

**Exploration of Perceptions and Emotional Challenges Experienced by Pastors' Children: A  
Case of the Church of the Nazarene in Nairobi, Kenya**

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## **DECLARATION**

I, the undersigned, declare that the thesis is my original work and is not attained through a collaborative effort. It has not been previously presented to any other higher learning institution. The sources used in the document have been appropriately cited and duly acknowledged in full. I do agree that this research proposal could be accessible for references and duplication at the discretion of the University.

Busisiwe Ndlovu-Bhebhe

Signature.....

Date.....

We hereby certify that the research proposal is an original piece of work and fulfils all the University requirements.

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Date.....

## **DEDICATION**

I dedicate this project to my husband and friend Dr. Stanley Makhosi Bhebhe for his support and encouragement to follow my dream and passion as a Pastor's Kid. Equally, I dedicate this work to my children Stanley Mduduzi, Phelokazi, Sim'phiwe and Penelope for always believing that I could do this research.

This thesis is also dedicated to my late parents, Rev. Samuel and Mrs. Philda Ndlovu who raised their children in a pastoral home setting and instilled Christian values and love which gave us the experience of being raised in a loving pastoral Christian home.

To my fellow siblings, Pastors' Kids: Sibongile, Joyce, Siphso, Mthokozisi, Sebenzile, and Nonhlanhla, and indeed those who have gone to be with the Lord (Mduduzi and Thembekile), I am forever grateful for their unwavering support and ever willingness to be my cheering squad.

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## ABSTRACT

Many studies have been done with a keen interest in pastors' children as they were always in the public display. This study aimed to explore the perceived perceptions of pastors' children from their congregations and the emotional challenges experienced, a case in the Church of the Nazarene in Nairobi County, Kenya. The objectives of the study were to: Explore the perceptions and emotional challenges experienced by the pastors' children in the Church of the Nazarene in Nairobi County, Kenya; assess coping mechanisms applied by pastors' children in dealing with perceptions and emotional challenges they experience in the Church of the Nazarene, Nairobi County, Kenya. The study employed a qualitative research method and a purposive sampling method. In-depth Interviews was employed for data collection. Participants were drawn from Ongata Rongai First Church and Africa Nazarene University Church. The sample size of the study consisted of 18 participants. Data collection was done using audio recording, and transcribing was done using an App: Live Transcribe and Notification. The research findings confirmed that the congregation had high expectations from pastors' children than their peers in the church. Pastors' children were expected to be perfect and be role models. While the expectation posed anxiety and resentments from most of the participants, some felt that this expectation helped them to learn some leadership roles at an early stage. This study recommended that the church leadership develop comprehensive educational programmes for the congregation to help them understood that pastors' children need to be allowed to go through developmental stages like other children.

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## **ABBREVIATIONS AND ACRONYMS**

<b>FGD:</b>	Focus Group Discussion
<b>IYS:</b>	Institute of Youth Studies
<b>MKO:</b>	More Knowledgeable Other
<b>PKs:</b>	Pastors' Kids
<b>WHO:</b>	World Health Organization
<b>ZPD:</b>	Zone of Proximal Development

## OPERATIONAL DEFINITION OF TERMS

**Challenge:** This is a negative demanding or stimulating situation

**Coping:** This is an attempt to overcome one's problems or difficult situations

**Congregation:** This is a group of people assembled for a religious worship.

**Congregants:** This is a member of a congregation, especially that of a church or Synagogue.

**Emotional experience:** An emotional experience is an event that is lived through. It is a subjective, conscious experience characterized by psychological expressions, biological reactions and mental states.

**Expectation:** Is an assumption that one will behave or perform in a certain way that fits or suite that individual.

**Pastors' child:** It is a term used to refer to a child born or raised by a pastor, preacher, deacon, vicar, lay leader, priest, minister and other similar leader. Regardless of age, they are always referred to as pastors' children.

**Pastors' Kids (PKs):** It is a term used for pastors or preachers' children. It will be used interchangeably with pastors' children.

**Pastor:** This is a spiritual overseer and a leader of a church or Christian congregation who gives advice and counsel to people or congregation to the community or congregation.

- Perception:** This is a way of regarding, understanding, or interpreting something; a mental impression
- Phenomenological:** A method that explores the lived experiences and meanings of phenomena.
- Data saturation:** It occurs in the research process when you've collected sufficient data to draw the necessary conclusions, and collecting any further data won't produce value-added insight.
- Preacher:** A person, usually a member of the clergy, pastor, evangelist, reverend, a person who proclaims the Word of God.

# CHAPTER ONE

## INTRODUCTION

### 1.1 Introduction

This chapter highlights the background of the study and gives an extensive overview of the exploration of the perceptions and emotional challenges of pastors' children. It also contains the statement of the problem, purpose of the study, broad objective, research questions, significance of the study, limitations and delimitation and assumptions of the study.

### 1.2 Background to the Study

People who hold high-profile status live under much scrutiny as they are always in the public eye (Jorge & Maropa, 2016). When one thinks about high-profile people, tend to think of royalty, politicians, celebrities, athletes, successful entrepreneurs, socialites, religious leaders, and acclaimed intellectuals. (McRobbie, 2021).

Being a pastor's child in a demanding community is not at the same scale as some celebrities but the expectation and intensity within their society is just as intense. Pastors' children are expected to live a life that is different from other children and the congregation. Some of these expectations may include holiness, moral uprightness, high achieving, talented, exemplary to their peers and active members of the church. Any deviation from the perceived expectations is frowned upon and deemed a disappointment (even failure) (Laura, 2023; Smith, 2023). The diverging expectations pastors' children may have in comparison the congregation puts a lot of pressure on them. When they are not able to live as expected by the congregation and society, the children may feel frustrated, stressed, and lonely, and possibly with no one to disclose their true feelings to

(Adams, 2023; Hays, 2023; Wright, 2023). It is possible that these feelings may lead them to depression and forming unhealthy associations (Wright, 2023).

These individuals are typically role models, and they are admired in society (even idolized). Something that goes overlooked when discussing individuals with high-profile jobs, accolades and fame are the ramifications and implications for their children (Jorge & Maropa, 2016), as they too are absorbed into the reputation of their parent(s)/guardian(s). The children of high-profile parent(s)/guardian(s) are unnaturally exposed to public opinion. The children of celebrities are announced and introduced to the public the day they are born and subsequently, their lives are tracked.

Schorghuber (2022) states that it is not uncommon to hear stories of children with high-profile parent(s)/guardian(s) engaging in deviant behaviour. Many turn to drugs, commit suicide or wind up being estranged from their families. While one might want to criticize these individuals who seem to have it “so good”, one may want to consider that unlike their parent(s)/guardian(s) these children did not choose to be in the spotlight. Similarly, it is also important to note that the responsibility of raising a child is a challenging feat by itself and the complexity takes on another form when you add the layer of constant public scrutiny. While the researcher has touched upon examples of high-profile pressures this research will be narrowing specifically on the pressures and risk factors associated with the emotional challenges of pastors’ children.

The type of church work encompasses a lot of pastoral care, which involves working at odd hours and sometimes it requires the pastor’s family to make personal and financial sacrifices (Long, 2023; McClain, 2022). Pastors, as the leaders of their specific churches, also handle administrative duties which can compete with other family demands. This can cause chaos in family wellbeing among pastor families, especially in their children (Maina, 2018). Pastors’

children are an important part of the pastor's family. The emotional experiences challenges have become a matter of concern, a report showed that the number of pastors' children's emotional issues are escalating even though they are in a better position than other children who are not born from pastors' families (Miles & Preschool, 2012). The emotional issues among the pastors' children include extreme expression of anger as they struggle to fit into the ideal role of a pastor's child as expected by the congregants. Additionally, they experience depression and fear of being judged by their fellow church members who on the one hand villainize them while they praise their pastor-parent. (Hays, 2023; Lutz, 2023; Morrow, 2022)

Oliver (2017) pointed out that pastoring as a profession also falls under the scrutiny of public display as celebrities and followed up on several pastors' children. She highlighted that they have no privacy, and this caused a stressful life which has no boundaries.

A report (Prinsloo, C.R. (2014). *An investigation into the causes and cures of pastoral burnout within the Church of the Nazarene*) conducted by the Church of the Nazarene, highlighted that many of pastors' children were struggling with mental health issues such as alcoholism, drug use and abuse. The pastors' female children who fell pregnant outside wedlock were stigmatized. Owing to shame and guilt, some ran away not only from the Church but from their homes as a way of escaping emotional abuse and the judgmental attitude shown by some members of the church Wright, D. (2023).

Furthermore, there was a growing need for extensive research to be carried out to understand to what extent the pressures that pastors' children face affects their mental health. For example, an article by The Presbyterian Outlook (2013) highlighted how the pressures of being a (Pastor's Kid) – PK were unclear, this can be used as an argument with the suicide of Matthew Warren, the son of Rick Warren a well-known pastor of a mega-church in the USA and author of

the bestselling book: *The Purpose Driven Life*. Though it is known now that Matthew Warren suffered from depression and mental illness since childhood, it is unknown if being the son of a mega pastor further exacerbated his condition. Hence, why research into the perception and emotional challenges faced by pastors' children is important. As it will help in identifying factors that may lead to mental conditions such as suicidal thoughts, depression, and anxiety just to name a few. Due to limited knowledge on this subject matter, the research will seek to explore the perceptions and emotional experiences of pastors' children in the Church of the Nazarene in Nairobi County, Kenya. It is upon this justification the researcher hopes to fill this gap.

### **1.3 Statement of the Problem**

Pastors' work encompasses more of the pastor's time, which other times involves working during family time that robs and compromises their quality time. This can be a source of family unsettlement and resentment among pastors' families, especially among their children (Maina, 2018). Pastors' children are important members of the pastor's family. Their perceptions and emotional experiences have become a matter of concern. Reports showed that the number of pastors' children's emotional issues are escalating even though they are supposed to live better lives than other children whose parents are not pastors (Miles & Preschool, 2012). This study attempts to explore the perceptions and emotional challenges of pastors' children.

Being a pastor's child in a demanding society has been observed to be full of expectations from the church members. Pastors' children perceived that they were expected to live a life that is different from other children and the congregation. Some of these expectations may include holiness, being morally upright, intelligent, and active members of the Church, being very talented, and being exemplary to their peers (Kinnaman, D. 2013) Any deviation from the perceived expectations may be deemed unacceptable. These assumed unrealistic expectations of the pastors'

children put a lot of pressure on them. When they were not able to live as expected, they felt frustrated, distressed, and lonely, and possibly with no one to disclose their feelings to. These feelings may lead to depression (Maina, 2018).

Reports from the spiritual counsellors of the Church of the Nazarene (Prinsloo, C.R. (2014), highlighted that many pastors' children are struggling with mental health issues such loneliness, low self-esteem, and depression. To be accepted by their peers they were involved in drinking alcohol and drug use. The female pastors' children who fell pregnant outside wedlock, were stigmatized. Owing to shame and guilt, some ran away not only from the church but from their homes as a way of escaping emotional torture and the judgmental attitude by some members of the church.

The studies that have been previously done have had several gaps, these gaps include, lack of specific and concrete approach to the most affected group of people. Some of the studies did not give a measure and empirical value to the group affected. The most recent reports on the emerging patterns associated with the pastors like the report from the church of the Nazarene don't indicate the factors that may be associated or contributing to such controversies. Hence, this study seeks to explore the perceptions and emotional experiences of pastors' children in the Church of the Nazarene in Nairobi County, Kenya. It is upon this justification the researcher hopes to fill these gaps. This study aims to mitigate the fast growing, unseen and marginalized group of young people in the church society facing immense pressure causing them mental health, resolving this would enables an environment where every young person from the pastor's family feels a sense of belonging and important part of the congregation not but perspective or expectation.

