

**Exploring the Effects upon the Church Ministers' Children in
their Parents' Ministries as EFKS Ministers**

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**Bachelor of Divinity
with
Honours**

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ABSTRACT

Church ministers' children or CMCs as known in this study, have many restrictions within their parents' ministry. The purpose of this study is to investigate the effects upon CMCs by the ministries of their parents. Participants of this research include current students and students' wives of Malua Theological College in Samoa. The qualitative methodology of phenomenology was used in this study. The findings that emerged include four factors that impact the lives of CMCs within their parents' ministries: (i) the environmental factor; (ii) the stereotypical factor; (iii) the partnership factor; and (iv) the disciplinary factor. The synthesis of these four factors developed the phenomenon of *Oloolo Pitovaa*, a metaphoric representation of 'Sharing the Load' within the ministry of the minister and his wife. This phenomenon helps congregation members and ministers and their wives to understand challenges faced by CMCs.

DEDICATION

This work is dedicated to the memory of my late Grandparents Togialelei Tugī and Tafale Togialelei whose dying wish was to dedicate my life to God and become a student of Malua theological College. Your prayers, blessings, and wisdom have directed me to accomplish your wish. You have initiated my journey as a future *faifeau*. *Faafetai, faafetai tele lava.*

I am also indebted to dedicate this work in memory of my late parents with love, Fuafiti Kolose and Lusi Yee Kolose who raised me to be the person that I am able to be. The most important people, who through their lives and service to God have showered blessings on me and my family and all of us. You of all people, have become my inspiration in this journey. Your love for me as the youngest of your lot will always be remembered! I love you and miss you both dearly! *E manatua pea, seia tō lata manava, tatou toe feiloa'i ai.*

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And last but not least, I would like to dedicate this to our parents, and grandparents to our children, Rev. Siaosi Leleimalefaga and Perelini. This is to celebrate your forty-two years of service as a servant of the Word. Your perseverance and faith in God, despite health issues due to your age, but not in a day would you say, that this is it, or give up. May our Lord God continue to bless you both abundantly, in soul, mind and body as

you are looking forward to reach your pension in 2020. You are such great role models to our lives and our motivation to strive for the best in this journey. *Malo le toa, malo le tauata'i, faafetai faatoatoa.*

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CHAPTER ONE

INTRODUCTION

1.1 An Introduction

This research explores a topic concerning church ministers' children¹ (called herein as CMCs), asking the question: What are the effects upon CMCs in their parents' ministry? CMCs can be seen as silent spectators in their parents' ministries, yet there may be opportunities for open discussions within the family. CMCs may have an opportunity to voice any concerns they might have from time to time, however, they are either reassured that all matters will be sorted out, or ignored and hurried along by others. I will explore the perceptions of CMCs and how are they affected socially, mentally, and spiritually, within their parents' ministries as EFKS² (Ekalesia Faapotopotoga Kerisiano Samoa) church ministers. Participants for my study include those who live in Savaii and Upolu, and are also current residents of Malua Theological College in Samoa.

Choosing a pathway to become a church minister (*faifeau*)³ is identified by Setefano (2018) as one being called⁴, that is unique from the many different professions in the

¹ For this research, I will use church minister's children (CMCs) to refer to faifeau kids, commonly known as Pastor's kids or PKs.

² O LE IGOA: "O LE EKALESLA FAAPOTOPOTOGA KERISIANO SAMOA" (EFKS)

Sa iloa muamua i le igoa, Lonetona Misionare Sosaiete, poo le Ekalesia Samoa LMS talu mai le tausaga e 1830 ina ua taunuu mai Ioane Viliamu, o le uluai Misionare lea na ia aumaia le Tala Lelei i Samoa. A ua faatoa suia nei lona igoa e pei ona taua i luga, i le Fono Tele ia Me 1961.

³ *Faifeau* is described by Setefano in his Thesis' title "*O le Sulivaaia o le Atua* (A Visible Heir of God)". *Faifeau* is also referred to in Latai's thesis when he explained "*Faife'au* reflects Servanthood". The term *faife'au* derives from two Samoan words, *fai* ('to serve', 'do', or 'carry out') and *fe'au* ('a message', 'assignment', or 'task'). The term *faife'au* is a product of the verb 'serve' and the noun 'message', thus indicating a servant, doer and carrier of the message, assignment or task. The term *faife'au* has traditionally denoted the service or *tautua* rendered by young or untitled men or *taulele'a* to their families and village. Hence, the word never suggests someone being in a position of power, authority, prestige or wealth, but merely the one who serves.

⁴ Translated into Samoan as "ua valaauina".

community. Latai (2016) refers to faifeau tausinu⁵, as the church minister who is well-respected and recognized by others, holding the status and title known as *Fa'afeagaiga*.⁶ The word *feagaiga*⁷ itself, is a term used to describe a daughter born into a Samoan family, and her relational space⁸ with her brothers (Fairbairn-Dunlop, 1998; Latai, 2016; Motusaga, 2016; Tapuai, 1972). It is a special relationship between the brother(s) and sister, where the sister is the *feagaiga* who is served upon and protected by her brothers. There are Samoan sayings that speak of the respect shown in this relational space between sisters and their brothers. Such sayings include: *o le ioimata i le mata o le tuagane lona tuafafine*—a sister is the pupil of the eye of her brother; *e mu mata o le tama i lona tuafafine*—a brother's face burns for his sister (Latai, 2016, p. 47).

Schoeffel (1995) argues:

...it is in this sphere that moral and spiritual authority of sisters through the *feagaiga* relationship with their brothers may be most readily perceived. The sanction of the sister's "curse" is referred to often in the literature on Samoa. However, there is no need for a sister actually to verbally or formally curse her brother in order to bring misfortune upon him. It may result, involuntarily as it were, from her feelings of anger if she is disregarded by him (pp. 89-90).

It is very important that the brother upholds his relationship towards his sister at all times, to avoid the consequences of his sister's wrath or even being cursed by her if the brother was to breach her relational space. Schoeffel (1995) reiterates that the anger of

⁵ Faifeau Tausinu as described by Latai as (faife'au = servant, tausi = to care for, and nu'u = village).

⁶ *Fa'afeagaiga* is an exceptional and respectful title given to a church minister who has entered into a covenant with a particular parish in a village who has called him.

⁷ *Feagaiga* refers to the relationship of a brother(s) to the eldest sister. This term applies to only the eldest sister or the eldest daughter of the family. The word *feagaiga* is also described by Motusaga as the covenantal relationship between a sister and her brother, and the inherited status of the Samoan woman as a family heir, and the sacred child or tamasa. The word *feagaiga* also is described by Latai to reflect the indebted responsibilities of a brother to his sister or the sacred covenant of respect between a brother and his sister.

⁸ Relational space is also known as sacred space. It is a bond in which one is bound more by fear of curse which leads to misfortune or death and desire for blessings which bring peace and good fortune.

the sister is a powerful phenomenon, and it is overbearing that males uphold their end of the *feagaiga*, because if not, the curse may come into play (p. 90).

As a *feagaiga*, a sister is obligated with special responsibilities in the Samoan family. Such tasks include leading prayers during the family devotions in the absence of *matai*⁹ or title-holders (Fairbairn-Dunlop, 1998). *Feagaiga* is metaphorically called “an iron who soothes any malfunctions (*pae ma le auli*)” within her household” (Latai, 2016, pp. 45-47). A sister has several duties and obligations to attend to, and more importantly, if she is not proactive and vigilant, her failures as *feagaiga* are carried forth and shared by the members of her family. Schoeffel (1995) illustrates, that it is clear in pre-Christian Samoa, women played important and possibly equal roles with men in religious life, as priests, spirit mediums and deities (p. 95).

As for the church minister to take the title *faafeagaiga*, he is simply taking the place of the *feagaiga* or the eldest sister or eldest daughter of the Samoan family. The calling of a church minister involves accepting the position of *feagaiga*, and all the responsibilities assigned to *feagaiga* in the family; now the church minister is *feagaiga* within the village parish. In response, the parish members or the *aulotu*¹⁰ in the village provide, protect and care for the church minister and his family, just as they do with their own *feagaiga* in their respective families.

