, who marveled at how his father positively impacted lives in the society. He had the following to say:

“From a distance I admire how my dad is able to cause visible transformation in people's lives. My father has a very high passion

for the ministry, which impacted my life positively. Wherever he goes, he causes positive change. Secondly, I admired his commitment to the ministry despite the difficulties. He also connects to people very well and is a team player, which I highly admire. This made me believe that I am a change agent wherever I went. Even today in my workplace, I seek to bring a positive change to the environment I find myself”.

The above findings imply that the pastoral role of church leadership leads to behaviour modelling for better or for worse. It has implications on the attitude and behaviour of pastors’ children. It means that the children learnt best from what they saw their father do. This finding is in line with idealized influence dimensions of the transformational leadership theory propounded by Bass and Riggio (2006), which emphasizes the role-modelling behaviour that leaders want followers to emulate.

Further evidence was demonstrated in the findings, which showed that pastors’ families were intentional in investing in their spiritual development through teaching and training. This finding is in agreement with the idea by Bisagno (2011) that spiritual development is an essential element of Christian leadership. This was expressed by all the participant groups. For example, SPC21a says he taught his children about God’s word in person. The same was practiced by RPA41c, whose two children followed in his footsteps by becoming pastors themselves. He said;

“I took my children to church early. We trained them at home more. I thank God that my children have succeeded. In my family I have two pastors, and the other children are faithfully serving God in various capacities”.

The idea that intentional spiritual development of the pastor’s children was practiced among some pastors’ families was also affirmed in the response of PWB22a, who expressed happiness with the way their children turned out:

“I am very happy with my children. We trained them to be God fearing and to support their father. Even the last born who had backslidden is now restored”.

In addition, intentionality of the pastors in training their children in the ways of God was directly expressed by the testimony of PKD33a, who grew spiritually as a result. He had the following to say;

“In my early years, my dad was very keen on my spiritual development. He would pray for me specifically. This encouraged my spiritual growth”.

These findings imply that there has to be intentionality on the part of the pastor to realize positive behaviour in their children. The results indicate an improvement in the behaviour of pastor’s children, suggesting that transformation took place. This affirms the transformational leadership theory, which, in the context of church leadership, is concerned with the business of transforming people (Burns, 1998).

Theme 2: Societal Pressure

Societal pressure was a key theme that emanated from participants’ views with respect to the pastor’s role of church leadership that adversely impacted on their children (Table 4.3). The finding agrees with that of a study done in the Philippines by Guzman and Teh (2016), which found that the majority of clergy families struggle to live up to the expectations of Church members. This sentiment was expressed by the pastors’ children who were interviewed. For instance, PKD31a lamented the unrealistic societal expectation, saying; “being a pastor’s child has not been very nice. People expect so much from pastors’ children. They expect pastors’ children to be perfect, but in this life you cannot be perfect”. The same narrative manifested in the views expressed by PKD41a, who also noted that

there was pressure on pastors' children to behave in a manner that is consistent with the image of their father's profession and leadership role as a pastor. He said;

“Growing up as a pastor's child has been challenging. The expectations on pastors' kids are immense. Everybody is judging you. You are the measuring rod of character and conduct within the village. We have had to keep image to pastor”.

Table 4.3 Excerpts on Societal Pressure

Transcribed interview data	Sub-theme	Theme
PDK11c -It was assumed that we know so much of the Bible, which was not true at all. PDK31a -Being a pastor's child has not been very nice. People expect so much from pastors children. They expect pastors' children to be perfect, but in this life you cannot be perfect. PDK41a - Growing up as a pastor's child has been challenging. The expectations on a pastor's kid are immense. Everybody is judging you. You are the measuring rod of character and conduct within the village. We have had to keep image to pastor.	Unrealistic societal expectations	Societal pressure

The foregoing results suggest that most pastors' children do not enjoy their status in society as pastors' children. The societal demands and pressure to project an image of perfection denies them the right to be children and potentially isolates them from society. This finding is line with the study conducted by the Barna research group (2013), which observed an assumed need for pastors' children to display certain characteristics towards Church members as a reflection of the pastors' effectiveness in the family leadership. This can be construed to mean that the society considers pastors' children as an extension of the pastors, whom they hold to a higher standard of conduct; thus forcing pastors' children to behave in ways they would not have otherwise behaved.

Theme 3: Welfare Support to the Pastor's Family

From the interview results obtained, poor welfare support to the pastor's family was arguably the most recurrent theme across participants (Table 4.4). This finding is consistent with that of Bender (2016), which posits that the church determines the freedom and the mandate of church leaders, including the welfare of pastors' family.

Table 4.4 Excerpts on Poor Welfare Support to the Pastor's Family

Transcribed interview data	Sub-theme	Theme
RPA11e- We worked with no financial expectation. RPA11f - Our family missed everything. They their fathers and there was no income. RPA12d- We had to facilitate ourselves, including selling chicken RPA12g - I had pastors to supervise in an expansive area with no financial support. RPA21a- I would walk long distances and come back empty handed PWB11a - Most pastoral work in EAPC is voluntary. PWB11b - The income is inconsistency and very low. PWB31a- Our first challenge is lack of financial support. Most of the time there is no financial support, yet children need to go to school and feed. PWB41e- No financial support. Sometimes we had no offering ourselves. SPC12b- However, pastoral work in EAPC is voluntary work with little or no financial benefits. This led me to seek an extra source of income by 'tent making' apart from the ministry work. SPC31b- The main church did not send any financial support. It was more the pastor supporting the church than the church supporting the pastor. SPC43b- There is no financial structure to support the pastor. PDK12e - We got used to getting nothing from the church. He would go for a prolonged meeting and bring nothing. PDK21c - Little financial support made us suffer more because we had no school fees.	Little to no remuneration	No welfare support for the pastor's family

With just one or two exceptions, participant after participant decried the sorry state of welfare of the EAPC pastor and his family, which they directly linked to the profession of pastoral ministry. Qualifying this theme were eight distinct but mutually reinforcing sub-themes: a) little (if any) remuneration of pastors; b) neglect of the pastor's family needs by the church; c) poverty; d) need for alternative source of income; e) absentee fathers; f) neglected spiritual growth of the pastor's children; g) strained family relationship; and h) need for the empowerment of the pastor. According the study, church leaders do not practice the motivation dimension of transformational leadership as theorized by Bass and Riggio (2006), who posits that among the goals of transformational leaders is to motivate followers.

