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THE EXPERIENCE OF GROWING UP IN A PASTOR'S HOME: A NARRATIVE STUDY

A Thesis

Presented to the Faculty of

College of Graduate Studies and Teacher Education Research

Philippine Normal University

Taft Avenue, Manila

In Partial Fulfillment of the Requirements

for the Degree of Bachelor of Science-

Master of Arts in Psychology and Counseling

RANMAE JILL C. FRANCISCO

April 2019

DEDICATION

This study is dedicated to my parents and siblings, who helped me finish this paper, and for continually motivating me. Thank you for your financial and emotional support. This is also dedicated to people who are pastors' children and to those who can relate to it. Finally, this is dedicated to God. I offer it all to You.

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This paper would not be possible without the generous help and effort of people who support not only the study but also the researcher. The researcher would like to express her deep gratitude who helped her on this journey.

The researcher would like to thank Dr. Teresita T. Rungduin, her thesis adviser. Dr. Rungduin is very understanding when it comes to shortcomings of the researcher. She also had a long patience in dealing with the problems that the researcher encountered in her study. Her motherly support is undeniably evident to all her advisees.

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Deepest appreciation also goes to Dr. Fetalvero who became the language editor for this research. Thank you for your effort in checking the language and grammar of this paper to make this comprehensible.

In addition, the researcher would like to acknowledge the following people who served as panel members from title defense up until the final defense. To Dr. Tito Baclagan, Dr. Caridad Barrameda, Dr. Leonora Varela, Dr. Rodrigo Abenes, and Dr. Adonis David, thank you for your helpful comments and suggestions that made the research more valuable. Your efforts are deeply appreciated. To Dr. Peter Howard Obias, thank you for

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The researcher would also like to thank her friends and classmates in giving their full support. Their presence and emotional support have helped the researcher to be motivated in finishing this research. Special thanks to Mary and Kemina for helping the researcher in finishing and organizing the data needed. Thank you for your time and effort.

The parents and siblings of the researcher are highly acknowledge. Without their financial and emotional support, this research would not be possible. Their support and understanding on the thesis journey is highly appreciated by the researcher.

Lastly, thank you God for helping me in this journey. All glory belongs to You and You alone!

ABSTRACT

Name: **Ranmae Jill C. Francisco**

Title of the Study: **THE EXPERIENCE OF GROWING UP IN A
PASTOR'S HOME: A NARRATIVE STUDY**

Key Concepts: Pastors' children, life stories and experiences,
growing up, pastor's home

Degree: Bachelor of Science and Master of Arts

Specialization: Psychology and Guidance and Counseling

ADVISER: Dr. Teresita T. Rungduin

This narrative study gathered ten (10) pastors' children as the participants, aged fifteen (15) to seventeen (17) years old. The said participants resides in selected areas of Bulacan, Cavite, Laguna, and Metro Manila through the use of purposive and snowball sampling method. Semi-structured interviews and journals were administered to the participants to determine the needed information for the study. Interview with key informants was also administered. Key informants are composed of the fathers of the participants who are pastors. Data analysis showed and discussed the objectives of the study: (1) determine the stories of pastors' children growing up in a pastor's home, (2) describe the children's

views in being a pastor's child. The emerged themes were categorized according to the stated objectives. The study revealed that there are different experiences or stories of the participants that show both positive and negative sides in being raised in a pastor's home. The findings emphasized the need for further research of the topic. Further research on the topic will help to better understand the involved participants. Moreover, the findings helped in making a suggested intervention for the participants and its kind and also revealed its implications with regards to counseling.

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CHAPTER I

The Problem and Literature Review

Introduction

The Philippines is considered as a conservative country not only because of the values and traditions that are instilled from generation to generation but also because of the beliefs that the country has regarding religion. Parents have a big influence in strengthening the already existing beliefs about religion in the country. It is said that parents have been the ones responsible in teaching their child the principles and values of the religion to which they belong to (Bakke, 2006). Parental involvement is important especially to the development of the child's identity including his religious identity. In the study of Pearce and Axinn (1998), they have concluded that religion directly influences family relationships if parents are actively involved in the church community and are exposed to religious messages regarding child rearing. It is evident that the lessons learned by those parents who are actively involved in the church activities will be passed on to their children. Moreover, the attitudes and values that are taught at home will serve as foundation to the identity formation of the child.

Parenting is important to the identity development of the child. Different parenting styles have emerged as parents think of what is the best way for their child to grow up to be a better person. One of the parenting styles has been the authoritative style (Howarth, Lee, Sidebotham, & Higgins, 2008). Most parents who are religious in nature fall under the category of authoritative style. Parents under this category place a high value to obedience

and conformity and they do not encourage autonomy (Howarth, Lee, Sidebotham, & Higgins, 2008). As a result, it can be said that their children are controlled on how they behave and act. Having this kind of style, the aim of the upbringing of the child is moral formation. The parents have the responsibility to teach their child how to live a virtuous life consistent with the ideas and values that their religion wants to impart in life. The results of the study of Bartkowski (2007, as cited in Vermeer, 2011), have shown that conservative Protestants are more likely to discipline and spank their children. Bartkowski explained that although the results of his study are ambiguous, he was able to establish the possibility that religion has an impact on the choice of some parenting practices. On the other hand, the findings of Wilcox (1998 cited in Vermeer, 2011) have revealed that the parents' orthodox beliefs cause positive parent-child relationships especially when parents frequently praise or hug their child. The findings of these studies have proven that any religious ideology has an impact on the life of each family member especially to the child.

Having an environment at home which is filled with religious habits and education, it is positive that the child will have a religious development. However, when a child reaches the adolescence stage, Regnerus, Smith, and Fritsch (2003) have stated that there is a possibility for a decline in public religiosity. It may be caused by peer influences, mass media, and quality of relationship with the pastor and parents, as well as the opportunities for religious involvement. Given the expectations that the pastor's children have to live with, they experience stress. They are expected to behave, think, and act in certain way. These have put a lot of pressure in their lives.

Moreover, another point of study is the moral development of children whose parents have religious involvement. In the study of Brugemann and Hart (1996, as cited in Regnerus, Smith & Fritsch 2003), students who have fervent religious families are not likely to behave very honestly but are likely enrolled in religious schools. No relationship has been found between the level of moral reasoning and the choice of behaviour in a situation of moral conflict. In contrast, the results of the study of Schmidt (1988, as cited in Regnerus, Smith & Fritsch 2003) have shown that students in Christian schools are different from students in public schools in dealing with matters like money, health and sexuality. However, due to the small sample used in the study, the comparisons could not be generalized. Naturally, children who grow up in a religious environment, tend to base their decisions on what is right or wrong on God's laws. They have the tendency to have moral rules that are based on God's teachings.

When it comes to coping and emotions, children who regularly attend church services have displayed higher satisfaction with life (Baltimore, Varon, & Riley, 1999, as cited in Regnerus, Smith, & Fritsch, 2003). They have also displayed better skills at solving health problems. Positive relationship between religion and concept of self have been reported in the studies of Batson, Schoenrade and Ventis (1993), Bergin (1983), and Donahue and Benson (1995). These children have a sense of moral worth and have displayed better abilities at solving personal affairs. However, only a small number of studies involved religion and self-esteem among the youth.

In the Philippine setting, the family is considered as the most important social group (Jocano, 1998 as cited in Alampay & Jocson, 2011). Filipinos are known for having

close family ties. In this kind of context, children are expected to obey their parents, those who are older than they are, and those who are in authority. Disobedience is automatically seen as an act of disrespect. Children are also expected to show respect and gratitude to their parents by honoring family obligations (Alampay & Jocson, 2011). Children whose parents are pastors are expected to obey the teachings of their parents regarding faith and apply them in their daily lives.

A number of researches have evolved through time that are in connection to parenting styles and to life with parents who are religious or actively involved in church. In the study of Pond (2000), the most common experiences gathered from the pastors' kids were from the church items consisting of criticisms and behavioural expectations from the church congregation. The researcher suggested that exploring how the pastors' children handle stress is a great field for further studies and an opportunity to develop interventions for those who are at risk. McDowell, Kim, O' Neil and Parke (2002) have also noted that parents' behavior influences their children's emotional regulatory abilities and social competence. However, the authors stated that the measures that were used were not able to determine how relevant were the vignettes used for the participants. Associations between parent variables and children outcomes would benefit from situations to which children have to regulate their emotions from the past.

Studies have revealed that the pastors' children face expectations because of the nature of the work of their parents (Regnerus, Smith, & Fritsch, 2003; Samau & Schoeffel, 2015). They are expected to behave, dress, and act in a certain way. For them, anything that they do, whether it's good or bad, it will reflect on their parents. The researchers

recommended that understanding the extent and nature of religious influence during the development of an individual should be given attention in future studies.

In the study of Vermeer (2011), parents who are involved in a religious community tend to value the autonomy of their children. The author concluded that religion is not an important factor as parents raise their children. However, the findings of Petro, Rich, Erasmus and Roman (2017) contradicted the findings of the study of Vermeer. In this study, religion does influence parenting practices and religion plays a role in the identity formation of a child. Due to such contradictions, future research on the identity development of a child is encouraged.

Knowing that life with parents who are pastors is considered distinct from other people's way of living, it might be interesting to further explore how the lives of pastors' children differ from the life of other children. This study will give a thorough discussion about the stories and experiences of the pastors' children through the narratives that will be gathered from the children.

The present study aims to further explore the life of pastors' children. The study is novel in the sense that it can help these children better understand themselves. This can also help parents see the perspectives of their children and thus, have a better understanding of parenting. The study does not only benefit pastors' children but it can also serve as a great platform to give information to the people that surround these children.

The study is qualitative in nature, the findings are based on the themes that emerged through the use of journals and semi-structured interviews. Transcriptions of the

interview were also done to better analyze the data gathered. There are only limited literature available in the country that talk about the life of children with parents who are active in the church community. Since most of the studies are based on the perceptions of parents and children from other countries, this topic demands attention and it is an opportunity to make a study about the life experiences of pastors' children here in the Philippines. In addition, the viewpoints of children on having parents who are pastors can serve as basis in providing inputs for counseling that is appropriate for them. It can help them to further improve and understand themselves. The inputs for a counseling intervention will serve as an instrument to further discuss and analyse the conflicts or issues that the pastors' children are having difficulty discussing with other people. It can also be used for them to self-reflect. In addition, it can be of help to build a good relationship between parents and children.

Significance of the Study

Religion and parenting are important to people because of how each of them influences the other. The influence of religion on children cannot be denied, particularly to those with parents who are involved in a church ministry. With the aim of the study to explore more about the topic, it will be significant and beneficial to the following:

To pastors' children. The study will help them to better understand themselves. The results of the study will make them aware of the similarities and differences that they have with other children who have the same situation. This will bring a sense of support to groups of children who have similar experiences. This will open connections within such groups leading to open conversations about each other's concerns.

To parents. In general, the parents will have a deeper understanding of what affects their children in relation to the religion they are affiliated with. It will help them to see the perspectives of their children on having parents who are pastors. The study will allow them to have better understanding of parenting. In particular, parents who are pastors can learn more about how to raise a child while having religious involvement, and they will come to know about the experiences and influences of having one. It can lead parents to openly communicate with their children. They will be informed that their behaviors and the nature of their work can heavily influence their children as they grow up.

To guidance counselors. Guidance counselors may encounter a group of pastors' children with particular needs which this study explored. It will be easier for them to address the issue by knowing the results of the study. They will have a wider understanding of this group of students. Given this situation, interventions appropriate for this children can be initiated. This is especially useful in Christian schools that are more likely to have students whose parents are religious leaders or church workers. The study can also serve as a reference in counselling these kinds of children so that they can establish a better communication with them and with their parents as well.

To teachers. Teachers from both Christian and non-Christian schools can benefit from this study. The study can provide information to teachers who have students are children of pastors. In addition to this, they can develop teaching strategies that will cater to the needs and interests of those kinds of students. By knowing the diverse kinds of students which they have, teachers will gain a deeper understanding of the personality, behaviour, and attitude of each student.

To other school staff. The study can serve as a reference for them to know the nature of students that they have inside the campus especially in Christian schools. Several students in Christian schools have parents who are church workers. Through the results of the study, the administrators and other school staff can provide services or programs that can accommodate the needs and interests of each student. An in depth background study of the nature and conditions of the students can provide them with information about the present condition of their students inside and outside the school.

To the church community. Since the study involves pastors' children, it will be beneficial for the church to have an in depth understanding of how children perceive life according to their surroundings. Pastors and other church workers can use the results of the study as a guide for those people who would like to be counseled by them. The study can also be used for people to fully understand how these children are affected by the situation they are in, whether it is in a positive or a negative way.

To psychology. In terms of studying and understanding human behavior, the study will be beneficial in understanding pastors' children. It can be used in understanding different behaviors of people with different beliefs. This can add to the already existing body of knowledge in the field of psychology.

To future researches. This can add to the present literature available regarding spirituality and other related fields. Future researchers on parenting and religion can make this as a reference and make further research. In addition, they can further improve the methodology used to have a more thorough study and understanding of the variables that have been studied.

Literature Review

This part of the research shows literature that provide and establish distinctive discussions of the chosen subject of research. It includes foreign and local studies that are related to the study being made.

Religion and Parenting

Discussions on pastors' children lead to the relationship of parenting and religion which an adequate amount of researches focused on. Ministers or workers are expected to handle their families well because if not, handling a congregation would be a heavy load. Religion could heavily influence parents' parenting practices. If the parents are religious, then the practices and beliefs would be passed on to their children. It is important that both parents are involved in family life when it comes to religious teaching (Petro, Rich, Erasmus & Roman, 2017). This means that both parents are needed to be able to educate their children when it comes to religious culture, beliefs and practices. The involvement of both the mother and the father in the development of the child is considered to be an important factor for the quality of relationship between children and parents. Mahoney, Pargament and Tarakeshwar (2001) did a meta-analytic review on religion in the home between the 1980s and the 1990s. In relation to parenting, parent involvement in the child's life was found to be highly important, and being affectionate as parents greatly helps in parenting with spiritual meaning. Some religious beliefs, the belief in Christ for one, embody and extend a positive family interaction through warmth, acceptance, and forgiveness. As what Vermeer (2011) stated, religions had statements that are ideal for

child rearing and family life. It could be said that religion generally influences how parenting practices take place.

Parents want to pass to their children the beliefs and practices of their religion. That is why they teach it to them at an early age. Christian nurture means channelling the spiritual potential of the child through the framework of Christian practice and teaching (Holmes, 2017). Its role is to have the children establish a relationship that is connected with God and to teach them how to maintain such relationship. It is evident that this kind of role is the goal of all parents who are religious or who have an active involvement in the church. Spiritual development commonly starts within the family. Parents who were exposed to religious teachings find satisfaction as parents and experience parenting as less stressful (Henderson, Uecker, & Stroope, 2016). Parents perceive that it is their responsibility as Christian people to pass on to their children the religious teachings, beliefs, and practices. Enabling them to educate their children with these teachings would make them feel a sense of fulfilment not just as parents but also as Christians. In addition, some parents who sanctify their role interpret the challenges in taking care of children as part of a divine plan. They see the challenges or hardships as parents in a different manner compared to other parents (Henderson, Uecker, & Stroope, 2016). Such mind-set helps them to relieve the stress as they rear their children.