Before the church minister’s journey begins, the EFKS church has its rituals and practices (EFKS, 2006). Both Pratt (1878) and Tapuai (1972) stated that church

⁹ *Matai* is a chief and title-holder who is bestowed his or her title within a village. Both men and women could become *matai*. In Samoa’s history there were women *matai* of great stature and influence such as the legendary Salamasina who held the Tafa’ifa title. However, it was more likely that the titles be awarded to men and members of the male descent line.

¹⁰ *Aulotu* refers to the members of the congregation.

ministers of the EFKS in particular, will have to undertake *osiga feagaiga*¹¹. This ritual makes the EFKS unique and different from other mainline churches. EFKS has its own way of dealing with congregationalism in *osiga feagaiga*. In the EFKS, each village congregation chooses and appoints its ordained minister. Muaiava (2011) claims in his thesis, that such an appointment is “a contract for life to a *nuu* or *aulotu*” (p. 43). The difference of the EFKS with the Roman Catholic and the Methodist churches in Samoa, is that its appointment to the village parish is for no fixed term; the Roman Catholic is for a four-year term, while the Methodist is for a seven-year term with relocation at the conclusion of these terms (Muaiava, 2011; Samau & Schoeffel, 2015). The *osiga feagaiga* or agreement or covenant¹² is between two parties—the church minister and the village or parish where the church minister will serve as their leader. EFKS documents speak of this covenant:

They are people who have covenanted together that individually, they shall be servants of God and it is their practise to be led in their work as servants by one who have been called by the Lord to be their leader. This means that the person, who is ordained to be the servant of the Word and Sacraments, is the Minister (EFKS, 2006, p. 8).

The agreement is for the sake of the two parties to uphold the standards of the church as a whole and for the two parties to do their distinctive duties respectively. The new church minister who is a foreigner¹³ to the village, will require the support and the care from the congregation (Neemia, 2018). In addition to their respective duties within the covenant, respect is given by the village to an outsider into the village:

It is important to note here that a Samoan church minister is a *tagata ese* within the village where he (mainline Samoan Churches do not ordain women) is stationed (which is not his village). The extra high regard that

¹¹ According to Pratt, the word ‘*osiga*’ originates from the word *osi* or to make. *Feagaiga* in its other nuances is a word rendered for agreement, covenant or treaty. The *osiga feagaiga* means to make a covenant, agreement or treaty with another person or group of persons.

¹² Covenant here is the *osiga feagaiga* or bond entered into between two parties: church minister and the parish.

¹³ Simply, a person who does not have any social, legal, or kinship ties to a particular family or village.

Samoans give to Church ministers is indication that *tagata ese* could have status and glory in village settings (Neemia, 2018, p. 149).

The church minister carries out his commitment, which is to keep and nourish the souls of the congregations with teachings about God and the Gospel of Christ (EFKS, 2006, p. 10). This is synonymous to what Latai recorded in his thesis (2016):

Their primary roles reflect their calling to serve by sharing God's message of salvation in the village or parish, and by meeting people's spiritual needs (praying for their salvation, preaching the Word); psychological needs (offering counselling, words of encouragements and comfort); and physical needs (praying for healing and feeding the needy) (p. 79).

From that point forward after the *osiga feagaiga*, the newly appointed church minister begins his journey under the new title, '*faafeagaiga*. 'or the *faiifeau tausi-nuu*.

1.2 Ministry as a Journey

In the Book of Genesis chapter 12, the narrative speaks of Abram being blessed to be commissioned to God's will. Abram was a well-known man of God in regards to his attitude and recognition of God's spirit. An interpretation of God's command to Abram that reads, *Go from your country and your kindred and your father's house to the land that I will show you* (NRSV, Genesis 12:1; The BibleWorks program, 2003). The call was explicitly for Abram at the beginning of his journey and ministry to serve God.

Considering the Hebrew word *lek-ləḵā* לֶךְ-לְךָ takes its root from the verb "halak" *הלך*, its nuances can mean 'to go', 'to walk', 'to move away', and also can mean 'starting point'. Its mood and tense being *qal imperative masculine singular*, with the particle preposition *ל* translated 'to', evidently show that the command given has to be

carried out immediately and directed to a male figure, Abram. The suffix being 2nd person masculine singular, indicates the intended calling was for Abram himself (The BibleWorks program, 2003).

However, Abram decided to take his wife Sarah, his nephew Lot, his slaves, and eventually, Isaac¹⁴ was born. The emphasis here, is that the call that Abram received needed to be actioned. Abram's calling is similar to an EFKS church minister's calling, where the church minister takes his family with him. In terms of Abram's story, his journey of faith in accepting his calling is unique and earned him the title of being, '*the father of faith*'. When God speaks through his Holy Spirit and calls a church minister to his ministry, the journey of a church minister begins and earns him the title of '*tamā o le galuega*' or '*the father of the ministry*'. The unique similarity that I want to emphasize in this work is the call to go and to be a shepherd¹⁵ when called to a parish.

Roher (2012) describes the word vocation as 'coming from the Latin vocare, or call. God calls out to us and we respond to his voice' (p. 46). Furthermore, as pastors, our prophetic role calls on us to give witness to this divine offer of covenant relationship, to 'make ready a people prepared for God' (p. 49).

Although the times may be different, Abram's calling and the church minister's calling are closely related; both leave their comfort zones. In the response of Abram to God's calling, he took his family and all possessions considered necessary for the journey. His destination was far from certain, however, taking his entire family and belongings suggest that Abram knew he would need the company of his family for God's work.

¹⁴ Isaac means "he laughs". The birth of their son gave Abraham and Sarah great happiness. Genesis 21:6 reads: Now Sarah said, "God has brought laughter for me; everyone who hears will laugh with me."

¹⁵ To be a shepherd is similar to a *faiфеau tausi-nuu*.

Abram's actions parallel the acceptance of the church minister today of his calling, where he takes his entire family and possession with him as well.

The EFKS has its own procedures regarding the appointment of the church ministers to particular parishes; the calling is for a married couple only. When the church minister accepts his calling to a parish, he takes his wife and CMC(s) and their journey is initiated by the *osiga-feagaiga*. This is a special formality to mark the beginning of the church minister's calling as a *fai-feau tausi-nuu*. The church minister is obligated to navigate the spiritual journey of the parish. While both parties have their respective responsibilities, working together in harmonious partnership and trust, entrusts the wellness of the community of faithful believers.

According to Stevenson (2011), mission involves the church minister and his family being covenanted with a particular village, himself, and his entire household. Mission requires the *fai-feau*, his wife and their children to all stand together for the betterment of God's people and His work. The common understanding is that the church minister and his wife have to share responsibilities of their ministry with each other.

Bosch (1991) emphasized that, 'the missionary task is as coherent, broad and deep as the need and existence of human life. Mission includes evangelism as one of its essential dimensions' (p. 11). Therefore as a new church minister and his family to the parish, they must have the missionary task in mind, working with the parish to meet all their requirements of their collective mission to serve God successfully.

Harley (2009) expresses that the basis for involvement in ministry must be a personal relationship with the One in whose name we serve, a relationship which that develops as we respond to the grace of made available to us. If the church minister and his family do not live in dependence on God and the power of his Holy Spirit, they will be severely limited in their service of the community whom they are entrusted (Harley, 2009, p. 1). If there is no dynamic personal faith or evidence of a personal relationship with God, then the words that the church minister and his family share may be considered hollow and unconvincing. Harley quotes one of his friends' saying: '*If people do not see Jesus in me, I might as well go home*'. (2009, p. 2). This saying challenges the church minister and his family to ensure that their ministry reflects the redemptive mission of God through Jesus Christ; otherwise they might as well leave their parish and return to where they came from.

1.3 Rationale of the study

There are several reasons that have inspired this study. Firstly, it seems that the *osiga feagaiga* was only intended for the church minister and his wife; there appears little to no consideration for the children of the church minister and his wife. The CMCs have to live up to the expectations of the members within the parishes, yet they were not included at the beginning of their parents' ministry initiated by the *osiga feagaiga*. Studies have demonstrated similar situations for CMCs in churches outside of Samoa.

Pala'amo (2008) articulates that the Samoan youngsters turn to the Church for solace and comfort, but discover that many elements of traditional Samoa, that constrict their realised autonomies, are also found in the setting of the Church (p. 16). In addition, Muaiava (2011) confirmed in his study based on Samoan churches in New Zealand, a

similar occurrence for the youth in the church. The CMCs in the parishes that he investigated in Wellington New Zealand witnessed and experienced frustrations from members of their parishes towards them. Harley (2009) reaffirmed Thomas Friedman's view about globalization as being largely, though not entirely, the spread of Americanization on a global scale (p. 10). The challenge for the church today, is how far is the church caught up in this process of globalization?