Low or total lack of financial support to the pastor was the most recurrent complaint about pastoral work environment with adverse implications on the behaviour of pastors' children. Participants lamented over poor compensation, and in nearly all instances, no remuneration at all. This was evident in the voices from a cross-section of participants. For instance, PWB31a had this to say; "Our first challenge is lack of financial support. Most of the time there is no financial compensation, yet children need to go to school and feed". These sentiments are in line with the results of a previous study by Guzman and Teh (2016), which established that a majority of clergy families struggle financially. They also lack external support systems.

There seemed to be an enduring belief that pastoral ministry is a fulltime calling and should be done on a voluntary basis without any expectation of financial support. This was a potentially influenced misunderstanding of the teachings of Jesus Christ who

declared; “freely you have received, freely give” (Matthew 8:10-8). This notion tended to work against the pastor’s family as the church did little to grant benefits and compensation for the role played by the pastor. Another participant noted that “pastoral work in EAPC is voluntary work with little or no financial benefits. This led me to seek an extra source of income by ‘tent making’ apart from the ministry work” (SPC12b). Similar views were expressed by yet another participant, suggesting that no change in the working conditions had been realized. Participant SPC31b said that “the main church did not send any financial support. It was more the pastor supporting the church than the church supporting the pastor”. Further, those who were lucky to earn an income from ministry work had to endure its inconsistency and meagerness, as revealed in this response by PWB11b: “The income is inconsistency and very low”.

The above findings suggest that pastoral ministry demands a lot of financial self-sacrifice on the part of the pastor that may not favour the welfare of the pastors’ family. This implies that although pastors are expected to be fully invested in pastoral duties, they must figure out how they sustain their families with little or no support from the church. This finding is consistent with the observation by Guzman and Teh (2016) that financial difficulties and lack of external support systems goes with the profession.

Related findings indicate that besides the lack of financial support to the pastor, the needs of the pastors’ family were also neglected by the church. RPA12c could not hide his disappointment. He said; “The church didn’t care much of the pastor”. The same observation was expressed by other pastors. For instance, SPC13c lamented that “The church structure does not take care of the pastor’s welfare”. Pastors’ wives concurred with

this view. One such participants, PWB13d, said; “The current system does not have much concern on the pastors’ family”.

While agreeing with the narrative, a few of the research participants acknowledged some positive reforms in the recent past. For instance, Participant PWB12e had this to say; “For a long time the pastors’ welfare was never prioritized except in the recent past”.

The absence of a welfare programme for pastors’ families was mentioned by most of the research participants as a factor that potentially influenced the behaviour of pastors’ children. This is symptomatic of a work environment that’s not employee-oriented. This was evident from the voices of the research participants amplified by PWB42b, who had the following to say; “There was no support from our supervisors. One of my sons once told me that this work of being a pastor is very unrewarding”. This projected a hostile environment that potentially made pastoral work less desirable for the pastors’ children. It was particularly evident in the response of PDK12d, who confessed that he “admired the neighbouring fathers who used to work in farms and generated more money than my own dad. At least they would sustain their own family”. These results agree with the observation by Jembe (2018), which contends that some pastors’ children are forced into rebellion by the very church that should nudge them closer to God.

The findings imply that although pastors dedicate their lives to the pastoral ministry in EAPC, their welfare and needs are overlooked. This may be explained by the fact that the pastor is perceived to have direct access to God, who provides all needs. Another explanation is that since Jesus taught that spiritual leaders should serve rather than be served, they should offer themselves for service without expecting anything in return. This

finding is in harmony with the notion that servant leaders exist to serve others to accomplish what needs to be done (Togarasei, 2018). As a result, the pastors' welfare is neglected.

From the interview results obtained, it was found that a consequence of a poor welfare programme for the pastor's family was that most pastors' children experienced a life of poverty, misery and hopelessness. This was evident from the expressions by the majority of the research participants. The sub-themes of poverty and misery were reflected in responses such as; "The pastors of EAPC are very poor. It's like a curse. They are lowly paid" (SPC41b). "The pastoral work appeared to have no future" (PDK13c). "Bringing up children as a pastors' wife was very challenging. We had to persevere a lot. The pastor would leave me with the children for a prolonged period of time without food. He would come back home empty handed" (PWB21a). "One day my wife asked me to buy some salt. I could not afford" (RPA21b). "There was serious poverty. He would only carry the hymn book and the Bible" (PDK12b). This kind of life clearly painted a negative picture of the job of being a pastor and the church to most pastors' children.

From the views shared by research participants across different categories, it was apparent that there was a need for alternative sources of income for the pastor to survive. SPC32d, who was at the time of the study serving as a pastor of one of the local churches said; "The working environment demands a lot from the pastor without any financial benefit. To sustain my family and the church, I did serious farming". Another research participant - PWB21b - underscored the importance of alternative ways of earning an income in light of the reality of no earning from the church, saying; "Luckily, he [the

pastor] has construction skills and he would work at construction sites and get financial support.”

RPA22e was very categorical about it. He asserted thus; “I emphatically say that pastors must get extra income work”. Another participant – RPA23f – agreed in retrospect thus; “If I was to start over again, I would have a different profession apart from being a pastor that would earn me some additional income even in retirement”.

Underlying the latent theme of lack of welfare support to the pastor’s family was the sub-theme of absentee fathers. This was pervasive across all participant groups, but was especially highlighted by the responding pastors’ wives and their children. Participant PWB41b, lamented; “My husband would leave us for more than two weeks with very little children”. This sentiment was corroborated by the pastor’s children themselves. For instance, Participant PDK21a narrated that “Being a pastor’s child one has to live with the reality of an absent father, which creates loneliness and has many questions. As a young man, I felt the absence of my dad”.

From the responses obtained on the matter of absentee fatherhood, a strong sense of neglect of responsibility and abandonment emanated, especially from the feelings expressed by the responding pastors’ kids. This was vividly captured in the expressions by PDK11b who missed out on critical parental guidance he needed in his spiritual life. He said; “In contrast to what many expected from us in the pastor’s family, I was rarely trained in the ways of the Lord. My parents were busy with the church but not beneficial to my spiritual life. We only got spiritual lesson from what was taught in church. Nothing much was taught at home. This encouraged me to try out the life outside the church”. Another

participant - PDK23c – shared the same views thus; “Pastors’ children should not be ignored. Many pastors leave their children without any spiritual guidance”.