## **1.4 Purpose of the Study**

The purpose of the study was to bring awareness of the unique challenges of being raised as a pastor's child and propose the intervention to all the stakeholders involved, namely pastors' children's parents, congregation and society.

### **1.4.1 Broad Objective**

The broad objective of this study was to explore perceptions and emotional challenges experienced by pastors' children in the Church of the Nazarene in Nairobi County, Kenya.

### **1.4.2 Specific Objectives**

- 1) Establish perceptions of the pastors' children on the expectations of the congregation at the Church of the Nazarene in Nairobi County, Kenya.
- 2) Examine emotional challenges experienced by pastors' children towards the congregation in Church of the Nazarene in Nairobi County, Kenya.
- 3) Understand coping mechanisms applied by pastors' children in dealing with emotional challenges they experienced in the Church of the Nazarene, Nairobi County, Kenya.

## **1.5 Research Questions**

- 1) What are the pastors' children's perceptions towards their feeling's congregation expectation in the Church of the Nazarene in Nairobi County, Kenya?
- 2) What were emotional challenges experienced by the pastors' children in the Church of the Nazarene in Nairobi County, Kenya?
- 3) What were the coping mechanisms applied by pastors' children in dealing with the emotional challenges they experience in the Church of the Nazarene, Nairobi County, Kenya?

## **1.6 Significance of the Study**

The findings of this study may bring policy change in the approach of curbing the fast-growing controversies. With the findings the study may recommend mandatory counselling stations set up for these group to mitigate these problems. The study may bring awareness of the challenges of being raised up as a pastor's child and the demands of the pastor who is a parent and spiritual leader of the church. The findings of this study may also help the pastors' children to be able to approach their parents with whatever concerns and experiences they were going through. Pastors' children would be encouraged to be transparent with their parents and discuss any issues that affect them.

Furthermore, this study could help the church leadership to structure counselling interventions for pastors' children and their families for mental wellness. The congregation and the society may critically re-examine their attitudes towards the pastors' children and readjust them accordingly. The findings could be of great help in ensuring that this population will be taken care

Additionally, Counselling psychologists will gain much understanding of the emotional experiences among pastors' children and can be in an informed position to render effective counselling services whenever they engage in the pastors' children therapy.

## **1.7 Scope of the Study**

A scope defines to which extent a study will be explored and the specific elements to be covered in a research project (Kothari, 2011). The study was based on the church of the Nazarene in Nairobi County Kenya. The study sought to engage pastors' children who were 18 years old and above and their parents were active pastors in the Church of the Nazarene. The main goal of the

research was to explore pastors' children's perceptions of the expectations of their congregations and the emotional challenges they experienced.

### **1.8 Limitations of the Study**

Limitation refers to the inherent weaknesses of a study that were beyond the researcher's control (Simon, 2011). This study was carried out specifically among the pastors' children of the Church of the Nazarene, in Nairobi County, Kenya. Due to the nature of the study, it was limited only to female and male pastors' children who were residents in Nairobi County.

### **1.9 Assumption of the study**

Kuckartz, (2014) stated that assumptions of empirical research outcomes are true as they confirm the predictions of the researcher and that the research should be replicable in the similar study of pastors' children in other churches. Mugenda and Mugenda, (2003) ascertain that assumptions are the facts that are true without verification the outcome of the research. According to (Devi, 2017) assumptions are true facts without verification.

This study was guided by the following assumptions:

1. The participants represented all pastors' children in the Church of the Nazarene in Nairobi County.
2. The research processes were clearly understood by all participants.
3. The responses indicated that in the discussions were sincere and transparent.
4. The responses were genuine and relevant to the study.
5. Participants were co-operative and willing to share their experiences.

## **1.10 Chapter Summary**

This chapter discussed the background of the study. It gives an elaborate overview of exploring perceptions and emotional experiences of the pastors' children. It focuses on the statement of the problem, purpose of the study, broad objective, research questions, significance of the study, limitations, and assumptions of the study. The next chapter will focus on the literature review.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This chapter articulates the theoretical framework suitable for the study, which is Ecological Systems Theory and Sociocultural Theory. Additionally, it presents a scholarly literature review about the research objectives which are: perceptions of pastors' children towards the congregation and emotional experiences.

#### **2.2 Theoretical Framework**

This section presents theories suitable for the research which are: Ecological System Theory (EST) and Sociocultural Theory (SCT).

##### **2.2.1 Ecological System Theory (EST)**

This study was informed by the Ecological Systems Theory (EST), also known as human ecology, which is an ecological system framework propounded in 1979 by Urie Bronfenbrenner. The theorist focused on the impact of social interaction on child development. Bronfenbrenner (1979) believes that human personal development is influenced by everything in the surrounding environment and social interactions within it. This theory emphasizes that children are shaped by their interaction with other humans in the environment. To completely comprehend the environment and how it impacts a person's growth as they interact with various settings in each culture. The theory develops a scientific model of human development. For example, within the Church setting, the pastors' children may perceive that the congregants possibly have high expectations towards them, because of the role their parent-pastor plays in the Church ministry. The growth of faith may diminish for some of the members of the church when pastors' children

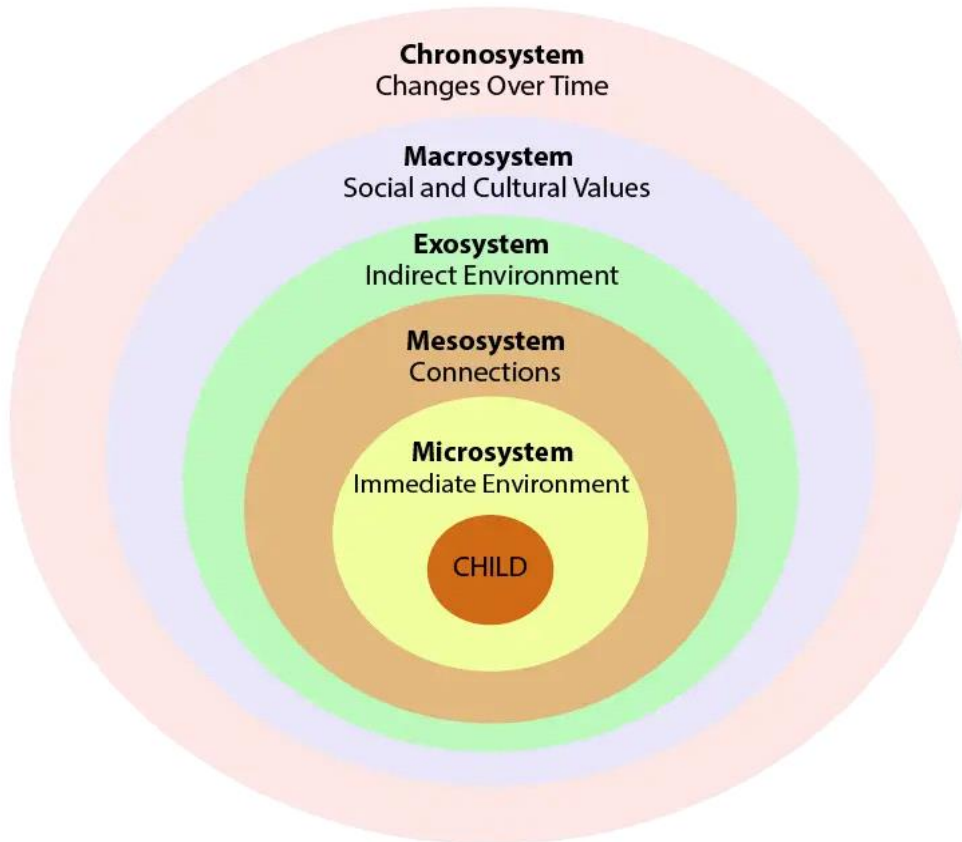
looked up, did not live up to their expectations, since they were viewed as the mirror image, through which other people perceived themselves. The pastors' children were expected to live morally. They were also expected to behave as role model to the congregation. This environmental setting may push some of the pastor's children out of the Church since he or she may feel judged by some of the congregants. Interaction between person and environment requires a process of mutual accommodation and understanding in which reciprocal relations are important, and lack of accommodation and understanding from the congregants may lead to avoidant behaviour among the pastors' children. Also, to avoid judgmental attitudes from the congregants since the pastor's child is unable to live up to their perceived expectations, the possibility of cutting off may occur. Cut-off may come in varied ways like running away from home, detachment from the parents, and being resentful towards some of the church members. All these experiences emanating from the human environment have an impact on the pastors' children.

Bronfenbrenner (1979) noted that environments (contexts) could influence children's development constructively or destructively. The environment influences children or human development in many phases, such as how humans act and interact, their physical maturity, personal characteristics, health and growth, behaviour, leadership skills, and others. For example, pastors' children do not exist in a vacuum, but they exist in the family. The support and presence of the family in pastors' children are fundamental as they may help the children grow to handle some unhelpful experiences within the family and in the Church's setting (Harkonen, 2007). Bronfenbrenner's (1979) theory speaks about levels of ecological system theory. These levels are the microsystem, the mesosystem, the ecosystem, the macrosystem, and the chronosystem.

**Figure 1**

*Bronfenbrenner levels of ecological system theory*

**Bronfenbrenner's Ecological Systems Theory**



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The microsystem is the first innermost system and is governed by the greatest proximal setting in which a person is centred or where children directly interact face-to-face with others. The direct environment that people experience in their daily lives include their family, friends or other social groups that they have direct interaction.

Bronfenbrenner (1979) in his claims also speaks of the mesosystem which engages the connections between the microsystems in one's life. This indicates that a person's family experience may be connected to their educational experience and other life experiences. However,

this may have an impact on the children's development. For example, if a pastor's child is overlooked by their parent (pastor) due to ministerial duties, they will likely not develop a positive attitude towards their parent's vocation. Moreover, the child may feel uncomfortable, and suffer an inferiority complex among their agemates, with time this could result in subsequent withdrawal from their peers. The presence of a pastor parent may have a positive impact on a child's emotional and mental well-being. In this light, Dickerson (2011) affirmed that the presence of parents in the lives of their children is more likely to have better societal connections with their peers, rather than feel awkward and feeling inferior in the company of their peers. Fathers can aid in fostering a child's independence, sense of self, and favourable outlook on the outside world. Fathers are crucial in teaching their kids how to resolve conflicts with others (Rosenberg & Wilcox, 2006).

Exosystem drives the idea that there is a distinct tie between the context where someone can have an inactive role and the other context being centred around one being active. For example, assume that a child is closer to their father than his mother. If the father travels for work for an extended period, some tension may arise between the mother and the child, or the mother and child will draw closer and have a closer bond due to the absence of the father. The other system is the macrosystem. According to Bronfenbrenner (1979), the true being of an individual is the macrosystem environment. One's socioeconomic standing, race and the area they live inform their culture. For example, being born into a poor family makes a person work harder every day. The impact of the macrosystem is mirrored in how additional systems, such as family, schools, and the community work (Kitchen et al., 2019).

The ecological theory considers the influence of the surrounding environment and social interactions on human development since the pastors' children are just like any other children or human. They may need the social environment to develop as humans. They may not develop

holistically when the human environment is not conducive and empathetic towards their shortcomings. This theory may help shed more light on the emotional experience of pastors' children. The sociocultural theory attempts to complement the ecological system theory to better understand the phenomenon under study.

### **2.2.2. Sociocultural Theory (SCT)**

The researcher has opted to also incorporate the Sociocultural Theory to further bring out the aspect of all the stakeholders involved in the study which is missing from Bronfenbrenner's Ecological System Theory. Lev Vygotsky developed the sociocultural theory and was a Russian psychologist (Kozulin, 1990). This theory postulates that human society has an enormous influence on an individual's development. He claimed that parents, teachers, colleagues, caregivers, and society at large impact one's mental growth. For example, a pastor's child who struggles with low self-esteem could easily fall prey to negative comments from the congregants who are also members of society. A pastor's child who has low self-esteem may take some helpful comments too personally, and this situation could build emotional experiences like anger, sadness, and isolation in the family. Low self-esteem may be caused by the neglect, lack of love, attention and absence of parents. The absence of a parent may negatively impact the development of the child.