Religions also give importance to discipline. As people who believe in God, there are things that they need to follow. Any practice might influence parenting or family environment. In a study by Horwath, Lees, Sidebotham and Higgins (2008), parents' concept of good parenting leans on the characteristics of an authoritative parent. A parent

characterized as being firm, loving, and responsive. Mahoney and company (2001) who studied about discipline practices, believe that parents who are firm with religious imperatives, consistent with discipline, and give explanations on actions, have better adjustment and may increase the compliancy of children. Parents who do otherwise might experience difficult parent-child interaction. In addition, they noted that justifying an action by using God as a threat brings negative feelings. Children may feel fear, shame, or guilt. This is the reason why better communication between parent and child is important.

Furthermore, Vermeer (2011) explored on the impact of parental religiosity on parenting style and goals. They stated that the degree of involvement in a community where application of religious messages about raising a child is frequently observed affects parenting more than religious affiliation itself. The influence to parenting came from what is done and the reality of the community parents affiliate themselves which make children more observant.

Pastors' Children and their Perspectives

Children's perspectives on various life aspects are not only affected by parenting style but also by factors outside the family. With parents as pastors, the children are affected by the experiences within the church and in the interactions with other people. The family members of church ministers are also affected by the expected roles and status from the community (Morris & Blanton, 1994). The relationship of the parents would be affected by how people view this and affect them as persons.

A research was conducted by the Barna Group (2013) about the notion that pastors' kids are prodigal. Through a survey of pastors who have children, the results revealed that forty percent of the pastors stated that their children went through a time of doubt in their faith. This finding is almost similar to the thirty-eight percent rating of today's Millennials with a Christian background who stated that they went through a period of doubt. This means that children of pastors do not differ greatly from those who are not. Moreover, the research also revealed that the pastors believe that the reason why their children struggle with their faith is because of the unrealistic expectations others have for their children (28%). Pastor's children face expectations that are different from other children. They are expected to turn out as either a role model or a rebel (Arslain, Markham & Skowronski, 2014). Those who turn out as role models followed their parents' footsteps and lived according to the rules of spiritual teachings. Pastors' children become ministers, church workers, or take other professions related to their faith. Others who become rebels grow up differently and abandon their faith. To further show how expectations affect pastors' kids (PKs), a pilot study of Arslain and company (2014) from Cedarville University aimed to explore how growing up as pastors' kids affect college students' perceptions of themselves, their lives and relationships, their future goals, and their spiritual growth. Four themes emerged and one notable theme is the "Assumption of Assumptions". It states that PKs assume that people around them expect them to behave in a certain way (e.g. soft spoken, well-behaved, do not curse). The stereotypes about them coming from other people and from what they assume themselves might affect how they perceive anything. They believe that whatever they do, the way they talk, think, or who they become would reflect the

spiritual standpoint and state of their family (Barna Group, 2013). PKs become extra cautious and sensitive about their behaviors and their way of thinking. They evaluate their behavior and way of thinking through the lens of others—of what others might think.

PKs are not only living for themselves but also for their families, that is why their perceptions about themselves or their identity are in question. Cameron Lee (1992) published a book entitled “Helping Pastors’ Kids through Their Identity Crisis”. Lee’s book does not talk about whether being a Pastor’s kid is good or bad, but instead, it regarded the situation of PKs through the lens of social ecology and through how they are shaped by their interaction with social ecology. It is also discussed in the book that in some families, the occupation of a family member has a minimal role. However, the fields of religion and psychotherapy are occupations that have a big influence on the formation of personal identity. Thus, family identity is also affected because they bring their identity as church workers at home. The church congregation could also influence the child because they also become an extended family. Church members who build a close knit family environment and provide care would be beneficial to the child. On the contrary, bitterness and confusion might arise from church members who exhibit hypocrisy and manipulation (Lee, 1992). Pastors were surveyed in the Barna Group (2013) research and eighteen percent rated exposure to negative aspects of the church as a reason for the struggle on the development of faith. Since the parents of PKs spend most of their time in the church and with the church members, and spend less time with their families, PKs pay close attention to this kind of environment. The church members play a role and this does mean that they disregard their role as parents. In addition, forty-two percent of the pastors wished they

had spent more time with their kids. The guidance and the choices that the parents make determine the kind of kid they have, whether good or bad. As Lee (1992) wrote in the end, each parent plays a role on the child's experiences as a pastor's kid.

People tend to have great expectations for pastors' children because of the nature of the work of their parents. Lee (1999 as cited in Samau & Schoeffel, 2015) observed that pastors' children are expected to be better-behaved and to be more spiritually mature as compared to other children in the congregation. Other people automatically place high standards on the behavior of children or other family members of members of the church ministry. Others think that children should also be involved in the church community. In the study of Samau and Schoeffel (2015), pastors and their family members are expected to maintain a social distance for the sake of their sacred status. One of the children interviewed revealed that in order to maintain the social distance, she was not allowed to attend other church activities, except for church and Sunday school. Children facing such kind of expectations from the society would be affected not just in the social aspect but also in their emotional aspect. They are expected to behave, dress, talk, and smile in a certain way. They also try to live up to the expectations of other people because if not, their parents would be blamed. Given the social distance, children might have the tendency to feel lonely, feel separated from peers, and feel obliged to do whatever people ask them to do. Supposedly, a boundary should be set between the family and work (Pond, 2000). Unfortunately, in the lives of ministers, having that boundary seems to be impossible as people from the congregation often come to their houses to seek for advice or to be counselled.

Adolescents are at a phase in their lives when they are exploring their identity and knowing about their purpose in life. According to the psychosocial development theory of Erik Erikson, people aged 12 up until 18 years undergo a stage crisis of Identity vs. Role Confusion (McLeod, 2018). In this stage, adolescents go through a stage of deep exploration of personal beliefs and values. This is where the individual re-examines his identity and searches for a sense of self.

Being aware that pastors' children are seen as different from other children, the researcher conducted this study. Some of them see their childhood as normal but others tell that they really feel different from other people (Lee, 1992). In his book, Lee stated that as these children go through the adolescence stage, they are confused of what route should they be taking. In short, identity is in question. They make the decision on whether they follow the footsteps of their parents or have the freedom to choose what they really like. In this stage, spiritual identity is in challenge as the individual begins to explore different beliefs and values.

Synthesis

The literature reviewed that a number of studies have already been made in connection with parenting and religion. Over the years, studies have shown that religion has an influence when it comes to parenting. Having these studies enabled the present study to have a grasp on the lives of children with parents who are actively involved in the church.

The cited literature state that most of the pastors' children are bound to be just like their parents spiritually and behaviorally. Discussion on the established expectations is an important factor to be considered in the present study. Furthermore, the identity development of the children as they grow in a pastor's home is also considered to be part of the study.

Most of the studies obtained are from Western countries and the results or findings of these studies cannot be generalized neither can it be concluded that the same situation will happen in Asian countries like the Philippines. Unfortunately, there is a limited number of foreign and local researches available that is concerned with the experiences and perspectives of pastors' children that highlight the things that make them differ from other children. This prompted the researcher to take interest in conducting this study to further explore these population.

Statement of the Purpose:

The study aims to know the life experiences of pastors' children through their life narratives. Specifically, the study aims to:

1. Determine the stories of pastors' children about growing up in a pastor's home.
2. Describe the children's views on being a pastor's child.

Conceptual Framework

The theory of Gibson (Golonka and Wilson, 2012) which is the ecological theory of perception lies on the assumption that humans extract information from their

environment to serve as a guide on how they will act next. In short, perception is direct and there is enough information on the environment to make sense of the world in a direct way. Gibson explained that sensation is perception, what you see is what you get. Perception can be explained in terms of environment. He also stated that we have the capacity to interpret things to have a meaningful view of the world. In relation to the present study, the experiences of pastors' children, growing up in a pastor's home will be based from the perception of children and how they interpret these experiences. As to what the theory implied, pastors' children have the capacity to interpret or perceive things based on the environment that they live in, creating a meaning of their worlds.

The study also supports the theory of Erik Erikson which is the Psychosocial theory of development. According to his theory, external factors such as parents and the society has an impact or contributes to the development of the personality of the individual from childhood to adulthood (David, 2014). As the individual grows, he or she must pass the eight stages of an entire life cycle. The participants for the study are adolescents which is in the fifth stage of Erikson's theory. In this stage, the development will depend on what the individual does. It is also the stage wherein the adolescent must find his or her identity, while negotiating and struggling with social interaction, and developing a sense of what is right or wrong.

Figure 1 shows children with parents who have active involvement in church. Having such kind of life shows that children have corresponding perspectives and experiences which may not be the same as other children. The human figure represents a pastor's child and the circles that surrounds it will be the objectives of the study. The inner

circle is connected to the bigger circle which is the life stories. The life stories are based from the perspectives and experiences of pastors' children in terms of growing up in a pastor's home. The children gathered are adolescents which played an important role in determining their life stories. It determined the perspectives and experiences based from an adolescent's viewpoint. The gathered data were grouped according to their stories and experiences. It shows that they are connected and interplay with one another. The perspectives of these children, their experiences on how they were raised in a pastor's home are also narrated or included. The study is based on the notion that as a pastor's child, there are unique life stories or experiences that is in connection in growing up in a pastor's home. The data were used to determine the current situation, experiences, and life of pastors' children and eventually provide inputs for counseling.

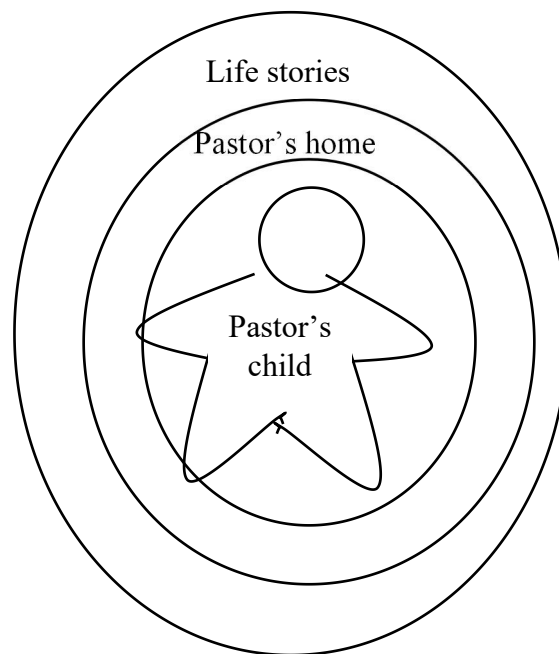


Figure 1. *Paradigm of the Life Narratives of Pastors' Children.*

Definition of Terms

The following terms were used and they hereby defined to provide a clearer understanding of the things that are discussed in the present study.

Life Narratives – They refer to a research design which is used to emphasize or signify the experiences of a person (Sandelowski, 1991). In this research, life narratives are narratives of pastors' children that explain in details their experiences and stories about what it is like to grow up in a pastor's home.

Pastors' Children – According to UNICEF (n/d), people who are aged 18 years and below are considered and defined as children. For the present study, the participants were 15-17 years old, whose parents were pastors. Throughout the study, this term will be used in describing the sons or daughters of pastors. It was made sure that these children are free from any forms of biases.

Parenting styles - Based on Alleydog (2019), parenting styles are strategies enforced by parents to their children that can discipline and also meet the expectations of parents. Throughout the study, parenting style is an important factor to further analyse the life stories of pastors' children for it may affect how they describe their experiences growing up in a pastor's home.

Filipino Father - Living in the Philippines (2019) stated that filipino fathers are seen as the head of the family. Aside from providing the needs of the family, fathers also play an important role in raising a child. The present research will look into the contributions and experiences of children with their fathers who are also pastors.

CHAPTER II

Procedures

This chapter contains the research design, participants, research locale, instrumentation, data gathering procedure, and the data analysis that were used in the study. Ethical considerations are also included in this chapter. Furthermore, anything that is needed for the study to take place and a thorough discussion of the scope and limitations are all stated in this chapter.

Qualitative Design and Methodology

In order for the research topic to be thoroughly explored, the qualitative design, specifically the life narratives, was used. Narratives are stories that include an order of events. This is used to emphasize or signify the experiences of a person (Sandelowski, 1991). Typically, life narratives are used to interpret significant events or experiences of life according to the perspective of the narrator. According to McAdams (2001), as the personality psychologists begin to look into the lives of people, the notions of stories and narratives become useful and meaningful. Knowing the identity of the participants would lead to the creation of unique stories and experiences that would constitute the results, and they are also essential in providing inputs for the counseling process. Thus, the experiences and narratives of people became a significant part in studying a specific variable.

For this study, the focus was on the life narratives of pastors' children. These life narratives were based on their perspectives about being a pastor's child, and knowing what it means to be one. In addition, the participants shared their experiences about growing up

in a pastor's home. At the end of the process, there were certain plots and themes that emerged and these were used to address the objectives of the study. Life narratives was used as the research design for this study because this method can best discuss and explain in detail what it is like to live with parents who are pastors since they have established perceptions and experiences. These were all based on the narratives of those people who experienced living in a pastor's home as children.

Research Site

The study took place in selected areas of Bulacan, Cavite, Laguna, and Metro Manila. These areas were selected because of their accessibility and convenience to the researcher and due to the limited time and resources that the researcher has for the conduct of the study. In addition, it was easier for the researcher to gather participants within the said areas because of her connection with the local churches including their workers and members.

The said areas have Baptist and Christian churches that the study needed. It was easy for the participants because the interview was done within their areas. Since, the participants were at a minor age, it was necessary that the interview session would be done in a place where they are convenient with.

Selection Criteria and Participants

A total of 10 high school students aged 15-17 were the participants of the study. The age range was chosen to enable the researcher to see the experiences through the lens of someone who is in a stage of finding his/her sense of self or identity. In the psychosocial

theory of development of Erikson, during the adolescence stage, the individual re-examines his identity and goes through deep exploration of values and beliefs (McLeod, 2018).

The researcher was not concerned with the current status and sex of the participants. The students who were fit for the study were those people who have parents who are religious leaders both in Baptist and Born Again Christian churches. Since the participants were minors, the researcher was careful in interviewing them taking in to consideration that they should not have any discomfort during the interview process. The purposive sampling and snowball sampling methods were used in order to gather the participants easily. Only those who were willing and who fit the criteria were considered to be part of the study. Purposive sampling (Laerd Dissertation, 2012) is a non-probability sampling that uses the judgement of the researcher. Participants were selected based on the standards set by the researcher. For the present study, purposive sampling is done since the researcher has connections with the local churches in the said areas. This sampling helped in determining and selecting the participants who are fit for the study. Aside from the purposive sampling, snowball sampling technique is also used. According to Oregon State University (2019), snowball sampling is a technique in which participants are asked to identify other possible participants to the researcher. This sampling technique is helpful in filling the required number of participants needed for the study since the connections of the researcher with local churches are limited.

The following table shows important information about the participants.