It is more likely that the root of challenges faced by CMCs is not solely from America framed around globalization; such challenges can be religiously or culturally related. Alefaio-Tugia (2011) indicated that 'the interconnectedness between culture and Christianity that gives rise to a value system indispensable to any development process'(p. 4). Therefore, specifically for this research, the interconnectedness of Christianity and culture can offer an understanding of the challenges faced by the CMCs in Samoa today.

From the *osiga feagaiga*, the church minister's wife¹⁶ is acknowledged even though the CMCs are not included. The church minister's wife seems to have advanced her status to almost a similar level and equal standing to her husband (Schoeffel, 1995; Tagaloa, n.d.). What about their children? They were not part of the initiation process, yet they were still present as participants, and as silent spectators to the calling of their parents. According to Palaamo (2008):

¹⁶ The church minister's wife is known as the "faletua". Aiono argues, there is a literal translation of faletua that is raised periodically to show the subordination of women within Samoan society. This meaning is a break down of the word faletua, taking the word fale to mean house and the word tua to mean back. Following this argument, the women of this group become the 'back-house'. However, while much focus on the negative meaning that is given to the idea of the 'back-house', this is in fact not a negative concept. There are several meanings that could indeed counter the negative meaning given above. The first of these is that the woman is the support of the house, and in village terms, she is the support that the chief cannot do without. For the case of the Church minister, his wife or faletua is the right hand support that the faifeau needs for the ministry.

The stronghold that the Samoan tradition still has in many areas of society, including the Church, it comes as no surprise that the youth submit to the forces working against them. The danger in speaking out against ones elders, or against the tradition that has been passed down through the generations, far outweighs its benefits (p. 4) .

The silence of the CMCs can also relate to “their cultural upbringing as part of *‘teu le vā’* cultural reference, explained as ‘looking after’ the space between persons to uphold the moral, ethical, and spiritual dimensions for persons involved in keeping social relationships” (Palaamo, 2017, p. 227). This is notable of their cultural identity and position within the Samoan society. The silence of the children indicates their acceptance of cultural values and teachings.

Similarly, Alefaio-Tugia (2011) articulates the learning found within the Samoan environment:

Va’ai, Fa’alogo, Tautala – is a Samoan metaphorical narrative describing ways of knowing, being and doing inherent in practices of learning within the environments of Samoa (p. 1).

In the circumstances that the church minister and his wife have children, the church minister is seen as a representative of God on earth while his wife is seen as the Christian model of ‘helpmeet’ (Genesis 2:18) and a supporter for her husband’s vocation (Proverbs 31:10-31). The church minister’s wife is expressed in Samoan as his *faletua*, referring to the ‘house at the back’ where the domestic work is attended to (Samau & Schoeffel, 2015).

The CMCs automatically inherit expectations from people as role models reflective of their parents’ ministry. Depending on how they respond to such expectations, if they have reached the maturity stage where they have fully accepted their parents calling, then such a phenomenon expected of them should have a positive effect. However,

should the CMC react to the pressures imposed of them in a negative way, and then we will hear some of the common comments saying ‘church minister’s children are the worst!’ (Stoffels, 2004) or ‘clergy’s children are devils children’. In Samoa we may hear similar comments such as ‘*o fanau a faifeau lea e leaga ai le Ekalesia*’ translated as ‘the pastor’s children ruin the reputation of the church’.

I believe that there is an imbalance in such comments about CMCs. I know that my wife has her own experiences as a CMC, but that is unique to her. From my experience, as an insider-researcher, and as a husband to a church minister’s daughter as well as being a church minister in training, what I have heard and observed show many presumptions of an issue that needs to be addressed. Palaamo (2018) writes about insider-researcher positioning in relation to research saying: ‘for an insider researcher, there will be lived experiences which inform the worldview of the researcher that the researcher brings into the project that need to be acknowledged and addressed’(p. 22). It is challenging to distinguish my position in this research, since I need to stand neutral as a researcher when investigating issues about CMCs, even though my wife shares such a title.

This work is not intended to represent the view of all church ministers’ children of the EFKS, rather, to present perspectives that may help to understand such a phenomenon.

The effects upon CMCs are not noticeable in the village because it appears that the issue has been ignored, or happens behind the scenes. Unknown reasons may contribute to the issue being overlooked, but it is one of the intolerable issues that have severe consequences within villages.

In some overseas societies, CMCs are facing stereotypical remarks by church members and others, being labelled as celebrities and public properties (Tighes, 2011), where peoples' eyes will follow them everywhere they go.

1.4 The Aim of the study

This thesis aims to explore peoples' expectations of CMCs, which are often equated to the responsibilities assigned to their parents' as the church minister and wife. The identity for CMCs often becomes a central interest for the church communities. The parents' roles in the society influences individuality of CMCs, who are expected to live as moral and Christian examples to others:

Within the church minister's household, the minister is a man of God and his family had to be a model of piety and virtue. The minister's wife had a special task in the congregation and their children acted as a role-model for other children (Stoffels, 2004, p. 9).

In this instance, 'our society has many assumptions about children, often defining them by what they are not, that is, adults' (DeVries & Safstrom, 2018, p. 134). CMCs become role models for other children, outside of the households of their parents. However, it is not just the CMCs where such an expectation is held by the public; similar expectations are sought from the children of other high merit public servants in the country such as the Head of State, the Prime Minister, CEOs and so forth. CMCs and children of other high merit public servants need to accommodate for how they are perceived by the public because of their parents' professions. According to Patterson (2014):

[...] such as those that take place in the public eye, can draw attention to the more personal aspects of a professional's life and, consequently, can greatly affect the lives of the professional's family as well (p. 14).

This study focuses on the church ministers' family, specifically exploring the impact upon CMCs within their parents' ministry. Parker (2013) proposes how the perceptions by children and childhood itself inform and shape culture while also misleading that adults understand children (p. 22).

This study will investigate how the CMCs are affected by the change in their social lives, by being involved in their parents' work. This study will also address how CMCs are mentally challenged and spiritually tested in their faith, due to unwarranted criticism they may experience from time to time. The phenomenon of the effects upon CMCs has rarely been researched in the context of Samoa, which becomes a further aim of this research: to provide insights that address CMCs concerns within their parents' ministry.

The central research question for this study is: How are the lives of church ministers' children (CMCs) impacted by the ministry of their parents?

1.5 Methodology

This research uses a Qualitative Methodology known as Phenomenology. According to Starks and Trinidad (2007), phenomenology is rooted in early 20th-century European philosophy. It involves the use of thick description and close analysis of lived experience to understand how meaning is created through embodied perception (Sokolowski, 2000; Stewart & Mickunas, 1974). Phenomenology as both a philosophy and a methodology, has been used in organisational and consumer research in order to develop an understanding of complex issues that may not be immediately implicit in surface responses (Goulding, 2005, p. 301). Mowat (2006) explains, that phenomenology is a philosophy of experience that attempts to understand the ways in

which meaning is constructed in and through human experience. The aim of phenomenology is to determine what an experience means to a person quite apart from any theoretical overlay that might be put on [experience] by a researcher, and to provide a comprehensive and rich description of [experience] (p. 106).

The objective of using this methodology in this study is to investigate the subjective experiences of CMCs in the context of Samoa. Phenomenology is applicable as a research methodology to study Samoan populations, as Samoans often make meaning from their lived experiences of *fa'a-Samoa* – the culture and traditions of Samoa (Palaamo, 2018, p. 20). Specifically, to understand more about the personal experiences of the CMCs, that will help to draw out the intended knowledge about the phenomenon being researched. Also, this methodology will also allow room for more questions to be asked should the need arise to dig deeper into a particular response that will benefit the purpose of this paper. Finally, phenomenology provides an opportunity for CMCs to realize that their experiences are not unique to themselves, but are shared experiences with others (H.Starks & S.Trinidad, 2007, p. 1373).

1.5.1 A phenomenological analysis

The analysis of data collected for this study through phenomenology follows research that has used a similar approach (Goulding, 2005):

- (i) A specific take home list of questions that looks at examples of three typical days' routine for the informants, while living within the ministries of their parents. This questionnaire can be discussed further during the interview process; and
- (ii) A list of questions devised for the interviewing process; and

- (iii) Interviews will take place in a comfortable environment for the participants; and
- (iv) Participants will be given opportunities to describe their experiences; and
- (v) Clarifying questions will be asked during the interviews.