Vygotsky (1934) also argued that the core of cognitive development, which varies between cultures, is social contact. Social and contextual factors in persons have an impact on learning and behaviours. According to this viewpoint, a person's mental health does not merely result from social engagement; rather, the precise structures and functions that people reveal can be linked to their interactions with other people. It is through a person's dealings with others that humans make

sense of the knowledge they come across. It is essentially a communal routine, one in which one relies on others to help one make sense of the world (Cherry, 2022).

Vygotsky (1934) stated that knowledge and experience do not exist within humans. Implications are conveyed where one's culture and activity are interconnected. According to Vygotsky, children use collaborative conversations with the more informed people of the community to learn many facets of their culture when it comes to development. This comprises principles, views, norms, and ways to solve different difficulties. For example, the presence of parenthood and fatherhood are crucial in the holistic development of a pastor's child. Since the parents are more knowledgeable about things in life, the children could be taught how to navigate life endeavours amidst inevitable existential challenges. For a pastor's child who may be befell by exam failure, the presence, support, and encouragement of parenthood may help him or her cope with reality. Absence, lack of support and encouragement may pave the way for other negative possibilities like depression, self-defeating thoughts and the possibility of suicidal ideation or suicide.

Furthermore, Vygotsky (1934) holds that the Zone of Proximal Development (ZPD) is the capability of a student to go past their natural capability through collaboration with others in their environment. It is the difference between what a student can achieve independently and what they can learn with the guidance and support of what Vygotsky referred to as the "more knowledgeable others". Over time, the zone of proximal development grows with the individual student. The More Knowledgeable Others (MKOs) are vital to the ZPD learning process, a More Knowledgeable Other (MKO) is someone with more advanced skills or knowledge as compared to the student. As such, they are a source of sociocultural knowledge. He noted that with guidance and collaboration, people grow in all ramifications, and so contribute to societal progress (McLeod, 2020).

Another key part of the Sociocultural Theory of Vygotsky is private speech or self-talk. This is about how children speak to themselves to guide their actions and habits. Private speech or self-talk is the use of language for self-regulation of one's behaviour. For example, a pastor's child who lacks self-awareness may struggle with self-talk, which could help regulate his or her behaviour in the family and the Church environment. Vygotsky theory may help to guide this study to understand the emotional challenge the pastors' children experience.

This study aimed to bridge three gaps, these gaps have been identified from the previous studies, they are: giving a specific approach to the problem based on the specific target group that is affected rather than being a general opinion, it also aims to understand the degree of the effect thereby incorporating a sentimental analysis which gives empirical values from the frequencies of different emotions response. The study also aims to establish an explanation to the report of the church of Nazarene, thereby finding the possible factors that may lead to certain new raising cultures in the church society.

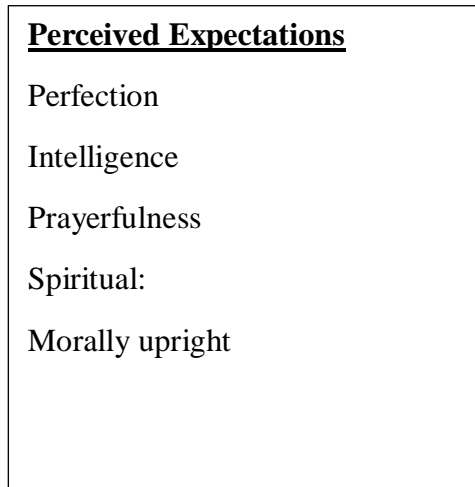
### **2.3 Conceptual Framework**

A conceptual framework aids the researcher to show how the key concepts in research are organised and how the variables could be influencing each other. It explains and help in understanding the phenomenon under study and being able to interpret it (Shikalepo, 2020).

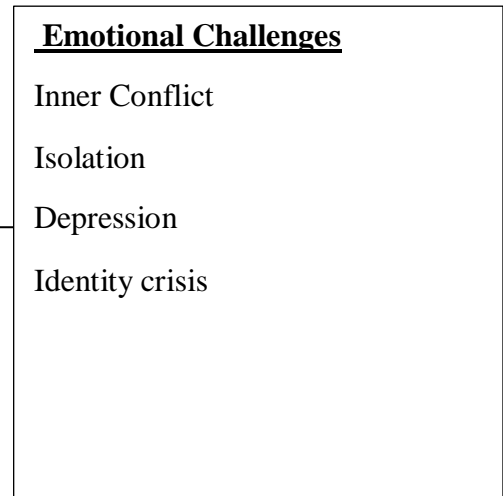
**Figure 2**

*Conceptual framework*

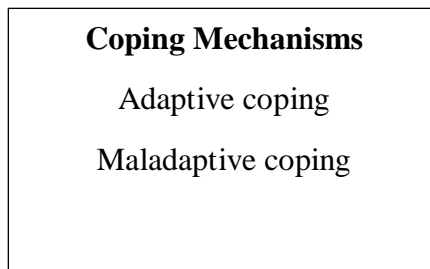
**Variable A**



**Variable B**



**Moderating Variable**



Variable A The perceived expectations of the pastors' children have following features; perfection, intelligence, prayerful, spiritual and moral upright. Variable B demonstrated a possible influence of perceived expectations of the congregation in the Church of the Nazarene on pastors' children experienced emotional challenges. Emotional challenges of the pastors' children have following indicators: loneliness, isolation, low self-esteem, depression and identity crisis. The moderating variables, which is coping strategy among the pastors' children, could either be

adaptive or maladaptive coping strategy among the pastors' children could either be adaptive or maladaptive coping in the challenges they experience.

## **2.4 Empirical Literature Review**

This section focuses on reviewing empirical studies concerning the objectives of the current study respectively.

### **2.4.1 Perceptions of pastors' children on the perceived expectations of the congregation**

Perception is the capability to visualize process by which a human person selects, organizes, and interprets information and experiences. This is the capacity to see, hear or be aware of something by using one's senses Erin & Maharani, (2018). Perception can refer to neurophysiological methods, involving memory by which an organism becomes aware of and interprets external stimuli (Amodu, 2014).

According to Kuhn (2017), pastors' children perceived that the duties of their parents were persuaded in the name of the Lord. They felt that the love of the congregation and the sense of their calling took precedence over them. Some pastors' children perceived that the church members had unrealistic expectations towards them compared to their peers who were not pastors' children. It was reported that 48% of the pastor's children felt that there were a lot of expectations thrust upon them and by their agemates and congregants. Some people forget that pastors' children are just members of a church and not paid staff. This constant perceived judgment played a vital role when it comes to their struggle with faith (Kinnaman 2013). It was further reported that the pastor's children attested that they were being stereotyped by some of the church members and their peers. At times, they are called the "holy thieves", and "our tithe consumers". Also, a section of the congregation has an opinion of how pastors' children should carry themselves in such a way

that they dress, act, talk, and interact on social media and behave in school (Kuhn, 2017).

### **Perception of Pastors' Children**

However, research by Tighe (2015) indicated that some pastors' children recount warm memories of being blessed by the congregation.

In the Netherlands, a study conducted by Stoffels (2004) among 2,086 pastors' children, revealed that the impression of being observed frequently must have annoyed cohorts of pastor's children. One of the participants in the survey sufficiently defined this as one of 'public property'. Rebelling against this role model and the struggle for a personal identity has pushed many pastors' children to stray far from home. "Preachers' children are the worst", is the saying in America. In the same way, a negative Dutch expression runs as follows: "pastors' children are devil's children." Rebellious behaviour in the teenage years frequently was a cry for attention. It was indicated that 52.5% of the pastors' children always felt that the outside world was watching them too much. Pastors' children always felt that they had strict rules to comply with expectations. It was reported that the church congregation expected pastors' children to live a holy and worthy life as their father. Any contrary lifestyle among the pastors and their children would be seen as scandalous and not worthy of Church leadership (Stoffels, 2004).

A study by Abafi (2020) in Nigeria, on the effects of pastors' lifestyle on church members: a case study of Gyel local church council of evangelical church. It was reported that the congregants can become insensitively judgmental of the pastor's children during their crisis. A worldwide problem faced by preachers' children is that the church members expect them to live like angels. Pastor's children are expected to be perfect children. The public expects the pastors, and their children to reflect higher standards than those of other children. Pastors and their children

are expected to live lives that are beyond reproach. Different behaviours than the norms are certainly expected to role model the congregation.

Ajibade (2016) further amplified this by asserting that there is an outlook of biblical expectation from the congregation, placed not only on the pastors but also on the pastors' children. Furthermore, with regard to the qualification criteria for pastors and bishops, Abijade makes reference to the apostle Paul's instruction to his prodigy Timothy which states that "one who rules his own house well, having his children in submission with all reverence," and that "if a man does not know how to rule his own house, how will he take care of the church of God?" This is not only a big question but also a divine relationship in which one cannot be disconnected from the other. The success of pastoral ministry has something to do with the conduct of their children. There has been the assumption that "the home is a miniature of the church; the home is the proving ground for leadership in the church," and it is thus expected that as a minister, one must live an exemplary life (Ajibade, 2016).

Similarly in Zimbabwe, Mhizha (2015) showed that ministerial commitments and role modelling are deeply rooted in pastoral ministry. In this regard, pastors' children are expected to have a good self-concept of themselves just like their father-pastors. This is because the self-concept of the PKs confirms to a larger degree what a preacher's children should look like. A lack of this quality among the children would be seen as a failure on the part of the father-pastor. Some of the pastors' children were observed to be having poor self-concepts. The negative self-concept of the children was shown to have remarkable results on their emotional, and social struggles, and the manifestation of poor relationships and behaviours. The study by Abafi (2020) on the effects of pastors' lifestyles on church members did not explore perceptions and emotional experiences the pastors' children go through, and hence a gap this current study hopes to address.

In Kenya, Pamba (2019) claimed that well-run families boost the confidence, self-image, and esteem of the children. This is the result of positive spiritual leadership. This is a strong “expectation of influence” the congregants and the secular society have on the pastors and their children. Their children should be able to live up to high moral and spiritual influence on others, especially among their peers in the Church.

Pamba (2019) carried out a study among 128 participants on the implications of ministerial work on the concept of self of the clergy’s teenage children: a case of the New Testament Church of God, Nairobi. The findings of the research indicated a strong and positive correlation between familial workings, pastors’ work devotion, parenting approaches and the self-concept of pastors’ children. Regression analysis demonstrated that parenting styles, and family functioning significantly and positively impact the pastors’ children's self-concept. Qualitative results emerged from an interview conducted among pastors’ children and Church members, and it was found that the children of pastors were expected to conduct themselves like adults, whereas they are just normal children like their peers. Pastors’ children were not expected to be found in clubs or night clubs, with boys or girls”. Six of the children who were interviewed said that they were expected to act more maturely. One of the pastor's kids said, "We are expected to follow the homily, be orderly in church, take notes, and remember just as the adults would remember.”

Occasionally, children would start to doze off or fall asleep during the sermons, however since the pastors did not want to risk their position with the congregants or society, they found persuasive reasons to keep them in church. The other response was a pastor's child who had walked left their home and church because he had been yelled at by a churchgoer for stuttering during prayer even despite their parent’s role as a pastor. In the words of the congregant, “You are a pastor’s kid, and you cannot even pray?” According to Pamba (2019), 65% of the pastors’ children

who were interviewed reported feeling heartbroken due to constant judgement from church members. The church's members also anticipated that the pastors' kids would practice intense prayer. Given that they reside with their parent pastors, who were anticipated to be prayerful, most churchgoers held the belief that they should expect their pastors' children, including teenagers and young adults, to be very prayerful. According to a participant, "Our pastor emphasises a prayerful family, so I believe and expect the pastors` children to be more prayerful than the majority of the church members". Another churchgoer stated that he preferred having the pastor's youngster pray for him over having any other churchgoer do so. One can imagine how deeply dissatisfied the Church members would be if the pastor's child fell short of this expectation (Pamba, 2019).