In some instances, the absence of the pastor in the life of his children was so dire that pastors’ children had to find a replacement father figure to fill the gap. This was captured in the response by PDK32a who had the following to say; “Some of the challenges include the inability to discuss issues with your father who is in most cases absent. Most of the time I had to get a substitute. Sometimes back he went to school for a prolonged period of time. As the only son, I felt much challenged. In my life, the fatherly figure has been missing. There is no closeness with a father. Distances between the father and the children are too wide”.

Strained family relationships was another sub-theme arising from the pastor’s leadership role in the church. From the findings, there was evidence of broken family bonds, disunity in the pastor’s family, conflict and stress-related domestic violence, and broken communication. These were reflected in responses such as; “My sons had never been close to their dad” (PWB11f). “My dad would lose temper and beat the entire family. We would later reconcile. Like he was also stressed. It was demeaning. Lot of times he would come home from the meetings and physically abuse the entire house” (PDK12g). “I feel the greatest hindrance to most of us pastors’ children is lack of open communication between parents and ourselves. Current church leadership should be training pastors on how to be closer to their children and enhance communication. We need to connect with our parents more. Currently, it does not happen much” (PDK33b).

A related sub-theme that was also apparent from the in-depth interviews was the need for training and empowerment of pastors for them to have an appropriate balance between their leadership role in church and their leadership role in the family. It seemed that lack of understanding and disempowerment of pastors increased the problem of absentee fatherhood. This opinion was, however, mainly shared by retired pastors who spoke in retrospect. For example, RPA43d noted that there was “... need to train young pastors on ministry dynamics, especially balancing time between ministry work and family life”.

Another retired pastor, RPA13g, concurred, saying; “If I had more training to understand ministry, I would have ministered in a better way. I would have invested more on my children”. It can be inferred from these perspectives that lack of proper understanding of ministry dynamics by the pastors contributed to the negative impact that their pastoral responsibility had on their children. Further affirming this view, RPA23e was convinced that there was a definite relationship between education and effective ministry leadership. He said, “Educated pastors offer better services to God and their families. If I was to begin afresh, I would increase in my knowledge”.

Theme 4: Social Support

A rare theme from the responses to the study was the theme of social support, either due to supportive church and/or supportive family (Table 4.5). The theme highlights the element of empowerment in the transformational leadership theory where leaders provide the support needed to improve the effectiveness of their subordinates.

Table 4.5 Excerpts on Social Support

Transcribed interview data	Sub-theme	Theme
RPA43a - From my experience, our church structure recognizes the Sunday school and the youth in general. SPC12a - It's not a bad working environment because it is founded on the doctrine of the apostles. The church propagates the right doctrine. SPC12d - EAPC gives freedom to work without much interference, and a pastor is free to exercise his gift. SPC42a - I can say the working environment is neither very bad nor very good. PDK13g - In some churches, the love from the congregation made our lives easier. We enjoyed when my father was transferred to a loving church, which would support our family financially. The church would visit us with gifts and this encouraged us. The love from the congregation brought us peace and made me admire the work of the ministry.	Supportive church	Social support
PWB22c - My children actually encouraged their father to continue in ministry. PWB22e - Encourage your husband to continue in ministry.	Supportive family	

This study found that some participants had good memories about pastors' leadership role in church. Consequently, the results indicated that the behaviour of children of the beneficiary pastors were positively influenced. For example, PDK13g had the following to say; "In some churches, the love from the congregation made our lives easier. We enjoyed when my father was transferred to a loving church, which would support our family financially. The church would visit our home with gifts and this encouraged us. The love from the congregation brought us peace and made me admire the work of the ministry". The study also found that, for a few pastors, the family became the source of social support and encouragement to continue in ministry. This was reflected in the voices

such as that of PWB22c who said; “My children actually encouraged their father to continue in ministry”.

Theme 5: Divisive Church Politics

The study established that there was a near-consensus that the church was marred by divisive church politics that adversely impacted on the pastor’s family, negatively influencing the behaviour of pastors’ children. Within this theme, two sub-themes emerged: disruptive transfers and lack of checks and balances, especially regarding the matter of leadership succession (Table 4.6). This is inconsistent with servant leadership theory as exemplified by the teaching and life of Jesus Christ who put the interest of others ahead of his own.

Disruptive transfers were one of the most salient issues mentioned by the research participants. As recounted by participant after participant, the pastors’ lives were characterized by constant uncertainty and movement. Participants described the transfers as politically motivated, counterproductive for the work of God, destabilizing, sporadic and unnecessary, revengeful, frequent, rude, discouraging and evil. This was quite evident from the lamentations of one serving pastor who said; “After two years, without notice, there was an impromptu transfer just when I had started establishing myself. I was transferred. I was moved to another Church where I served for seven months before another transfer came. I could hardly accomplish anything before moving to a new station. Really destabilizes. This movement interfered to a great extent with the bringing up of children. The children lost their friends too fast” (SPC31d).

Table 4.6 Excerpts on Divisive Church Politics

Transcribed interview data	Sub-theme	Theme
RPA22f - Many are hardworking pastors in churches but the environment does not reward hard work. The transfers take away pastors from churches they have laboured to establish, taking them elsewhere because of politics. RPA33i- The transfer policies were very politically messed. SPC12e - Our church has transfers, which easily destabilizes the pastor's family. SPC13d - The church structure allows sporadic and unnecessary transfers, which tears the pastor's family apart. SPC22f - Transfers have worked against the pastor's family. The frequent transfers leave the children without a father and income. SPC32a - The Environment is very unstable and unpredictable. SPC32b - The pastor is separated from the family by the long distance. The short duration given in one station limited me from doing what I felt I needed to do. SPC32c - The children felt very unsecure PDK13f - Due to church transfer, my dad moved to several churches, which complicated our lives. PDK21b - Because of frequent transfers, the child gets confused growing up with one parent. PDK42b- He would work so hard but frequent transfers always discouraged me.	Disruptive transfers	Divisive church politics

Interview results with the participants revealed that the transfers were linked to the electoral system of church leadership, which potentially fueled competitive politics and jostling for power. This was well captured in the voices of most of the serving and retired pastors. For instance, SPC23a narrated as follows; "I have served this church for long, I can confidently say that in EAPC, the issue of election is a big issue. There is constant war during succession, which is marked by mass transfers, as a form of revenge after the

election results. This destabilizes the church in a big way. I have participated in election by vying for an elective post since 1997. This has worked against my personal life and family”.

