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**David's Personality and the Deuteronomistic Account of the Delinquencies of His Children:
Relevance to Contemporary Pastors' Children in Africa**

By

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Abstract

The delinquent behavior to pastors' children is alarming in various current churches in Africa. What most pastors' children have been acting is contrary to the expectation of society around them as people coming from sacerdotal homes. Their behavior has been contrary to the pastoral works of their parents, mostly denigrating the pastoral identity of the parents instead of magnifying it. What makes most pastors' children have delinquent behavior despite coming from strict pastoral homes? Basing on a biblical example from David's children, theoretical perspectives on parenting styles, and from the real life of pastors' children from current churches, this article argues that the irresponsibility of most pastors towards their families due to heavy church occupations befalling them creates freedom to their children to engage in illicit behaviors abominable to society. The Article recommends that authoritative and authoritarian parenting styles should be adopted in order to harness them to communally and religiously acceptable behaviors.

Key Words: Africa, Delinquent behavior, David's children, Parenting styles, Behavioral outcomes, Pastors' children

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1.0 Introduction

A young man aged 25 was a son of one of the renowned pastors in the Evangelical Lutheran Church in Tanzania (ELCT), Southern Diocese in Njombe Region, Tanzania. Between years 1993 - 1996, his father worked as a pastor in one of the parishes of this Diocese; and his son worked as a teacher in one of the secondary schools in Njombe region. He was not a professional teacher; rather, he had just completed his Advanced Level studies and was provided a teaching license from the government to teach in Ordinary Level studies by the years. The young teacher was highly praised by students as being an excellent teacher of History and English subjects. However, this teacher, the son of a pastor, was an addicted alcoholic. His eloquence and excellence in teaching depended greatly on whether he had taken an alcohol or not. When he had taken alcohol, he taught eloquently and with a great enthusiasm; but when had not, he looked rather calm and dull and unable to deliver materials to students fluently? This situation made students, admiring the materials he delivered, to buy him beer before started teaching in order to make him active. He even himself sometimes demanded a beer from students before he started teaching them. And students, knowing his weakness, they bought him. In fact, the man was too addicted to alcohol in such a way that it hindered him from working efficiently without it.

The pastor's son became famous not only to students and staff at the secondary school he taught, but also to people in the town where the school was located, especially among other people dependent on alcohol in the town. He entered into various designed drinking competitions with other competent drinkers in the town and won the competitions. After winning several competitions, he made for himself a Certificate to justify his drinking competence which he showed to everyone questioning about his drinking behavior. The self-made Certificate was written in Swahili language and had the following words as translated from Swahili:

KUNYWA-KUNYWA UNIVERSITY

This is to certify that _____ has successfully graduated training about drinking. Therefore, with this certificate, he is allowed to drink any kind of beer, in any place and at any time until the whole of his money obtained from salary, business, and or any other lawful means is finished.

Vice Chancellor

Chairperson of the University

Council

The Swahili words of the title of the self-made certificate (*kunywa-kunywa*) literary mean a repeated drinking habit of the alcoholic. With this certificate, the Pastor's son visited all types of bars, drunk various types of beer spent money with women, participated in various disputes after being drunkard, and hardly respected his parents at home as he was not married yet. Most Christians were greatly dissatisfied with the dinking habit of the pastor's son and the various subsequent acts he did after drinking. However, whenever people asked him about his excessive

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drinking habit as a pastor's son, he just showed them the self-made certificate as a justification for his drinking habit.

As one can note, the behavior of this pastor's son did not only bring shame to himself, but also to his parents. As a pastor's child, members of society expected him to behave differently, reflecting the work of his father. However, things turned to be different; his drinking behavior made him associate with even other indecent behaviors: fornication, fighting, provocative languages against other people, especially after drinking, and even involvement in theft.