#### **2.4.2 Emotional Challenges Experienced by Pastors' Children.**

Emotions are a fundamental component of a human person. As suggested by Sakenfeld (2007), emotions denote mindful behaviour or psychological incidence instigated either by internal or external stimulus or body excitement that leads to strong manifestations such as love, fear, and anger, which may result in the loss of coherent control over oneself or situations. Emotional injuries may appear in form and manner that lead to unhappy memories and issues emanating from one's environment. In different societies, pastors' children have been emotionally drained just because of their blood relationship with their fathers or mothers who are the pastors of the Church. There have been several congregational and family outlooks placed on pastors' children which are worth looking into to enhance the overall experiences of the pastors, and children (Marambi, 2022).

The International Labour Organization (2000) affirmed that emotional experiences are significant contributors to the burden of disease worldwide. The foreseen dramatic rise in mental health problems in the future especially among children and young adults is a concern. The

emotional challenges faced by pastors' children in Church ministry have been the subject of most scholarly interest (Andries, 2011; Chan, Tin, & Wong, 2015; Manz, Houghton, Neck, Fugate, & Pearce, 2016).

In the USA, Miner (2007) submitted that former studies propose that pastors' families in Church ministry undergo tremendous stress due to the congregation and social demands. It was precisely observed that pastors' children are often predominantly strained by these pressures as they experience multiple growth phases in their lives. It was also reported that the pastors were more deeply prone to respond to the needs of the larger church than being fully present in the lives of their children, and this caused some misunderstanding between the pastors' children and their fathers who are also the pastors of the Church (Miner, 2007).

In the study carried out by McBride (2013) on the correlation of alleged emotional and verbal abuse of children of pastors at the Institute for Prevention of Addiction, at Andrews University, USA. A total of 171 pastors' children completed an online survey methodology, using survey monkey. The participants of the study were Caucasian = 44.5%, Latino (17.6), African American (16.0%), Asian (10.9%), and multi-Ethnic (10.9%). The reports of the study indicated that 45% of pastors' children expressed a deeper concern about high behavioural expectations of congregants and community regular organization, lack of privacy, and an absent parent (who is also the pastor of the Church). The study further examined the pastors' children their perceptions of verbal, emotional, psychological as well as spiritual abuses. Based on perceived abuse, physical abuse was at 1.6% 2, sexual abuse was at 4.2%, spiritual abuse was at 17.4%, and emotional, and verbal abuse was at 25.0%. This further subjected the pastors' children to mental health issues leading them to substance abuse, gambling anxiety depression and other severe mental illnesses (McBrie, 2013). The study brought some findings amongst pastors' children

In Nigeria, Ajibade (2016) reported that the pastors in Nigerian society were actively involved in educating, sermonizing, home visits, and counselling members of their church ministries. They were also actively engaged in administrative and social ministry such that they often unintentionally forgot their responsibilities in the family as a father. The study findings have echoed the negative sentiments of the pastors' children towards their parents. They further felt that more attention is given to the church work and the demands of the congregation.

Pastors exercise their ministerial duties in conditions where there is excessive work, and very little time is paid to children, inflexible work timetables, difficult congregants, being 'on call' 24 hours a day, seven days a week. However, most of their children are left to be all alone with their mother whose role in the Church ministry is less involved as compared to the father (Gauger & Christie, 2013). According to Koenig and Langford (2012), research shows that some pastors' relatives suffer emotional negligence and physical abandonment consequent to the failure of the parents to bring balance in the pressures of their vocation with the demands of their family.

Research by Ajibade (2016) showed that pastors' children suffer severe emotional deprivation consequent to the inaccessibility of their parents because of pastoral responsibilities. Many of the pastors' children usually hear so many criticisms about their parents and do not know precisely how to process the reproaches and attacks. Some experienced segregation and negative treatment in the church as well as the society because they are pastor's children. Further reports pointed out that some pastors' children were emotionally weighed down by pressures, and this led many of them to rebel by rejecting all principles connected with good moral and spiritual qualities that display the lifestyles related to Church ministry (McCown & Chandra, 2011).

In Kenya, Thomas (2017) stated that the perceptions emotional experiences and challenges of pastors' children are undeniable. Due to deeper pastoral engagements, many pastors' presence

in the lives of their children appears to be insufficient and this lack of presence interfered with their emotional and perception states. Dahlager (2012) also affirmed that over 70% of pastors' children hoped that their parents had a different job or calling due to the challenges they experienced.

Similarly in Kenya, Nkonge (2020) conducted a study on the impact of pastoral leadership on the behaviours of pastors' children. Findings suggested that pastors' children were emotionally strained and depressed due to the extreme involvement of their fathers in the Church ministerial work. The dynamics of pastoral obligations harmed their children. In addition, several pastors' children perceived emotional hurt and stigma from the congregation and the larger society. Jembe (2018) alluded that at school pastors' children were regularly ridiculed and humiliated by their peers. This emotional abuse caused pastors' children to relinquish their faith.

### **2.4.3 Coping Mechanisms Applied by Pastors' Children in Dealing with Emotional Challenges**

According to Smith (2021), coping mechanisms are remedial actions that an individual undertakes whenever survival or livelihood is under threat. He points out that, they are learned behaviour patterns that may be positive or negative and used as coping strategies. Coping refers to consciously adopting a set of strategies used to deal with unpleasant emotions. These coping strategies can be cognitive or behavioural and can be employed either individually or socially. Coping is a conscious as well as an unconscious effort we apply into alleviating stress and problem-solving. It is a crucial skill that helps us manage stress and maintain our mental well-being in the face of challenging situations.

Doe, (2020) further identified some coping mechanisms employed by some pastors' children which include social media, sports, art, and reading. Concerning social media, some

pastors' children used this coping mechanism in different ways. However, he further stated that social media may not always be a healthy coping mechanism for dealing with emotions. For example, when individuals turn to social media during moments of sadness, isolation, or boredom, it can be a way to avoid confronting their discomfort and instead seek temporary relief.

Further, it was observed that sport has helped some pastors' children to manage stress, by engaging themselves in different sporting activities. Some of the pastors' children have embarked on art, reading the bible, and other books, engaging in prayer and nature walks. Reading the Bible can be a coping mechanism, as this could increase their consolation in Christ. According to Khun (2015), the Bible offers various ways to cope with difficult situations, such as seeking God's help, expressing gratitude and reverence towards God, relying on a sense of purpose, collaborating with God, expressing grief and frustration with God in a constructive manner, adopting a theology of endurance, and accepting support from loved ones.

In the USA, research was done by Sedlacek (2014) on family stressors, then strategies for lessening stressors in pastors' households. It was submitted that pastors, pastors' spouses, and their adult children concur that they face emotional challenges in their spiritual lives that are directly connected to their pastor-family roles. It shows that the ministerial role of being a pastor or being a pastor's child inherently provides a context in which the lives of the children face challenges. Due to emotional hiccups among pastors' children, the striking finding is that in the very homes and families where it is hoped that spirituality and high morality would be strongest, these family members reported significant challenges and difficulties. Findings revealed that 56% of pastors' children and 49% of pastors struggled with anxiety and depression. In one of the pastors' children's emotional coping strategies, the pastors' children do share in a focused group therapy that when

high expectations were not met, the children reported feeling a certain amount of resentment towards the church.

Sedlacek (2014) further revealed that pastors' children voiced that attending church services was like 'preparing for war'. In addition, the study further showed that children of pastors spent quite a bit of time discussing the positive and negative coping approaches they used to manage the stress that comes from the congregation, home, and schools. In response to the pressure, the pastors' children identified escape from home and church, and reaching out behaviours as a way they coped with stress. The escape behaviours comprised excessive reading, pornography addiction (45%), and partying. Equally, some of the other pastors' children acknowledged positive coping behaviours which are: having a strong personal relationship with God, going on a vacation, courageously reaching out to others for support from parents, counsellors, friends, and externalizing pressure, and as well developing hobbies (music and art), as the strategies to cope with their emotional challenges Sedlacek (2014).

In South Africa, the emotional challenge of pastor's children has been of keen interest to psychologists. This concern emanated from the fact that preacher's children appear to play a crucial part in church ministry with their parents, and as such multi-facet expectations have propelled some of the pastors' children to emotional turmoil. A strong pressure from leadership on pastors to discipline their children resulted in burnout among some pastors, who strive to bring a satisfactory balance between pastoral ministry and family obligations. The signs that come with fatigue among pastors who work fervently include psychometric disorders like headaches, gastrointestinal disorders, loneliness, sadness as well as poor self-confidence. Some pastors became sceptical about their faith when they saw their children either backsliding or not complying with their fatherly instructions and Church expectations (Weinstein, 2011).

A study by Prinsloo (2014), on the sources and remedies of pastoral burnout within the Church of the Nazarene in the Western Cape District of South Africa: Some pastors' children shared their emotional struggles with their mothers and some with their intimate friends. Through this personal effort of sharing, they derived consolations to push on with their lives. Similarly, a study was done in Nigeria, and it was observed that some of the pastors' children saw prayer as one of the ways of coping with their emotional challenges. Prayer and bible reflection facilitated forgiveness on those who hurt them emotionally, and here, they found some degree of peace.

In Kenya, coping with emotional challenges requires an intentional effort from the pastor's child who may be experiencing such. One must have good human and religious relationships. For people to experience healing, a healthy connection must help them overcome the problems that drain their energy (Park, 2021). Marambi (2022) conducted research among 40 pastors on mechanisms for emotional restoration among Adventist pastors in Central Kenya. Results showed that when pastors and possibly, their children and spouses are in emotional challenge, prayer, good relationships, forgiveness, and counselling support are some of the healing and coping strategies. These strategies enabled the Church ministers and their family members to be more effective not only in Church worship but also in the generation of internal peace and good human relationships with their Church members.

In previous research conducted by Pamba (2019) on the consequence of pastoral work on the self-concept of pastors' children: specifically focusing on the New Testament Church of God in Nairobi. The pastors' children identified their ways of coping with their emotional distress by the pastors' children admitting that they confide and seek comfort from each other in stressful situations. Some initiatives to support for supporting each other as pastors' children have been established in Kenya.

## **2.5 Chapter Summary**

This chapter conceptualized two variables, which were Perception and expectation of the pastors kid emotions and coping mechanism with regards to the pressure resulting from the perception and expectations the pastors' children's emotions. It also discussed relevant theories for the study and conducted an empirical literature review in accordance with the study's aims. The main research gaps this study is filling in are: generalization of the target group, a measure of the degree of the matter at hand and establishing a possible explanation in association to the report of the church of Nazarenes, knowing how the pattern of this problem is behaving will aid a lot in planning and knowing what measures to work with in curbing it. This chapter identified the research gaps, and then ended with the conceptual framework. The next chapter focuses on the methodology.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Introduction**

This chapter discusses the procedure of the research. It focuses on the research design, the research location then the participants of the study. It further gives the sampling process such as sampling technique, sampling size, sampling frame and research instruments. In addition, we will explore the research guide and the legitimacy and dependability of the instruments. We discuss the data collection process, data processing and moral considerations and the anticipated impact of the study. Finally, we will provide a summary of the chapter.

#### **3.2 Research Design**

Research design is understood as the methodical strategy adopted by a researcher prior to starting data collecting to successfully accomplish the research objectives. The goal of the research design is to transform a research problem into data that can be analysed to get the most appropriate answers possible to the research questions at the lowest possible expense (Asenahabi, 2019).