The findings suggest that the church has been mired by competitive politics that have adverse implications on the behaviour of pastors’ children. Unsurprisingly, Gathuki (2015) observes that many Pentecostal Churches either split or are largely characterized by conflict among pastors. This makes the pastors’ children bitter with the church (Dahlager, 2012).

Consistent also with the perspective of Sekulic (2016), this study has found that the church has gained a reputation as an agency of political manipulation. This means that many pastors’ children are aware of the conflict and political competition in church and may inevitably be dragged into the wrangles, which may affect their faith and attitude towards the church (Tighe, 2010).

The study found that transfers bred animosity and hatred towards the church by the pastors’ children. SPC22i, for instance, notes that “The politics pollutes the working environment. Instead of working harmoniously, it becomes warfare with frequent divisions. When children hear of their father being fought by his opponents, it creates hatred between the children and the church. For example, in 1991, the warring parties went to court after a botched election”. Another participant (SPC13e) had this to say; “The weak succession structure breeds a lot of conflicts. Every election cycle has been a challenge full of church conflicts. These conflicts expose the pastors’ children to very unpleasant experiences, especially in the higher ranks”.

The consequence is that pastors' children develop a negative attitude towards the church. For instance, SPC33f observed that "pastors' children who have heard and witnessed their father being dishonoured and mistreated by church members develop a negative attitude towards the church".

These findings agree with Bisagno's (2011) observation that in many cases, the church may require that pastors be transferred on short notice from one station to another. At the same time, the nature of the job does not allow one to argue such matters. The findings suggest that church transfers do not take into consideration the needs of the pastor's family and the impact disruptions occasioned by sudden transfers have on the pastor's children. The finding is also consistent with Bender (2016) who noted that the short tenure in Pastoral Church leadership positions keeps the pastor's family on the move. However, how the transfers were handled as revealed in the current study were of more concern to the pastors and their families.

Lack of checks and balances was also a recurrent sub-theme emanating from the interview results. Most of the participants concurred that an unfavourable church structure was an issue of concern for majority of the interviewed pastors. Participants mentioned that the power imbalance worked against them, which stifled ministry and gave room for misuse and abuse. For instance, SPC43c said that "The power bestowed upon the church elders limits the pastors". Similar sentiments were expressed by another participant, SPC33c, who observed that "The church structure gives the elders too much powers to the extent that the office of the pastor was being undermined. In most of our churches the office of the pastor is dishonored".

From these verbatim comments, it appears that the church structure lacked the checks and balances needed for pastors to fulfil their duties effectively. This led to the formation of a negative attitude by pastors' children towards the church. The results suggest that the leadership style adopted by church leaders has an element of autocracy. This view agrees with that of Kathurima's (2003), who linked the politics of succession to the rigid hierarchical tendencies that have plagued the church. These findings suggest that contrary to expectations of a church leader, the leadership of the church barely practices servant leadership, which, according to Greenleaf (2002), is characterized by valuing people, developing them and building authentic relationships with them.

The notion of disrespect for the pastoral office was also salient from the responses obtained. From the experiences of the research participants in this study, pastors were abused and maligned by their superiors, who conducted themselves unprofessionally towards them. For example, RPA23i had this to say; "Finally, I would say, compared to other churches, there is little or no respect for the pastor's office. The respect of the pastor's office should match the work he does like other churches". This was noted to have a negative impact on the pastor's children, as expressed by PWB13f; "There is a lot of character assassinations that affect pastors' children negatively". This view was corroborated by the response of some of the pastors' children who participated in this study. For instance, PKD11a revealed that "Once the children are exposed to the ridicule and contempt that their parents are treated to, it creates a negative picture in their mind about the church. They reject the idea of being a Christians all together". This means that the pastors serve within a context of an uncondusive leadership culture devoid of freedom or respect.

These results further suggest that pastoral church leadership lacks an understanding of the concept of servant leadership as they seem to do everything contrary to it. They have practiced little of the tenets of the servant leadership theory, which advocates putting other people first and being intentional in the service and honour of others (Greenleaf, 2017).

It appears that EAPC structure was to blame for many of the woes of the church, especially the predicament that pastors' children found themselves in as a result of the culture that pervades the pastoral church leadership. This agrees with Delaney and Winters (2014) who asserted that church structures have an influence on the clergy's family life. The finding is also in line with Koenig and Langford (2012) who argued that the authority and the status (or lack thereof) bestowed upon the spiritual leader by the structure have an influence on the behaviour of their children. Clearly, the study shows that, in keeping with the findings of Togarasei (2018), church leaders in Africa are victims of hierarchical leadership and weak structures.

Theme 6: Stigmatization of Pastors' Children

There was consensus across all the participants that as a result of the poor financial compensation that was characteristic of pastoral work, many pastors' children suffered from emotional abuse and stigma from the society. They were routinely ridiculed and demeaned by fellow children and adults alike. This was evident from the verbatim comments by a number of participants (Table 4.7). A case in point is PWB41f who said; "The emotional abuse to pastors' children by other children in school, especially, is not encouraging. One day my son borrowed a pen from a friend who responded by asking whether there was no offering yesterday". This sentiment was confirmed by PKD42a who

had this to say; “We could not attend the schools of our choice. We were ridiculed. For example, when I was joining the Bible school, my former high school teacher questioned why I was joining the club of poor people”.

Table 4.7 Excerpts on Stigmatization of Pastors’ Children

Transcribed interview data	Sub-theme	Theme
RPA12b- The pastor was oppressed. RPA21c- My dad asked me, “as a preacher and you don’t take alcohol, where is your money, just resign and work as a driver as I did before’. I was so embarrassed that I shed tears. PWB41f- The emotional abuse to pastors’ children by other children in school, especially, is not encouraging. One day my son borrowed a pen from a friend who responded by asking whether there was no offering yesterday. SPC22c- Their children are often ridiculed by their peers because of the low economic status within the pastors’ family. SPC22j- The fact that we cannot sit down and agree as leaders. The aftermath of these leadership wrangles leave the pastors’ family in pain. PDK41c- We were ridiculed. For example, when I was joining the Bible school, my former high school teacher questioned why I was joining the club of poor people.	Emotional abuse	Stigmatization

The above responses suggest that pastors’ children are stigmatized by the society by virtue of being a member of the pastor’s family. This means that instead of the association of the child with a man of God being a blessing to the children, it turns out that the harsh treatment by society makes being a pastor’s child an object of stigmatization and ridicule. This takes a psychological toll on the children.