1.5.2 Sampling

The selected interviews for this study include ten (10) CMCs from Savaii and Upolu.

The objective is to contrast between Savaii and Upolu during the analysis of data. Each participant will be given time to write down their usual routine within their parents' ministry, to determine how they live in their immediate and daily environments.

1.5.3 Data Collection

There are eighteen open-ended questions asked during the interview process with participants. The participants include CMCs who are students and student wives of Malua Theological College, aged from 25 to 40 years of age. The motive behind this age criteria is that it is believed that CMCs from this age group have matured enough to be able to voice and disclose their opinions openly and freely, advocating on behalf of themselves and any of their younger siblings.

In addition, the parents of these participants are still posted at their respective parishes, with some parents close to their retirement age. This thesis proposes that the perspectives of the ten interviewees will add valuable insights to the limitation of research conducted about the phenomenon of CMCs specific to the context of Samoa. For the sensitive nature of discussing openly the work of church ministers and their wives, the interviews conducted and participant names will remain anonymous for the sake of their families' identities.

It is important to be mindful that during interviews, my personal opinions of what and how I think and feel about CMCs are to be kept to myself. Palaamo (2018) writes that: ‘there may be times when the researcher is positioned as both outsider and insider during different stages of the project, and shifting from one position to the other is required’(p. 22). It is vital to allow the CMCs to speak freely about their lived experiences. According to Goulding (2005), ‘this is understood as the Bracket view. This process is important, where the interviewer must self-reflect about any pre-existing thoughts and beliefs, which have the potential to influence insights from the data during the analysis stage’(pp. 294-308).

1.5.4 Analysis and Write up

The analysis involves looking for common themes that have come forth from the data. The process will also involve thematic descriptions of the CMCs lived experiences. At the completion of the analysis of the interviews, a group meeting with all ten participants will be set, to disclose preliminary findings, and discuss resolutions and recommendations to support CMCs who may face similar effects and conditions.

This research relies heavily on interviewing as the primary data collection, with follow up meetings and further questions should there become a need for more information. This is in addition to the aforementioned gathering of information about their typical day. In addition to the analysis of the interviews conducted with CMCs, a review of literature on how the church minister's work affects the identities of CMCs, their relationships and their faith, will also be conducted. This thesis will also provide a comparative analysis with previous studies based on contexts outside of Samoa.

1.6 Thesis Structure

This thesis is structured where Chapter One provides an introduction as well as a background to the study of this thesis. In addition, this chapter includes rationale of the study, the aim of the study, proposes central research question to this study. Finally, the methodology used in the project is articulated.

Chapter Two is a review of literature relevant to this study. Scholarly views on the effects of CMCs in their parent's ministry are focused on three areas: i) Social Effects; ii) Mental Well-being; and iii) Spiritual Effects. Chapter Three provides findings from the data, together with its analysis and discussion.

Finally, Chapter Four provides an overall conclusion based on the phenomenon of CMC's or Church Ministers Children.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter discusses some of the existing studies on how the church minister's children are affected because of their parents' ministry. It describes the type of repressive environments and distinctive situations CMCs grow up in, and the expectations required of them by the members of the congregations and society. These effects can either be difficult to notice; otherwise people simply ignore what they observe. However, studies have confirmed the existence of repressive environments and distinctive situations for CMCs in context outside of Samoa. There is limited literature about CMCs in the context of Samoa that this research aims to fill. This chapter looks into some of the social effects, mental well-being, and spiritual effects experienced by CMCs, within their parents' ministry.

2.2 Social Effects

Social Effects are highlighted in the expectations of the CMCs by those around them. Sharma (1992) argues that the public nature of being a CMC and part of a pastoral family, simultaneously involves being a role model for the parish members, expected to uphold exemplary conduct. The social expectations upon pastors and their families may reflect higher standards than those for other individuals. Children within pastoral families are not immune to such pressures. CMCs have frequently been regarded as 'special' and thought to face greater pressures than other children (p. 47).

Patterson (2014) confirms that many CMCs express that their parents position as pastors often means that not only are their parents respected as leaders and moral examples for others, but CMCs are also considered as an extension of these leadership expectations. Members of congregations have high expectations for CMCs, to act and behave ethically and morally appropriate ways. Patterson further reports how CMCs consider themselves to be living a 'double standard', with the expectations from other parents in the church to act as role models for their children,(2014, p. 8).

Furthermore, DeLoizer (2013) cited in her thesis Lee's view about the issues faced by CMCs as well:

The children of the ministry or the [CMCs] are raised in a 'complex social world' circumstances and situations which are unique to them and dissimilar to most other family backgrounds. For those youths who have grown up in this environment all of their lives, forcing themselves to fit into a mould created by others which may even include the mould of who their parents are, can create a crisis of identity as they enter adulthood and are expected to make their own decisions in life (p. 1).

However, Lee (1992) suggested that:

I want us to look at ministers' children through the lens of social ecology to appreciate how the quality of their lives is shaped by their interaction with the social environment. For clergy families in particular, more than with most professions, the boundaries between the 'outside' social environment and the family's private life are altogether too ambiguous (p. 16).

The use of the word ambiguous is rather interesting, in comparison to the outside and private social environments of CMCs. An implication is that training CMCs to understand the outside environment can be done within the private homes of the Church Ministers to ensure that the CMCs live up to the expectations of the public.

Muaiava (2011) articulates that congregation members often use sarcasm and gossip to reveal their expectations of the CMCs. According to Muaiava, the situation appears serious and becomes intense at times:

[...I recall] one Sunday afternoon after the church when the deacon queried me regarding my siblings' absence in the church. As I attempted to answer his question he interrupted saying 'he's probably sleeping somewhere else' (p. 20).

As the above segment discloses sarcasm, CMCs can easily become uncomfortable and feel awkward by these comments especially when they are falsely accused of such events. The reality of this issue, the CMCs has been discouraged growing up due to the effects of blaming and finger-pointing by others. Muaiava (2011) has pointed out that some people can go as far as raising false alarms and create stories which could destroy the CMC's reputation:

Another day we woke up to find empty alcohol bottles on our front door step only to find out that the deacon's wife intentionally placed them there assuming the new *faiifeau's* sons had consumed them the night before; which we did not (p. 20).

Lee (1992) mentioned a similar situation to the one mentioned above:

Alan, the minister's son, was blessed with talents that were valued by his parents and congregations in which he was raised. His younger sister, however, was not equally gifted. It was hard for her to find a sphere in which to excel and earn praise since her older siblings seemed to be more talented and had already taken the available options. What made it worse was to be constantly compared with them. Alan reflected: "She was always referred to as my sister. When we would go to church and people would introduce her, she wouldn't have her own name — she'd be 'Alan's sister' (p. 22).

Such expectations could help explain the types of individual and communal interactions specific to our society; when one individual is affected, the whole family, and its members could feel the pain an individual is going through.

Pulotu-Endermann et al.,(2007) expressed in their report:

One's sense of identity is more strongly embedded and connected to your identification with who your family is rather than who you are as an individual. At the base level, to ask a Pacific person who they are synonymous with asking, 'who are your family?' 'From whom did you come from?' 'From where did they come from?' (p. 30).

The above segment reflects the communal way of living of Pacific people; when one person is affected, the whole family is affected as well. For the situations of CMCs challenging experiences within their parents' ministry would affect others as well who surround the CMCs. Tui Atua (2003) also shares the essence of a sense of belonging to a communal way of living,

I am not an individual because I share *tofi* with my *aiga* (family) my village, and my nation. I belong to my family, and my family belongs to me. I belong to a village and my village belong to me. I belong to a nation and my nation belongs to me (p. 51) .

However, it is not all negative; there are also positive effects of being a CMC, in the sense that there is extra protection placed upon them by people within the parish their parents are called as minister and wife:

The relationships [of CMCs with others] can be protective and can produce a positive effect which strongly associates with a high level of positive wellbeing. Studies show that family obligations, responsibilities and contributions of family members can strengthen and maintain these family relationships and sense of connectedness (Faalau, 2011, p. 4).