The behavior of the pastor's child presented above is not the only case in the African context. Misbehaving has been observed in most pastors' children in almost all Christian churches and sects in Africa and the world at large. For example, Dahlager (2012) tells a story of another pastor's kid of one of the Pentecostal churches in San Jose, Costa Rica in Latin America who had a horrible behavior and underwent transformation through the Pastors' Kids (PK) ministry. Dahlager (2012) writes: "As a young teen, Pablo was a good-looking, soccer-playing, hard-partying, girl-chasing, and drug-abusing pastors' kid (PK) who made trouble in town with his rowdy cousins. When my wife and I met his family at our first PK retreat in Costa Rica in 2001, his pastor-parents had no idea what to do with their son, but hoped the PK ministry could help. Two years later Pablo had a life-changing personal encounter with Christ at the PK camp altar. A group of PK guys became his new circle of friends and helped Pablo take steps to become the man of God he was created to be. Over the following years, we witnessed the slow, but steady, transformation as Pablo began to serve the Lord first as a PK camp assistant counselor, then as a youth leader in his church, a PK missions trip participant in Cuba, an award-winning blogger, a youth ministry trainer, and a university administrator. In 2009, Pablo helped write the nine-class youth ministry specialization now used to train thousands of youth leaders in Bible institutes across Latin America. Pablo insists that God used the Costa Rican PK ministry to save his life, and now he aims to raise up his generation for Christ" (p. 1). Dahlager's (2012) account cements the view that the problem of pastors' children is not limited to Africa; it is also a widespread problem that needs focused attention.

Moreover, reporting from the Nigerian Baptist Church context, Ezeiel Adiwale Ajibade (n.d.) says: "What some pastor's children engage in could be as terrible as stealing or worst still, armed-robbery, sexual immorality including teenage pregnancy, use of hard drugs, drunkenness, bullying and other acts of misdemeanor" (p. 1; Staffels 2004). Hence, the above explanations from the ELCT pastor's child in Tanzania, the Pentecostal church pastor's child in Costa Rica and the Nigerian context described above indicate the magnitude of delinquent behaviors of pastors' children as servants of churches and society.

2.0 Statement of the Problem

Pastors are servants of society. The way they present themselves and the way they are presented by members of their households, especially children, matters greatly to the effectiveness of their pastoral service. The major problem that arises is that their ministry to society is highly demeaned or hindered by the delinquency of people within their household; when they behave contrary to the expectation of society and of the church community they belong. Most pastors' children behave more delinquently than children from families of normal Christians making the pastoral ministry of their parents be deprived of its utmost effectiveness in church and society.

The situation described in the introduction above, where Pastors' kids fall short of the behavior that reflect their parents' ministry raises some questions: Why are pastors' children falling short of descent behavior against society's expectations from pastor's children? What makes them have such illicit behavior, contrary to their parents' pastoral works, while are reared in pastoral

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households anticipated to uphold strict Christian ethical standards? Who is to blame in regard to this misbehavior, the children or their parents? These and other similar questions call for a thorough discussion if we are to rescue pastors' ministry from reproach and indictment caused by their children's engagement in gross behavioral misconduct. Through the response to these questions, the subject of this Article becomes important to society. Society requires understanding the exceptionality of the pastors' family as the household of the representative of God on earth and a family that need to play an evangelistic work to other families. It is a family that requires showing the example of the heavenly family of God.

The Article examines the expectations of society towards pastors' children, the factors affecting them leading them to misdemeanor and how they can be directed towards being exemplary people in society positively reflecting the pastoral work of their parents. By the use of David's personality and the delinquencies of his sons as an example, and the discussion of parenting styles from psychologists, this Article defends the position that the delinquent behavior of pastors' children is caused by pastors' concentrating more on the ministry and paying little attention to their own families. It is the result of inadequate parenting that causes children acquire delinquent behavior in their upbringing. As it will be seen in the following discussions, as David concentrated in leadership issues of his territory forgetting issues of his family, pastors are similarly too preoccupied by issues pertinent to their ministry to attend to their own families, especially their children.

3.0 The Man David and His Personality

Obviously, the reading of David's narratives in the following paragraphs is not a result of a deep exegetical study of an Old Testament scholar. I am a mere contextual theologian, not an Old Testament expert. However, I hope they will suffice to illustrate the intended point. David, as a man and his succession to kingship can be well-understood through reading the Deuteronomists' accounts about him (1Samuel 16 - 2Samuel 5). David ascended to the throne and became a great king in ancient Israel. However, his ascension to kingship originates from his lowly beginning. David, a man from the tribe of Judah, was anointed by Samuel, took over from Saul, the first king in the history of Israel. His trend towards kingship is not much different from that of Joseph, Jacob's son: he was a shepherd and despised by his brothers like Joseph. Moreover, like Joseph, David encountered the ill-wills and jealousy of his brothers (see 2Samuel 17: 28). However, God chose him king of Israel despite his weaknesses as will be noted in the following sections of this Article.