Theme 7: Rebelliousness towards the Church

Analysis of the data revealed that the theme of rebellious behaviour underlined the responses of most of the research participants. Two sub-themes were evident from the study findings: questioning the faith and negative attitude towards the church (Table 4.8). The results suggested that although these themes were common across the different participant groups, they especially emanated from the expressions of the pastors' children who were interviewed. Some of the responding pastors' children could not reconcile their difficult lives with the idea of a loving God. This was evident in statements such as; "The idea that God will help us did not make sense" (PDK13e). "Occasionally my father would encourage us that God would help us, but I would wonder when this God would help us" (PDK13i). "I would question the type of work my dad does" (PDK21e).

Table 4.8 Excerpts on Rebelliousness towards the Church

Transcribed interview data	Sub-theme	Theme
PWB12b - Ministry has been more of torture to my children because they grew up as poor "orphans". PWB12c - This affected their faith negatively. PWB11k - There is a distance between the pastor and children. Pastors come late at night to avoid facing their sons. This has caused the children to be very negative to the faith. SPC22h - The competition for the father's attention by the church members and pastors' children has a negative impact, where some children may view God as unloving. The church politics barred children from taking church positively. PDK13e - The idea that God will help us did not make sense. PDK13i - Occasionally my father would encourage us that God will help us, but I would wonder when this God will help us. PDK21e - I would question the type of work my dad did.	Questioning the faith	Rebelliousness

Negative attitude towards the church was another sub-theme of rebelliousness sprouting from the behaviour of pastors' children and influenced by the pastor's leadership responsibility. Across the board, most participants were in consensus that the experience of many pastors' children lead them to resent church. This was apparent from responses obtained from pastors' wives and pastors' children.

For instance, PWB11k had the following to say; "There is a distance between the pastor and children. Pastors come late at night to avoid facing their children. This has caused the children to be very negative to the faith". Another Participant, PDK43b, observed that "many pastors' kids have dropped the faith or deserted church". In agreement, "SPC42e" opined that "not many pastors will encourage their children to join ministry because of what they have experienced".

These findings suggest that the hostile work environment of pastors breeds contempt for the church, which leads the children to rebel against the church. This agrees with the observation made by Jembe (2018) that many pastors' children in EAPC have left the faith and disowned the spiritual foundation on which they were brought up. The findings also suggest that pastors' children end up questioning their faith. This is in line with the findings of a research done in America by Barna Group (2013), which found that most pastors' children had significant doubts about their faith, and that 33% were no longer involved in Church.

Chapter Summary

This chapter has analysed, interpreted and discussed the data. The data analysis has been undertaken using the thematic technique and supported by verbatim excerpts.

Synthesis of respondents' views showed that most of the respondents expressed the view that the pastoral role of church leadership had an adverse effect on pastors' children. There was near-consensus that pastoral responsibilities led to absentee fathers. As a result, pastors' children did not bond with their fathers. Consequently, communication among them was affected, creating an emotional distance between the pastors and their children. These were associated with the negative behaviour among pastors' children. Some pastors' children manifested rebelliousness and runaway behaviours. Others developed negative attitudes towards the Christian faith.

Another theme that came from the respondents' views with respect to the pastors' role of church leadership, and which adversely impacted pastors' children, was unrealistic societal expectation. This was apparent from the sentiments expressed by most of the pastors' children I interviewed. They lamented that the society expected so much from them yet they are not perfect. They contended that they are also human beings like other children.

A minority of respondents linked the pastoral leadership role of the pastors to positive behaviour of children, manifesting through role-modelling and idealized influence. The pastor's lifestyle was mentioned as a key determinant of the behaviour of their children. A dominant theme emerging from the comments was that these pastors' families were intentional in investing in their spiritual development through, role-modelling, teachings and training.

In terms of the pastor's work environment, results showed that three recurring themes emerged from the views expressed by both retired and serving pastors, as well as

their wives and children who were interviewed. Among work environment factors with implications on the behaviour of pastors' children, the most salient was low or total lack of financial support to the pastor. This was highlighted by all the respondent groups who averred that, as a result of the poor financial compensation that characterize pastoral work, many pastors' children suffered from emotional abuse by society. They were routinely ridiculed and demeaned by fellow children and adults alike.

Another key finding was that the absence of a welfare programme for pastors' families. This was highlighted by most of the respondents as a factor potentially influencing the behaviour of pastors' children. Similarly, disruptive transfers was another issue of concern raised by most of the respondents – a factor related to the work environment with an adverse impact on the behaviour of pastors' children. As a result, issues to do with questioning and rejection of the faith, as well as emotional detachment by the pastors' children, were apparent.

Concerning aspects of church culture that have an influence on pastoral leadership that affect the upbringing of pastors' children, the study established that an unfavourable church structure was the most predominant theme from the voices of the respondents. This exacerbated a negative attitude by pastors' children towards the church. It was also found that destructive church politics stood out as a culture that adversely impacted the upbringing of pastors' children as indicated by a majority of the research participants. From the study, this manifested in exposure of pastors' children to ridicule and contempt, revenge and the politically motivated transfers of their parents.

A dictatorial leadership culture was identified by most of the retired and serving pastors as an aspect of the church culture that also affect the upbringing of their children. Similarly, disrespect or disregard for the office of the pastor was a recurring theme linked to the upbringing of pastors' children, and which affected their behaviour. It largely manifests through character assassination and other forms of emotional abuse.

CHAPTER FIVE:

CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter concludes the study and gives recommendations for further research. The problem of research was that many pastors' children are dropping out of the Christian faith that their pastor-parents are the key proponents. This has raised concerns of how the church has been ministering to pastors' children and also put into disrepute the church leadership role in light of Titus 1:6. This study has explored aspects in Pastoral church leadership that influence the behaviour of pastors' children based on a case study of pastoral leadership in the East Africa Pentecostal Churches in Meru County. In pursuing its specific objective, it sought to answer the following questions:

1. How does the pastoral role of church leadership influence the behaviour of pastors' children in following the Christian faith?
2. How does the working environment in the pastoral church leadership role affect the pastors' children behaviour?
3. What aspects of church structure influence the pastoral church leadership role to affect the upbringing of pastors' children?

This chapter first discusses the research in relation to the literature review and theoretical framework. The implications of the research are then considered, followed by conclusions and recommendations. The chapter ends with the identification of areas for further research.