2.3 Mental Well-being

CMCs are constantly exposed to expectations and stereotyping; where does that leave the CMCs in terms of developing their own identity and their mental wellbeing? Patterson (2014) emphasised that 'Stereotyping affects a family members' relationships and identities. And it can be difficult for family members to separate the stereotypes they experience from their own identity' (p. 18). Stereotyping places stress upon

individuals particularly youth. Although this type of experience for many youth is a normal occurrence faced during adolescence, literature suggests that stressful situations are magnified for the context of CMCs (Bond, 2000).

DeLoizer (2013) expresses that many crises faced by CMCs result in many being unsure of where to find support and help. Often the situation is where CMCs themselves only know how to respond to crises when they arise. DeLoizer further adds that church ministers' families exist metaphorically in a 'glass house' or in a 'fishbowl' (2013, p. 8). These two terms imply that CMCs live in families that have little privacy, where everything they do and encounter, is on display for the public to see.

The question can be raised here, how then do CMCs respond to being the centre of attention, from living within a glass house or fishbowl? CMCs often go to great lengths to show that they do not have to be what everyone expects them to be. The psychological wellbeing of CMCs is important to allow appropriate reactions to being the centre of attention within the public eye of the congregations. CMCs appear to be caught in the middle of becoming role models of the children of the congregations, while also living lives they freely choose to live. Anderson (1995) identifies how CMCs with uncertain boundaries, are often pressured from those around them becoming hurt and confused; CMCs here become uncertain which voice to listen to or what path to take (p. 23). Some of the factors reported as having negative effects upon the psychological wellbeing of young people, include the lack of parental support and supervision which are fundamental to the health and wellbeing of children and young people (Faalau, 2011, p. 4).

2.4 Spiritual Effects

In the attempt to capture insights from CMCs of this day and age, certain social media forums were sourced such as the following,

The [church] ministry has etched scars upon my heart. The [church] ministry has placed heavy burdens upon my shoulders. Yet it was my Daddy, my pastor, who taught me how to love as Jesus, how to forgive as Jesus, how to serve as Jesus; how to live a life of worship before the throne; always trusting Jesus (CMC social forum 1, August 28, 2018).

Another social media forum also reported the following:

You commit a blunder just like everyone else in church and you become the subject of attack. I sought God for myself and knew full-time ministry was the way to go. I told God, 'so long [as] you're with me, I am fine'(CMC social forum 2, 2018).

CMCs experience high expectations to be model children, dress properly, behave well, and know more about the Scriptures than their peers. It has been observed that 'the expectations of church members are often communicated through intrusive acts that invade the privacy and independence of the clergy family' (Bond, 2000, p. 28).

Vailaau (2005) emphasizes that:

The role of churches in relation to children is to promote a society by which every child is valued and all children have the opportunities to grow up as competent and confident learners and communicators, healthy in mind, body, and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution in the society (p. 19).

A possible solution to issues faced by CMCs is implied above as the acknowledgement that CMC's are affected by the social expectations they are exposed to, leading to emotional and psychological issues. (p. 16).

Fuafiva Faalau (2006) also expresses that:

Within immediate and extended families people nurture and sustain these human relationships as significant values of their existence and survival. A young person's physical and emotional wellbeing is influenced by the relationships they have with their family member (pp. 3-4).

Family is considered crucial in addressing various issues faced by CMCs as mentioned above. Healthy family relationships therefore play a vital role in ensuring wellbeing for CMCs in body, mind, and soul.

2.5 Summary

The scholarly views provided in this chapter demonstrate that there is a limitation of research concerning CMCs and the issues they face in the context of Samoa. Although there was study completed about CMCs within the Samoan communities in New Zealand, this study aims to fill the gap of researching CMCs in Samoa. The views provided within this chapter, signal many negative impacts upon CMCs within their parents' ministries. Even though there are also positive experiences, it appears that detrimental effects leading to negative experiences in their parents' ministries often outweigh the positive experiences. The following chapter will present findings and discussions from the data collected from the interviews.

CHAPTER THREE

DATA ANALYSIS AND DISCUSSION

3.1 Introduction

This chapter presents and discusses the findings from the interviews conducted with participants, who were all CMCs and current students and students' wives at Malua Theological College. There were ten participants randomly selected from all residents at Malua Theological College. Participants were invited to take part in this study, and none declined the invitation but wholeheartedly showed their support as they could relate to the main aim of this research. The privacies of the participant's identities are valued in this project; their identities are not disclosed in this work, and the villages their parents are located also remain anonymous. To maintain the anonymity of participants' identities, CMCs presented here have been given numbered identities.

3.1.1 Considerations of the interview process

For some of the CMCs interviewed, they displayed great enthusiasm as it became an opportunity to voice their concerns. Some CMCs expressed feelings of hurt they had kept to themselves for years, concerning their involvement in their parents' ministry. As they continued to reflect about their own lives as well as the lives of their siblings, repressed feeling of hurt was observed to resurface. For some, they did not realize their concerns as a major issue, in the belief they were alone with their experiences, rather than being common experiences shared by other CMCs.

Conversations were held before the start of the interview process, and it appeared to open up opportunities for participants to understand the purpose and drive behind this

study. These discussions became great personal motivations and a morale boost to continue with this research, as it seemed to encourage CMCs to understand more about the conditions they were involved.

The responses from participants are exclusive to his or her personal experiences; from the very first day his or her parents were initiated into their work (*osiga feagaiga*) as a church minister and his wife for any given parish. During the interviews, I observed that it was not an easy task for some participants to discuss their parents' ministries openly; their reluctance could be due to being protective of their parents' work and reputations. There were many mixed emotions displayed during the interviews, requiring long pauses at times for participants to gather their thoughts and composure. Many shed tears while remembering the hardships they had faced in their parents' ministries. Some participants were also hesitant because their behaviours were responsible for the challenges in their parents' ministries. However, I am forever grateful that participants volunteered their experiences entrusting that their contributions develop into understanding the phenomenon about the experiences of CMCs, which this work investigates.

I have classified the data collected into four factors that summarise the thoughts and findings from my interviews. The following four factors present the positive and negative effects imposed upon the CMCs, of their parents' ministry as EFKS church ministers and wives:

1. Environmental factors
2. Stereotypical factors
3. Partnership factors

4. Disciplinary factors

The above mentioned factors are not proposed to represent all the EFKS church CMCs or CMCs from other denominations; these factors cluster the thoughts and findings from participants to this research. It is important to consider studies undertaken in countries abroad such as The Netherlands, New Zealand, and America regarding the treatment and the effects upon the pastors' kids (PKs) from these regions, or specifically for this study, CMCs from Samoa.

3.2 Environmental Factors

3.2.1 *Description*

Environmental factors refer to changes in locations or homes and family situations where the CMCs grow up. Having a family move around from one place to another affects CMCs. For EFKS ministers and their wives, moving from one parish to another depends upon each situation. For some, they only move to the parish once, and the next move is when the minister becomes a pensioner. Other ministers experience early termination due to serious misconduct. For some, they may require to move twice or more depending on the situations they are in.

As ministers and their wives move out of their comfort zones where they call home, it takes time for readjustment not only to the environment, but also to the people within. What is challenging in this kind of situation is how ministers and wives cope and survive. However, for some of the CMCs interviewed, they appear to have been affected as a result of their family moving from place to place. For some CMCs, they are fine with the adjustments and see their moving around as an opportunity to meet new people and make new friends; yet others have difficulties with relocating to new places.

3.2.2 Interpretation

CMC#1 felt depressed because his family had to move many times. Speaking from the experience of this CMC, the change of environment can mean change of friends. It feels like they live in a cycle; their friendships that they established for years came to a complete halt when they moved to a new place. What made it worse was the possibility of moving again at any given time. This CMC stated: 'it felt like we never had a real home for ourselves'.

CMC#1 also expressed how moving into a new parish brought about new challenges with lots of people to socialise with. The mother of this CMC passed away early in his parents' ministry. He started to question things and became very suspicious of the village taboo. His father remarried again but sadly, the step-mother also passed away. From that point, he felt that his suspicions towards the village were true. He began to isolate himself from the people and began to dislike the village and the members of the congregation. Sadly he seemed to blame his parents' choice of moving to that village, for his personal loss.

On the other hand, this CMC does not completely write-off his father's choice of being a church minister; he loves his father and applauds the determination that his father had worked effortlessly in and his loyalty to the EFKS. Nevertheless, for the church environment of his parents' ministry, he views this as being like a business; it is all a routinely-based environment where emphasis is placed upon revenue-generating schemes and expenses, rather than having bible discussions and sharing.

