Research Paper

Securing a Protective Environment forPastors' Children in a Digitalized World: A Systematic Approach to Parenting Style among Pastors

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Abstract
Internet addiction has jeopardised the standard of moral and spiritual values among teenagers in today's society. Hardly is there a home where the use of Mobile phones and the internet cannot be seen. Primary users of the internet today are teenagers and youths, among whom are pastors' children. Therefore, the study sought to examine how digitalisation affects pastors children. Majorcauses of how children abuse the use of the internet among teens was pointed out (poor involvement of parents, High promotion of social media and lack of good content).It was discovered thatuse of the internet is not harmful in itself, but what goes on among teens as they stay on the internet becomes issue. The effects it has on the spiritual and moral values of the Pastors' children were pointed out in this paper. Theaim ofhelping pastors to secure a friendly and protective environment forinternet use among their children rather than stopping its use were pointed out. Likewise, it wasdeterminedthat if a designed curriculum with good contentcan help bring appropriateconduct to the use of the internet among pastors' children. To substantiate this write-up, other written sources like; journal articles, books, newspapers, and magazines, including the Bible, was consulted to gain an in-depth understanding and makejustice to the paper. The research adopt a quantitative method which was experimented withtwenty (30) teenagers aged between 13 and 19through questionnaires.The result show that pastors as parents will need to work harder in their relationship with their teens. Creating quality time to education them on the use of the internet.
Key Words: Secure, Pastors' children, Internet, Protective, Teenagers, Computer, Systematic,

I. INTRODUCTION AND PROBLEM OF THE STATEMENT

This century has witnessed a wide spread of social media and other scientific and technological equipment, such as WhatsApp, email, Twitter, Instagram, Michart, telegram, Zoom, Tok talk, Microsoft team and many more.The use of the internet reached its peak in Nigeria, and every country in the world is not excluded. It is making the world a global village. More children craft for its use; children, from infants, become grafted and aware of self as they develop knowledge about persons and skills of the environment. The transmission that occurs from one generation to another and how a child acquires the culture of his people, selfhood, and personality are effects of socialisation. Many theorists have written to postulate that the early years of a child are vulnerable to different teachings and doctrines which may lay the foundation for healthy development and otherwise. (Cooper, Masi, & Vick, 2009).

The internet is a global computer village. The network links computers worldwide by satellites and telephone, connecting users with services and networks such as email and World Wide Web.All these are on the internet, computers and android phones. Information and communication technologies are the tools that facilitate access to opportunities, knowledge, resources and social capital, which otherwise may be difficult to acquire. The internet is a global network that links computers. Through it governments, organisations and individuals support economic, social and information activity at a global level spanning geographic boundaries and converting the geography of location into spaces of flow. The internet transfers information in copious volume and real-time, creating what some have described as a fluid society. (Gustavo & Talmuld, 2010:10).

Primary users of the internet today are teenagers and youths, among whom are Pastors' children. Therefore, it opens them to more risks on the internet. The rate at which this younger ones venture into the use of computer and internets has became a thing of concern to this writer. A teenager is a growing child who has passed the age of twelve. Teenagers are between thirteen to nineteen years of age. They are the link between childhood and adulthood. The teenage period is a period full of crisis.Teens actively participate and engage agencies in their development. Immigration, acculturation, ethnicity, and social class influences teens' developing values, beliefs, and behaviour. Parenting progressively occurs at a distance as children become more independent, and peer relationships emerge and assume prominence.(Field, 1998).

Pastors are Christian priests called to minister and bring souls to God. According to the Bible, a pastor must be a person of integrity.A man of one wife; *"one that rules well his own house, having his children in subject with all gravity. For if a man knows not how to rule his own house, how shall he take care of the church of God."* (1 Timothy 4:4-5). Upon this the thesis of this paper is built; "how can pastors build a protective environment for their teenagers?

Research in the past hasmany documents on teenagers' moral decline and divergent stages of growth, among which globalisation highly impacts. But, there is no research on seeking a protective environment for Pastors' children. Therefore, this study is designed to identify how pastors can guide their children and wards against the misuse of the internet in a systematic approach using guides from the scripture.

Theoretical Framework

Moral development is a prevalent part of human functioning and involves every aspect of life. It is not just about cognition (Sapp, 1986:109) but a major issue that determines human relationships in society, majorly perceived as ideas about what is right or wrong in a situation. The concept of morality differs in various cultures, religions, tribes, communities and even among scholars. The Encarta dictionary defines morals as what is right and wrong and how individuals should behave in a particular situation. Morality is a personal conscience, based on what somebody's conscience suggests is right or wrong rather than on what rules or laws say should be done". (www.andrews.edu). Moral is an adjective that qualifies a person or an action donesimultaneously as a noun which states the principles, theory, stand, or determinant of good behaviour (National Open University of Nigeria, 2010).