Discussion

Pastoral role of church leadership and its influence on the behaviour of pastors' children in following the Christian faith

The first objective of this study was to explore the pastoral role of church leadership and its influence on the behaviour of pastors' children in following the Christian faith. The study established that the pastoral role of church leadership in most cases adversely impacted the behaviour of the pastors' children due to a lack of work-family balance as the pastors were rarely present in the life of their children. The research has also established that this resulted in insufficient bonding between the pastors and their children, which created emotional distance between the two. This is in line with the results of a previous study undertaken among Filipino clergy families by Guzman and Teh (2016), which suggested that the demanding nature of pastoral role of church leadership left the pastor with little time and space to attend to family matters.

The study is also consistent with Koenig and Langford's (2012) assertion that many pastors' children experience physical and sometimes emotional desertion due to the pastor's struggle to balance ministry demands with family life. This consistency in research findings suggest that the reality of pastoral leadership is a near-universal experience and not unique to pastors in EAPC. This can be explained by the fact that pastors are often expected to be available and attend to pastoral duties at any time. This negatively affects the upbringing of pastors' children as some of them manifest rebellious and runaway behaviours while others develop a negative attitude towards the Christian faith.

These results imply that in most situations, the nature of pastoral ministry denies pastors' children the opportunity to enjoy the presence of their fathers, thus breeding

resentment towards the church. This finding agrees with the perspective of Boakye (2014) to the effect that the pastoral leadership responsibility exerts pressure on pastors' families' quality time; thus, the emotional and spiritual needs of pastors' children are insufficiently met. The finding also agrees with past research results by Weaver et al. (2002), which noted that as a result of the pastoral leadership role, most pastors work long hours and spend many evenings away from home to fulfil church duties. It means that the unique responsibility of the profession demands personal sacrifice from pastors than other professions.

Related results revealed that due to the pastoral leadership role in the church, pastors' children also had to endure unrealistic societal expectations. These were fuelled by societal demands and pressure to project an image of perfection, which denied them the right to be children and isolated them from the society. This finding is in line with a study conducted by the Barna Research Group (2013), which observed an assumed need for pastors' children to display certain characteristics towards Church members as a reflection of the pastor's effectiveness in family leadership.

There was some positive finding in that some pastors intentionally role-modelled behaviour through their lifestyle, suggesting that the pastoral role of church leadership leads to behaviour modelling, which could be for better or for worse. This modelling has an implication on the attitude and behaviour of pastors' children. This finding appears to suggest that children learnt more from what they saw their father do. This is in line with idealized influence dimensions of the transformational leadership theory propounded by Bass and Riggio (2006), which emphasizes role-modelling behaviour that leaders want followers to emulate.

How the pastoral working environment in church leadership affects the behaviour of pastors' children

The second objective of the study was to comprehend how the pastoral working environment in church leadership affects the behaviour of pastors' children. The study established that the work environment subjected pastors' families to financial distress, which potentially affected the mental wellbeing and behaviour of pastors' children. It was apparent from the study that although pastors were expected to be fully invested in pastoral ministry duties, they must figure out how they survive while at it without support from the church. This finding is consistent with the observation by Guzman and Teh (2016) that financial difficulties and lack of external support systems go with the profession.

The study also established that economic poverty that characterized the pastors' work environment in EAPC led to pastors' children being ridiculed and demeaned by society, implying that instead of the association of the child with a man of God being a blessing to the children, it turns out that the harsh treatment from the society makes being a pastor's child feel like a curse. The implication of this on the behaviour of pastors' children was that it led to questioning and rejection of the faith as well as emotional detachment. The findings suggest that the hostile nature of a pastor's work environment bred contempt for the church, which made the children rebel from the church. This finding affirms the results of a previous observation by Jembe (2018), which established that many pastors' children in EAPC have left the faith and disowned the spiritual foundation on which they were brought up. The finding also suggests that pastors' children end up questioning their faith. This is in line with the findings of a research done in America by

Barna Group (2013), which found that most pastors' children had significant doubts about their faith, and 33% were no longer involved in Church.

Aspects of church culture that influence pastoral church leadership role to affect the upbringing of Pastors' children

The third objective was to understand what aspects of church culture influence the pastoral church leadership role to affect the upbringing of pastors' children. Results showed that divisive church politics stood out as a culture in the EAPC that adversely impacted on the upbringing of pastors' children and, by extension, their attitudes and behaviour towards the church. The study showed that this manifested through exposure of pastors' children to ridicule and contempt, revenge and the politically motivated transfers of their parents. The finding suggest that EAPC was mired in competitive politics that had adverse implications on the behaviour of pastors' children. It agrees with Gathuki (2015) that many churches either split or are largely characterized by conflict among pastors. This makes the pastors' children bitter with the church, an observation also pointed out by Dahlager (2012). Consistent with the perspective of Sekulic (2016), this study found that the church has gained a reputation as an agency of political manipulation. As a result, many pastors' children are aware of the conflict and political competition in the church and may inevitably be dragged into the wrangles, which could affect their faith and feelings towards the church (Tighe, 2010).

The study also established that the pastors served within a context of an unconducive leadership culture devoid of freedom or respect, suggesting that the leadership style adopted by church leaders had an element of autocracy. This is in line with Kathurima (2003), who linked the politics of succession to the dictatorial tendencies that have plagued

the church. These findings suggest that contrary to expectations of a church leader, the leadership of the church did not fully practice servant leadership which, according to Greenleaf (2002), is characterized by valuing people, developing them and building authentic relationships with them.

The study established that disrespect for the office of the pastor was a recurring theme that negatively affected the behaviour of pastors' children. These results further suggested that church leadership has not fully embraced the concept of servant leadership as they seemed to act contrary to it. The culture of the church reflected little of the tenets of the servant leadership theory, which suggests that servant leadership is about putting other people first and being intentional in serving and honouring others (Greenleaf, 2017).

Further findings showed that the church structure was to blame for many of the woes of the church and its negative impact on the behaviour of pastors' children. The church structure was depicted as characterized by power imbalance that put the pastor in an unfavourable position. This agrees with Koenig and Langford's (2012) argument that the authority and stature (or lack thereof) bestowed upon the spiritual leader by the structure have an indirect influence on the behaviour of their children.