David's narratives overwhelm us of his patience in the process of his ascension to kingship. He was subjected to assassination by Saul several times (1Samuel 18; 6–16; 18:20–29; 19: 9–17). He fought with Goliath, the warrior of the Philistines and killed him (1 Samuel 17: 38–54). He consoled king Saul, his great enemy during, during Saul's melancholic depression (1Samuel 16: 14–23). The enmity between David and King Saul was mainly about who would ascend to the throne after his death. Saul preferred that his son Jonathan should succeed him; however, God had a different plan (1 Samuel 20: 24–34).

The various attempts to kill him made him stay in the hidings until the death of Saul. After Saul's death (1Samuel 31: 1–13), David returned to Judah and was anointed king by his people in Hebron at the age of thirty years (2Samuel 2: 1–4) and reigned for seven years and six months. He was then anointed king over the whole Israel (twelve tribes) and reigned as king (in Hebron and Israel) for forty years. He shifted his capital from Hebron to Jerusalem after his anointing, and flourished as king due to his loyalty to God (2Samuel 5: 1–10). He established a strong military conquering people of nearby cities like Moabites and Armenians and states of Zobah and

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Damascus. He also conquered the Edomites located in the east of the Dead Sea (2Samuel 8: 1–14). All these conquests meant to enlarge his territory and build political and spiritual stability. David planned for the return of the Ark of Covenant whereby his descendant had to build a temple for it (cf. 2Samuel 6: 1-5; 7: 12-16). Hence, David was a man of war expanding his territory through conquering and occupying lands of neighboring territories.

Apart from his patience, another important aspect notable in the personality of David as king of Israel is his kindness and reciprocity. David remembered some of the descendants of Saul and did to them good for Jonathan's sake. Mephibosheth, who was lame, the grandson of Saul, the son of Jonathan, ate at the king's table all of his life while Ziba and his descendants were provided Saul's land to cultivate and eat from it. Moreover, David did well to Hanun, the son of Nabash, in reciprocity to what Nabash did to David (2Samuel 9: 1-10: 2). David did not retaliate what Saul did to him. Even during several Saul's attempts to kill him, David did not retaliate despite having all the ability to kill Saul. He left everything upon the wills of God (2Samuel 7: 18 - 29). David mourned the death of Saul and Jonathan his friend as if no effort Saul did to take his life (2Samuel 1: 17–27). Indeed, the David narratives indicate that David was a renowned king in terms of his relation to people within his territory and outside it.

Despite the above-description of David's fame, there are dark sides of his personality. One such sides include that of sexuality. There are several occasions which David is recorded to be involved in illicit sexuality: He impregnated another man's wife (2Samuel 11: 1–5), was involved in polygamous marriages (2Samuel 3: 2–3), and intentionally arranged for a man to be killed in battle in order for him to obtain the man's wife (2Samuel 11: 14 –17). Fleming observes that most of David's involvements in issues of sexuality were not for production of offspring; rather, they were for assertion of political power. According to Fleming, "sexuality often functions in the narratives about David as a device for asserting political power or ascertaining political loyalty" (Fleming 2013: 1).

Another dark side of David's personality is his irresponsibility towards family issues. Though he earned a considerable recognition from within and outside his territory as king, he hardly attended his family. Little is said in the Deuteronomists' accounts regarding the relations he had with his wives and children as father. Consequently, his irresponsibility led to a series of delinquent behaviors among his sons contrary to society expectations of the king's children. We briefly consider these delinquent behaviors in the following section.

4.0 David's Sons and Their Delinquencies

David's offspring in Hebron are mentioned in the Deuteronomist's account: "And sons were born to David at Hebron: his first-born was Amnon of Ahinoam of Jezreel; and his second, Chileab of Abigail the widow of Nabal of Carmel; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; and the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; and the sixth, Ithream, of Iglah, David's wife. These were born to David in Hebron." (2Samuel 3: 2–5) In Jerusalem, David acquired more wives and concubines, and had more children with them: "And David took more concubines and wives from Jerusalem, after he came from Hebron; and more sons and daughters were born to David. And these are the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ithar, Elishua, Nepheg, Japhia, Elishama, Eliada, and Eliphelet" (2Samuel 5: 13 -16). Despite the unmentioned children, the list indicates that David had a large number of children, born of different women, with different interests, and probably not in one location, making him difficult to attend as father with all the political responsibilities in his territory.