CMC#4 reflected with great pride about her experiences when her parents were called to a ministry in a rural area:

It was a whole new world, no electricity and no water. It felt like I was going into a new country. We had to swim in the sea first then returned to wash up with a bucket of water.

Due to the location of the village, and because the parents did not have a car at the time, they rarely met their immediate families. The village was so dark because of the inadequate supply of electricity to every family in the village.

About 60% of CMCs revealed that there were unique changes to their lives when moving around with their parents' ministry. There were village protocols that everyone had to respect, and the congregations had their own expectations of the CMCs. The environment of the minister's home was considered by many as a holy place. Yet the reality is that the minister's home at times is a location where some CMCs were abused physically, for example being punished and disciplined for disobeying dress codes.

The environment for some CMCs had fostered the passion to be God's servant just like their parents, although there had been hurtful times that required their parents to rise above many challenges. For example, CMC#1 expressed, 'I learnt a lot from watching my father, and learnt a lot about courage and experiencing different situations'. Although CMC#1 felt depressed about his change of environment and exposure to other people, there was great pride and joy in watching how his father carried out his role as a minister.

Sharing of gifts and talents such as piano skills with youth had been a positive exposure of changing environments for some CMCs. In addition, some CMCs appreciated the

gifts given to them by God as part of their parents' ministries as shared by CMC #2, 'Being in a small *aulotu*, we learnt to appreciate whatever we received on the dinner table knowing how to share during hardships'.

A further 80% of the CMCs perceived their moving around as a great opportunity to learn about mutual respect and reciprocity, between people and meeting new people face to face. They revealed that they were able to make positive connections with the members of the *aulotu* or the congregation. Most CMCs felt that they were more like a family.

3.2.3 Theory

Bond (2000) expresses that there is an impact upon the lives of children by relocating. The more they move from place to place, the stress from moving homes becomes traumatic to the lives of the CMCs. The experience of moving may not be considered a traumatic life event, but it does place adaptive demands on those involved. Reactions to the relocation vary, but it is finally being recognized that the perceptions of children and adolescents differ from those of adults. Being involuntarily uprooted from a familiar environment may be especially challenging for children who fear separation and abandonment, as well as for adolescents who rely on peer support (Bond, 2000, p. 20). This attests the seriousness of relocation to different levels of CMCs when they move into an environment which is unfamiliar to them.

Muaiava (2011) shared his first experience of relocating to a new environment when his parents were called as church minister and wife:

I was nineteen at the time when my parents gathered my siblings and me for a *āiga* meeting. The meeting was about making a decision to relocate to

Wainuiomata, Wellington as dad (who was now a theological graduate of KFTS) had accepted the parish's proposal to become their covenanted *faife'au*. (p. 19).

Muaiava (2011) explained that he was geographically disorientated as to where *Wainuiomata* was located. He moved from South Auckland to Wellington and from there right after the *osiga feagaiga* took place, his experience as the church minister's son began:

[My parents] were shown the parsonage home and I was elated at the newly furnished and decorated residence that was going to be our new home. People greeted you with the widest of smiles, youth members invited us on city tours to familiarise the new FKs [faifeau kids, similar to CMCs in this project] to their new hometown, parishioners consistently asked us to recount our life stories; and nearly every day at this early stage we were showered with finely cooked Samoan dishes—these were the good times! But the honeymoon period soon came to a halt. Smiles altered to frowns, one-on-one conversations soon changed to ushering, youth members started distancing themselves, and expectations became insurmountable. There were always expectations of us at home even before we became parsonage children. The expectation to dress properly for church, aim to be well educated, attend all church affairs, and so on. However, expectations seemed different now. I do not know what it was but I felt I was displaying perfect etiquette, commitment, and attendance to please others. I was not bluffing myself because I thoroughly enjoyed church; however, it was just different this time around (p. 20).

A problem arises when the CMCs can not develop positive relationships with the people in their new environment. People will want to know more of CMCs but in reality, people are observing every move and behaviour by CMCs seeking for any faults.

Vailaau (2005) illustrates the importance of reciprocity to relationship-building:

Without mutual acceptance of reciprocal honour and respect, human relationship will sever (p. 18).

CMCs require warm and caring relationships to become comfortable in their new environments to feel welcomed and free from any fear of being rejected.

CMCs are mostly living in pretence as a consequence because they fear what others say, and try to live up to expectations of them. Past research into the study of ministers' children share similarities with findings presented here in the environmental factor as expressed by participants for this research (DeLoizer, 2013, p. 1).

3.2.4 Solution

In linking this current work to previous research, this demonstrates that CMCs have left their comfort zones when relocating to a new place. A proposed solution would be to prepare the entire family, including CMCs, for all possibilities of the ministry such as moving around from place to place. This can be done through an *aiga* meeting as some have done, before the parents embark upon their theological training. The parents must take into consideration the reality of life within the parish and what is expected of everyone, including the church minister and his wife, and the CMCs as well. The parents need to explain why people expect a lot from the church minister and his family members, together with the consequences of moving into a new environment. Several contexts and places have their own taboo; the minister and his family have to adhere accordingly to the taboos of the land and its people.

For the sake of the EFKS context, I believe what we have already in place, that once a church minister has made a covenant with a parish, that covenant will only be nullified, when the church minister passes away, or a church protocol has been overstepped and undemind by the church minister himself or one of his immediate family.

3.3 Stereotypical Factors

3.3.1 Description

Stereotypical is an adjective that relates to a widely held but fixed and oversimplified image or idea of a particular type of person or thing (Stevenson & Waite, 2011). In the context of this research, there are a whole range of characteristics and abilities that people infer that the CMCs occupy. These are the expectations and the labels that people hold for the CMCs. These qualities can be understood as the stereotypes¹⁷ (Stevenson & Waite, 2011) expected and demanded of CMCs as the following sections demonstrate.

3.3.2 Interpretation

It was acknowledged by the majority of those interviewed that living up to stereotypes was one of the difficulties they had faced within the parents' ministry. For example, CMC#4 and CMC#9 expressed that one of the things they disliked about the ministry they went into, was that the congregation compared them to the ministers' children before them. These participants passionately responded that 'people forgot that we are also only human beings', not just CMCs.

This insight was reported by many of the older CMCs who were able to understand what people in the parishes were talking about. One interpretation of this, is that the majority of CMCs (70% of the interviews) claimed that they were not perfect, although stereotypes of being CMCs assume perfection of them by the congregations; CMCs are just like any other child the only difference would be that their parents are the church minister and his wife of that particular congregation.

¹⁷ Stereotype is a mistaken idea or belief many people have about a thing or group that is based upon how they look on the outside which may be untrue or only partly true.

CMC#5 supported the above claim and expressed, ‘they are expected to be perfect’ which are very high expectations and sometimes when the CMCs try to fit in with the other children of the congregation, the CMCs get judged. Some children in the parish may whisper, ‘*shh, aua le pisa la ua sau le afafine o le faifeau*’ translated as ‘shh, quiet; the church minister’s daughter is coming’. Such a statement shows that this participant was searching for a way to fit in, while being judged by what the children in the congregation were saying.

CMC#5 and CMC#6 expressed their strong feelings about comments such as ‘*amuia fanau a faifeau e ffilemu olaga e tele tupe*’ which is translated ‘the church minister’s children are blessed and have unstressful lives because they are rich’. These CMCs were explaining if only these people that make these insinuations knew what the CMCs had to endure, and obligated to do as being silent partners to their parents’ ministry.

Most participants considered life in the ministry as not being easy; life is not just about money or living easily. Such a response raises the question of why would people think being a CMC is a blessing? CMC#7 asked, ‘why do people think that we are academically superior and we are always rebellious against our parents’ religion, and become social outcasts?’

Responses by most CMCs interviewed propose that the ministries of their parents are never really about the money, more specifically, any monetary gains. This may be understood as indicative of smaller congregations who are limited in their donations of

*alofa*¹⁸ to the minister, compared to larger well-established churches where money is easily available for them. For the smaller congregations, they will need to find ways how to survive given limited resources.