Implications

The study findings portend key implications for the leadership theory and practice within the church sector. The entire church system – from the pastoral role of church leadership, to the work environment, to the church culture, has a negative effect on the behaviour of pastors' children. To a great extent, the EAPC system reflects a church that mainly pursues its goals and ambitions at the expense of the welfare of the pastors and their families – especially the children. This differs from the servant leadership style as modelled

by Christ. These findings are a challenge to church leaders, especially those who have been entrusted with the responsibility of developing and implementing policies that foster Christlikeness and a culture that reflects servant leadership as modelled by Jesus Christ.

Right from her foundation, EAPC appears to have missed key servant leadership practices. Consequently, much of what is practiced is diametrically opposed to the servant leadership theory. The implication of this is that unless the church changes its leadership philosophy and culture, it will continue to negatively affect pastors' children in its quest to reach out to save souls for Christ. This calls for a re-thinking of the value system upon which the church is anchored. Deep moments of reflection are necessary to trigger an about-turn from the current setup, and steer the church towards an organization culture transformation through constitutional and structural changes.

Conclusions

The pastoral role of church leadership was found to have a negative influence on the behaviour of pastors' children in following the Christian faith. In light of the themes of societal pressure, stigmatization of pastors' children and rebelliousness towards the church (Themes 2, 6 and 7), conclusion can be drawn to the effect that in most cases, the influence of a pastor's role in church leadership on the behaviour of their children was, more often than not, adverse.

The pastoral role of church leadership drew the pastor away from his family, thereby negatively influencing the behaviour of their children in adhering to the Christian faith. The system technically converts pastors into absentee fathers whose space either remain unoccupied or is filled by either their spouse or other father-figures. This results in

the children's resentment towards the church and is evidence that most pastors fail to prioritize their family as the first congregation, thereby making the problem of work-family balance a contentious issue they have to contend with. This is contrary to the tenets of the transformational leadership theory, which roots for positive change in the situation, the pastor and pastors' children.

The exception was where pastors were intentional about role-modelling positive behaviour for their children to emulate as implied in Theme 1. However, such exceptions were few and mostly apparent where a pastor's work environment was favourable.

Largely, the working environment in the pastoral church leadership role was seen to be unfavourable and unfriendly to the pastors' family, especially for the children. The findings as per the themes of inadequate social support, lack of a welfare programme for the pastor's family, and rebelliousness towards the church (3, 4 and 7) lead us to the conclusion that the pastors' work environment had arguably the greatest negative ramification on the behaviour of pastors' children. This ranged from most children questioning the whole concept of God to an outright rejection of the church. This was due to the fact that the work environment within which pastors serve was even more hostile to the pastors' family, with the pastors' children on the receiving end. As established by the research, three main underlying reasons explain why this was the case: poverty, societal pressure and social disruption.

Pastors' children not only endure low living standards and lack of provision due to financial distress, but they also endure the emotional burden of having to contend with an insensitive and demeaning society. Always on the move due to abrupt transfers, the social

lives of most pastors' children are frequently disrupted. Often, with each transfer, they have to start a new life in a different environment, all over again. As a result, many pastors' children resent their father's profession and are enticed to try life outside the church environment. Some end up indulging in worldly behaviour, which defeats the purpose for which the church exists.

Moreover, the church culture and organizational structure were found to exert a negative impact on the upbringing of pastors' children. As reflected in the themes of divisive church politics and rebelliousness towards the church (Themes 5 and 7), the same negative narrative can be concluded with respect to the influence of the church culture on the upbringing of pastors' children. The survey found out that the design of the church's organizational structure and programmes neither recognize the pastor's family, nor does it have a place for the pastor's children.

Destructive church politics take an emotional toll on the pastor, which spills over to the children. This is entrenched by a rigid hierarchical leadership culture with debilitating effects on the upbringing of the pastors' children. As a result, a negative image of church leadership is painted on the minds of the children who, consequently, want nothing to do with the church.

Recommendations

In light of the findings and implications hitherto discussed, the following recommendations are suggested:

- i) Since the pastor's lifestyle was mentioned as a key determinant of the behaviour of pastors' children, leadership training focusing on role-modelling is recommended

for everyone occupying a position of leadership at EAPC. These include elders, pastors and church policymakers. The training should include the theory and practice of transformational leadership, and servant leadership styles. This should be part of the induction process leaders are subjected to before assuming positions of authority. True servant leadership is necessary if the church is to effectively minister to pastors' children.

- ii) To address the pastors' hostile work environment, which breeds contempt for them and their children, due to the fact that the pastor is largely absent at home, EAPC churches in Meru County should come up with work-life balance programmes so pastors can spend quality time with their families and fulfil their parental responsibilities. For example, the EAPC's governing organ should organize a fully-sponsored annual retreat for pastors and their families.
- iii) Church structures should have comprehensive human resource policies with provisions for sabbaticals for Church leaders (Wickman, 2014). This should include a review of remuneration of pastors to introduce fair packages that reflect the nature of their work. The review should borrow from pay packages offered by other churches and similar non-profit organizations. This will facilitate pastors in their responsibilities as fathers and help them to bond with their children. They can then inculcate the right behaviour in them.
- iv) To address poor welfare support to the pastor's family, this study recommends the establishment of comprehensive welfare programmes to cater for pastors and their families. The programme should address the upkeep of the pastor, both during active service and upon retirement. To sustain such programmes, pastors' spouses

should be empowered economically so they can subsidize the pastor's income and create financial stability for fulltime pastors. For example, a spousal allowance (pegged at not less than 50% of the pastor's salary) should be introduced for spouses working alongside their partners. This will cushion the pastor's children from poverty and keep them from developing a warped view of the Christian faith.

- v) In light of the near-consensus by respondents that the EAPC church was marred by divisive politics, it is necessary to restructure the way succession is managed in the church. It's also critical to look at how the church is governed and how positions of leadership are filled. This will protect the church from acrimonious politicking, which have negative spillover effects on pastors' children. The Church's constitution should be revised to entrench best practices in governance, especially in leadership succession.
- vi) To address the disruptive nature of incessant transfers, which negatively impact the behaviour of pastor's children, the EAPC church leadership should introduce a policy that prohibits individuals in authority from enforcing transfers based on political expediency. To further cushion the pastor's family from these transfers, which are instigated by leaders seeking to settle political scores, the policy should provide for a fair and impartial process. Transfers conditions must be made explicit in the policy. Further, adequate advance written notice, detailing the facts of the transfer, must be given to the affected pastor. The transfer policy should also stipulate a minimum period the pastor must have served in one station. Exception to this requirement, and the related impact on the pastor's family, must be evaluated before the final decision is sanctioned by an independent committee.