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The first episode in the series of episodes that demean David as father is that of the rape of Tamar, the sister of Absalom, committed by her half-brother Amnon (2Samuel 13: 1–22). The rape case was well-crafted by Amnon under the advice of Jonadab, a very subtle man, the son of David's brother Shimeah, who was viewed as a friend of Amnon (Hill 1987: 387; Bakon 2015). The narrative recounts: "Then Amnon said to Tamar, 'Bring the food into the chamber, that I may eat from your hand.' And Tamar took the cakes she had made, and brought them into the chamber to Amnon her brother. But when she brought them near him to eat, he took hold of her, and said to her, 'Come, lie with me, my sister.' She answered him, 'No, my brother, do not force me; for such a thing is not done in Israel; do not do this wanton folly. As for me where could I carry my shame? And as for you, you would be as one of the wanton fools in Israel. Now therefore, I pray you, speak to the king; for he will not withhold me from you.' But he could not listen to her; and being stronger than she, he forced her, and lay with her" (2Samuel 13: 10–14). After the event, Amnon is no longer in love with Tamar. Love has turned into hatred. Amnon hates Tamar more than he loved him. As Bakon puts it, "Amnon not only rapes the girl but cruelly humiliates her, for love has turned into hatred" (Bakon 2015: 101).

One can raise a question in regard to Amnon's neglect of Israel's teachings about sexuality and his decision to rape his sister despite her repudiation. Tamar reminds Amnon of those teachings; that what he wants to commit is not done in Israel. Yet Amnon does not heed. Was Amnon fully aware of such Israel's teachings but just compelled by lust upon her sister's beauty? Was Jonadab, his adviser and friend, aware of Israel's teachings about sexuality? Tamar's even suggest for the lack of teachings about sexuality in the house of David that made Amnon lack guilty consciousness about his evil thought and evil action. Moreover, King David, his father, is silent in the narrative about the evil done by his first born against what society could expect from the king's children? This event has called the attention of most scholars as regard to the more striking violence portrayed by the narrator (see e.g., Hogan 2013: 48–52; Bakon 2015: 101–105).

The second episode concerns the revenge of Absalom, Tamar's brother, following the internalized rape of Tamar's. Absalom commanded his servants to kill Amnon, which again instigates misunderstandings to the king and even among his sons. The Deuteronomist recounts: "Then Absalom commanded his servants, 'Mark when Amnon's heart is merry with wine, and when I say to you, "Strike Amnon," then kill him. Fear not; have I not commanded you? Be courageous and be valiant.' So, the servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and each mounted his mule and fled. While they were on the way tidings came to David, 'Absalom has slain all the king's sons, and not one of them is left'" (2Samuel 13: 28–30).

The king becomes mentally and emotionally disturbed together with all those standing by him. He has no one to console him. Jonadab comes along and provides words of consolation to the king: "Let not my lord suppose that they have killed all the young men the king's sons, for Amnon alone is dead, for by the command of Absalom this has been determined from the day he forced his sister Tamar. Now therefore let not my lord the king so take it to heart as to suppose that all the king's sons are dead; for Amnon alone is dead." (2Samuel 13: 32–33) These words provided as some sort of consolation to the king in regard to the death of Amnon his son.

The assassination of Amnon causes grief in the family of David. However, it was not done by someone from outside the family. Despite issues of the possible relationship between Jonadab and Absalom that made him know Absalom's plan to kill Amnon, the question to whether Jonadab's and Amnon's friendship was a real friendship, and whether Amnon and Absalom had a rivalry over succession to the throne after the death of David, and that one had to be eliminated as depicted by scholars (see Bakon 2015: 105), several family issues are also notable in the delinquent

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behavior of Absalom, David's son. Though the account of Tamar and its consequences have been read with the focus on gender power relations and sexual violence (Van der Walt 2012; Ackermann 1993; Muneja 2006; Tracy 2006), yet family matters can hardly be avoided. As was in the rape of Tamar, David is silent in the narrative. The death of the first born – Amnon - makes David, as would be to any person could be, filled with acute bereavement. Yet, he is silent about it. The event is taken simplistically. Moreover, none among his sons says anything in regard to the event despite mourning and consoling among themselves. Was Absaloms fleeing to Geshur a plausible issue for not making him responsible for his evil action? Where is the parental role of David in this narrative?