Table 1. Demographic profile of the participants

Name (Alias)	Age	Sex	Religion	Church	Area
1. SG	17	F	Born Again Christian	Jesus Is Lord Church Marilao Chapter	Bulacan
2. Ana	17	F	Born Again Christian	The Church of Blessed Life Through Jesus Christ	Bulacan
3. Isay	15	F	Born Again Christian	United Evangelical Church of Greenhills	San Juan
4. Nate	15	F	Born Again Christian	Panginay Unida Church	Bulacan
5. Jay	17	M	Born Again Christian	Victory Church	Caloocan
6. EJ	15	M	Methodist	Zion Pamplona United Methodist Church	Las Piñas
7. Robert	16	M	Methodist	Wakas Iemelif Church	Cavite
8. Ali	16	F	Methodist	Kawit Iemelif Church	Cavite
9. Dana	15	F	Methodist	Light of Life United Methodist Church	Manila
10. Sunshine	17	F	Methodist	Haven of Praise Christian	Laguna

Participant 1

“Thahalintulad ko ang buhay ko sa isang towel. Kasi ang towel once na nahulog na at naapak-apakan may pwede padin pumulot at labhan parang sa buhay, though andaming nagagalit sa paggawa ng tama naapakapakan na kami but still nandiyan si Lord para pulutin at labhan kami para maging malinis ulit at magamit sa iba pang bagay.” (I will compare my life to a towel, because once a towel falls and stepped on, it can still be picked up and washed. It is like this in life, although there are those who get angry when we do the right things, still the Lord is there to pick us up and wash us to be used us for other purposes.)

SG is a grade 11 student currently enrolled in a Christian school. As she stated in the interview, she has been active in their church since she was a child. She started just by accompanying and watching her sister dance and practice. Dance ministry was not her first ministry. She first became involved in teaching children in Sunday school. Becoming involved and active in the church was her choice and it was voluntarily done.

When she was just a child, people were very fond of her. As she grew older, she become aware of the expectations that people have set because she's a pastor's child. She recalled her experience in a guidance office. She was involved in a case in which their group chat sent a picture of their teacher. Their teacher accidentally was added to that group and since it is a Christian school, it was a big deal for them. Due to the incident, her father was called to the office. Knowing that the guidance counselor knew her father as a

pastor, she became ashamed that she was sent to the guidance office. After the incident, her father reminded her to always do the right things.

As a pastor's child, she was aware of the limitations that have been set to her. Growing up in a disciplined and religious environment, she was able to put up a cell group with her friends. She also stated that fun is not found in any other things but in serving the Lord.

Participant 2

Rerouting: Kasi I really need to restart and re-evaluate ung course ng buhay ko. As I've said, I feel lost na talaga. Ang hirap din mag-open sa parents ko kasi alam kong madidisappoint sila pag nalaman nila ung mga nangyayari na sakin. Gusto ko pag nag-open na ko sa kanila, nakapagreroute na ko and better na yung nagiging takbo ng buhay ko." (Rerouting: because I really need to restart and re-evaluate the course of my life. As I have said, I really feel lost. It is also hard to open up to my parents because I know that they will be disappointed if they know what is happening to me. I want that if I open up to them, I have rerouted and the track of my life is better.)

Ana is currently a grade 12 student, enrolled in a Christian school. As she recalled her experiences during her childhood, she remembered that she has only a few friends and her classmates avoided her because she is a Christian, and the parents do not want their children to be associated with a Christian.

She was raised in a family that gives importance to the reputation of the pastor and the Christian way of living. Since then, every time that she would like to watch a horror

movie, she knew that she would not be allowed to do it. That is why she always kept it a secret to her family. Not only was she restricted in watching horror movies, she was also restricted in playing games such as tekken. Every time that she do things that somehow are not appropriate for a pastor's child such as cursing and watching horror movies, people would often give remarks such as "anak ka ba talaga ng pastor? (Are you really a pastor's child?)" Remarks such as that often confused her and she began to doubt if the things that she is doing are right or wrong.

Now that she is a senior high school student, she has encountered people from different beliefs and practices. When some of her friends and classmates do things that are opposite to her beliefs and are religiously wrong, she stands up for what she believes is right. She shares the word of God to them. She did this to somehow rebuke the wrongdoings of her classmates.

Participant 3

"Magtiwala kay Lord: Kasi kapag nagtiwala ka sa Kanya hindi ka mabibigo. Kahit na may problema ka, nandiyan pa rin si Lord para sayo kahit lumalayo ka na." (Trust in the Lord because if you trust in Him, you will never be disappointed. Even though you have problems, the Lord is still there even though you distance yourself from Him.)

Isay is currently a grade 9 student enrolled in a Christian school. She recalled the time when her father was not yet a pastor. The story was told by her mother to her when she was a child. Her father at that time had been drinking alcoholic beverages and did not have a care about the people around him especially his family. This continued to happen

not until someone invited him to attend church. Since then, his lifestyle changed little by little and eventually he became a pastor. She recalled that having a father who is a pastor is a blessing for her family. Whenever she disobeys her parents, her father would always remind her to just pray to the Lord to help her follow the right track. She admitted that she often disobeyed her parents and compared herself to other pastors' children. She realized that she was different from them because those pastors' children are very kind and obedient to their parents. Unlike her who often disobeys her parents.

Participant 4

“Great Unknown, madalas di pa talaga alam ng tao ang mga kinakaharap ng isang pastor’s kid. Dapat nilang malaman na may bad and good sides talaga ang pastor’s kid tulad nilang normal na tao.” (Great Unknown, oftentimes people do not know the struggles of a pastor’s kid. They should know that there are good and bad sides of being a pastor’s kid just like any normal human being.)

Nate is currently a grade 9 student enrolled in a Christian school. She recalled that during her childhood, she always went to church and became active when someone took care of her inside the church. She recalled that the good side of being a pastor’s child is that you get to have a godly foundation. For her, it is not easy being a pastor’s child. There is always a spiritual reference in every challenge, trial, or trouble that she encounters. She also stated that people set high expectations from pastors’ children. Among these expectations is that they have to be morally flawless, kind, and not afraid of anything.

When it comes to family relationships, she said that she is not that close to her family. She fears that her parents would come to know of her problems. She sees that being a pastor's child is difficult but it is worth it.

Participant 5

“Perfect but not perfect kasi iba-iba ang pananaw ng tao sa atin.” (Perfect but not perfect because there are differences on the perceptions of people about us.)

Jay is currently a senior high school student. He is part of the youth and music ministry. He recalled that his parents raised them up by modelling the right way or the right attitude towards things. He described them as parents who are very concerned towards their children and he is thankful for that because they got to know the right from the wrong things. They also constantly remind him to choose friends wisely.

Being a pastor's child is challenging for him because the expectations of other people are too high and oftentimes he could not surpass them. Every time that he makes a mistake, people are quick to judge him. He narrated that people expect him to be perfect at all times. It came to a point when he felt tired because of the expectations set upon him. He compared himself with other children and realized that the expectations from him are way higher than from children who do not have a pastor as parent.

Participant 6

“Si Lord ang puno, ang Kanyang mga anak ang sanga. Ang kasalanan kong maliit ay nagpatuloy hanggang sa matuto akong magsinungaling. Dahil dito, naputol ang komunikasyon namin ng Diyos. Habang ako’y nagpapatuloy, napagtanto ko na mali pala

ang aking ginagawa kaya nagpatulong ako upang magbago. Ito na ako ngayon, walang bisyo, seryoso na, at nagbago. Ito ang sangang naputol ngunit lumago dahil sa Panginoon.” (The Lord is the tree and His sons and daughters are the branches. My little sins continued until I learned to lie. Due to this, my communication with God was broken. While I continued committing sins, I realized that what I was doing was wrong. That is why I asked for help for me to change my ways. This is me now, no vices, became serious and have changed. I am the branch that was broken but still sprang up because of God.)

He is currently a grade 10 student and as a pastor’s child, he does not see it as an advantage over other children. He sees himself as normal, the same as any other children. As a pastor, his father is assigned abroad. That is why he is currently living with his mother and siblings. Every year his father comes home to the Philippines together with the pastors from different countries to have a conference. These conferences are one of his unforgettable experiences. He gets to meet not only his father but also the pastors from different countries.

Being a pastor’s child has helped him to be involved in ministries. Being active in the church not only helped him spiritually but also helped him to be more disciplined. Ever since he became active in the church, he has been rarely scolded because his parents know that every time he goes home late at night, it is because of a church activity.

He has no problems in schools. There are times when he gets remarks from his classmates and friends such as “o lagot ka diyan kay...babasahan ka niyan ng Bible, mamaya maano ka diyan, malusaw ka” (“be careful with him, he will read to you the Bible,

you might be dissolved right after). Remarks such as these are fine with him and he only takes it as jokes.

Participant 7

" 'A boy who can't look at a mirror' kasi po siguro una di ako marunong tumingin sa sarili ko, yung laging mali ng iba yung nakikita ko pero kung titignan ko siguro yung sarili ko mas marami pa akong nagawang kasalanan. Then pangalawa di ako marunong magreflect and mag- open up sa sarili ko mismo ng problema ko , parang binabaliwala ko po yung problema ko." ("A boy who can't look at a mirror" because first, I do not know how to look at myself. The mistakes of other people are what I usually see, but if I will look at my mistakes, definitely I would have more sins than they do. Second, I do not know how to reflect and be open even to myself with all my problems. It is like I do not care about my problems.)

Robert is currently a grade 11 student enrolled in a public school in Cavite. Being a pastor's child has helped him to be involved in ministries, specifically in the music ministry where he played various musical instruments such as violin and guitar. Before his father was assigned in Cavite, he is part of a choir in their church.

Since the time that his father became sick back in 2012 or 2013, his family needed to be more independent especially him. Before his father became bedridden, he checked his assignments and he accompanied him everyday in going to and from school. Being bedridden did not stop his father from being a parent and a pastor at the same time. He is still active in the church, teaching kids every Sunday. As a parent, he still reminds his

children about the right and wrong things. Every time that the participant makes a mistake or have a problem, his father guides him by reading Bible verses that are related to his mistakes or problems.

As a pastor's child, he is aware of the expectations of other people not only in the church congregation but also his classmates. Since he is in public school, there are different beliefs and practices that he encounters. That is why he likes to be with Christian people in their school.

He also stated that aside from being a role model or a good influence to other people, he has also the characteristics of being talkative and naughty. He sees himself as a normal teenager. The only difference is that there are established expectations from him because he is a pastor's child.

Participant 8

“Ithahalintulad ko yung buhay ko sa isang coin dahil kapag tinoss ko yun hindi ko naman alam kung ano yung lalabas parang sa buhay ko hindi ko alam kung may maganda bang mangyayari o wala or more of surprises.” (I will compare my life to a coin because if you toss a coin, I do not know what would be the outcome. The same is true with my life, I do not know if there will be good or bad things that will happen or will there be more surprises.)

Ali is a grade 11 student and she is part of the dance ministry in their church in Cavite. His father was assigned as the pastor in a church in Cavite. They used to live in

Bulacan but since her father was assigned in Cavite, they had to go with him to Cavite. Being in Cavite seemed a new experience for her and she became excited for that.

According to her, being a pastor's child is fun and has a lot of benefits. Some of these benefits are getting a free haircut when there is a church member who owns a salon. Another benefit is when a church member goes home from abroad and they will give her packages or souvenirs. Being a pastor's child is also fun to her because people will treat her well. She has a lot of friends from different places, and it is easy for the people to know her.

When there is a good side in being a pastor's child, there are also downsides for her. She claimed that her situation is tiring, not because of the rehearsals but she feels that the young members are only treating her well because she is a pastor's child. Since there is only one pastor in that church, she feels that the people around her especially the youth are just forced to be nice to her. She also feels like she is trapped with her parents. She wants to be normal just like any other teenager. She wants to experience the things that normal teenagers do like having spending overnight in a friend's house. She wants to tell these to her parents but fear dominates her because she thinks that if she tells that, her parents might overreact and judge her. That is why she only keeps it to herself.

Participant 9

"Kung bibigyan ko ng title ang buhay ko, ito ay batang laki ng simbahan. Kasi simula bata pa lang ay lagi na kaming nasa church at kasi yung grandparents at parents ko pastor na." (If I were to give a title to my life, it will be the child who grew in the

church, because since we were children, we have always been in the church and it is also because my grandparents and parents are pastors.)

Dana is a 15 year old student currently enrolled in a Christian school. She stated that being a pastor's child is fun because she gets involved in different church activities. It is also fun because whenever she introduces herself, she feels proud saying that her father is a pastor. Her grandfather too is a pastor. That is why everyone in their family is active inside the church. She is currently part of the feeding ministry in their church.

She recalled that starting from the time that her father became a pastor, there was the natural outcome that people would establish expectations from her. She is expected to be kind, to be holy, and not to speak bad words. These expectations became too much for her until she reached the point where she nurtured negative feelings in being a pastor's child.

Participant 10

“Ang buhay ko ay isang musika. Nasa prosesong pa rin ako ng paghahanap ng ibang mga nota at tunog na tutugma sa piyesang binubuo ko.” (My life is like music. I am still in the process of finding the right notes and tones that would fit the piece that I am composing.)

Sunshine is a senior high school student and she considers herself as a church person. She travels every weekend from Manila to Laguna to rehearse for the music ministry. Ever since she was a child, she has been involved in the ministry. She stated that

whenever there are vacant positions in the ministry that needed to be filled in, pastors' children are automatically the best ones to be asked if they can fill up the position.

She remembered that whenever she filled up application forms such as for National Achievement Test (NAT) and National Career Assessment Exam (NCAE), people are shocked whenever they find out that her father is a pastor. It is only when she fills up forms that people will know that his father is actually a pastor. She does not like the reaction of people whenever they come to know that her father is a pastor.

She recalls her father as a kind and gentle father who shows his concern towards his children by asking them about their academic works. She also stated that his father is very kind towards other children, that he really does not get angry with children. They have a special place in his heart.

Now that she is currently enrolled in a school with different beliefs and practices, she indicated that it is a challenge since she interacts with people who have opposite beliefs everyday. She also added that her classmates sometimes make silly jokes to her because she is a pastor's child. She became used to this and just shrugged off their comments or just laughs at all those remarks. Despite the reaction and remarks of other people, she feels blessed as a pastor's child because she knows that she is being spiritually guided.

Research Instruments

The study used a semi-structured interview guide and journals. According to McCammon (n/d), semi-structured interviews are commonly used for clarifying a research

domain or specific research question. By using semi-structured interviews, one can gather information from general to specific topics. The information gathered can help to better explain relationships or experiences. Follow up questions are used when the researcher is not able to get the answer that he/she wants or when the answer is in general form. Through interviews, the participants narrate or answer the questions specifically or in detailed form. In connection with the study, the semi-structured interview helped the researcher to clarify and determine the experiences of children with parents who are pastors. The participants were ensured that the interview questions used have undergone the validation process by people who are qualified to validate it. Key informants were also interviewed to further analyse the variables involved and to validate or compare the results. The key informants were people who have close relationship with the participants. In addition, journals were used to determine the everyday experiences of the participants which were essential to further analyse the nature of the participants. It was assured that the interview questions were free from biases that may influence the answers of the participants.