- vii) The leadership should educate the church and the community to be sensitive to pastors' families and their children. They should be dissuaded from treating them in a demeaning manner or expecting perfection from them, just because they are pastors' children. This could be achieved by intentionally working to improve the socio-economic status of pastors to reflect that of their congregants.

Areas for Further Research

In retrospect, there were limitations in this research that provide opportunity for further research:

- i) Although the objectives of this study have been achieved, the findings and conclusions are based on a modest sample of research participants. In order to increase reliability of statistical estimates, the sample of pastors' children could be increased in future as they are the most important respondent group to collect data from.
- ii) The study relied on a single case study to draw conclusions. This makes generalization of the research results to other churches difficult. Therefore, a cross-sectional study design could be adopted to establish whether the research results apply to other churches.
- iii) This study was narrow in focus as it examined only three variables: pastoral leadership role, work environment and church culture. This means that other variables that potentially played a role in determining the behaviour of pastors' children were not taken into account. Thus, future scholars could explore other factors that may make a significant contribution to the upbringing of pastors' children.

Chapter Summary

This chapter has presented the major conclusions that can be drawn from the study findings. This has been linked back to the research problem and questions of the study. The chapter has discussed the implications of the findings for theory and practice. Practical recommendations to EAPC have been made. In summary, the pastoral role of leadership of the pastor adversely affected the attitude and behaviour of pastors' children towards the church and their Christian faith. Similarly, the pastor's work environment was hostile, with negative ramifications on the behaviour of their children. The influence of church culture on the children was also negative. The church structure, leadership culture and work environment at EAPC had a counterproductive effect on the behaviour of pastors' children. To become effective, the entire system need to be reformed. To this end, work-life balance programmes, comprehensive welfare programmes, and advocacy, have been proposed. The chapter has also acknowledged the limitations of the study and proposed how future scholars can advance research on the subject matter.

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APPENDIX I: INTERVIEW QUESTIONS

For serving pastors with over 20 years of service

1. What has been your experience with the church leadership in relation to your family life, specifically the upbringing of your children? Please elaborate.
2. What have you experienced within EAPC working environment in regard to enhancing or affecting your family?
3. What aspects of church leadership structure has influenced you most on the upbringing of your children?

Questions for retired Pastors

1. In your retirement, what is your view on the church structure's influence on both the retired and serving pastors' family?
2. What would you recommend to young ministers with young families in relation to church work and leadership responsibilities?
3. If you knew then what you know now, what would you have done differently as far as your leadership responsibilities and its influence on family are concerned?
4. From your experience and personal reflections, what else can you say about church leadership influencing pastors' children behaviour?

Questions for pastors' spouses

1. What challenges related to your role of church leadership has your family experienced and how has it influenced the upbringing of your children?
2. What is the response of your children in regard to their faith in relation to your spouse working within the church environment?
3. From your experience and personal reflections, what can you say about the church leadership structure in terms of influencing pastors' children behaviour?

Questions to adult Pastors' kids

1. What aspects of pastoral leadership responsibility influenced your life as a person and how?
2. What has been your experience growing within the church environment? Please explain.
3. What have you experienced with the EAPC Church structure that enhanced or hindered your spiritual growth? Please explain.

APPENDIX II: INTERVIEW CONSENT FORM

Thank you for agreeing to participate in this research project.

Include a sentence on what you are doing and how it will benefit the church and the society. This encourages participants to want to give information.

The participants do not have to sign the form but once you read the consent out to them and they agree or otherwise, you record it yourself.

To ensure that you understand the purpose of your involvement in this research and that you willingly agree to participate, I request you to consent by appending your signature below the following statements. This is for purposes of my records and as a required ethical procedure.

1. The interview will be recorded and a transcript will be produced.
2. The transcript will be analyzed by the researcher.
3. I understand that my responses will be kept strictly confidential and my name will not be linked to research materials.
4. I agree that my anonymized data will be kept for future research purposes such as publications related to this study after completion of the study.
5. I agree to participate.

_____	_____	_____
Name of participant	Date	Signature
_____	_____	_____
Name of the Researcher	Date	Signature

APPENDIX III: SAMPLE TRANSCRIBED RAW DATA

- RPA13 i - In EAPC transfers are not work-related but hatred-driven. It affected my family in a big way.
- RPA21e- Our organization makes ministry undesirable.
- RPA21h- I am not sure that we follow our constitution.
- RPA22d - The Gospel will be ridiculed when the pastors depend fully on church.
- PWB11k - There is a distance between the pastor and children. Pastors come late at night to avoid facing their son. This has caused the children to be very negative to the faith.
- PWB12b - Ministry has been more of torture to my children because they grew up as poor “orphans”.
- PWB12c - This affected their faith negatively.
- PWB32b- Once the children are exposed to the ridicule and contempt that their parents are treated to, it creates a negative picture in their mind about the church. They reject the idea of being Christians altogether.
- PWB32c- Church conflicts mess up pastors’ children.
- SPC22h- The competition for father’s attention by the church members and pastors’ children has a negative impact. Some children may view God as unloving. The church politics barred children from taking church positively.
- SPC33e- We blame the structure.
- SPC41e- Over the years I have observed with old pastors and many children don’t like churches. Whenever children compare themselves with others, they prefer to take up secular jobs away from the church just to prove life outside the church is much better. Many pastors’ children tend to compromise the work of the parents.
- SPC42e- Not many pastors will encourage their sons to join ministry because of what they have experienced.
- SPC42f- I have encouraged my own children to take up business courses instead of suffering the way I have suffered.
- PDK12h - He was absent. It was better the casual labourers than being a pastor.
- PDK13e -The idea that God will help us did not make sense.
- PDK13i – Occasionally, my father would encourage us that God will help us; but I would wonder when this God will help us.
- PDK21e - I would question the type of work my dad does.
- PDK43b- Improve the working environment for pastors to make it more admirable to pastors’ kids to join ministry. This is because many pastors’ kids have dropped out of the faith or deserted church.
- PDK11a -For a long time, I lived a double life whereby I got involved in a lot of worldly behaviour while still in the church.

APPENDIX IV: NACOSTI RESEARCH PERMIT

 REPUBLIC OF KENYA NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION Ref No: 254144	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION Date of issue: 19 September 2020
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