This study employed qualitative methods of research design, that is phenomenology design. According to Creswell (2009),

Phenomenology explores the shared characteristics of phenomena in detail, primarily using in-depth interviews for data collection.

Hence, the researcher better understood the phenomenon by exploring perceptions and emotional experiences of the pastors' children: A case study of the Church of the Nazarene Nairobi County, Kenya.

### **3.3 Location of the Study**

This study was conducted among pastors' children of the Church of the Nazarene, located in Nairobi County, Kenya. The Church of the Nazarene in Nairobi County is a member of a bigger family of churches of Nazarene in Kenya and worldwide. The churches that have a large population of pastors' children from 18 years of age suitable for the study were Ongata Rongai Church of the Nazarene and University Church, as the two branches are close to each other, which made it easier for the researcher to conduct the study, as they were strategically located in Nairobi and were easy to access.

### **3.4 Target population**

Characteristics of Pastors' Children (PC): Some PCs are no longer living under the care of their biological parents (pastors). Some of the pastors' children are still living with their parents but are over 18 years old (not minors). This is a relational aspect. The study population is an essential element in the research and without which a study may be impossible. Shukia (2020) pointed out that participants of research are a set or group of all the subjects under study. In this regard, it can be applied to the group and in the situation of this study as it refers to adult pastors' children on their perception and emotional experience. The study was carried out among the pastors' children of the Church of the Nazarene in Nairobi County. There were 16 local churches with a combined population of 71 pastors' children within Nairobi County. However, the study only focused on 2 local churches because of high PKs' demographics and the highest population of pastors' children from each branch which totalled 18 participants for this study.

### **3.5 Sampling Procedure**

This section attempts to look at the sampling technique, sampling size, and sampling frame.

### **3.5.1 Sampling Technique**

According to Creswell (2017), the sampling technique is a methodological approach that investigates research questions that have not been studied before. Since the population of interest was less than 30, the researcher sampled the entire population, Total population sampling technique was used to sample the participants since the population was very small.

The research findings could be generalized to the larger population. This assisted in the in-depth exploration of the research question (Leedy & Ormrod, 2005). The researcher had an excess to the pastors' children who were already in the WhatsApp groups which made it easy to get the sample.

### **3.5.2 Sampling Size**

Singh and Masuku (2014) submitted that different techniques can be used in determining the sample size of a study. The sample size is a subset of the population that is accessible. A sample examines a portion of the population. The proportion must be carefully chosen to represent the whole population of pastors' children in the Church of the Nazarene in Nairobi Kenya. To generate the required sample size from the targeted population of pastors' children, of the Church of the Nazarene in Nairobi County: There was a total of 18 participants from both churches: 7 were from Rongai church and 11 from Africa Nazarene University church. The total population was less than 30, therefore the sample size equalled to the population of study.

### **3.6 Research Instruments**

A research instrument is a tool that a researcher utilized to gather information to respond to research questions (Flick, 2017). In-depth Interviews were appropriate for gathering qualitative data as they permitted the participants to say more and gave the researcher a chance to probe deeper

(Kothari, 2011). The instrument largely captured the broad question; “What are the perceptions and emotional experiences of pastors’ children in the Church of the Nazarene in Nairobi County, Kenya? Therefore, the questions were open-ended.

### **3.6.1 Interview Guide**

This study adopted an interview guide to enable the collection of information from the participants. With regards to Miller’s (2018) view, an interview guide is the delivery of the historical background of the participants through observation of behaviour, and attitude which could pave the way to the moderation of instruments during data collecting. The researcher utilized the interview guide due to its flexibility in assembling information from participants’ opinions, and attitudes. It allowed the researcher to carry out possible clarifications in the course of the focus group discussions. The interview guide captured the main questions and some of the probing questions to realize the objectives of the study.

### **3.7 Validity and Reliability of Instrument**

Validity is the extent to which a research instrument measures what it purports to measure (Sahaya, 2017; Sekran & Bougie, 2013). To validate the interview questions, the researcher sought the help of the supervisors for the scrutinization of the research instrument to ascertain its appropriateness and validity (content validity). Content validity is seen as the degree to which the sample of items represents the test content that it is intended to measure (Gay, Mills & Airasian, 2009). The researcher determined the content validity of the research through the supervisors to assess whether the interview guide represented all the areas that needed to be explored with the participants.

The reliability of the instrument was used to establish the consistency of the questions on the interview. Reliability of the instrument is the confidence that when the instrument is administered to a similar population it will still reproduce the same result. Pretesting instruments helped the researcher to test if the research questions were well understood by the participants, and whether the responses were in line with research questions (Hurst 2017; Selvam et al., 2015). To find out the reliability of the study, the researcher carried out dummy research by selecting five pastors' children from the Rongai Church, who were not among the selected ones for pre-testing. The researcher used the convenience technique in the selection of the mock participants.

### **3.8 Data Collection Procedures**

Flick (2017) argued that the collection of inaccurate data can lead to misleading findings of the research; to safeguard a smooth efficient data collection process; the researcher will obtain all the necessary approvals before beginning fieldwork.

The researcher sent the research information via pastors' children WhatsApp platforms (which were already in existence). Pastors' children were informed about the research and requested to participate. New research WhatsApp groups for the PKs who volunteered to participate in the study. Interviews and consent forms were at the Church of the Nazarene Ongata Rongai and the University Church branch at Africa Nazarene University. Data collection was done in two different days per each research venue. With the new arrangement there was no need of distributing questionnaires prior. One degree-holding research assistant was taken on to assist with data collection. Time allocation for interviews was 3 hours for each group. A debriefing was carried out by the counsellor after the interviews.

### **3.9 Data Analysis**

Mvumbi and Ngumbi (2015) argue that data analysis entails a logical way of examining and giving meaning to the gathered information from participants of research. In this research, qualitative data was collected in form of interview which was transformed to text. Sentimental analysis was conducted on the qualitative data and exploratory data analysis was done on the demographics of the quantitative data.

### **3.10 Ethical Considerations**

Before engaging in data collection, the researcher acquired the key components required to observe for ethical consideration in research (Kurma, 2014). The researcher acquired permission to collect data which is authorized by the Tangaza University Research Ethics Committee (TUREC), and the National Council of Science, Technology, and Innovation (NACOSTI). A letter of authorization was also obtained from the District Superintendent of the Church of the Nazarene in Nairobi County, Kenya.

The researcher ensured that all the participants were well informed beforehand about the engagement in the project so that only volunteers that are willing to participate signed the consent form.

Participation Protection regarding identity and confidentiality was held intact. The researcher ensured that the Participants' real names or any other sensitive personal details were not revealed. The name Anonymous was enforced to ensure that records were kept safe by using password-protected files and encryption when sending the information.

Beneficence and non-maleficence: research should be worthwhile and provide value that outweighs any risk or harm. Researchers should aim to magnify the benefit of the research and

reduce the potential risk of harm to participants and researchers. All potential risk and harm should be mitigated by robust precautions. The researcher also shielded the participants from any potential harm resulting from their participation in the study. Additionally, the right to withdraw from participation at any time before data collection was clearly explained to the participants. They were also encouraged to ask questions whenever they had them and to withhold any personal information that they might not want to provide to the researcher without suffering any sort of repercussions. The researcher did not intend to hurt anyone.

To aid in the arrangement of the participants and collecting data from the focus group discussion, the researcher was assisted by one qualified counsellor in debriefing and data collection.

### **3.11 Chapter Summary**

This chapter deliberated on the research design, the research location then the participants of the study. It further gave the sampling procedures such as the sampling technique, sampling size, sampling frame and research instruments. It also discussed the research instrument, interview guide, data collection procedures, data management, data analysis, ethical consideration, and envisaged impact of the study. The next chapter focuses on data analysis and presentation.

## **CHAPTER FOUR**

### **RESULTS**

#### **4.1 Introduction**

This chapter presents the findings of the study on the exploration of pastors' children's perceptions of the expectations of their congregations and emotional challenges experienced in the Church of the Nazarene in Nairobi County, Kenya. The chapter presents the demographic findings of the study. The results of the study are presented in line with the study objectives: to establish perceptions of the pastors' children on the expectation towards the congregation, to identify emotional challenges experienced by the pastors' children, and to assess the coping mechanisms applied by the pastors' children in dealing with their emotional challenges in the church of the Nazarene.

#### **4.2 Demographic Characteristics of Participants**

This part of the study highlights the demographic characteristics of 18 participants of pastor's children. These characteristics include the participant's age bracket, gender, and level of education. The table below give a spread of pastors' children demographics as the participants in the study.

## Gender

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<b>Gender</b>	<b>Frequency</b>	<b>Percent</b>
Female	8	44.4
Male	10	55.6
Total	18	100

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There were 10 male and 8 female participants. The study is normally distributed and there is no gender biased, the female makes 45% of the study population.

## Age

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<b>Age</b>	<b>Frequency</b>	<b>Percent</b>
19	1	5.6
21	1	5.6
22	3	16.7
25	1	5.6
26	1	5.6
30	7	38.9
31	4	22.2
Total	18	100

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Most of the participants were from 30 years and above. From the statistics this accounted for 61% of the study population, hence the researcher was able to get meaningful insight on the actual problem that the study aims to solve since the participant has lived through this long enough to understand the situation and give meaningful feedback.

## Level of Education

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<b>Education level</b>	<b>Frequency</b>	<b>Percent</b>
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Bachelor's Degree	7	38.9
Diploma	4	22.2
High School	1	5.6
Master's Degree	6	33.3
Total	18	100

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On the level of education, participants with master's and bachelor's degrees were high. This means that these participants were well informed and were aware of what is going on in their environment, thereby meeting the researcher expectation on the alignment of the study goals

## **Perception of the Pastors' Children on the Expectations of the Congregation**

The first objective of the study was to establish perceptions of the pastors' children on the expectations of the congregation in the Church of the Nazarene in Nairobi County, Kenya. When the participants were asked what their perceived perceptions from their congregations were they responded in the following ways:

*“They want us to be like, Jesus Christ from Heaven. We're not given opportunities to be like, other children to learn like other children. They want us to be perfect, because even as we live, there are watchful eyes on us. They forget that we too as children can make too many mistakes outside. Yes, we can”. (P3, 25 years old, Female).*

*In fact, me growing up. As a young girl, we couldn't take care of our nails or air or wear short dresses since there is the expectation of holiness. So that is why. Now, as an adult, I feel.... Now, I have my own decision. Now, I'm able to decide and do my nails, my hair wear short dresses, and I feel proud because this is a decision that my dad couldn't allow. So, it is usually a challenge and a thin line between us wanting to be who we are and having to follow in the footsteps of our parents, who are pastors, considering that we are not the ones who are called (P4, 28 years, Female).*

*I, I experienced a lot of stuff and one of that is my parents, you know, the expectations from their parents that they expect you to be perfect and holy. And you cannot go and tell them about your situation or whatever you encounter as a teenager. So, one day we never used to have these talks of you know I have a girlfriend, or I have a heartbreak. Oh, maybe I started downloading... You cannot go even to your own sisters or even my siblings. We were, you can't tell your sibling that you know, I have a girlfriend. Or she tells you like I have a boyfriend or something? We never used to all those kinds of discussion (P10, 20 years old, Male).*

Despite the pastors' children perceived expectations from the congregants of the Church, they revealed some feelings pertaining their perceived expectations. Most participants recounted being expected to participate in all church activities, even when these conflicted with other personal commitments. Some of the participants submitted how they felt:

*Growing up, I always felt like I had to be the 'perfect' child. The congregants would constantly remind me that my actions reflected on my father. There was this immense pressure to be involved in every church event, and sometimes I had to miss out on activities I really enjoyed outside of church (P1, 24 years, Female).*

*For me, missing church activities was never an option. My parents and the congregants expected me to set an example for the other kids, which often felt like a heavy burden (P2, 29 years, Female).*

*If I ever made a mistake, it wasn't just a personal failing; it was seen as a reflection of my family's values and my father's ministry (P.12, 22 years, Female).*

*Sometimes, I felt isolated. I could not confide in church members about my struggles because I worried it would somehow get back to my parents or be judged harshly. It was hard to find someone who understood what it was like (P.13, 31 years old).*

These responses highlighted the themes and recurring sentiments among pastor's children of feeling a constant need to conform to higher standards and the struggle to balance personal interests with the demands and expectations of the church. This often led to a sense of pressure, isolation, and a complex relationship with their personal identity, family and church expectations.