Data Collection

The participants were scheduled for their interviews based on their availability. Parental consent forms were given to the parents of the participants to ask permission from them to allow their children to participate. Once the parents have agreed to the terms and conditions of the study, assent forms were given to the participants since they are still at a minor age. There were no deceptions involved in the study. The assent and parental consent forms contain the purpose and the objectives of the study. The participants were

informed of the nature or background of the study. They were assured that the information that would be gathered from them are related to the study. It was also explained to them that there was no payment for the participation in the study. Instead, they would receive tokens as a sign of appreciation for their participation. Only those who were willing to participate were interviewed. Confidentiality of the participants' information was strictly enforced by the researcher.

The interviews took place in neutral places such as cafes or within the premises of the school where the participants are currently enrolled as long as it was convenient for them. The interview proceedings were recorded and the participants were kept anonymous by using codes or aliases. The estimated time of the interview was from thirty to forty-five minutes. They were interviewed and asked questions about their experiences as being pastors' children. They were also ensured that the interview questions have undergone the validation process with licensed professionals as validators. During the interview, the researcher observed each participant's non-verbal behavior for it may be an important factor in analyzing the results of the study being conducted. Interviews with key informants or those people who have close relationship with the participants were also done.

After the interview, the participant was free to ask any question regarding the study. Participants were told that they are entitled to receive copies of the results if they would request. The results of the study can also be shared and be contributed to the community where the research took place. All the data gathered was kept anonymous, taking into consideration the confidentiality of the participants' information. The participants were

also ensured that the data gathered are kept in a safe place, password protected, and is accessible to the researcher only.

Data Analysis

After data gathering, transcription of the interview proceedings and the journals proceeded. It was the first step in analysing the data. Afterwards, N Vivo was used. Based on Kent State University (2018), N Vivo was produced by QSR International. It is a software program that is used for the analysis of unstructured audio, text, video, image data, including interviews, surveys, etc. This is used to group the data gathered to identify possible themes for the variables that are being studied.

The researcher looked into possible implications of the stories and experiences of pastors' children. These helped in narrowing down the essential data in order to address the research purpose. Possible statements or codes emerged as the researcher ran the software that might give the answers needed to have the objectives of the study explained and discussed. From these statements and codes, themes were developed. As a result, the analysis of the data was much and this helped in discussing the possible conclusion of the study.

After the results have gone through N Vivo analysis, the themes that emerged were further analysed by experts. Having the data analysed by experts helped in ensuring the appropriateness of the themes generated by the researcher and to see if there are things that need to be looked into and analysed further.

Role of the Researcher

For this study, the researcher constructed the interview questions that were validated by experts. Afterwards, the researcher facilitated the process of data gathering, doing the interview process up until the analysis of the responses. All these things were done while keeping in mind the confidentiality of the information and the anonymity of the participants.

Method of Validation

Semi-structured interviews were prepared to collect information from the participants. The participants were ensured that the interview questions have undergone the validation process by three experts. The three experts are people who are in the Guidance and Counseling profession such as licensed guidance counselors, professors, and researchers. The comments or suggestions of the experts were considered in revising the interview questions.

Ethical Consideration

Having the responsibility of doing a proper research, it is mandatory for every researcher to make sure that ethical considerations are imposed for the welfare of the participants being studied. The research involved recounting of events as it was an important factor to produce the needed information on the variables being studied. The study is based on the availability of information from sources such as journals and research studies to establish the background of the present study.

The study used human participants as part of the data gathering process. It did not deal on sensitive topics. However, it could pose risks such as discomfort to the participants since the needed information all came from their life narratives. Furthermore, no collection of biological materials from the participants was involved in the study.

Utmost respect was given to the participants by ensuring their safety and the safety of the researcher. The participants were selected based on the criteria that were set by the researcher. Only those who signed the informed consent and those who agreed to participate were included in the study. They were ensured that the information gathered would only be used to achieve the objectives of the study. The objectives or aims of the study were explained to the participants. In addition, all the information gathered from the participants were kept well and their anonymity was assured.

Beneficence was also considered. The participants were ensured that the results of the study will be beneficial to them and to other people, as well. The study was made to gather data that may give knowledge and may improve the current condition of the people concerned. Since the study used human participants, maximum effort was given to protect the condition of the participants in the psychological and emotional aspects. The participants were also given the right to be informed about the results of the study.

Justice was also taken into consideration. Maximum effort was exerted to make sure that the selection of participants, data collection tools, and methodology were free from any form of biases. It was assured that the researcher was not related by blood to any of the participants. In addition, conflict of research interest was avoided in all the research activities. The participants were guaranteed that the research was conducted by a person

who has the qualification, proper ethics, scientific education, and proper training to do the study.

Chapter III

Findings and Discussion

This chapter presents the findings gathered through the interviews conducted and the stories shared by the pastor's children. Data were analysed, coded and thematized to provide a holistic picture of what is it like to have a parent who is a pastor. Each theme was validated by experts and explained using the children's life narratives.

Purpose 1: Determine the stories of children growing up in a pastor's home.

There were ten participants interviewed for the study. Each participant was interviewed and tasked to write a journal for two months. A semi-structured interview was used to address the main areas of concern of the study. Probing questions were also used to determine further the life narratives of the participants. They were tasked to write a journal everyday containing their experiences, opinions or reflections on being a pastor's child. The journals aided in providing depth to the experiences of the participants.

Interview data were transcribed and significant statements were highlighted. The coded data were put together to develop themes that would sum up the experiences of the children. Although the information gathered may not suffice to accurately present the whole lives of children, a general preview is presented to address the purposes of the study.

The following themes represent the stories of the children, highlighting the joys and difficulties of being a pastor's child. The themes of joy and difficulties of key informants, which are the parents are also discussed.

Table 2. Themes showing the joys and difficulties of pastor's children and parents

	Joys	Difficulties
The Child Speaks	Disciplinarian but kind-hearted Serene home	Authoritative Tendency to be unruly Hesitant to open up Has restrictions Expectations from other people
The Parent Speaks	Spiritually grounded	Overprotective Lack of quality time

The following are themes describing the joys in growing up a pastor's home as stated by the participants.

Table 3. Joy themes according to the participants

Themes	Descriptions	Sample Responses
Disciplinarian but kind-hearted	There are parents who are strict and disciplinarian towards their children while there are also kind-hearted.	<i>"Siyempre nung bata, hindi naman mawawala kapag talagang pinoy, namamalo talaga. Kinukuha rin yung mga gadgets. Bawal ko raw laruin ang mga brutal na games kasi di daw maka Diyos."</i> <i>"Kasi nga po di ba pastor si papa? Ayun po kasi yung puso po nun, pusong mamon eh. Di po siya talaga nagagalit samin na yung halimbawa po kumbaga disciplinarian na father. Hindi po siya ganun samin. Ayaw niya po kaming pinapagalitan at as far as I remember, hindi po</i>

*ako napalo ng tatay ko.
Sobra pong maawain kasi
po siya sa bata eh.”*

Serene home

As their children grow older, pastors have the tendency to not be a disciplinarian but to gently remind their children in their wrongdoings.

“Si Papa kasi minsan kapag may kasalanan, kinakausap niya ng one on one kahit sa cellphone lang. Hindi niya hinahayaan na magdiretso yung pagkukulit namin kasi once na nagsalita samin si papa parang yun na yung sign na kailangan mong baguhin yun.”

The Disciplinarian but Kind-Hearted Father

Majority of the stories presented pastor fathers as predominantly disciplinarians, however, the participants’ responses revealed that when they see their fathers as persons who strictly impose discipline in their homes, they cannot separate the idea that their fathers are also kind-hearted . As kids, they perceived their parents as just like any other parents. When it comes to disciplining their children, they also hit their children or they confiscate the gadgets of their children. When they were asked to describe their parents, specifically their fathers, Ana (17) described her father as a typical Filipino parent; *“Siyempre nung bata, hindi naman mawawala kapag talagang pinoy, namamalo talaga. Kinukuha rin yung mga gadgets. Bawal ko raw laruin ang mga brutal na games kasi di daw maka Diyos.”* (As expected, during childhood, as a typical Filipino parent, they sometimes hit their children and confiscate their gadgets. They say that children should not play brutal or violent games because it is not godly or Christian like.) In line with their

statement, majority of the key informants also told that they are strict and disciplinarian towards their children.

A number of participants described their parents as disciplinarian parents during their childhood. Based on their descriptions, their parents were just like any other Filipino parents. This may be due to the traditional roles that the Filipino parents practice in rearing their children. In addition, pastors' children also experience what other children experience while growing up. The statement of Ana clearly depicts that pastors' children have limitations in doing things such as playing brutal or violent games. It only shows that as pastors' children, Christianity should be practiced and shown on a daily basis by the children and other members of the family.

While some participants described disciplinarian parents during their childhood, a number of participants also described their parents, specifically their fathers to be different from other parents. Being kind hearted is one of the themes that emerged during the childhood of the participants. *"Kasi nga po di ba pastor si papa? Ayun po kasi yung puso po nun, pusong mamon eh. Di po siya talaga nagagalit samin na yung halimbawa po kumbaga disciplinarian na father. Hindi po siya ganun samin. Ayaw niya po kaming pinapagalitan at as far as I remember, hindi po ako napalo ng tatay ko. Sobra pong maawain kasi po siya sa bata eh."* (Since my father is a pastor, he is very kindhearted. He does not get angry with us just like any other disciplinarian fathers. He does not like to scold us and as far as I remember, I have not been hit by my father. He is very compassionate towards children.) The statement of Sunshine (17) explained that not all pastors' children were raised by disciplinarian parents.

As stated above, experiences in growing up in a pastor's home vary. There are parents who raise and discipline their children by hitting them or confiscating their gadgets, while there are also parents who raise their children with no hitting at all. The reason behind this is that there are pastors who practice their job not only during Sunday services but they also apply it in parenting. The nature of their job, helped them in raising their children. The participants who experienced this kind of parenting, perceive their fathers as people who take their job casually but also have connected their job as part of their daily lives. Having disciplinarian and kind-hearted father as one of the stage themes during their childhood has clearly depicted that there are different parenting styles. This explains that there are different styles that the parents have practiced in raising their child, believing that it is the best way to raise a child.

The results of the study of Vermeer (2011) presented that religion is not an important factor in terms of the parenting styles. However, the present study contradicted the results of Vermeer's study (2011). It is clearly shown that parents are more likely to discipline their children because of the religious beliefs that they have. The statement of Ana proved that confiscating their gadgets is a result of believing that brutal games are not fit for pastors' children. Playing brutal games does not show a Christian attitude. Having said this, it proves that one way of parenting is by telling their children the right things to do and wrong things that do not reflect a Christian attitude. Thus, it can be said that in this study, religion is an important factor in terms of parenting styles.

A Serene Home

As pastors' children grow from being children to adolescents, parenting strategies such as hitting were stopped. As they grow older, parents begin to gently reprimand their children for their wrongdoings. When asked about how they are being raised or disciplined now that they are in the adolescence stage, most of the participants told that they are casually reminded of the things that are right and wrong.

Since hitting them seemed inappropriate for their age, their parents specifically, the pastors, have to use strategies such as talking to them personally for their wrongdoings. *“Si Papa kasi minsan kapag may kasalanan, kinakausap niya ng one on one kahit sa cellphone lang. Hindi niya hinahayaan na magdiretso yung pagkukulit namin kasi once na nagsalita samin si papa parang yun na yung sign na kailangan mong baguhin yun.”* (If someone has made a mistake, my father will talk to him/her personally or through a phone call. He never lets our stubbornness rule because once our father had spoken to us, it is a sign that we should change our behavior.) This description helped to form the next stage theme which is the pastors are serene towards their children especially now that they are in the adolescence stage. The theme is also supported by the statement of Isay who said that her father is gentle or serene when reminding her about her mistakes or wrongdoings. *“Minsan nilalapitan po ako ng papa ko, sinasabi po ng papa na uy mali yang ginagawa mo. Tinatapik niya po ako minsan, sasabihin na magpray ka lang kay Lord. Huwag mong hayaan na yung kaaway pumasok sa buhay mo.”* (Sometimes my father will approach me and remind me of the wrongdoings that I have done. He will sometimes tap me at the back and tell that I should pray to the Lord, and that I should not let the enemy come in to my life.)

One of the key informants described her husband as a father who cares a lot for his family. He makes sure that he knows everything that is happening to his children since he is far to his family. *“Supportive siya sa mga anak ko. ‘Tsaka ano talaga siya, yung parang man of the house, parang ganoon. Talagang siya yung everything na kailangan mo financial, moral support, lahat siya andiyan. Kahit malayo siya, or , katulad niyang sinasabi ko sa’yo yung ‘pag may kailangang magpaaalam, hindi lang sa akin, sa kanya rin. Kahit malayo siya, alam niya as in lahat ng galawan namin, problema namin, or lahat alam niya.”* (He is supportive to our children and he is really like the man of the house. He gives you everything, may it be a financial or moral support. Even though he is far from us, he makes sure that he knows everything that is happening to us.)

As soon as the pastors’ children have reached the adolescence stage, the parenting strategy or style of the parents also changes. When children commit mistakes, the pastors will eventually talk to them and make their children realize the wrongdoings that they did. The statements of EJ and Isay proved that the approach of their fathers towards them is serene and it shows that their fathers are concerned about them. Aside from being reminded of their mistakes, the children are also advised not to let the enemy dominate their lives. This kind of approach has aided in determining that pastors are also concerned about the spiritual lives of their children. They think that when the spiritual lives of children are fine, there will be a good life ahead for them and it will help them realize the mistakes that they have done.

According to Dahlager (2012), the emotional health and family commitment of pastors and their spouses are significant in the lives of their children. Being concerned and

spending time with their children, giving advice are some of the important things for the emotional and social functioning of their children. It is important to spend time with their children to know of their problems and it is also one way to let them know that parents are willing to hear everything that they want to talk about. This kind of parenting helps in increasing the social competence of their children.