One can easily deduce from the narrative about the irresponsibility of David as head of the family towards his family affairs. Absalom, as was to Amnon, does something against the expectations of society from the king's children. Throughout the Deuteronomist's narrative about David and his family, David portrays a weak character. The weak character is indicated by the narrator as Muneja succinctly reports: "The narrator [the person who tells the story] of 2Samuel 13: 1–22 is a male, born, raised, trained and converted in patriarchal culture. He does very well to provide us the narrative account. And if he would remember to give it a title it would be 'The Portraits of King David.'" This is because, the running point of view is not entirely about Tamar (a woman) but about the life of king David who was vacillating between military conquests, adultery, rape, murder, confessions and consequences of his weak character" (Muneja 2006: 94). It is the weak character of David that made him preoccupied by political power, sexuality and killings while neglecting his role as a parent to his own family. In the following section we examine the theoretical treatment of the phenomenon of parenting styles before turning to parenting among pastors in current churches.

5.0 Parenting Styles and the Behavioral Outcomes of Children

5.1. The Concept of Parenting

The concept of parenting has multifaceted meanings depending on the environment. However, for the sake of this essay, Amos (2013: 66) provides a useful definition of parenting. She defines parenting thus: "Parenting is the process of raising and educating a child from birth or before until adulthood (...). Synonymously, parenting refers to carrying out the responsibilities of raising and relating to children in such a manner that the child is well prepared to realize his or her full potential as a human being. This implies that parenting is the process of taking care or supporting a child from birth to adulthood involving the physical, emotional, social and intellectual capabilities. It can simply mean the process or state of being a parent. In fact, one can be a parent both to the biological or non-biological children."

Evidence from parenting theorists indicates that children are prone to environment where they are subjected to grow. In the environment is where their behavior develops; it is the place where they learn, and are encouraged, to adapt the values of society (Hopkins 2014: 506). One such environment where children acquire knowledge for their behavioral development is the home. It is in the home where parents play a vital role. Parents are great interlocutors in making children have a good or malevolent character before they go outside the family. In that case, I agree with Maina, Kaaria and Kivanguli (2018) that "A family affects the growth of every member, and plays an important role in the normal operation process of a social system" (p. 37).

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5.2. Parenting Styles

In the following paragraphs we reflect on parenting styles according to theorists of parenting. Researchers have identified three parenting styles that can be adopted by parents: authoritative, authoritarian, permissive and uninvolved parenting styles (Baumrind 1991; Hopkins 2014). The first three parenting styles (authoritative, authoritarian and permissive) were first introduced by Baumrind (1991). The fourth parenting style (uninvolved or neglectful) was added by Eleanor Maccoby and John Martin. At the heart of the four parenting styles are the issues of parental control (demandingness), parental responsiveness and parental communication with children. On the one hand, Hopkins (2014), quoting Baumrind, defines parental control (demandingness) as "...the claims parents make on children to become integrated into the family as a whole, by their maturity demands, supervision, and disciplinary efforts and willingness to confront the child who disobeys" (Hopkins, 2014: 507). On the other hand, the issue of parental responsiveness involves "parental warmth, parental support, and parental involvement" (Hopkins 2014: 508; Cuppens & Ceulemans 2019: 169). The effective combination of the two aspects makes the interaction (communication) between the child and the parent smooth.