Being a role model is one of the crucial expectations based on the perception of the pastors' children. A role model is worthy of imitation, and one of the important functions of the role model is to have exemplary attitudes, values, and behaviors that others may imitate. The moral behaviors are highly expected of pastors' children, from the strong standpoint of the members of the congregation. Below are the themes highlighted:

The pressure to fit in and resemble their peers; participants were strongly pressured to represent a perfect representation of themselves, reflecting the values of their parents and imitating Jesus. The weight of being a role model; many the responsibility to act as role models overwhelmed the participants, both for the congregation's adults and peers. Absence of individual liberty; the personal choices, including attire and pastimes, were impeded by expectations. helping to pressures.

Lack of support and isolation as they had no one to openly share their struggles.

One of the participants held the view that...

*“The congregation expects that we are the kings and the queens in the Lords, you know, family. So, we are supposed to be the best. So, if you were not being the best both in school and in the church, they like asking why you are not getting the best. And you serve God, and your parents are serving God fervently. You are not supposed to go partying, you are not supposed to drink nor smoke. I was supposed to show exemplary behavior to other children both within and outside the church”. (P.16, 30 years, Male).*

Being a role model is not an absence of perfection as observed by one of the participants. However, the church members expected the pastors' child to be a role model even both the other children and the adults. Some of the participants contended:

*“There was always this underlying pressure to be a model of perfect behavior. I remember once being scolded for wearing casual clothes to a church event because it didn't reflect well on my family. Every little thing I did was watched and judged by the congregation” (P9, 30 years, Male).*

Themes that clearly came out were pressure to conform which meant to follow on Jesus' example.

*People would comment on my friendships, my choice of hobbies, even the way I spoke. It was exhausting trying to meet everyone's expectations and being a role model to them”. (P6, 27 years, Male).*

Struggle with personal identity was another theme that emerged. People expected the PK not to behave in a certain way.

#### 4.4 Emotional Challenges Experienced by Pastors' Children

The general response to these expectations was a mixture of stress, frustration, and sometimes resentment. Many participants described feeling overwhelmed and burdened by the constant scrutiny. Some avoided church activities to escape the pressure, while others complied but at the expense of their own mental health and personal interests. The emotional toll was significant, with feelings of isolation and frustration being common. The following themes came from the participants comments: persistent anxiety and stress; A great deal of emotional distress was caused by the pressure to live up to expectations. and a feeling of insufficiency. Conflict between congregational and personal expectations; many people said they had trouble juggling church commitments with their own requirements and interests. Criticism and judgment were prevalent; there was a feeling that continually scrutinized and assessed by the congregation, resulting in sentiments of unease. Some

of the Participants quoted:

*"The emotional burden was heavy. I often felt isolated because I couldn't share my struggles with anyone. People just assumed I had it all together because of who my parents were". (P9, 26 years, Male).*

*"Even though I attended all the church events and fulfilled my duties, it was really draining. I was constantly stressed". (P 11, 30 years, Female).*

The researcher sought to find out what the experiences of the pastors' children were like. The experiences shared by the participants often highlighted a sense of pressure and conflict. Many felt overwhelmed by the need to balance church and congregants' expectations with personal responsibilities. One participant highlighted the scrutiny she faced, feeling as though her every action was monitored and judged by the congregation.

Some of the participants quoted:

*"There was always this underlying pressure to be a model of perfect behavior. I remember once being scolded for wearing casual clothes to a church event because it didn't reflect well on my family. Every little thing I did was watched and judged by the congregation." (P9, 26 years).*

*"People would comment on my friendships, my choice of hobbies, even the way I spoke. It was exhausting trying to meet everyone's expectations." (P6, 21 years, Male).*

The researcher sought to find out the personal feelings and experiences of the participants towards congregational treatment as pastors' children. The feelings towards the congregation were mixed but leaned towards a sense of frustration and resentment. Participants expressed that the congregation's treatment made them feel like they were losing their individual identity, being seen more as extensions of their pastor parents. They often felt isolated and unsupported, with one participant noting a sense of exploitation as their personal needs were secondary to the church's demands. There were also instances of special treatment and privileges afforded to them as pastors' children. Some participants acknowledged that they received certain benefits and recognition within the church community due to their familial connection to the pastor. Despite these advantages, the overall sentiment leaned more towards the negative aspects of their experiences, highlighting the complex and often challenging dynamics they faced. Some of the Participants quoted:

*"Any mistake I made was amplified because of who my parents were, and it felt like there was no room for me to be imperfect." (P 10, 31 years, Male).*

*"There were times when I felt exploited. My personal needs and desires were often overlooked because the church's demands always came first. I always had to perform almost all duties in the church". (P11, 31 years, Male).*

#### **4.5 Coping Mechanisms Employed by Pastors' Children**

The researcher sought to identify the coping mechanisms that pastors' children employ to manage the emotional challenges they face within the Church of the Nazarene in Nairobi County, Kenya. The main question sought to find who they turn to for support, what helps them feel a sense of belonging, and their recommendations for church improvements to better address emotional

challenges. The probing questions aimed to uncover their sources of support, factors contributing to their sense of belonging, and suggestions for the church to better support their emotional well-being.

Most participants felt that the emotional support was lacking, with many reporting that their parents were too occupied with their pastoral duties to provide the needed emotional support. Additionally, they found it difficult to confide in congregation members due to fear of judgment or breach of confidentiality. One participant mentioned feeling alone in their struggles, as there was no structured support system within the church to address their unique challenges. Some participants, however, felt supported through prayers, family devotions, and encouragement from congregants. The participants noted various forms of how they felt. The following themes were evoked while the researcher was analyzing the coping mechanism used by the pastors' children

#### Peer support

Seeking company and comprehension, among other pastor's children were an essential coping strategy. Religious practices, a lot of participants used scripture and prayer as a source of strength and consolation in trying times. Participation in and engagement with the community provided a feeling of community and belonging in church activities and youth groups. approval. Inadequate emotional support; a common theme was acknowledging insufficient official support networks, which cause participants to turn to unofficial network

Below was different coping mechanisms expressed:

*"Despite the lack of a formal support system, I found solace in the prayers and encouragement from some church members. It was not perfect, but it helped me feel less alone".*

*(P9, 26 years). "Family devotions were a time when I felt somewhat supported. It was one of the few times we could connect as a family without the pressures of church duties". (P12, 30 years).*

*Participant 1: "I appreciated the encouragement from certain congregants. Their kind words and prayers gave me a sense of belonging and support, even though I still struggled with the overall expectations."*

The responses indicated that pastors' children face considerable emotional challenges due to the high expectations of the congregation. These challenges manifest as feelings of pressure, anxiety, and isolation. The responses to these pressures varied, but often included avoidance of church activities or compliance at the cost of personal well-being. A significant response was the lack of adequate emotional support, with participants feeling that their needs were often overlooked both by their parents and the congregations.

Participants frequently mentioned seeking support from close friends, particularly those who were also pastors' children, as these friends could relate to their unique challenges. One participant highlighted the importance of having a confidant who understands the specific pressures they face, providing a safe space to share their feelings and experiences without fear of judgment. Additionally, some participants mentioned that they turned to the Bible and prayers for support, finding solace and guidance in their faith during difficult times. These spiritual practices helped them cope with the pressures and provided a sense of comfort and resilience.

Some of the Participants quoted:

*"Having friends who were also pastors' kids made a huge difference. They understood what I was going through and provided a safe space to talk about my struggles without feeling judged". (P 15, 30 years, Male).*

*"Reading the Bible and praying gave me a lot of comfort. Whenever I felt overwhelmed, turning to my faith helped me find strength and peace". (P 17, 31 years, Male).*

Some of the participants expressed finding solace and a sense of community in youth groups or peer circles within the church. These groups provided an environment where they felt accepted and could express themselves freely. One participant mentioned that participating in church activities where they could leverage their talents and interests helped them feel more connected and valued.

Additionally, some participants shared that serving as a role model helped them gain leadership skills, while the respect given to their pastor parent often trickled down to them, affording them certain privileges within the church community. Some participants also expressed satisfaction from their pastor parent's preaching because they could relate to most of the stories shared. Others felt a sense of fellowship with congregants, finding comfort and belonging in the shared experiences and values of the church community.

Some of the participants quoted:

*"The fellowship with congregants was comforting. Sharing experiences and values with them gave me a strong sense of belonging and community". (P14, 25 years, Male).*

*"The respect my parent received as a pastor often extended to me, and this came with certain privileges. It made me feel valued and respected within the congregation." (P8, 19 years, Female).*

*Participant 6: "I always found my father's sermons relatable. The stories he shared resonated with my own experiences, which made me feel more connected to the church preachings. However, my siblings were lost". (P6, 21 years, Male).*

#### **4.6 Chapter Summary**

This chapter articulated the findings of the study on the exploring pastors' children's perceptions of the expectations of their congregations and emotional challenges experienced in the Church of the Nazarene in Nairobi County, Kenya. It further showed the demographic results of the study, and the outcomes of the study were presented in connection with the study objectives. The next chapter focuses on the discussions of the findings.

## **CHAPTER FIVE**

### **DISCUSSION**

#### **5.1 Introduction**

This chapter presents an in-depth discussion of the findings derived from the research objectives of this study. They include perceptions of the pastors' children on the expectation towards the congregation, identify emotional challenges experienced by the pastors' children, and to assess the coping mechanisms applied by the pastors' children in dealing with their emotional challenges, then followed by the chapter summary.

#### **5.2 Perceptions of the Pastors' Children towards the congregation in the Church of the Nazarene in Nairobi County, Kenya**

Based on the research objective one, the study aimed at exploring the perceptions of pastors' children towards the congregation and their emotional experiences. The study found that pastors' children perceived that the congregation had high expectations towards them. One of the most resounding perceived expectations, was that they needed to be perfect, as they felt that they needed to be role models to their peers at church and society. Whilst this was devastating amongst most of the pastors' children, some reported that it had a positive effect on them as they got to step into leadership role at a young age.

This current study findings disagrees with the study of by Stoffels (2004) in the Netherlands. Findings showed that pastors' children were seen as "public property". Rebelling against this role model and the struggle for a personal identity pushed many pastors' children to stray far from home. "Preachers' children are the worst", is the saying in America. In the same

way, a negative Dutch expression runs as follows: “pastors’ children are devil’s children.” Rebellious behaviour in the teenage years frequently was a cry for attention.

Also, the study findings of the current study agree with the study by Abafi (2020) in Nigeria, whose study was on the effects of pastors’ lifestyle on church members. Findings showed that the congregants can become insensitively judgmental of the pastor’s children during their crisis. A worldwide problem faced by preachers’ children is that the church members expect them to live like angels. Pastor’s children were expected to be perfect children. The public expects the pastors, and their children to reflect higher standards than those of other children. Pastors and their children are expected to live lives that are beyond reproach. Different behaviours than the norms are certainly expected to role model the congregation.