Table 4. Themes showing the difficulties according to the participants

Themes	Descriptions	Sample Responses
Authoritative	Pastors are stricter in raising their children since they are in the adolescence stage	<i>“Okay naman po sila as parents. Strikto pagdating sa ganyan. Sa ano po sasabihan po nila ako na wag kang makikipagkaibigan agad-agad, mga ganun eh kasi iba sila, iba sila sayo kasi ikaw ganito ka, anak ka ng..ano, sa church ka lumaki iba sila. Baka mahatak ka nila wag ka basta basta magpapadala sa kanila. Kinikilala po nila yung mga kaibigan ko.”</i>
Tendency to be unruly	Pastors’ children have the tendency to be unruly when they think that what they are fighting for is right.	<i>“Ako po kasi sinusuway ko. Ano po minsan nasasagot ko na po yung parents ko. Nasasagot ko po talaga sila kasi minsan kasi parang minsan may tama rin po ako tapos parang pinipilit nila kahit mali naman po talaga sila.”</i>
Hesitant to open up	Due to their upbringing, they are hesitant to open up	<i>“Hindi, natatakot po akong sabihin. Lagi pong ganun</i>

	to their parents in fear of being misunderstood.	<i>kahit personal problem. Kasi po ewan ko po, feeling ko po close minded po sila."</i>
Has restrictions	Being a pastor's child has limitations	<i>"Normal na kabataan lang po sa panahon ngayon. Pero alam ko yung limitations ko. Limitations, parang ako, hindi po ako nagmumura. Ayoko pong nakapagsasabi ng bad words and pagka nagkakaproblema, walang inom ganun kasi yun, parang pinalaki po akong disiplinado ng parents ko na pag may ganyan, wag kang sasama sa ganito. Tapos yung mga friends, mamili daw po ng friends."</i>
Expectations from other people	People have set expectations to a pastor's child because of the nature of the work of their fathers.	<i>"Parang expectations ng paligid kasi lalo na pag alam nila na anak ka ng pastor, ganun siyempre bawal kang magkaroon ng wrong move kasi parang sasabihin ay anak ka pala ng pastor. Kaya parang mahirap gumalaw. Yung siyempre pag anak ka ng pastor siyempre diba po mabait ganun, magalang tapos religious ganun."</i>

Another stage theme that arose from the interview answers was that parents or specifically the fathers are also authoritative in treating their children. This finding shows that they impose their commands when they advised their children to choose their set of friends wisely. *“Okay naman po sila as parents. Strikto pagdating sa ganyan. Sa ano po sasabihan po nila ako na wag kang makikipagkaibigan agad-agad, mga ganun eh kasi iba sila, iba sila sayo kasi ikaw ganito ka, anak ka ng..ano, sa church ka lumaki iba sila. Baka mahatak ka nila wag ka basta basta magpapadala sa kanila. Kinikilala po nila yung mga kaibigan ko.”* (They are okay as parents. They are strict when it comes to their children’s choice of friends. They (parents) say that they are different from me because I am a pastor’s child and I grew up in church. These “friends” might badly influence me and I should not give in to them immediately. They want to know about my friends.)

In another interview, those fathers who served as key informants, told that they are being overprotective to their children because they do not want them to be harmed. *“Siguro bilang pastor, ayoko silang mapahamak na tulad ng ibang kabataan ngayon na kung minsan ay, dahil sa influence ng paligid, maaaring sila ay magkaroon ng tinatawag natin na, yung, sila’y maimpluwensiyahan ng mga masasamang elemento na maaaring nangyayari sa ating paligid tulad ng mga drugs, mga barkadang na maaaring hindi nakafocus sa pag-aaral, at yung mga, minsan ang dahilan upang sila’y madaling matangay ng sanlibutan, kung saan ay sila’y maaaring ay magkaroon agad ng tinatawag nating early pregnancy, na dahil sa maaaring kapabayaan din mga magulang na hindi napoprotektahan ang kanilang mga anak. So, bilang pastor, iyon ang aking isang pinaka.. parang purpose sa kanila.”* (As a pastor, I do not want them to be harmed just like the

other children today. Sometimes because of the influence that surrounds, there is the tendency that they may be badly influenced such as drugs, friends that are not focused to their studies. These are the reasons that they might be easily swayed by this world. They may have early pregnancy maybe because of the neglect of the parents. So I think that as a pastor, it is my purpose.) The statement tells that parents care for their children. They show it by being protective to them because they do not want their child to have a miserable life. Moreover, being a pastor is not only limited within the church grounds. Being a pastor is also implied within their homes. They make sure that they do not let their children be in the wrong path as they grow older.

The description mentioned above tells that as pastors' children enter the adolescence stage, their parents become stricter to them in terms of choosing friends. The reason behind this is that they are concerned about the attitude of their children as they become adults. They also have the tendency to advise their children to have friends who have the same beliefs and principles so that they will not be in the wrong path of life. Choosing friends wisely will benefit them not just in the social aspect but also on emotional and spiritual aspects. In addition, the parents have the tendency to display their care and concern for their children by being strict to them. They analyse or scrutinize the circle of friends of their sons or daughters to be able to know if their children are in good hands and not be badly influenced.

Furthermore, in relation to being authoritative as one of the stage themes, pastors' children have reported that parents are strict with the time they arrive at home after school. They also expressed that their parents encourage them to be involved in church activities.

“Dapat 6 ng gabi, dapat nasa bahay na lahat tapos dapat kapag may activity sa church, dapat involved ka dun, sasali ka dun, tapos dapat kapag nag-aaral, may top na makukuha.” (Everyone should be at home by 6 pm and whenever there are activities in the church, we should be involved or be a part of them. Also, in terms of academics, we should be in the top ten.)

The statement of EJ proved that arriving home at the agreed time is one of the things that is practiced at home. There are instances in which they will arrive at home late. They discussed that in these instances, they should let their parents know in advance that they would be going home late. Moreover, the statement discusses that there are parents who want their children to be involved in church activities. When asked if they were forced to be part of a church ministry when they were children, some of them reported that their parents wanted them to join ministries such as Sunday school or music ministry. They said that they joined such ministries because their parents told them to. Surprisingly, their mothers were the ones who advised them to be involved in church ministries instead of the pastors. Additionally, pastors’ children are expected to excel not just spiritually but also academically. They are encouraged to be good in their studies.

In the said study of Howarth, Lee, Sidebotham, and Higgins (2008), parents who are religious in nature reflect the authoritative style. Having this kind of style, parents control the actions and behavior of their children. It can be said that parents impart religious practices and beliefs to their children. The parents believe that with this kind of style, children will be in the right path and will grow up the way that their parents want them to.

Tendency to be unruly

With all the stage themes presented above, it can be concluded that the perceptions of pastors' children about themselves are varied. One of the perceptions that emerged is their tendency to be disobedient. They discussed that at present, the tendency to be unruly is evident at times when they feel that they have the need to be free from all the commands and expectations set upon them. *“Ako po kasi sinusuway ko. Ano po minsan nasasagot ko na po yung parents ko. Nasasagot ko po talaga sila kasi minsan kasi parang minsan may tama rin po ako tapos parang pinipilit nila kahit mali naman po talaga sila.”* (I disobey them. Sometimes I answer them back rudely because for me, I think I am right in what I believe; but then they will insist their side even though they are wrong.) Just like the description of Isay, the tendency to be disobedient is evident when she thinks that there is a need to let her parents know her side. She is disobedient in terms of answering back her parents. She recalled one instance during a practice of cheer dancing in school. One of their house rules is be home by 6 pm. Unfortunately, there are days when she goes home late because of the long hours of practice for the upcoming cheer dance competition in her school. Her parents scolded her for coming home late. As she felt the need to explain her side, she responded rudely to her parents. Furthermore, another reason for being disobedient is because of boredom. There are pastors' children who consider themselves as disobedient when they have nothing to do. *“Kinoconsider ko rin na pasaway pero minsanan na lang siya. Kapag wala na akong magawa. Simula nung grade 7 ako, lagi na akong nasa labas, hindi ko tinutulungan sila mama tas parang uuwi lang ako dito para kumain, magpahinga tapos lalabas ulit ako. Parang sobrang kulit ko tapos tatawag si*

Mama diyan sa labas.” (I also consider myself as naughty or unruly when I have nothing to do. Starting when I was in grade 7, I have always been outside the house. I have not been helping my mother and I would just go home to eat and rest then I would go out again. I feel like I am very naughty and there are times when my mother would call outside.) When EJ was asked what are the things that he does whenever he is outside their house, he told that he is playing computer games. He also told that he is seldom disobedient at present. One of the reasons why he is not disobedient is because he is currently part of a church ministry. He stated that he started to behave when he became involved in different church activities.

To evaluate the things that children at the adolescence stage are doing is an important factor to consider. It is in this stage that children start to explore things beyond what they are used to do and what they have been taught. The statements of the participants mentioned above describe their experiences and thoughts while living in a pastor’s home. This proves that despite the rules established inside the house, there will always be the tendency for them to be disobedient. As they grow older, they explore and encounter new things which they want to experience. Moreover, whenever they feel that they are right about what they believe in, they will stand for it. Pastors’ children perceive themselves as disobedient when they feel like there is a need to experience freedom outside the house.

Pastors’ children may choose open rebellion that can drain energy to the pastoral family (Dahlager, 2012). Due to a lot of unrealistic expectations and rules set upon them, they felt a need to rebel or disobey. This does not mean that they hold a grudge to their

families, they just wanted to be heard and fight for what they believe is right. Others felt the need to rebel or disobey their parents because they want to explore things and to be freed from the restrictions that they have.

Hesitant to open up

Due to their upbringing, pastors' children perceive themselves as hesitant in opening up their burdens or personal problems to their parents. When asked if they share their experiences or problems with their parents, all of the participants said that they do not share their problems with their parents. *"Hindi, natatakot po akong sabihin. Lagi pong ganun kahit personal problem. Kasi po ewan ko po, feeling ko po close minded po sila."* (No, I am afraid of telling them. It is always like that, even a personal problem. I don't know, I feel like they are close minded.) Ali expressed her fear in telling her thoughts and struggles to her parents. According to her, she fears that when she tells her problems to them, they might misunderstand her and judge her right away. In addition, children hesitate and think twice whether or not they will tell their problems. *"Pero deep inside, minsan po talaga parang I want to tell them na parang uy ma, pa, parang minsan I get tired as well na parang is it okay for me to rest for a while ganun."* (But deep inside, sometimes I really want to tell them that I get tired as well, is it okay for me to rest for a while, something like that.) As a pastor's child, Sunshine has a burden and has been struggling to maintain the image of a pastor's child. She stated that deep inside, she wants to open up with her parents but something is holding her back. Instead, she just keeps her problems to herself. It may be because she fears of what her parents might say to her if she opens up to them. Given the image of her father as a pastor, she indicated that there is an impression for the pastors'

children to be always doing the right things in every aspect of life. They feel like they are unacceptable to other people as well as to their parents if they do not behave properly.

The statements and descriptions of some of the participants explain the reasons why they are hesitant to open up. Majority of them discussed that they are used to keeping their problems to themselves. They realize that the family members themselves are not close to one another. This is one of the important factors to consider in evaluating the answers of the participants. Another important factor that arose from the interviews is the way of raising the pastors' children especially those who grew up with strict parents. The way they were raised gave them the perception that their parents would quickly judge them if they try to open up. The children perceive that their parents might not understand where they are coming from. For them, bringing up the topic that they are having a hard time in being a pastor's child might not be welcomed by their parents. On the other hand, one of the parents interviewed described his child as someone who is very secretive. This proves that there are children who are having a hard time in opening up to their parents.

The research of Balswick and Lee (1989) stated that pastors' children often remarked that their parents do not listen to them and just put up the pastor hat and preaches them. One of the factors seen is that preaching requires less emotional effort than listening to the pre-adolescent drama. This should not be the case in any children. It can be said that having no time for the drama or issues of children may be a factor in considering why pastors' children are hesitant to open up with their parents. A sharp sermon should not always be the case.

Has restrictions

Participants claimed that being a pastor's child comes with a lot of limitations. They were raised by their parents with some restrictions involved. There are things that they are permitted to do and things that they should not do. They are not permitted to do things such as watching certain kinds of movies and games. *"Ang una ko kasing gadget nun ay PSP tapos parang ang mga nilalaro ko nun mga brutal na game, mga tekken. Bawal ko raw laruin mga yun kasi di daw maka Diyos."* (My first gadget back then was PSP and there I played brutal games like tekken. I was told that I should not play those kinds of games because they are not godly.) Ana was advised not to play games specifically the violent or brutal games because games such as these do not reflect a Christian attitude. There are also some participants who were not permitted to wear certain types of clothing. *"Bawal kang magsuot ng ganito. Shorts, ripped jeans basta yung medyo maikasing dress, sleeveless. 'Magsuot ka nga ng disente'."* (You are not allowed to wear clothes such as ripped jeans, short dress, sleeveless. You should wear decent clothes.) Ali discussed that she grew up obeying the commands of her parents. As she grew older, she realized that other people are able to wear those types of clothing. She observed that some people who attend church wear those kinds of clothing. She eventually questioned the reason behind the said restriction. *"Parang pag sa iba naman na umaattend dito parang bakit sila ganun tapos ako bawal."* (There are others who attend church and allowed to wear them but why am I not.) Furthermore, some of the participants see themselves as normal teenagers who are aware of their limitations. These limitations include mouthing words and drinking alcoholic beverages when they have a problem. *"Normal na kabataan lang po sa panahon ngayon. Pero alam ko yung limitations ko. Limitations, parang ako,*

hindi po ako nagmumura. Ayoko pong nakapagsasabi ng bad words and pagka nagkakaproblema, walang inom ganun kasi yun, parang pinalaki po akong disiplinaryado ng parents ko na pag may ganyan, wag kang sasama sa ganito. Tapos yung mga friends, mamili daw po ng friends.” (Currently, I see myself as a normal teenager but I know my limitations. Limitations like saying bad words. I do not like saying bad words and when there is a problem, there will be no alcoholic beverages involved. I am raised by my parents as a disciplined child, they tell me that if there are alcohols involved, I should not go with these people. Then in terms of friends, they say that I should choose my friends carefully.) On the side of the parents, one of the key informants told that their children should not do things that are against God’s law. *“Well, hindi dapat gawin definitely yung mga bagay na hindi katanggap-tanggap. Una, sa mata ng tao, ikalawa, sa mata ng Diyos.”* (Well, they definitely should not do the things that are unacceptable. First is in the eyes of a man and second is in the eyes of God.)

When asked what are the examples of the rules that they imply to their children, one of the key informant stated that she prohibits her children in using technology for a long time and her family always make sure that if there is a problem, they will pray. *Yung sa’min kasi ang don’ts talaga sa’min kasi, since ano ngayon technology. “Sa’min talaga hmm no cellphone, during yung high school time, magkaka-cellphone ka lang ‘pag college ka na. Kasi yung responsible ano, paggamit. ‘Tsaka hmm, ‘tsaka dos namin yung kung ano man yung, minsan kasi sa bahay may mga struggle, we see to it na hindi kami magtatalo, but we come into prayer lang.”* (The don’ts that we have is the technology. We implied that during high school, there will be no cellphone. Once you have reached college, that is

the only time that you will be having a cellphone. On the other hand, the dos would be if there is a problem at home, we see to it that we don not get in to fight but we come in to prayer instead.)

The findings show that pastors' children have differences in living their lives compared with other teenagers. As they grew older, they are able to realize that there are things that make them different from other children. They differ in terms of the way they dress, in choosing their friends, and in dealing with their problems. Parents raised them to reflect a Christian attitude. As pastors' children, they were taught and raised to be good examples or to serve as models to other Christian kids. It is undeniable that the restrictions mentioned above are some of the evidence of Christian living.

This theme is connected to the study of Howarth, Lee, Sidebotham, and Higgins (2008). Parents usually tell to their children the things that they should do and should avoid. They believe that setting rules is one of the best way to raise a child. In connection with the study, there are restrictions set by the parents to set a good example to other people. Especially that they are pastors' children, restrictions are given by their parents for other people not to criticize their children.