Researchers have demonstrated that *authoritative parenting* is more effective towards adolescents' behavioral outcomes than the other two because it has a high control (demandingness) and high responsiveness. Vijila, Thomas & Ponnusamy (2013), for example, confirm that "Research has found that the best adjusted children, especially in terms of social competence, have parents with an authoritative parenting style. These parents are able to balance high demands with emotional responsiveness and respect for their children's autonomy. Authoritative parents have high expectations of their children and use control (...)." (p. 33; cf. Smetana 2017: 19; Cuppens & Ceulemans 2019: 169). What can be said about this parenting style is that authoritative parents have high demands and expectations from their children and high responsiveness which make them high effective in making their children adapt to what parents have to offer to them. It means that this type of parenting is more democratic. Parents pose strict rules to be followed by their children; yet they listen and respond to questions asked by their children. Children do not blindly implement the imposed rules. They have an ample time to question or seek clarifications about the imposed rules. In the case children fail to implement the imposed rules, authoritative parents are more nurturing, forgiving and supporting than punishing.

Authoritarian parenting style is different from authoritative in the sense that "parents are low in responsiveness yet highly demanding." (Hopkins 2014: 509) Having a low responsiveness, such parents "emphasize obedience and conformity and expect that rules be obeyed without explanation in a less warm environment" (Hopkins 2014: 509). Being highly demanding parents, they "try to shape, control, and evaluate their children's behavior based on the absolute set of standards" (Cuppens & Ceulemans 2019: 169). Hence, what can be said about this parenting style is that children are required to follow the strict rules of their parent (s) without asking why they should do so. Even if they ask, the parent will just simply reply "because I have said that you have to follow." Authoritarian parents have no explanations for the strict rules imposed to their children. They have high expectations from their children, yet provide little directions of what their children are or are not to do despite the imposed rules, which are to be obeyed without any explanations. In most cases, this type of parenting is considered as being dictatorial because parents impose many rules to be followed without explanations or directives.

Permissive or indulgent parenting is having a high level of responsiveness and low level of demandingness. In other words, it is a condescending parenting style whereby "parents behave in an affirmative manner toward the adolescent's impulses, desires, and actions while consulting with the adolescent about family decisions. Further, permissive parents do not set rules, avoid engaging

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in behavioral control, and set few behavioral expectations for adolescents” (Hopkins, 2014: 509). In this parenting style, parents are more responsive than they are demanding. It means that they do not impose strict rules to be followed by their children because they have little expectations from them. Sometimes, the relationship between the parent and the children is that of someone and his or her friend. As a result, “Permissive parent makes few demands and their children have been found to have difficulty controlling their impulses, and can be immature and reluctant to accept responsibility” (Vijila, Thomas & Ponnusamy 2013: 34).

The final and most ineffective, parenting style is *uninvolved parenting style*. Hopkins (2014) explains this type of parenting more clearly: “Uninvolved parents often fail to monitor or supervise their child’s behavior and do not support or encourage their child’s self-regulation. The uninvolved parenting style is described as low in responsiveness and low in demandingness. In general, these parents often show disengagement from the responsibilities of child rearing and are often seen as being uninvolved regarding the needs of their offspring. Uninvolved parents do not engage in structure or control with their adolescents and often there is a lack of closeness in the parent-child dyad; therefore, adolescents of uninvolved parents often engage in more externalizing behaviors.” (p. 509). Therefore, though parents can provide the basic needs for their children, uninvolved parents provide no guidance in the growth of their children.

Following the above-stated uninvolved parenting, delinquent behaviors are uncontrollable. Children are free to engage in whatever character they would find as pleasing to them. Hopkin (2014) emphasizes that children with uninvolved parents engage into various delinquent and anti-social behaviors such as hooliganism, alcoholism, petty theft, armed-robbery, bullying, smoking, drug abuse, sexual immorality, various types of violence, abominable language use and poor performance in various issues concerning the well-fair of society. In his own words, Hopkins (2014) reports the findings from various researches among adolescents with uninvolved parents: “For example, researchers found an association between an uninvolved parenting style and delinquent acts ranging from vandalism and petty theft to assault and rape. Further, researchers found that (...) adolescents with uninvolved parents drank alcohol almost twice as much and smoked twice as much as their peers that lived in authoritative households. In another study, adolescents who perceived their parents as uninvolved used more drugs compared to adolescents who perceived their parents as authoritative” (pp. 509–510).