CMC#6 expressed that in terms of stereotypes expected of ministers' children, it is difficult being the centre of attention as a role model, as the expectations people have of you will actually follow you everywhere you go. There is absolutely no privacy and most times it feels like 'I am somebody else; I am not really myself'. The stereotypes that many CMCs struggle with are that they are to act a certain way to fulfil their roles as CMCs, and to please and satisfy their parents as well as people within the congregations.

There are strengths gained from the experiences of stereotyping as expressed by the participants. The majority of CMCs interviewed were able to adapt to these conditions, and their characters were strengthened in their spiritual connections with God. Further, the length of service of their parents within their ministry, had built the confidence of CMCs to cope with such behaviour and gossip by church people. Also, stereotyping helped to teach important life lessons such as one expressed by CMC#4, '*e a'oa'oina ai le vāfealoa'i ma isi tagata*', as synonymous to what Vailaau explained as 'learning to treat others with respect'(Vailaau, 2005, p. 18), simply, how to live in harmony and fellowship with others.

¹⁸ *Alofa* is a monetary gift donated by the congregation for the church minister and his family on a fortnightly basis.

3.3.3 Theory

Stereotypes for CMCs link to research suggesting how the pastoral family who is often in the public eye as a role model, children within these types of families are not immune to such pressure (Mccown & Sharma, 1992). CMCs are ordinary children just like other children; the only difference is they are the children of the church minister and his wife.

Patterson (2014) states in her thesis that many CMCs report that their parents' position as pastors often means that not only are their parents respected as leaders and examples, but CMCs themselves are inevitably and involuntarily seen as an extension of these leadership positions (p. 8). There often is hurt and negative feelings experience by CMCs due to the expectations and stereotypical attitudes imposed upon them. It is of interest however, that even though there is negativity in the emotions of CMCs regarding the high and misleading expectations of them, given that the CMCs who were invited and willingly contributed to this research are also currently training at Malua Theological College, they have decided to follow and be just like their parents.

3.3.4 Solution

It is suggested from the respondents that CMCs have already adapted to such stereotypes expected of them. For most of the women participants that were interviewed, they responded with, 'no care', 'do not care', and 'ignore' when questioned about the stereotypes expected of them by people in the congregations. For the men participants, entering and studying at Malua indicate that they indeed have adopted for themselves the stereotypes associated with being CMCs. Further, 90% of the participants are motivated balance their time between their calling and their children. A further 10% of participants identified that they will always prioritize their calling ahead

of their children. The proposed solution therefore, would be to realise that there are stereotypes linked to being a CMC that need to be acknowledged and accepted, which uphold moral and ethical Christian standards.

3.4 Partnership Factors

3.4.1 Description

To recall the Samoan concept of *faugavaa* or carving canoes, there is a proverb '*oloolo pito vaa*'¹⁹ that simply means 'working in partners' or 'sharing the load'. As the saying goes 'many hands make the work lighter'; such a concept may be behind including CMCs to help out in their parents' ministry. What has been observed, the use of CMCs encourages participation of the children in the congregation in ministry activities. Many CMCs are talented and gifted in different ways, and they could share their knowledge in leading youth evangelical practices, and hymn preparations for worship services.

3.4.2 Interpretation

CMC#2 shared that one of his father's favourite saying to motivate him and his siblings to give time to help out with their parents' ministry, '*Aua e te aitalafu i le talalelei, ia foai mea uma mo le talalelei. O mea e te maua i le talalelei, ia toe faaalu i le talalelei*' translated as, 'do not owe anything to the church, give everything that you receive for the church, whatever you may receive must be spent on the church'. This saying includes everything, to offer your whole being, your time, your service, your money and more for God. Also, for everything that you receive on behalf of the Gospel, give those

¹⁹ This saying means that everyone must take part in using the corals call 'puna' and 'ana' to scrub the outer and inner sides of the canoe towards its final shape, as quickly as possible. This saying suggests that when people come together to perform a specific task, the work will become lighter with many hands and completed in the shortest possible time.

gifts back to God in different ways. CMC#2 spoke boldly about this saying as it was the same advice given by the late Reverend Elder of the *Pulega* (Sub-district of EFKS) at the time to his parents just after their *osiga feagaiga*. He sees the advice given as a powerful motivator for his parents to strive for the best in their ministry. This saying is still heard in his household today, since being first shared to them 38 years ago.

This participant also added that he finds the inspiring saying useful to encourage him to help out his parents in their ministry. He understands that the church prays for him, and that he believes that all the blessings he receives in his life, are from God as blessings and rewards for his parents' service to the church. He also expressed that his parents eagerly await college breaks, so that he could return home to help out with their ministry. Further, his parents often reflect that when he returns home during the College breaks, these are times his parents observe greater participation by their youth in the *Autalavou* and Sunday school.

Around 70% of CMCs interviewed expressed they had different experience need to be acknowledged and accepted s when it came to working in partnership with their parents. These CMCs also enjoyed their time helping out in their parents' ministry, however, the church members held different perspectives where some became judgmental of the CMCs.

CMC#1 recalled that some church members said that the 'CMCs are showing off'. In addition, only a few participants stated that they were cautious when their parents gave them a task to do, such as dance practices for *Pulega* gatherings, since these tasks brought added pressures to their busy schedules. The expectations of the congregations

of them, was that they would rise above any pressures, and if the events did not turn out well, the CMCs would feel responsible in failing their parents and the congregations.

When given added responsibilities, 20% of the CMCs interviewed expressed that members of the congregation would follow them eagerly, especially when some of the male CMCs developed close relationships to the girls of the youth. One participant stated, 'I feel like I live in a box' implying the feeling of being trapped without freedom to do as he pleases, since he was watched eagerly by members of the congregation.

One participant also acknowledged that he understood the importance of the roles of CMCs within their parents' ministries, but he felt that there was still a lot missing. Specifically, there was not enough time or effort given to seek God. The church should prioritise family life, and involve more activities that are family-focused and centred upon God, where CMCs are embraced and given priority alongside the minister and his wife.

3.4.3 Theory

Tighes (2011) in his research also proved that there are benefits upon the CMCs who take part in their parents' ministries:

The participants describe a time of commitment that took place in their adolescence at a youth group, youth group event. The parents encouraged (and sometimes required) their children's participation in church youth activities. Jacob's parents encouraged him to go to the conference where he made a decision to follow Jesus. Brenda's parents encouraged her to go to other church's youth groups when their church plant was too small to have youth activities. Edward's mom pushed him to attend youth groups after his father was fired and Edward's faith was at low ebb. Youth groups and activities were crucial to most of the participants' faith (p. 10).

The above account parallels the situation for participants interviewed for this research, in that working in partnership within their parents' ministries helped them to connect in

seeking God. Further proof of this link, is that participants for this project are CMCs themselves who have followed in their parents footsteps by training to become a minister or a minister's wife.

3.4.4 *Solution*

Working in partnership with parents in their ministry can benefit the CMCs, although some participants expressed some unfavourable conditions. Based on the analysis of this factor that developed from the findings, participants should consider working in partnership with their parents as being driven by their love and service to God, rather than being faithful obedience to their parents' wishes. Developing the CMCs relationship with God first, would help to alleviate any negative feelings by working in partnership with their parents in their ministries.

Above all, the collection of participants interviewed affirmed that to be given the chance to help out within their parents' ministries, was very fulfilling. Despite what people may say, it should not be the reason why CMCs would do as expected. Rather, their love for God and their love for their parents should be the motivations for CMCs to support their parents' ministries.

3.5 Disciplinary factors:

3.5.1 *Description*

CMCs have reported on discipline as being a major factor in their parents' ministry. The high expectations of the members of the congregations is understood as a reminder for CMCs to behave themselves, as they represent not only their parents and their ministry, but also the congregations they serve. When CMCs fall short of these expectations of

appropriate behaviours, they are disciplined accordingly to serve as a reminder and lesson to other children of the congregation.

3.5.2 Interpretation

CMC#1 indicated that his father is from a 'traditional family where children don't talk'. He perceives the practice of children being silent as a foundational component to any Samoan son or daughter. Children must follow and obey instructions they have been given by parents, without any questions. About 40% of the participants interviewed also expressed that the youth in his parents' ministry, together with themselves and their siblings, were all accustomed to receiving 'a hiding from his father' when they misbehaved.

Most of the grown up youths, who constantly were disciplined with beatings, have ended up in good jobs and decent and stable lives. One interpretation is that the disciplinary actions by the parents of the CMCs may have contributed to living disciplined lives, and making good use of education opportunities to secure good jobs and better lifestyles. This is in direct contrast to parents of CMCs and other children in general, who lacked any forms of discipline for their youth.