Expectations from other people

People have established expectations on pastors' children. Given the nature of work of their fathers, children are expected to behave in a certain way. They are expected to behave and act differently from other children. As what they said during the interview, they are aware of the expectations that are set by people around them. Ever since they were

children, they have realized that they are different from others and the people that surround them make them feel that. *“Parang expectations ng paligid kasi lalo na pag alam nila na anak ka ng pastor, ganun siyempre bawal kang magkaroon ng wrong move kasi parang sasabihin ay anak ka pala ng pastor. Kaya parang mahirap gumalaw. Yung siyempre pag anak ka ng pastor siyempre diba po mabait ganun, magalang tapos religious ganun.”* (The expectations of people around, especially if they know that you are a pastor’s child, seem like you should not do anything wrong. This is because people will give remarks about you. That is why it is hard to move because people are expecting you to be kind, respectful, and religious.) Based from the explanation of Robert, people around him had set expectations and standards as to what a pastor’s child should be. This has put them into a situation where they felt that people watch their every movement. Due to this, pastors’ children should be careful in their actions. The statement of Robert proves that it is easier that people will judge pastor’s children right away if they make a mistake. One of the participants said that people often give remarks to them. People often tell them that in the future they will be pastors too. *“Meron po sinasabi “balang araw magpapastor din to”. Yun yung dinedscribe sakin, samin nila kuya.”* (There are those who says “soon, this will be a pastor too.” That is how they describe us.) EJ indicated that even though it is just a remark from people, he knows that there is always a stigma attached to them. He stated that aside from being involved in church, there are also things that he wants to do and experience. He explained that there are also dreams that he wants to achieve and to be a pastor is not the only option for him.

Additionally, pastors' children received remarks or criticisms from other people if they make a mistake. In one of the journals, the participant wrote: *"Madalas ko nga rin marinig these days ung mga pang aasar ng ilang mga kaklase ko na "Ganyan ba anak ng pastor?", sabay hagalpang ng tawa. Minsan nakikitawa na lang din ako pero naisip ko, hala, sobrang negative non para sa kin. Pero di naman ako perpekto, nagkakamali din naman ako, but that doesn't mean na I'm not trying to be better. Alam kong may mali rin ako ba't nasasabi nila yon, lalo na't ngayon sobra ung peer pressure at stress ko. Di ko alam san ako mag rerelease, kaya minsan kung ano-ano nasasabi ko, minsan foul na."* (For the past few days, I usually hear remarks from my classmates such as "Is that how a pastor's child act?", then they will laugh. Sometimes, I laugh with them but I also think it is not good for my part. I am not perfect, I also commit mistakes, but that does not mean that I am not trying to be better. I know that I also have mistakes, that is why they say certain things especially now that I am peer pressured and stressed. I do not know where to release it, that is why sometimes I say to them that they should stop it.)

The statements from the participants proves that there are a lot of expectations that come with being a pastor's child. They are expected not just to be spiritually knowledgeable, but also expected to be set apart from other children by being good examples to them. Being kind, respectful, and religious are some of the expected values that should be evident in them. Having heard comments from other people since they were children has made them get used to it. Still, it is challenging for them to be able to live all the expectations that have been set for them. They tend to struggle to keep up the good image of a pastor's child. The participants shared that the expectations have somehow

become a burden to them. They are limited in expressing their thoughts and feelings. As much as they want to be just like any other children, they are not allowed to do certain things because people have their eyes on them. They commit one mistake and their whole self would be judged right away.

One notable theme in the study of Arslain and company (2014) is the “assumption of assumptions”. It explains that pastors’ children assume that people around them have expectations set to them. The standards or expectations of other people might affect these children in perceiving things. This supports the present study. Pastors’ children stated that there are established expectations on them. They are expected to behave, speak, and act in certain way. They believed that if they failed to do it, other people will automatically place judgement or criticisms on them. In addition, the study of Lee (1999 as cited in Samau & Schoeffel, 2015) observed that pastors’ children are expected to be better-behaved and to be more spiritually mature as compared to other children. The expectations put pressure to them as they live everyday and interact with people. They think that being well behaved will put a good reputation to their families.

Table 5. Joy themes according to the key informants

Themes	Descriptions	Sample Responses
Spiritually grounded	The family is ensured that they are spiritually grounded.	<i>“Maaaring isa pa, yung malapit kami sa isa’t-isa bilang mananampalataya sa Diyos. Kung saan ay, sa ispiritwal na kalagayan, naroon yung isa pang magandang bagay na nakikita namin sa pamilya.”</i>

Spiritually grounded

One thing notable in having parents who are pastors is that the family is spiritually grounded. It is one of the themes that emerged according to the key informants. Being spiritually grounded or rooted in Christ is one of the things that pastors are proud of. As stated by one of the key informants, they see themselves as people who should first teach their child to fear and know God. *“That in their early age, they will know and fear God. They must be trained according to Godly way.”* Being able them to teach God’s Word, they somehow have an assurance that their family will be Christ-centered and spiritually stabled compared to other families. *“Maaaring isa pa, yung malapit kami sa isa’t-isa bilang mananampalataya sa Diyos. Kung saan ay, sa ispiritwal na kalagayan, naroon yung isa pang magandang bagay na nakikita namin sa pamilya.”* (Another thing is that we are very close to each other as believers of Christ. In terms of spiritual aspect, it is one of the good things that we see in our family.)

Compared to other families, the families of pastors’ children are seen as having an advantage in terms of their spiritual aspect. According to the key informants, they make sure that at a young age, they teach the principles and beliefs of their religion to their children. Being grounded in Christ is something that the parents are proud of their family.

Table 6. Themes showing difficulties according to the key informants

Themes	Descriptions	Sample Responses
Overprotective	As a pastor, they are being overprotective to their children because they do	<i>“Bilang magulang siguro, overprotective ako sa aking mga anak. Siguro bilang</i>

	not want their children to be in the wrong path.	<i>pastor, ayoko silang mapahamak na tulad ng ibang kabataan ngayon na kung minsan ay, dahil sa influence ng paligid, maaaring sila ay magkaroon ng tinatawag natin na, yung, sila'y maimpluwensiyahan ng mga masasamang elemento na maaaring nangyayari sa ating paligid tulad ng mga drugs, mga barkadang na maaaring hindi naka-focus sa pag-aaral, at yung mga, minsan ang dahilan upang sila'y madaling matangay ng sanlibutan, kung saan ay sila'y maaaring ay magkaroon agad ng tinatawag nating early pregnancy, na dahil sa maaaring kapabayaan din mga magulang na hindi napo-protektahan ang kanilang mga anak. So, bilang pastor, iyon ang aking isang pinaka.. hmm parang purpose sa kanila.</i>
Lack of quality time	Having dual roles, which is a pastor and a parent, they are struggling to have quality time with their family.	<i>“Kasi tayo lagi, iba kasi nauuna yung Panginoon, napapabayaan ang pamilya, so, hindi siya balance. Kaya, ang ginagawa kong pagsisikap para mai-balance ko lahat, para sa magulang, para sa aking mga anak, sa aking asawa, para sa aking ginagawa sa bahay, kung saan man, anong dapat gawin. Laging ang Panginoon nasa sentro Siya</i>

at lagi Siyang naroon.”

Overprotective

When asked to describe themselves as a parent, majority of the key informants stated that they are overprotective to their children. Being overprotective is one of the themes that emerged, explaining the difficulties growing up in a pastor's home. *“Bilang magulang siguro, overprotective ako sa aking mga anak. Siguro bilang pastor, ayoko silang mapahamak na tulad ng ibang kabataan ngayon na kung minsan ay, dahil sa influence ng paligid, maaaring sila ay magkaroon ng tinatawag natin na, yung, sila'y maimpluwensiyahan ng mga masasamang elemento na maaaring nangyayari sa ating paligid tulad ng mga drugs, mga barkadang na maaaring hindi naka-focus sa pag-aaral, at yung mga, minsan ang dahilan upang sila'y madaling matangay ng sanlibutan, kung saan ay sila'y maaaring ay magkaroon agad ng tinatawag nating early pregnancy, na dahil sa maaaring kapabayaan din mga magulang na hindi napo-protektahan ang kanilang mga anak. So, bilang pastor, iyon ang aking isang pinaka.. hmm parang purpose sa kanila.*(As a pastor, I do not want them to be harmed just like the other children today. Sometimes because of the influence that surrounds, there is the tendency that they may be badly influenced such as drugs, friends that are not focused to their studies. These are the reasons that they might be easily swayed by this world. They may have early pregnancy maybe because of the neglect of the parents. So I think that as a pastor, it is my purpose.) Based from the statement, being overprotective means that they do not want their children to commit mistakes or be influenced by worldly things. In addition, if they see mistakes

from their children, they easily get angry. *“Madali akong magalit ‘pag sila’y nakitaan ko ng hindi magandang attitudes sa kanilang pag-uugali. Kaya minsan, napapagalitan ko rin sila.”* (I easily get angry if I see any bad attitudes on them, that is why sometimes, I scold them.) Parents only care for the welfare of their children and one way of showing it is by being overprotective.

Lack of Quality Time

Another theme that emerged, explaining the difficulties growing up in a pastor’s home according to the key informants is the lack of quality time with their family. Having dual roles, which is a pastor and a parent, they are struggling to have quality time with their family. Majority of the pastors told that their time is torn between church duties and their family. They admitted that most of their time, they spent it in church and only little are spent in their family. *“Kasi tayo lagi, iba kasi nauuna yung Panginoon, napapabayaang ang pamilya, so, hindi siya balance. Kaya, ang ginagawa kong pagsisikap para mai-balance ko lahat, para sa magulang, para sa aking mga anak, sa aking asawa, para sa aking ginagawa sa bahay, kung saan man, anong dapat gawin. Laging ang Panginoon nasa sentro Siya at lagi Siyang naroon.”* (We usually put God first to the point of losing time with our family, that is why it is not balance. I see to it that I balance all things, for my daughters, for my wife. The Lord should always be at the center.)

Most of the participants interviewed are aware that most of the time spent by their parents are all connected to church duties. At first, they think it is unfair, but later as they grow older, they realized that it is part of the job of their parents to do church duties. They can see that their parents are also striving to balance time between church and family.

To synthesize the findings, the common themes emerged are about the dominant traits of the fathers or the parenting styles. It is evident that there are joys and difficulties that a pastor's child experiences while growing up in a pastor's home. One of the common feature in the joy themes is that the parents never let their child be in the wrong path. They see to it that their children will grow up in a Christ centered family. On the other hand, the difficulties of the participants and the key informants clearly explains that the life of pastors' children have different lives compared to other children their age. The statements of the participants are connected to the statements of the key informants, when they were asked to describe themselves as a parent and the advantages or disadvantages of being a pastor as a parent.

Purpose 2: Describe the children's views on being a pastor's child.

Questions were asked to the participants to determine their different views on being a pastor's child. From the data gathered, certain themes emerged from that thoroughly describe their views. Emerged themes were classified into two types, the negative and positive. The participants discussed during the interview, that being a pastor's child has positive and negative sides.

Table 7. Themes that describe the children's views in being a pastor's child.

Themes	Descriptions	Sample Responses
Benefits and Appreciation	Being a pastor's child is fun because of the benefits that come with it and the opportunity to lead.	<i>"Masaya madaming, ang daming benefits. Kunwari po pupunta po kami sa isang member na may parlor ganyan tapos libre</i>

		<i>gupit, manicure. Basta yung iba't ibang benefits. Para libre ka sa mga ganito ganyan. Minsan tsaka madaming inuuwing pasalubong kapag may member na nauwi galing abroad ganyan. Padadalhan din kami. Shineshare yung blessings na meron sila sa amin."</i>
Spiritually guided	As a pastor's child, being spiritually guided helps them to deal with negative feelings and problems.	<i>"Advantage po yun kasi sa church, nagaguide po kami, nagaguide kapag may mali kami. Tapos itatama po kami agad. Tapos yun advantage pa na emotionally kasi gabay po ng verses eh. Gabay na gabay po ng verses. Siyempre po as a child of God, once na binato ka ng verses, mawawala na yun. Kapag naiistress ayun play ng worship songs, pray. Yun lang po talaga."</i>
Interpersonal struggles	Pastors' children struggled in relating with other people.	<i>"Nung elem wala akong gaanong kaibigan kasi ilag sila sakin. Yung dahilan kasi anak daw ng pastor parang yung ibang magulang pinapaiwas yung mga anak nila kasi ayaw ng ibang magulang na maging Christian yung anak nila."</i>
Intrapersonal struggles	Being in their situation is not just about people placing their expectations to them but is also about presenting themselves as pastors' children.	<i>"It feels challenging. Not only because of people's expectations but it is more of a battle against yourself, and how you weigh your choices."</i>

Assigned in different places	Since they have no control to the work of their parents, they are forced to be with them, being assigned in a different place.	<i>“Yung parang ano ba yan lilipat na naman kami ng ibang church, parang ganun ba ate tas sobrang nakakapagod na. Parang lilipat na naman kami ng church, bagong pakikisama na naman, bagong school, bagong friends tas paano naman yung friends ko dun, yung dati ganun.”</i>
Reputation of the father is at stake	Everything that they do, either good or bad, it will directly reflect to the pastor.	<i>“Kasi parang kapag sinabi mong anak ng pastor dinadala mo yung ego niya parang dinadala mo yung pangalan niya. Tas parang ano pag pinakitaan ko ng masama didirekta na kaagad yun sa tatay ko kasi siya yung pastor diba.”</i>

The Joy in Being a Pastor’s Child: Benefits and Appreciation

Majority of the participants discussed that there is fun involved in being a pastor’s child. Having fun is one of the positive themes that emerged. When they were asked to describe themselves as a pastor’s child, many of them answered that they are happy with the situation because of different factors that come with it. One of the participants stated that as a pastor’s child, she is happy because it has a lot of benefits. *“Masaya madaming, ang daming benefits. Kunwari po pupunta po kami sa isang member na may parlor ganyan tapos libre gupit, manicure. Basta yung iba’t ibang benefits. Para libre ka sa mga ganito ganyan. Minsan tsaka madaming inuuwing pasalubong kapag may member na nauwi galing abroad ganyan. Padadalhan din kami. Shineshare yung blessings na meron sila sa*

amin.” (It is fun, there are a lot of benefits. For example, when we go to a church member’s salon, we get a free haircut and manicure. There are free different stuff given to us. Sometimes, there are a lot of souvenirs or products given by a member who came from abroad. They share their blessings to us.) Ali shared that there are benefits that pastors’ children enjoy. These benefits include of having different free services such as free haircut and manicure. These perks given to the pastor’s family members proved that church members have good relationship not only with the pastor, but also with his family. The perks mentioned above are some of the things that church members do as a sign of gratitude or appreciation for the pastor and his family. In addition, the participants said that the fun is not only found in the free stuffs given by the church member. It is also found in serving the Lord and having the opportunity to lead in ministries. *“Masaya naman po kasi parang diba parang natatry niyong maglead ganun, experience.”* (It is fun because you get to lead, as well as the chance to experience being a leader.) Robert’s statement clearly depicts that fun can also be found in doing religious things such as being active in the church and being part of a ministry. There are participants who shared the same experience as Robert. They discussed that there are times that pastors’ children lead a group. It is a challenge but at the same time, it is a fulfilling experience for them. Being able to lead is one of the positive things that they associate with being a pastor’s child.