6.0 Parenting Styles: Implications to David and African Pastors’ Homes

The question we should answer in this section is: Which type of parenting style does David’s and contemporary African Pastors children face. Basing on the discussion of the personality of David and the delinquent behavior of his sons, and the example of an African pastor provided in the introduction above, it is more likely that the uninvolved parenting style is what is more visible in both of them. As said earlier, David hardly involved oneself in the delinquencies of Amnon and Absalom, which is an indicator of his uninvolved type of parenting. He is silent of the issues of rape and Absalom’s spirit of revenge of the rape of his sister. The narrative suggests that David had a low responsiveness and demandingness to his children as a parent which leads to their freedom to do whatever they will against society expectation. However, David’s Deuteronomistic account has been taken as an example to illustrate the non-involvement of parents towards parenting their children and the consequences to their up-bringing. More examples of similar parental uninvolved parenting can be seen in the stories of Eli’s children Hophni and Phinehas (1Samuel 2: 22–25) and Aaron’s eldest children Nadab and Abihu (Leviticus 10: 1–2) and the consequences which befall upon them.

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The example in the introductory part of this essay indicates the situation of pastors' children in most denominations in Africa. As is depicted in the David's narrative above, Pastors in parishes are administrators with a lot of work to do in a daily basis. Maina, Kaaria and Kivanguli (2018) report that as administrators, pastors have a daily duty of "(...) supervising church staff, committees and overseeing construction of church buildings and budgets. Work environment factors common to most pastors include regularly dealing with major life transitions (such as funerals, conversions, family crises and personal traumas), repetitive tasks, coping with the daily operations of organizations (meetings, budgets, and financial pressures), and theological disagreements (...). Consequently, pastors work in environments in which there is "too much work, too little support, rigid work schedules, difficult parishioners, being 'on call' twenty-four hours a day, seven days a week, excessive bureaucracy, and unhelpful and often irrelevant denominational structures." (p. 43) Maina, Kaaria and Kivanguli's report indicate a typical characteristic of most African parish duties of a pastor, let alone his or her involvement with his or her family issues. One can imagine the role of the Pastor as a parent in such a strict and tedious schedule outlined by Maina, Kaaria and Kivanguli (2018) above.

What is prominent and more noticeable in Pastors' ministries is what is called "*pastors' calling*." The concept of the call puts most of them in dilemma between their families and the activities of the parishes they are assigned to work. Their inability to balance between the two (family and call for ministry) makes most of them have less or no involvement in their family affairs. In some pastors' families, where only one spouse is a pastor, the responsibility of the family is left upon one of them which hardly suffice to nurture children in the required way as both parents have significant roles towards children's upbringing. However, most spouses are not happy with the over-occupied stance of their spouses. Maina, Kaaria and Kivanguli (2018) testify this fact as they quote from Gauger and Christie who did research in the American context: Gauger and Christie report about "one counselor who confessed that pastor's wives are the angriest people he sees. Their study of different denominational churches in Florida, California found that 80% of pastors' spouses feel their spouse is overworked, 80% of pastor' wives feel left out and unappreciated by the church members, 80% of pastors' spouses wish their spouse would choose another profession, 80% of pastors' wives feel pressure to do things and be something in the church that they are really not. The majority of pastor's wives that they surveyed said that the most destructive event that occurred in their marriage and family was the day they entered the ministry (...)." (p. 44) Human nature is not different; similar complains and disagreements of pastor's wives are likes to be found in the African context. What can one expect of having children better parented with a strict parenting style in families where the pastor is preoccupied with the "call" and the spouse is full of emotional unsettled state due to his/her spouse's ministry?

7.0 Conclusion and Recommendations

I conclude this Article with the words of Knoetze (2015) who speaks about the importance of children in both Old and New Testaments. In regard to the Old Testament, Knoetze (2015) says: "The Bible describes and views children as a gift and blessing to their parents (Ps 127; 128), but it does not give us a one-sided picture of children. We read about children who are disobedient (the sons of Eli), lie to their parents (Jacob to Isaac), kill (Cain and Abel) and sell each other (Joseph is sold by his brothers) as well as a brother who sleeps with his half-sister. We also read, though, about the way in which God involves and uses children and youth in his mission to make him known to people, for example Moses, David, Daniel and the slave daughter from Israel in Naaman's house." (p. 3) In regard to the New Testament, Knoetze (2015) states: "From the New Testament, we see that God, incarnated in Christ, regards children as much more important than the

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society of the day (Mt 18). In Acts 5 we find the youth participating in the church activities. In the household tables, the instructions in Ephesians 6:1–3 are not only to children on how to behave towards their parents, but in Ephesians 6:4 fathers (parents) are also instructed how to behave towards their children.” (p. 3) The records of the Old and New Testaments provided by Knoetze (2015) above indicate that the Bible has a two-sided presentation of children. This two-sided portrayal is vivid throughout the life of humanity and signals about the role of parents towards children's upbringing.