Similar findings were observed in research conducted by Pamba (2019) in Nairobi Kenya that focused on the implications of ministerial work on the concept of self of the clergy teenage children. The study found that the congregation expected the pastor’s children to behave like adults, the pastor's children also reported that they had the impression that they needed to act mature. Pastors’ children frequently feel that they are held to higher moral and behavioural standards than their peers, leading to a sense of being constantly watched and judged.

Hence, this study's findings reveal the perceptions of lofty expectations from the congregation, which can lead to feelings of isolation and anxiety. Kuhn's (2017) holds that perception is a reality among pastors' children, that they perceive that the congregants have unrealistic expectations towards them. It is these expectations that sometimes result in pastors' children struggling with their faith. This aligns with the initial objective of understanding the perceptions of pastors' children towards the congregation. This current study revealed that pastors' children in the Church of the Nazarene in Nairobi County generally hold mixed perceptions towards their congregations. On one hand, they appreciate the support and respect they receive from the congregants, which often translates into a sense of community and belonging.

Further, the congregation recognizes the congregation's role in upholding their families and providing a social network that fosters their spiritual and personal growth. However, these positive perceptions are often overshadowed by feelings of undue scrutiny and unrealistic expectations placed upon them. As seen in Stoffels's (2004) research found that pastors' children had the impression of being seen as public property and that they had to comply with strict rules and live a holy life akin to their fathers to meet the congregation's expectations.

This dichotomy of support versus scrutiny creates a complex relational dynamic that significantly influences their perception of the congregation. Findings indicate that these challenges increase the risk of depression, anxiety, and suicidal ideation among pastors' children.

### **5.3 Emotional Challenges Experienced by the Pastors' Children in the Church of the Nazarene Nairobi County, Kenya**

The study aimed at investigating the emotional challenges faced by pastors' children. The findings revealed that these children face various emotional challenges, including depression, anxiety, and suicidal ideation. This aligns with the initial objective of understanding the emotional experiences of pastors' children.

The findings of this present study are similar with the findings by McBride (2013) in the USA, which found that pastors' children perceived spiritual abuse at 17.4%, emotional abuse and verbal abuse at 25% due to the behavioural expectations from the congregation and community and experiences of depression. McBride (2013) found that pastor's children had a deeper concern for the demands of congregational expectations, and this in turn subjected the pastor's children to mental illnesses due to the stress of congregational expectations.

These findings of the present study are like the findings by Ajibade (2016) in Nigeria, that the emotional weight and the pressures that pastor's children are under have led them to rebel against their Christian values and morals that reflect a lifestyle related to ministry, and that pastors' children had experienced anxiety and depression.

Nkonge (2020) in Kenya, also shared similar findings. The study reported that pastors' children were emotionally strained and depressed due to the extreme involvement of their fathers in the Church ministerial work. The dynamics of pastoral obligations harmed their children. In addition, several pastors' children perceived emotional hurt and stigma from the congregation and the larger society.

Thus, perceived abuse is believed to have further subjected the pastor's children to mental issues leading to anxiety, depression, addiction, gambling.

Pastors' children in the Church of the Nazarene in Nairobi County face a myriad of emotional challenges, deeply intertwined with their unique position within the church community. The primary challenge identified is the pressure to conform to the elevated expectations of exemplary behaviour, which often results in anxiety and stress. These findings are mirrored the sentiments of Miner (2007), that pastors' families undergo tremendous stress due to congregational demands and that pastor's children tend to be more strained by congregational pressures. These children struggle with maintaining a façade of perfection, which can lead to feelings of isolation and internal conflict. Additionally, the need for constant vigilance to avoid actions that might reflect poorly on their parents exacerbates their emotional burden.

The current study highlighted instances of identity struggles, where pastors' children grapple with distinguishing their own beliefs and values from those imposed by the church environment. This internal dissonance often manifests as confusion, resentment, and a feeling of being misunderstood or misrepresented within the congregation.

#### **5.4 Coping Mechanism Applied by Pastors' Children in Dealing with the Emotional Challenges they Experience in the Church of the Nazarene, Nairobi County, Kenya**

The study aimed to explore the coping mechanisms used by pastors' children. The findings indicate that these children use social support networks, such as confiding in peers and prayer and meditation, to cope with their emotional challenges. This aligns with the initial objective of understanding the coping mechanisms used by pastors' children.

In response to the emotional challenges they face, pastors' children in the Church of the Nazarene in Nairobi County employ a variety of coping mechanisms. A significant number of them turn to prayer and spiritual practices as a source of comfort and strength, seeking solace in their faith and religious teachings.

These findings are echoed in a study by Smith (2014) in the USA, who found that some coped with the pressures of being a pastor's child by reading the Bible, engaging in prayer, taking nature walks etc, these mechanisms helped increase their consolation in Christ.

These findings of the present study are akin to the findings by Sedlacek (2014) in the USA. Based on the findings of the study, some of the pastors' children acknowledged positive coping behaviours which are: having a strong personal relationship with God, going on a vacation, courageously reaching out to others for support from parents, counsellors, friends, and externalizing pressure, and as well developing hobbies (music and art).

The findings of the current study are akin to that of Prinsloo (2014), whose study was on the sources and remedies of pastoral burnout within the Church of the Nazarene in the Western Cape District of South Africa. Some pastors' children shared their emotional struggles with their mothers and some with their intimate friends. Through this personal effort of sharing, they derived consolations to push on with their lives.

The findings of the current study corroborated that of Marambi (2022) conducted research among 40 pastors on mechanisms for emotional restoration among Adventist pastors in Central Kenya. It was reported that when pastors' children were in emotional challenge, prayer, good relationships, forgiveness, and counselling support, meditating on word of God are some of the coping strategies on their emotional challenges.

This is also seen in Kuhn (2015) work where it is argued that the Bible offers various ways to cope with difficult situations by allowing one to seek God's help, expressing grief and frustration in a constructive manner, and adopting a theology of endurance. Engaging in church activities and community service also serves as a distraction and a means to channel their energy positively. Additionally, many pastors' children rely on close-knit relationships with family members and trusted friends outside the church environment, where they can express their true feelings without fear of judgment.

Based on this current study, it is likely that some of the pastors' children have developed robust personal boundaries, distinguishing between their individual identity and their role within the church, thus mitigating the impact of external pressures. Furthermore, the use of hobbies and extracurricular activities outside the church context provides an essential outlet for relaxation and self-expression. These coping strategies collectively help pastors' children navigate their complex emotional landscape, fostering resilience and psychological well-being.

## **5.5 Chapter Summary**

This chapter deliberated on the study findings. It further discussed research objectives which were: perceptions of the pastors' children on the expectation towards the congregation, emotional challenges experienced by the pastors' children, and the coping mechanisms strategies by the pastors' children in dealing with their emotional challenges. The next chapter concentrates on the conclusion and summary respectively.

## CHAPTER SIX

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 6.1 Introduction

This chapter presents the summary of the findings, conclusion, recommendations of the study based on the findings of the study. In addition, the researcher gives her input on the reflexivity as this study employed qualitative research.

#### 6.2 Summary of the Findings

The study focused on the perceived perceptions of pastors' children on the expectation of the congregation, their emotional challenges and subsequent coping mechanisms of the Church of the Nazarene in Nairobi Kenya.

This study found that most of the participants (61.11%) were within the ages of 30 years and above, 22.22% of the participants were between 21-24 years, 11.11% of the participants were between 25 - 28 years, while 5.56% were between the ages of 18 – 20 years. It was further found that most of the participants (55.56%) were males, while 44.44% of the participants were females. Based on the educational levels, results demonstrated that (33.6%) of the participants had attained university education, 33.6% had master's degree, 27.78% of the participants had their Diploma, 5.56% of the participants were in high school. Findings on objective one, indicated that the pastors' children were expected to be a role model to others, morally upright, being perfect and holy. Findings on objective two, revealed that the pastors' children faced various emotional challenges such as depression, anxiety, and suicidal ideation. Findings of the third objective, showed that the pastors' children use social support networks, such as confiding to peers, going on a vacation, prayer and meditation.

### **6.3 Conclusion**

This study concluded that pastors' children in the Church of the Nazarene in Nairobi County perceived high expectations from the congregation. The children are faced with significant emotional challenges, including feelings of isolation, anxiety, and depression. This study underscored the importance of social support networks in mitigating the challenges that pastors' children experience and thus, promote positive mental health outcomes.

### **6.4 Recommendations of the Study**

The study made the following recommendations.

### ***The Church Leadership***

The church leadership, should develop comprehensive educational programs for congregations to foster understanding and realistic expectations towards pastors' children, emphasizing empathy and support. The Church leadership may implement regular feedback sessions between church leadership, pastors' children, and congregation members to address concerns and enhance mutual understanding.

### ***Counseling Psychology Practitioners***

the Church should set up counselling stations / departments to offer effective counselling services to pastors' children. The counseling psychologists could organize seminars on psychological topics connected to coping strategies in dealing with emotional challenges.

### ***Pastors' Children***

Pastors' children need to take responsibility to ensure that they are transparent and share their concerns and frustrations with their parents.

## **6.5 Recommendations for Future Research**

Pastoral work is classified as one of the careers that falls under celebrities. It is recommended that in future, this study is carried out employing quantitative or mixed method to further identify gaps and give the wider view that impacts on the perceived expectations of the pastors' children towards the congregation of the Church of the Nazarene in Nairobi Kenya.

## **6.6 Reflexivity**

In this study, the researcher as a pastors' child, there might have been some incidences of biases that might have crept in during the discussions that influenced the responses of the participants. Moreover, since the participants were aware that the researcher is a pastor's child, the participants might have responded in a manner that tried to please the researcher. Hence, that is one of the reasons the researcher recommends quantitative research in future.

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## APPENDICES

### APPENDIX A: Introduction Letter

Tangaza University  
Nairobi, Kenya  
19 February 2024

Dear participant,

I am a master's degree student in Counselling Psychology at Tangaza University Nairobi, Kenya. I am conducting research on Exploration of Pastors' Children's Perceptions on the Expectations of their Congregations and Emotional Challenges Experienced: A Case of Study in the Church of the Nazarene in Nairobi County, Kenya. This study is undertaken in partial fulfilment of a degree in Master of Arts in Counselling Psychology.

I am humbly requesting you to participate in this research. The research will require your responses to a sequence of questions in an interview and Focus Group Discussion. This activity will take approximately 4 hours. Participation in this research is voluntary. Also, there are no monetary rewards during the research. All information given will be firmly confidential. Your identity will not be disclosed. Withdrawal from participation in this research at any time is permitted without any consequence.

Thank you for your time.

Yours sincerely,

Busisiwe Ndlovu-Bhebhe

**APPENDIX B: Informed Consent**

**Statement to be signed by the participants.**

I confirm that the researcher has described completely the nature of the project and the sequence of questions that I will respond to. I agree that I have read and understood the nature of the activity. I understand that my participation is voluntary and that I may withdraw at any time during the project without having to give a reason. I hereby give my consent to take part in this research by responding to questions during the interview.

Signed by participant..... Date.....

**APPENDIX C: Demographic details of Participants**

Kindly answer all questions provided in the various sections. Please tick the most suitable statements by placing a tick (√) in the box

**Ages bracket**

18 -20

21-24

25-28

30 and

Above

**Gender**

Male

Female

**Level of education**

High school

Diploma

BA

MA

PhD

Other specify .....