One of the participants wrote in her journal that being a pastor’s child feels like you are very strong connection to the Lord. *“I feel good naman kasi pag anak ka ng pastor, feeling ko malakas ako kay Lord AHHAHA, pero joke lang, lahat naman tayong Christian malakas kay Lord, Hihi.”* (I feel good somehow because if you are a pastor’s child, you

feel that you are strong to the Lord, but it is only a joke. We Christians are all strong to the Lord.)

The emerged theme provides a walkthrough of the experiences of the participants. It is obvious that fun comes from different sources. It proves that there are advantages that the children get to experience. According to them, fun is found in being a pastor's child itself as well as from the spiritual aspect. Furthermore, most of the pastors' children recalled that they started to be involved in church ministries when they were still children. At an early age, they started to see and experience how it is like to be part of a ministry. Most of them stated that part of being a pastor's child is the opportunity to lead a group or ministry. Being a leader will train them not only to become disciplined, but also to be knowledgeable in handling people.

According to the study of Baltimore, Varon, and Riley (1999), children who regularly attend church display higher satisfaction with life. This is due to the fact that religious teachings and principles are applied in real life settings. They are religiously taught how to have a positive outlook in life.

Pastor's Child is Spiritually guided

In relation to being a pastor's child, participants claimed that they are guided in their spiritual aspect of life. Since they grew up in a pastor's home, it is clearly evident that they live a life that is based on religious teachings and Bible scriptures. This led to the emergence of "spiritually guided" as a theme. When they were asked about the advantages of being a pastor's child, majority of them claimed that they are spiritually nurtured.

“Advantage po yun kasi sa church, nagaguide po kami, nagaguide kapag may mali kami. Tapos itatama po kami agad. Tapos yun advantage pa na emotionally kasi gabay po ng verses eh. Gabay na gabay po ng verses. Siyempre po as a child of God, once na binato ka ng verses, mawawala na yun. Kapag naiistress ayun play ng worship songs, pray. Yun lang po talaga.” (It is an advantage because in the church, we are guided. We are guided and if we do something wrong, we will be corrected right away. It is also an advantage emotionally because we are guided by bible verses. Of course as a child of God, once you are thrown with verses, negative feelings will be gone. When stressed, I will play worship songs and pray.) SG gave a brief description of how the stability of her spiritual life affects her emotional state positively. She stressed that as a Christian and at the same time a pastor’s child, bible verses will give help and comfort during times of troubles. Most of the participants reported that their coping mechanisms against stress are usually praying, reading Bible verses and listening to worship songs. They claimed that doing such things is effective not only on their spiritual aspect but also on their emotional aspect.

Moreover, most of the key informants interviewed stated that they make sure that their family is Christ centered. They obey and follow the principles of God and see to it that there is the foundation of their family is strong. *“We did focus on family foundation. We prayed for our family and obey the principles of God. Our family life is not perfect but it is a blessed and Christ-centered family.”*

Being raised in a religious environment, pastors’ children emphasize the importance of doing religious practices in living their everyday lives. They are not only spiritually guided at home, but also in church. Being spiritually guided helps them to face

troubles and challenges courageously. Doing religious practices such as praying and reading the Bible helps them to seek comfort in times of trouble and stress. Doing such things has made them realize that being spiritually stable will help them to face challenges on a positive light. It is also a way to help them emotionally. Reading Bible verses will bring comfort to them. This is especially because they know that through the Word of God, they are assured that God will help them surpass the challenges or problems that they encounter.

Studies found that there is a positive relationship between religion and concept of self (Batson, Schoenrade & Ventis, 1993; Bergin, 1983; Donahue & Benson, 1995). Children who grew up in a religious environment prove to have a sense of moral worth. Moreover, they display better ability in solving personal affairs. They tend to be emotionally resilient in coping with stress and problems. Based from the statements and descriptions of the participants, it is evident that they possess the ability to solve life's challenges and problems.

The challenges of being a pastor's kid: Interpersonal struggles

One negative aspect of being a pastor's child is the challenge in connecting to other people is a challenge. "Interpersonal struggles" is one of the negative themes that emerged. Communicating with their classmates and other people is a big challenge for them. "*Nung elem wala akong gaanong kaibigan kasi ilag sila sakin. Yung dahilan kasi anak daw ng pastor parang yung ibang magulang pinapaiwas yung mga anak nila kasi ayaw ng ibang magulang na maging Christian yung anak nila.*" (When I was in the elementary grade, I had only a few friends because they avoided me. The reason is because I am a pastor's

child and other parents told their sons or daughters to avoid me because they do not want their children to be Christians.) The explanation of Ana clearly implies that ever since they were young, pastors' children had been having a hard time finding people to be friends with. People avoid them because of the nature of the work of their fathers. Somehow, it tells that some people are not comfortable being with a pastor's child. At such a young age, the participants have realized that there is always a stigma tied with them. Somehow, Ana stated that currently, she is happy that she has gained friends that she can treasure for a lifetime. Having trouble in communicating with other people does not only happen during their childhood. At present, majority of the participants reported that they are still having a hard time in terms of relating with other people. Some of them said that there are people who often make fun of them and give remarks about them. "*O lagot ka diyan kay...babasahan ka niyan ng Bible, mamaya maano ka diyan, malusaw ka.*" (O you're in trouble..he will read to you the Bible. You might melt.) The statement proves that there are people who have the connotation that pastors' children are holy and should be taken seriously. Given this kind of association, they feel like people keep their distance and do not display any interest in talking with them.

Most of the participants reported that there are instances when they experienced the situations mentioned above. Other people treated them differently because of the nature of the work of their fathers. The participants think that people are afraid to approach them because of the stigma associated with them. It may be because people think that these children might influence them and force them to be like them. The participants who shared these kinds of thoughts are currently enrolled in a non-Christian school. The participants

who are enrolled in a Christian school, told that people are very fond of them. They stated that they are in good terms with every people they know. Being enrolled in a school where there are a lot of different beliefs is an important factor to consider in determining the reasons why other people avoid them. Being in this kind of environment is a challenge for pastors' children. Since there are a lot of different beliefs that surround them, they discussed that they choose their friends wisely. They tend to look for friends who have the same beliefs and principles as they have.

According to the study of Samau and Schoeffel (2015), pastors and family members need to maintain a social distance to other people. Due to this, pastors' children are having a hard time interacting to other people. Other people are also having a hard time dealing with them because of the nature of the work of their parents. Knowing that they are pastors' children, they are automatically seen as perfect example of a spiritually stabled person, which some people avoid.

Intrapersonal struggles

Not only do they experience interpersonal struggles, they also struggle within their own selves. Being in their situation is not just about people having high expectations of them but it is also about presenting themselves as pastors' children. There are participants who claimed that at present, they start to evaluate themselves. The reactions and expectations of other people are some factors that they consider. This has put pressure on them to assess whether they are doing the right thing or not. Pastors' children start to be more reflective and they evaluate their choices and decisions in life. *"It feels challenging. Not only because of people's expectations but it is more of a battle against yourself, and*

how you weigh your choices.” Based on the statement of Sunshine, the participants have the tendency to be confused about themselves. As pastors’ children, they see this as a challenge in building their identity without losing their faith.

As the children started to enter the adolescence stage, there are a lot of things happening in their lives. As children, they comply with all the commands given to them. Now that they are in the adolescence stage, they get to try different experiences and meet a lot of people. Then, they start to evaluate their attitude and behavior. Majority of them told that at present, they are confused if the things that they do are right or wrong. It has also been a challenge to them to make right decisions.

Dahlager (2012) stated that as pastors’ children grow, they have the tendency to struggle about God, Christianity, their family, and their selves. Especially now that they are in the adolescence stage, they begin to question things and re-evaluate their selves. As they begin to build their identity, they also begin to weigh their choices and decisions in life that somehow would not affect their faith.

Physical issues in being a Pastor’s Kid: Being assigned in different places

One of the things that make them different from other children is that they get to transfer from one place to another. Some of the participants reported that pastors are transferred from one place to another. It happens if there is a need for a pastor within that area. Pastors are assigned by the head of the church or religion that they belong to. Since they have no control over the work of their parents, they are forced to transfer from one place to another to be with their parents. *“Yung parang ano ba yan lilipat na naman kami*

ng ibang church, parang ganun ba ate tas sobrang nakakapagod na. Parang lilipat na naman kami ng church, bagong pakikisama na naman, bagong school, bagong friends tas paano naman yung friends ko dun, yung dati ganun.” (It is like we transfer again to another church and it is really tiring. We have to transfer again, another new comradeship, new school and new set of friends. How about my old friends, something like that.)

The participants who shared the same story had no choice but to get used to it. The length of their stay in an area varies. They shared that there is a positive side in being assigned in a new area. They get to meet new people who eventually become their friends. The new environment excites them to look forward for the coming days. On the other hand, the negative side for them is that it tires them socially and emotionally. Based from their statements, the participants create emotional connection with the people that they get to meet. Being away from those people is challenging for them. Being in a new environment has no definite assurance that the experiences and people that they will encounter will be the as in the previous areas where they lived.

Reputation of the pastor is at stake

Pastors' children are prone to criticisms and judgment from other people. Everything that they do, either good or bad, directly reflects to the pastor. The reputation of the father or the pastor is at stake. The reputation of the pastor-fathers emerged as a theme from the discussion and explanation of the participants. This helped to understand more clearly the views of children having pastors as parents. *“Kasi parang kapag sinabi mong anak ng pastor dinadala mo yung ego niya parang dinadala mo yung pangalan niya. Tas parang ano pag pinakitaan ko ng masama didirekta na kaagad yun sa tatay ko kasi siya*

yung pastor diba.” (‘Cause if you are a pastor’s child, you are his ego, you carry his name. Then if I show a bad side of myself, the criticisms will be directly pointed to my father because he is the pastor.) The statement of EJ that they do not only live for themselves. They also carry the names of their fathers. The things that they do, either positive or negative will have an impact on how other people will perceive the pastors. The attitudes and works of the children will directly reflect on how the pastors have raised their children.

Pastors’ children must be cautious and mindful with their actions and thoughts. For it will reflect directly on their parents, specifically the pastors. They live in an environment where people watch their every move. One mistake and a lot of criticisms and judgment will be heard. Due to the nature of work of their fathers, people have set their eyes on them, believing that they are the same as their fathers in terms of behavior and attitude. Because of this, children struggle a lot to prove themselves and not be judged by others. Every decision and act is made carefully considering the fact that they carry the name of their fathers.

In the study of Barna Group (2013), it stated that pastors’ children do not only live for themselves. They also live for their family. Anything that they do becomes a spiritual standpoint and reflects the family that they are in. That is why they become extra cautious in behaving and doing things. Everything that they do, either good or bad, will directly reflect to their family, especially to their fathers.

Chapter IV

Summary, Conclusion, and Recommendations

This chapter discusses the summarized results of the study. It also presents the research gaps and recommendation made as a result of the study. It will enable future researchers to identify possible research ideas or areas.

Summary of the Study

The conducted research followed a qualitative research design. It specifically involves the study of the life narratives of pastors' children. Ten participants from the selected areas of Bulacan, Cavite, and Metro Manila were used in order to determine the life experiences of pastors' children. Purposive and snowball sampling methods were used in choosing the participants. Semi-structured interviews and journals were used in gathering the data from the participants. These provided adequate information so that the researcher could conduct an in depth analysis of the experiences of the participants. The data were transcribed and coded after to determine the themes that emerged from the results of the study. Appropriate themes were identified for each objectives of the study. Moreover, themes were analysed and validated by experts.

Summary of Findings

The following are the summary of the results:

1. Pastors' children have disciplinarian but kind-hearted fathers, authoritative parents, and live in serene homes.

2. As they grow older, these children displayed the need to be disobedient and they are hesitant to open up to their parents. They were raised with restrictions inside and outside of their homes. In addition, people place high expectations on them.
3. The participants described pastor's child as joyful because of the benefits and appreciation from other people. They are also spiritually guided. On the other hand, children also face interpersonal and intrapersonal struggles. In addition, they are assigned in different places and the reputation of the father is at stake in all the things that they do.

Conclusions

From the results, the following conclusions were made:

1. Parents have different styles in raising their children. Some believe that in order for their children to grow in the right path, they should be strict or authoritative. Others believe that the combination of being a disciplinarian and kind-hearted is the right strategy in raising their children, because they are pastors, the way their children are raised is based on the religious teachings and values that they believe in. Some parents also express their concern over their children through constant follow up of their academic and spiritual life.
2. Being pastors' children, sometimes they feel the need to disobey their parents. As they grow older, they realize that they want to try and experience different things. In order to do that, they would sometimes disobey their parents by going home late, staying with friends for a long time, and playing computer games for

a long period of time. Moreover, they reported that they are hesitant to open up to their parents because of the fear that they might misunderstand them or they will disappoint them. Children believe that telling to their parents how they feel as a pastor's child might hurt their parents, since they think that they are expected to do the right things at all times. Expectations from other people is also a struggle for them. Due to a lot of expectations, children are taught to behave and act in a manner that will please everyone. Failing to do so will result to a lot of negative reactions and remarks from other people.

3. Being a pastor's child has both positive and negative sides. The positive side of it is that there are benefits to enjoy. In addition, serving the Lord is also a joy and being part of the ministries helps them in their spiritual lives. Being spiritually guided is also one of the positive sides of being a pastor's child. They are always guided by their parents through the biblical verses that they read to their children. Having a pastor as a parent is an advantage whenever they do something wrong. Pastors never forget to remind their children of what a Christian should be, that in times of trouble, seeking help from God, praying and worshipping the Lord are some of the things that they should do to relieve their stress. On the other hand, one of the negative sides of being a pastor's child is that they experience interpersonal and intrapersonal struggles. Due to the nature of work of their fathers, people place stigma on them to the point that people distance themselves from these children. This makes them to thinking that they are different from other children and feel sad about this. Being assigned in

different places is also a challenge for the pastors and their children. For them, it is emotionally and socially exhausting. Another thing to consider is the fact that the reputation of the father is at stake. Their attitudes and actions will directly reflect on how their fathers raised them. If they did something wrong, the name of the pastor is also affected.

Limitations

The study followed a qualitative study in conducting research in which standards are met. Proper steps were undertaken to ensure quality of the study while having in mind the ethics that are involved.

The study focuses on pastors' children belonging to the age range of 15-17. The data were gathered through the use of semi-structured interview questions and journals. By using the purposive and snowball sampling methods, the needed participants for the study were obtained. A total of 10 participants were needed to obtain adequate results. Five participants are Baptists while the remaining five are Born Again Christians. The sources of information are the life narratives of the participants. The narratives and discussion focus on the experiences and stories about being a pastor's child.

The gathering of data was limited to the selected areas of Bulacan, Cavite, Laguna, and Metro Manila. The said places were chosen for the convenience of the researcher, since the researcher has already established connections with the churches within these areas. They were also chosen for easier accessibility to the participants. Generalizations on

the perceptions of the life experiences of pastors' children were only limited to the results of the study.