This Article discussed about the role of David king of Israel upon his own family, especially his delinquent sons and their relevance to pastors' children in contemporary Africa. The main argument was that the delinquent behavior of most pastors' children in Africa is caused by the pastors uninvolved parental care. We demonstrated this stand point by a discussion of David's personality and his failure to have an authoritative or authoritarian parental relationship with his children leading them to a series of behavioral misconducts. David failed to harness his children in that he hardly acted upon the misbehaving children (Amnon and Absalom) leading to the degrading of his integrity as an eloquent leader of Israel. Hence, it is in this way of David's parenting that I find it relevant for most African pastors in their highly preoccupied pastoral routines.

We visited the four parenting styles proposed by scholars and how they work. It has been obvious that the authoritative style is more effective than the other three because of its high demandingness and high responsiveness of parents in relation to their children. Having these characteristics, authoritative parenting acts as a watch over children, chastising them in whatever done contrary to the demands of parents that their children should behave. At the very end is the uninvolved parenting style which has extremely low demands over how children should behave and extremely low responsiveness in the interaction with children providing them ample freedom to act according to how they will.

My contention is that pastors in Africa follow the authoritative and authoritarian parenting styles in combination to make their children conform to the expectations of society and allowing their call to ministry have its due integrity in the eyes of the public. As was David, African pastors are subject to public scrutiny in whatever they do, and so are their children. Pastors' children are under high public expectations. In other words, pastors' children live a life in a “glass bowl”, “fish bowl” or a “life under a microscope” (Ajibade n.d., 2; cf. Stoffels 2004). However, the view of the public upon children does not question the delinquent children; rather, it questions the integrity of the families where the abusive children belong. Who are the parents of these misbehaving children? It questions about the type of parenting which the children have been brought up and the integrity of pastors' calls to ministry. Therefore, pastors' children need strict rules, some time in a dictatorial mood, yet should be listened to questions they ask about those rules. Children should be provided guidance and explanations why they should obey such rules.

In suggesting the above options of parenting, I am aware of the human nature of pastors and their families. Obviously, African pastors' homes are not the places of infallible angels; rather, they are homes of mere human beings with all possible weaknesses and infallibility. However, it is a home that demonstrates a unit of the kingdom of God preached by the pastor. It is in this exemplary view of the pastor's family that makes the public question the integrity of pastor's ministry when children or any other member of pastor's home misbehave.

Moreover, following the biblical view, it is the expectation of the public that the pastor has to be the one who “manages his own household well, keeping his children submissive and respectful in every ways; for if the man does not know how to manage his household, how can he care for the church?” (1Timothy 3: 4–5; cf. Titus 1: 6) Hence, it means that the integrity of the pastors' work in the eyes of the public heavily depends on their ability to manage their households.

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In order to manage the household, two important aspects put forward by Freeks (2017) must be observed: first, the pastor must be a role model for the children to follow. Freeks (2017) writes: "It is fundamental that the [pastor] should cultivate the idea to be a positive role model for his children (...). Children are significant because they look up to people to whom they can relate and whom they can emulate, and here the actions and behavior of the father could play a significant role when the child's personality develops (...). His role is to show that he can be a model to be identified with for his children so that his children can live a high quality of life, and they can look up to him as an example of how to behave (...)." (p. 183) The second aspect is becoming a disciplinary figure. Being a disciplinary figure involves disciplining children to facilitate their advancement towards adulthood. Freeks (2017) writes: "The [pastor] should be the ideal parent who disciplines his children but he must keep in mind that discipline is not always punishment (...). In fact, discipline takes teaching to the next level where the child is not only taught but also *corrected* and *instructed*. This will help to shape a child's character because discipline now becomes training (...)" (p. 183). These two aspects are some among the many responsibilities of pastors towards their children leading them to descent upbringing that correspond to society expectations.

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