## APPENDIX D: Interview Guide and Focus Group Questions

An interview Guide for the participants of the study

Main Questions	Probing Questions
<p>1. What are your perceptions towards the expectations of the congregation as a pastor's child?</p>	<p>a) Can you recall a time when you have been affected by being a pastor's child?</p> <p>b) What was your experience like?</p> <p>c) Can you share your feelings towards the congregation the way you perceive them to treated you?</p>
<p>2. What could be some of the emotional challenges you experienced as a pastor's child?</p>	<p>a) How did you feel about the expectations of the congregation?</p> <p>b) What was your response and general feelings when this happened?</p> <p>c) Can you share your feelings on how you feel the congregation expectations of you ?</p>
<p>3. What coping mechanisms is applied by pastors' children in dealing with the emotional challenges they experience in the</p>	<p>a) Who do you go to when you need support managing the congregation's expectation?</p> <p>b) Do you feel you were emotionally supported when you were troubled?</p>

<p>Church of the Nazarene Nairobi County, Kenya?</p>	<p>c) What would you advice the church to put in place to address emotional challenges?</p>
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## APPENDIX E: Church Coding

CHURCH NAME	CODE
Ongata Rongai	A
Ruiru	B
Soweto	C
Kawangware	D
Kabira	E
Central Church	F
University	G
Bahati	H
Kiburu	I
Gikurwe	J
Kware	K
Kabete	L
Mathare	M
Woodly	N
Kagio	O
Tinga	P

## APPENDIX F: Work Plan

ACTIVITY	DAY	MONTH
End of proposal writing	14th	February 2024
Corrections of research proposal	23 <sup>rd</sup>	February 2024
Acquirement of permits (TUC, NACOSTI, Communities)	27th	March 2024
Pre-testing of instruments	15th	April 2024
Data collection	20th	April 2024
Analysis of research data	25th	April 2024
Defending of thesis	23 <sup>rd</sup>	May 2024
Corrections after thesis defence	18th	June 2024
Publication of article	30th	June 2024
Final submission of research	18th	July 2024
Clearance	2 <sup>nd</sup>	August 2024
Graduation	28 <sup>th</sup>	October 2024

## APPENDIX G: Proposed Budget for the Research

Item	Quantity	Cost in Kenya Shillings
Printing of proposal paper	61 pages	4000
Binding of draft Proposal	5	500
Printing of research proposal	5 Copies	4,000
Stationary		3000
The use of internet	35 GB	3000
Transportation for pre-testing questionnaire		2000
Transportation for data collection (interviews)	4 days consecutively	5000
Lunch during data collection.	4 days	3000
Training of research assistant	1 day	2000
Transport for research assistant.		3000
Printing of final thesis	6 copies	5000
NACOSTI	fee	2000
Miscellaneous	-	4000

# APPENDIX H: Plagiarism Report

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## 4% Overall Similarity

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**Filtered from the Report**

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- Cited Text
- Small Matches (less than 8 words)

**TANGAZA UNIVERSITY COLLEGE,**  
Catholic University of Eastern Africa,  
Chief Librarian  
P. O. Box 15055,  
00509 - Nairobi.

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Matches with neither in-text citation nor quotation marks
- 0 **Missing Quotations 0%**  
Matches that are still very similar to source material
- 0 **Missing Citation 0%**  
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Matches with in-text citation present, but no quotation marks

### Top Sources

- 3% 🌐 Internet sources
- 1% 📖 Publications
- 2% 👤 Submitted works (Student Papers)

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### Integrity Flags

**0 Integrity Flags for Review**

No suspicious text manipulations found.

Our system's algorithms look deeply at a document for any inconsistencies that would set it apart from a normal submission. If we notice something strange, we flag it for you to review.

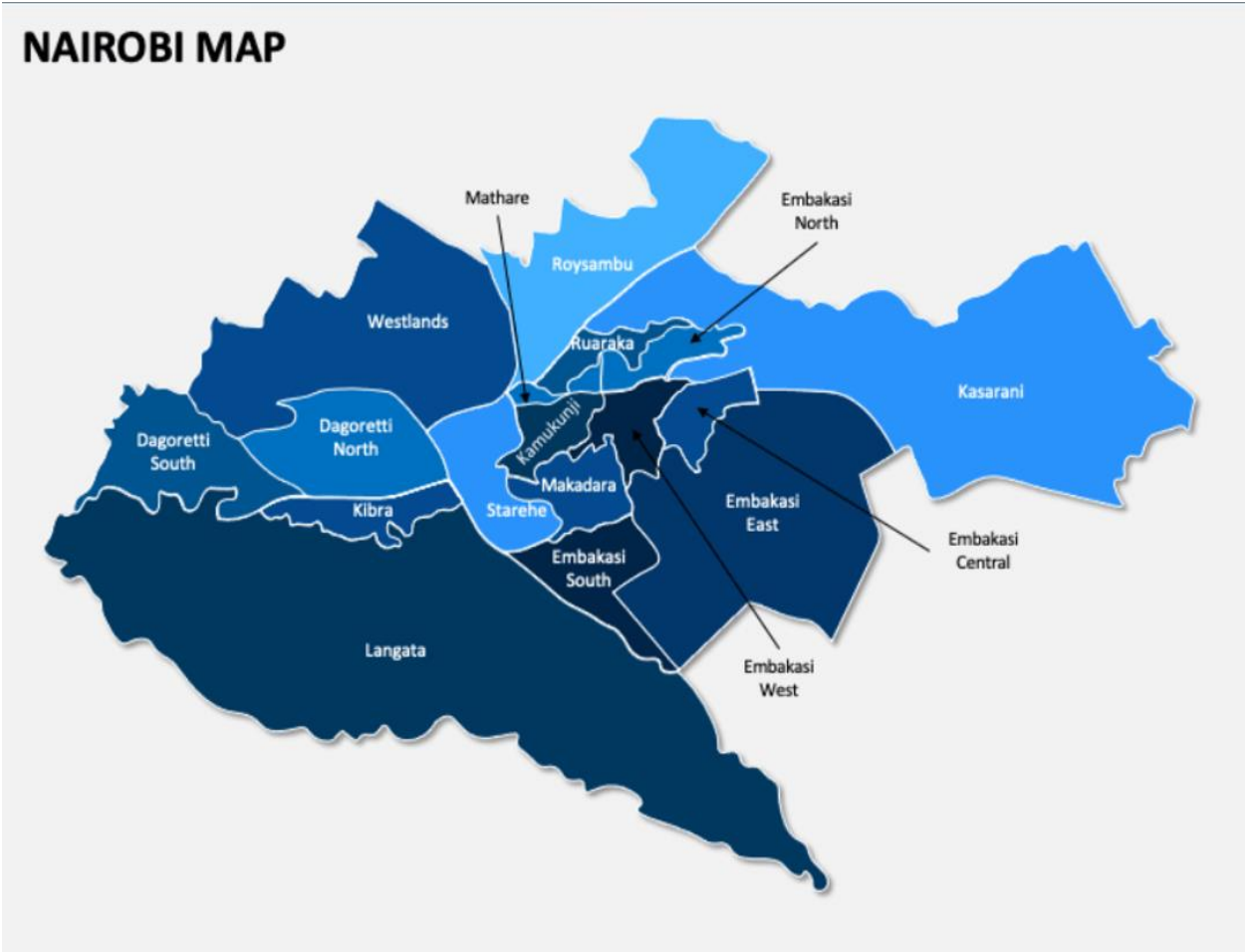
A Flag is not necessarily an indicator of a problem. However, we'd recommend you focus your attention there for further review.



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**APPENDIX I: Map of Nairobi County Kenya**



## APPENDIX : Ethics Clearance by Tangaza University



# TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

REF: DRIE/ISERC2024/01/0011

20<sup>th</sup> April 2024

To: *Busisiwe Ndlovu Bhebhe*  
Reg. No. 18/00667

Dear Busisiwe,

**Re: *Exploration of Pastors' Children's Perceptions of the Expectations of their Congregations and Emotional Challenges Experienced: A Case of Study in the Church of the Nazarene in Nairobi County, Kenya.***

This is to inform you that TUC-ISERC has reviewed and approved your above research proposal. Your application approval number is *TUC-ISERC2024/01/0012*. The approval period is **20<sup>th</sup> April 2024 – 21<sup>st</sup> April 2025**. This approval is subject to compliance with the following requirements;

1. Only approved documents including (informed consents, study instruments, MTA) will be used
2. All changes including (amendments, deviations, and violations) are submitted for review and approval by TUC-ISERC.
3. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to TUC-ISERC within 72 hours of notification.
4. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to TUC-ISERC within 72 hours
5. Clearance for export of biological specimens must be obtained from relevant institutions.
6. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
7. Submission of an executive summary report within 90 days upon completion of the study to TUC-ISERC.

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

Yours sincerely

**Dr. Daniel M. Kitonga (Ph.D.)**  
Chair, TUC - ISERC

**TANGAZA COLLEGE**  
Catholic University of Eastern Africa  
P. O. Box 15055 - 00509  
NAIROBI

## APPENDIX G: Letter of Introduction-Tangaza University



# TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

**DIRECTORATE OF RESEARCH, INNOVATION & EXTENSION**

E-mail: [dir.rie@tangaza.ac.ke](mailto:dir.rie@tangaza.ac.ke) Website: [www.tangaza.ac.ke](http://www.tangaza.ac.ke)

**OUR Ref:** DRIE/ISERC2024/01/0011

**Date:** 20<sup>th</sup> March 2024

The Commission Secretary,  
National Commission for Science, Technology and Innovation  
P.O. Box 30623,  
Nairobi – Kenya.

Dear Sir/Madam,

**Re: Recommendation for Research Permit – Busisiwe Ndlovu-Bhebhe**

This is to confirm that **Busisiwe Ndlovu Bhebhe** is a PI in a researcher protocol which was submitted to TUC-ISERC for review. The protocol was reviewed and approved for research permit.

Busisiwe wishes to carry out research under the title "*Exploration of Pastors' Children's Perceptions of the Expectations of their Congregations and Emotional Challenges Experienced: A Case of Study in the Church of the Nazarene in Nairobi County, Kenya*". The findings of the proposed research will contribute vital knowledge on the subject and the field of Organizational Management and Leadership.






I strongly recommend Busisiwe N. Bhebhe to the National Commission for Science, Technology and Innovation (NACOSTI) for issuance of a research permit. The permit will enable her to proceed to data collection for her study. Thanking you in advance for your cooperation.

Yours sincerely,

**TANGAZA COLLEGE**  
Catholic University of Eastern Africa  
P. O. Box 15055 - 00509  
NAIROBI

**Dr. Daniel M. Kitonga (Ph.D.)**  
Director, Research, Innovation & Extension  
Chairperson, TUC-ISERC

## APPENDIX H: NACOSTI Research License

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 304349	Date of Issue: 06/May/2024
<b>RESEARCH LICENSE</b>	
	
<p>This is to Certify that Ms.. Busisiwe Ndlovu Ndlovu-Bhebhe of Tangaza University College, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Nairobi on the topic: Exploration of Pastors' Children's Perceptions of the Expectations of their Congregations and Emotional Challenges Experienced: A Case of Study in the Church of the Nazarene in Nairobi County, Kenya for the period ending : 06/May/2025.</p>	
License No: NACOSTI/P/24/35192	
304349 Applicant Identification Number	 Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
	Verification QR Code 
<p>NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.</p>	
See overleaf for conditions	

## APPENDIX I: Authorization for Data Collection, Church of the Nazarene

27<sup>th</sup> February, 2024

To whom it may concern

**RE: Letter of Acceptance to conduct Research in the Central District Church of the Nazarene**

We hereby take this opportunity to express our appreciation to Mrs. Busisiwe Ndlovu Bhebhe for choosing to do your study in our District. As a research requirement, she will collect data from our District for the award of the degree of Master of Counseling Psychology. She will be carrying out a study on “*Exploration of Pastor’s Children’s Perceptions on the Expectations of their Congregations and Emotional Challenges Experienced: A case of Study in the Church of the Nazarene in Nairobi County, Kenya*”.

The purpose of this letter is to show you our approval and seek for your cooperation during her data collection process for this study. She has assured us that the details of respondents and other sources of information shall also be kept confidential.

We look forward to your cooperation.

Yours Sincerely,

**Rev. Silla Onyango**

**District Superintendent, Central District Church of the Nazarene**