Recommendations

The following recommendations were made for future researchers:

1. It is recommended for the future researchers to involve pastors of both sexes.

There are also pastors who are females. Having both sexes will help provide a more in depth analysis of the role of the pastors as parents. It can also help in finding similarities or differences on how they raise their children.

2. It is a good idea to have participants who are not only in the adolescence stage.

Participants who are adults can provide more mature experiences of growing up in a pastor's home. Older participants can tell their experiences in a more detailed and comprehensive manner.

3. It is also recommended that a group counseling intervention be developed for

pastors' children. A lot of people think that these children are fine at all times. Little do they know that they are also struggling to act as pastors' children because people have eyes on them. Enabling them to share their experiences and struggles with their co-pastors' children, may help them to see that they are not alone and people are willing to listen to them. It is certain that there are common denominators between people. One of the key points in group session is private sharing, wherein they can share their common problems or struggles. Facilitating a common struggle or problem of the group is one of the goals in counseling. In

addition, social support and having a sense of belonging is an advantage of group counseling. The findings of the study showed that some of the participants are finding a hard time in dealing with other people. They feel like they do not belong to any group. The support of other members in a group session can help each individual to have a supportive, trusting, and healthy relationships. The experience of being accepted is said to be one of the highlights in group counseling.

Individual counseling on the other hand can also be considered. Some of the participants in the study stated that they are having difficulty expressing their feelings or opinion in relation to being a pastor's child. With individual counseling, the client is assured with confidentiality. They can disclose their feelings or fears without being bothered by how other people would react to their disclosures. Participants also expressed their fear on how other people might react negatively if they open up to them especially with their family.

Epilogue

The aim of the study is to determine the life experiences of pastor's children. Conducting this is due to the fact that pastors' children are seen as different from other children. Analyzing up to what extent do the difference is one of the reasons in having the said study. Upon interviewing the participants and the key informants, there are realizations that helped the researcher see their lives through the lens of these children.

This research helped in enabling people to see that pastors' children have struggles that other children do not experience. People would often think that these children should be perfect and should be "little pastors". Having a close to perfection expectations of other people have put a lot of pressure to the lives of pastors' children. Through this study, people should see them that they are also humans and they commit mistakes, that it is okay to have a mistake. Despite of the negative side that comes in being a pastor's child, there are also good sides. One of the things that they can be proud of is that at such an early age, parents have built a spiritual foundation. They see to it that their children never lose the right path in life. By this research, people should have a better understanding of the everyday life of a pastor's child.

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Appendix A

Letter for Expert Validator

October __, 2018

Dear _____,

I am Ranmae Jill C. Francisco taking up the degree of Bachelor of Science/Master of Arts in Psychology and Guidance Counseling Straight Program at the Philippine Normal University. I am currently a fifth year student, working on my thesis entitled, **“The Experience of Growing Up in a Pastor’s Home: A Narrative Study.”** The objectives of the study are as follows: to determine the stories of pastors’ children about growing up in a pastor’s home, and to know the views on being a pastor’s child.

In line with this, I would like to request for you to be one of the experts to validate my research instrument. Your expertise and experiences in this field are highly recommended – which I highly acknowledge.

Attached is the research instrument that will be validated. It is a semi-structured interview. Kindly evaluate the said instrument based on clarity and comprehensiveness in relation to the overall content of the study.

I truly appreciate your time and effort in providing feedback for the improvement of the instrument being validated. Thank you and God bless.

Respectfully yours,

Ranmae Jill C. Francisco
Researcher

Noted by:

Dr. Teresita Rungduin
Thesis Adviser

Direction: Please classify if each item is accepted, rejected or needs revision. If an item needs revision, kindly indicate some suggestions for improvement so that it still be included in the instrument.

Statement of the Purpose	Instrument questions (Participants)	Instrument questions (Key Informants)	Accepted	Rejected	Needs Revision	Suggestion for the item
1. Describe the stories of pastors' children about growing up in a pastor's home.	Please cite significant stories or experiences that you remember with having a pastor as a parent. Do you see yourself as different from other children? If yes, kindly indicate instances where you feel different from other children.	How will you describe yourself as a parent? What are your thoughts about raising a child? What do you think are the positive and negative factors that come with raising a child?				

2. Describe the views on being a pastor's child.	Please describe yourself as someone who has a parent who is a pastor. What feelings do you have as a pastor's child? How do people around you react towards you because you are a pastor's child? How will you distinguish your life from those of other people? What do you think are the advantages and disadvantage	How will you distinguish your family life from those of other people? What do you think are the advantages and disadvantages (if any) of being a pastor and at the same time as a parent?				
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	s (if any) of being a pastor's child?					
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Appendix B

Interview Questions

Research Problems	Interview Questions (Respondent)	Interview Questions (Key Informants- Parent)
1. Determine the stories of pastors' children about growing up in a pastor's home.	How was it being a pastor's child? Please cite significant stories or experiences that you remember with having a pastor as a parent. Do you see yourself as different from other children? If yes, how did you cope with it?	How will you describe yourself as a parent? What are your thoughts in raising a child? What do you think are the positive and negative factors that come with it? How will you distinguish your family life from other people?
2. Describe the views on being a pastor's child.	How do you describe yourself as a pastor's child? How does it feel to be a pastor's child? How do people around you react because you are a pastor's child? How will you distinguish your life from other people? What makes your life different from other children of a non-pastor parent?	How do you process your child for the reaction of other people (if there is any) because he/she is a son /daughter of a pastor? What do you think are the advantages and disadvantages (if any) in being a pastor and at the same time as a parent?

	What do you think are the advantages and disadvantages (if any) in being a pastor's child?	
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Appendix C
Parental Consent Form

Dear Parents/Guardians:

Spirit-filled greetings!

I am Ranmae Jill C. Francisco, a Psychology student at the Philippine Normal University. I am currently working on my thesis entitled, **The Experience of Growing Up in a Pastor's Home: A Narrative Study**. This research is conducted as part of the required criteria to complete my degree in Psychology and Guidance and Counseling.

This consent form aims to seek your approval to allow your son/daughter to be part of the study. Please refer to the following for complete information regarding the study:

- a. **Purpose of the Study:** The research aims to know the stories/experiences of pastors' children. Further objectives are as follows: (1) determine the stories of pastors' children about growing up in a pastor's home and (2) to describe the views on being a pastor's child.
- b. **Procedures:** If you permit your son/daughter to participate in the study, he/she will be required to keep a journal and interview to be set according to the availability of your child and the researcher. The estimated duration of the interview will be thirty to forty five minutes. Your child has a right to request for the results of the study if he/she wants to.
- c. **Risks and Benefits:** Your child is unlikely to experience any risks or discomfort during the interview session. His/her participation in this study will contribute to the limited studies about pastors' children in the Philippines.
- d. **Compensation:** There will be no payment for the participation of your child in this study.
- e. **Confidentiality:** Only the researcher will have access to the answers of your child. To protect the identity of your child, code or alias will be used instead of his/her real name. If any portion of the research is published, no personal identification will be disclosed.
- f. **Participation and Withdrawal:** You have the prerogative to allow or not to allow your child to participate in the study. He/she may withdraw any time, without any adverse consequences, if he/she so decides.
- g. **Identification of the researcher:** Should you have any questions or concerns regarding the research, please feel free to contact the researcher through this number 09267782246 or e-mail address ranmaejill@gmail.com.

Sincerely,

Ranmae Jill C. Francisco

Candidate, BSMA in Psychology and Guidance and Counseling

Reply Slip

I have read and understood the information above and hereby consent voluntarily for my son/daughter _____ to participate in the study.

Name of Parent: _____

Signature: _____

Date: _____

Appendix D

Assent Form

I am Ranmae Jill C. Francisco, a student taking up the degree of Bachelor of Science/Master of Arts in Psychology and Guidance and Counseling Straight Program at the Philippine Normal University. Currently, I am a fifth year student working on my thesis entitled, **“The Experience of Growing Up in a Pastor’s Home: A Narrative Study”**. You have chosen to be part of the study because you have the necessary qualifications.

Purpose of the Study: The objectives of the study are to describe the stories of the pastors’ children about growing up in a pastor’s home; and to be able to describe the views of being a pastor’s child.

Process: You will be asked to keep journals that will revolve around the question: what is it like to be a pastor’s child? It should be answered on a daily basis. Aside from this, there will be an interview that will be scheduled based on your availability and the availability of the researcher. The whole interview process will be recorded. The estimated duration of the interview will be thirty to forty five minutes. The researcher assures you that the interview questions have undergone the validation process and were made only for academic purposes. You have the option not to answer particular questions. You also have the right to request for the results of the study if you want to.

Confidentiality: Your identity will be kept anonymous by using a code or alias which you will want to use. The records and results of the interview will not be published online or posted in any social media accounts.

Should you have any questions or concerns, please feel free to contact me at my personal number: 09267782246 and through my e-mail address: ranmaejill@gmail.com

Ranmae Jill C. Francisco
researcher

Reply Slip

I _____ understand the terms and conditions of the study and I agree to participate in the said research.

Signature

Appendix E
Sample Journal

October 20, 2018

Maraming circumstances na maiisip ko na lang bigla, “Thank you Lord anak ako ng pastor.” Hahahaha. Ngayon kasi, nag-exam ako sa PUP and very thankful ako na kahit papano parang hindi ako ung nagsasagot ng exam. I feel guided ganon. Salamat at napagpray over ako kaninang umaga bago umalis papuntang PUP. Nakakatuwa lang na may assurance ako na anjan lagi si Lord kasi diba ung iba, nagtitiwala lang masyado sa sarili nila.

So sa PUPCET natuwa talaga ako sa exam kasi kahit papano, handful ung questions about sa Greek mythology. Ang ironic lang na bilang isang anak ng Pastor mahilig talaga ako sa myths. Egyptian, Norse, lalong lalo na yang Greek Myths. Brief history lang hahaha, Almost 5 years ago, nadiscover ko ung Percy Jackson and naiinis parents ko bakit daw binabasa ko yung mga ganon. Noong bibilin ko nga ung 4th book pinagbawalan nila ako, kaya binili ko ng pasikreto pero syempre nalaman nila. In shor nagalit sila AHHAHAHA. Pero wala naman silang magagawa kasi nabasa ko na.

Marami pa kong nabasang libro against their will, pero kasi parang inborn din sakín ung pagiging reader. At well, sabi ko sa kanila ngayon, “Ma, Pa, alam niyo ba nakatulong ung mga librong nabasa ko kasi may mga questions sa PUPCET na nabasa ko na before.”, kaya natuwa naman sila kahit papano AHAHHAHA.

Minsan, di ko talaga maiwasan na madefy ung parents ko, in terms sa mga bagay na gusto kong gawin. Nakakakonsensya kasi syempre nasa 10 commandments yon. Pero in the end, pag humingi ka naman ng apology sa kanila, minsan ung nagawa mong mistake, magiging blessing in disguise pa sa future. Hehe.

October 21, 2018

Nasa punto ako ng buhay ko ngayon na parang di ko na kilala sarili ko. Lalo na nung nagsart ang SHS. Nakakapressure na sobra, malapit na mag intrams parang tinatamad na ko sa life. Hahaha. Dinidistract ko na nga lang sarili ko sa mga hobbies ko pero misnan talaga, mapapatulala ka na lang sa pader.

Nakakastress na tong mga school works na to, sabay-sabay, di ko maiwasang isipin kung worth it pa ba tong mga ginagawa ko. Kasi ung iba nga hindi naman nakapagtapos ng pag-aaral pero boss na sila ng mga company ganon. Kaya lang ayoko naman madissapoint parents ko kasi nag eexpect sila sakín lalo na’t panganay pa ko.

Madalas ko nga rin marinig these days ung mga pang aasar ng ilang mga kaklase ko na “Ganyan ba anak ng pastor?”, sabay hagalpak ng tawa. Minsan nakikitawa na lang din ako pero naisip ko, hala, sobrang negative non para sa kin. Pero di naman ako perpekto, nagkakamali din naman ako, but that doesn’t mean na I’m not trying to be better. Alam kong may mali rin ako ba’t nasasabi nila yon, lalo na’t ngayon sobra ung peer pressure at stress ko. Di ko alam san ako mag rerelease, kaya minsan kung ano-ano nasasabi ko, minsan foul na.

Nakakapressure lang din minsan na you’re always expected to be good, na sa isang pagkakamali mol ang majujudge ka agad like, “Anak ba ng pastor yan?”, ganon. Nakakadegrade lang ng pagkatao. Kaya napapatanong ako sa sarili ko minsan, “sino ka na ba?” HAHAAH.

Ranmae Jill C. Francisco
Lot 8 Blk. 15 Ayukit Subd. Biñang 2nd Bocaue, Bulacan
09267782246
ranmaejill@gmail.com



To become a versatile adaptable individual willing to be trained in a position that suits to my qualifications, applying the knowledge and skills that are necessary for the position.

PERSONAL DATA

Date of Birth: September 04, 1997

Age: 21 years old

Religion: Born Again Christian

Civil Status: Single

Citizenship: Filipino

EDUCATIONAL BACKGROUND

Tertiary

2014 – present Philippine Normal University
Taft Avenue, Manila
Bachelor of Science/Master of Arts in Psychology and Counseling
Straight Program

Secondary

2010-2014 Jesus Is Lord Colleges Foundation, Inc.
Bunlo, Bocaue, Bulacan

Primary

2004-2010 Jesus Is Lord Colleges Foundation, Inc.
Bunlo, Bocaue, Bulacan

ORGANIZATION(S) MEMBERSHIP/AFFILIATION

2018 – present **PNU Psychology and Counseling Society**
Member

2017-2018	PNU Psychology and Counseling Society Member
	PNU College Y Club Vice President for Spiritual Relations
	Kristiyanong Kabataan Para sa Bayan (KKB) Member
2016-2017	PNU Psychological Society Member
	PNU College Y Club Public Relations Officer
	PNU Lions Club Member
2015-2016	PNU Psychological Society Member
	PNU College Y Club Member
	PNU Lions Club Member

WORK EXPERIENCE/TRAINING ATTENDED

July 2018 - December 2018	PNU (Institute of Teaching and Learning) Taft Avenue, Manila Practice Teacher
January 2019 - March 2019	Life Change Recovery Center Quezon City Intern

SEMINARS and EVENTS ATTENDED

March 2018	#MeToo: Rape Culture in the Philippines Working Committee
November 2017	YMCA National Congress

	Spiritual Committee
September 2017	#Lifehacks: Unlocking the Secrets Towards a Positive Life
	Organizer
July 2017	The Apple Drive Project: Big Apple Day
	Volunteer
November 2016	YMCA National Congress
	Participant

Skills

- Proficient with both English and Filipino written or spoken language
- Good leadership skills
- Ready to work immediately on any given time
- Good problem solving and analytic skills
- Fast learner and willing to try new things
- Able to get along well with co-workers and accept supervision
- Always having a positive mind-set towards work
- Flexible & efficient in performing tasks assigned
- Computer Literate

Character References

Character references are available upon request.

I HEREBY CERTIFY that the above information is true and correct to the best of my knowledge and belief.

Francisco, Ranmae Jill C.