Around 20% of the participants interviewed expressed how they fell into deep trouble with their parents, when they were discovered to have relationships with youth members of their parents' ministry. One participant was sent overseas, and another received a beating from the parents. They expressed that what they did ruined the reputations of their parents' in their ministries. In addition, there were village church protocols that disallowed any relationship between the CMCs and any member of that

particular village or church. About 60% of the participants agreed that understanding Samoan culture and customs have helped them to behave appropriately while living in their parents' ministries.

There are consequences if village and EFKS protocols are breached. For some participants, they reported being humiliated in front of the youth by their parents for not setting a good example for other youth to follow. Sometimes, the CMCs and their siblings were deliberately disciplined as examples to show the church people of what was expected.

3.5.3 Theory

The discipline of the CMCs as reported by participants parallels discussions by Latai (2016) about the consequences faced by the church minister and any member of his family, that did not adhere to the protocols of the church and the village:

If any member of the pastoral family acts in ways unbecoming of their status, the covenant is broken and the pastor would be required to leave the village. Children of pastors are thus governed by the same principles of the covenant. As such they are tabooed from courting within the village. When for example a son or a daughter of a pastor is found in a sexual relation with someone in the village, this would ultimately lead to the pastor and his family leaving the village. This is because, like the brother-sister relationship, the relationship between the pastor, his family, and the village, is grounded in the incest taboo (p. 52).

CMCs within the ministries of their parents were governed by the same ethics and moral standings as their parents. Such a concept was expressed by some CMCs who were interviewed for this project.

Further, DeLoizer (2013) also shared that:

Sometimes the parents also contribute to the moral and behavioural expectations set upon the child, adding to the unfair pressures they feel. Sometimes this is due to ignorance in how such expectations affect the child and other times it comes from the parents' fear of who might be watching. Not unlike their children, clergy parents are not inherently perfect simply as a result of their ministerial profession (p. 7).

The above statement is similar to some of the views shared by CMCs interviewed for this project, adding pressure to their roles and freedom of relationship-seeking within the ministries of their parents.

3.5.4 Solution

For the safety of the church minister and his family members, the proposed solution from this work is, to follow the protocols of the church and the village, to maintain their reputation and worth within the local parish, village, and standings within the larger church. As Alefaio-Tugia (2011) mentioned,

Cultural practices are therefore synonymous with Christian principles, and it is the interconnectedness between culture and Christianity that gives rise to a value system indispensable to any development process. Some of these notable values include a strong sense of identity or belonging to an ethnic group, attitudes of cooperation, unity within and amongst communities, and the strength and support of the family and family discipline (p. 4).

CMCs may deal with negative experiences in terms of being disciplined when they misbehaved, yet the congregations and the parents of these CMCs should also understand that children will always be children; from time to time, children tend to make mistakes. However, making mistakes is part of growing and development, and also a great way to learn valuable life-lessons shape and develop the later stages of life.

3.6 Summary

Different environments affect the CMCs depending upon the moving around practices of some ministers and their wives. These practices have an impact upon CMCs, where *aiga* meetings can help to understand and prepare for drastic environmental changes. CMCs often experience trying to live up to the expectations and stereotypes placed upon them by their parents and the congregations. CMCs also need to understand the importance of helping their parents in partnership in their ministries. Although CMCs may face difficulties because of what people say, good partnership with their parents paves the way for a successful and fruitful ministry. When CMCs misbehave, living disciplined lives helps to get them back on track in upholding standards expected of them by those who surround them. It is interesting from the interviews that despite the hardships that the CMCs had faced in life, they have acknowledged their love for God was not deterred due to their negative experiences. They have developed a sense of being in a hurtful situation, yet they have survived and grown through these challenges. The four factors that have come forth from the findings and analysis of data collected for this project - environmental, stereotypical, partnership, and disciplinary - all contribute to develop a phenomenon concerning Samoan CMCs of the EFKS, which this research set out to investigate. This phenomenon is presented and discussed in the next chapter that concludes this thesis.

CONCLUSION

4.1 Introduction

CMCs who participated in this research are loyal to their parents' ministries, as indicated by training at Malua Theological College to become church ministers and the wives of the ministers. Although several participants reported challenges they faced in their parents ministries as CMCs, they still pursued to follow in their parents footsteps. This final chapter sums up this thesis by proposing the phenomenon of '*Oloolo pito vaa*' translated literally as 'polishing canoe planks' and metaphorically as 'sharing the load'.

4.2 The Phenomenon of '*Oloolo Pitovaa*' —Sharing the Load

The four factors that emerged from this research, the environmental, stereotypical, partnership and disciplinary factors, all have contributed to the phenomenon that this thesis concludes with. '*Oloolo Pitovaa*' — sharing the Load is proposed as a way for CMCs to overcome the negative effects as found in their parents' ministries.

This phenomenon involves CMCs to firstly accept their inherent roles as silent partners in their parents' osigafeagaiga, where they listen and obey instructions from their parents concerning their ministry. Their inclusion in their parents osigafeagaiga see themselves participating and become leading hands in whatever is required of them in their parents ministry. As many hands make the work lighter, the minister and his wife using the hands of their own children in the various tasks of their ministry, develops stronger family bonds between parents and their children. Furthermore, the heavy load of church ministry will become considerably lighter when the CMCs and their parents

work together in partnership. Ultimately, members of the congregations will observe this unity that is framed upon the love of Jesus Christ, and they too will share the love of Christ to others. Rather than becoming judgemental of CMCs and scrutinising their every move, it is possible the congregation members will commend CMCs for being well-mannered, polite, respectful, and supportive children. The ultimate praise by others of CMCs is heard loudly when CMCs become ministers and the wives of ministers themselves.

This phenomenon is also useful for congregation members who commonly view CMCs in a negative way, for them to also ‘share the load’ in the work of the minister and his wife. They too can help polish the canoe metaphorically, by helping to raise the CMCs to develop as honourable and respectful people. In addition, ‘sharing the load’ for the congregation members entails supporting the mission and drive of the parish as led by the minister and his wife for the common good of people, and drawing faithful believers towards understanding and embracing God’s Kingdom.

This phenomenon is also beneficial for ministers and their wives to be reminded of the silent voices and passive participations of their children in their ministry. The environmental, stereotypical, partnership, and disciplinary factors that emerged from this research, highlight for ministers and their wives the challenges faced by their children everyday. There are notably many challenges for the minister and wife themselves, and this research has identified challenges for CMCs that otherwise remain hidden and silent. Despite the fact that the CMCs have faced emotional, psychological and are mentally challenged because of the behaviour of the members of the congregation, their endurance towards their involvement in their parents ministry,

reflects the importance of good partnership and setting examples as role models to the children of the congregation. Therefore the phenomenon '*Oloolo pitovaa*' reminds ministers and wives to not only share the load of their ministry with congregation members, but more importantly, with their own children. That starts with good relationships, making sure every CMC knows they matter as a person. There are many barriers unique to today's culture, but we can learn from one another and the past experiences. We can be confident the Gospel is never outdated and the surely the ministry will be successful.

4.3 Limitations of the Study

A limitation of this study is the restriction to time and resources. To overcome such limitations, focus was given to current students and students wives at Malua Theological College for the ease of access to be interviewed and studied. Furthermore, due to the protective nature of the CMCs upon the identities of their parents' ministries, there may have been a reluctance to fully disclose information. To counter this limitation all identifiable information has been removed from segments of the interviews used, and all CMCs were given numerical identities.

4.4 Recommendations for Future Research

For future research, I propose that the scope of the current research be extended upon. Specifically, inclusion of CMCs from the Methodists and other Protestant churches in Samoa together with the Roman Catholic Church in Samoa will be considered. In addition, CMCs from the context where Samoans have migrated overseas can also be considered.

4.5 Concluding thoughts

In closing, CMCs need to be reminded that the ministry of their parents play a significant role in their lives. The success and any failures of their parents' ministries are shared by the minister and his wife, and also their children. It makes sense to work together and share the load, as the phenomenon 'Oloolo Pitovaa' speaks of how many hands make the work lighter. The underpinning motivation for CMCs as well as their parents is to bring people into harmonious relationships with each other but more importantly to ensure that members of congregations remain connected to God.

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