From a sociological point of view, moral is taking of particular code or set of values recognised within a society, bringing sense its overtone of praise and blame. Consequently, when a situation or event is immoral, it is against the current moral code, implying condemnation. Therefore, every human, at one time or the other, takes action based on some reasons or some principles.It becomes clear that every person has a morality of some kind. The understanding of morality by individuals influences desires, actions, needs and decisions (Wilcox, 1979: 40; Akinpelu, 1983: 37)

According to Johnson, the process that leads to moral behaviouris; (i) Moral sensitivity, which is the recognition of an ethical problem, causes and possible consequences of each strategy. (ii). Moral reasoning is deciding which course of action is suitable to be followed. (iii). Moral motivation is the desire to follow ethical principles; usually, it conflicts with other values like security, social acceptance or wealth. (iv). In moral action, the implementation stage, however, opposition, distractions, and fatigue make it tough to follow through. (Johnson, 2005). Overcoming the obstacles mentioned above to make a moral decision takes persistence and determination.

Morality can be learnt in the following ways: first, through punishments, when a person is punished for an act, it is to be restrainedfrom repeating the same. Secondly, reward, for instance, when an action is delightful, it gives a recipient a sense of rightfulness, thus a motivation to repeat the same step. Thirdly, through an unconscious imitation of others. This imitation is most common in childhood and occurs when a child is in constant relationship with people whose moral behaviour he witnesses. A child imitates without any conscious effort what people around him do.For this reason, the home, peer- group, the environment and the school significantly influence the moral behaviour of a growing child. The Pastors' home must therefore be a leading example to their teenagers.

Fourth is constructive reflective thinking, which requires applying knowledge of right and wrong behaviour to gain reflective thinking, as knowledge without distinction is not enough. Though many delinquents and criminals know what is right and wrong, they know the law and punishment. They may not have acquired the ability to engage in constructive reflective thinking about moral behaviour (Durojaye, 1981: 234). And since reflective thinking is lacking, they are always caught in the web of wrongdoings, which under-estimate their human reasoning.

The dark side of social media is the use of the internet,which has become uncontrolled when it takes so much time, and the user shows impairment in work, school and good relationships. Adams asserted that internet addiction is a severe problem and a joint disorder leading to mental health concerns, especially in adolescents and young adults worldwide. This leads to anxiety disorders, and social anxiety is often associated with relational impairments in adolescents. An insecure attachment style promotes social anxiety. While attachment

styles play an essential role in socio-emotional relationships with others and form the generalised basis for self-worth. (Adams, 2017:23).

The internet exposes adolescents early to ideas and attitudes that create greater emotional and intellectual openness. Through this medium, they can observe the world globally and enter a space where even those from disadvantaged groups in society feel included. With knowledge resources at their fingertips, children and adolescents of the nextgeneration consider access to an active search for information and the expression of opinion a fundamental right. Innovation follows as more and more children and adolescents use Information Communication Technology (ICT) to create their world. The pace of the internet makes teenagers aware of a virtual world as an extension of their face-to-face world, so they internalise demands for fast processing and communication in realtime. Teenagers have the time, flexibility and know-how to cope with new media. Still, their internet access and use patterns may also have to do with their cultural frameworks, their communicative styles, their peer group's norms and particularly their socio-psychological need. (Rice, & Love, 1987: 14, 108).

The internet offers a powerful stimulus to children and adolescents because it operates in video and voice. Online- game is another major problem because of the stimulant it produces in adolescents. "The mind of children in this generation is hacked and hijacked" (Obidi, 2022). One significant advantage is the educative values it renders. However, most adolescents use it for crime. But social media is the highest teacher of adolescents today. Important to note here is that "he who controls the attention of the soul and mind controls the minds of the people. He who controls the attention of the people controls the collective conscience of the people" (Obidi. 2022).

How to Foster Moral

The use of formal rules may influence thinking and choices on morality, such that logic is followed to neglect the biblical injunction which comes from faith. Hypothetical thinking, on the other hand, is based on what is possible and not just what is real. The adolescent going through a social stage of life is full of experimentation. The rate at which other teenagers and youths use the internet may influence pastors' children. Not wanting to be left out may unconsciously join in negatively. That is why the Christian faith must be built in them. It is a means to place a caution on their teens, that though the use of the phone and the internet is possible with the physical development, caution must be taken in sites they join.

Another type of thinking pattern identified in the youth is abstract thinking concepts. Youth are able to better comprehend abstract logic coded in proverbs, metaphors and analogies. This aspect applies to interpersonal and philosophical matters. Thinking about is another dimension of adolescence thought patterns. This Sternberg (2011), explained that it enables adolescents to use what they knowto solve problems more effectively. Thinking in multiple dimensions is another thought pattern during adolescent years that improves their thinking ability about things from different vantage points at the same time thus, improving their self-conceptions and relationships with other people. Pastors must invoke abstract thinking that establishes multiple thinking in such their teenagers will develop trepidation for things that are ungodly because God detests such.

Expected Impact of Faith.
If pastors' children are led to walk in faith with God the following will effect in their faith.
1. Gaining Cognitive Control: An expected impact of faith on adolescent moral reasoning is to help adolescents gain cognitive control which involves effective control in a number of areas which includes attention, the reduction of interfering thought(s), (Casey, Jones and Somerville: 2011:21). Galinsky, (2010) asserted that adolescents need to engage in cognitive control; such as decision time, they are to stop and think before acting to avoid mistakes that unleashes regret because of wrong choices.
2. Encourage think and rethink pattern for reaching decisions: The words of the Bible learnt in progressive programs of faith should encourage a think and rethink pattern towards better choices. Another control thinking pattern is persistence on something that is important but seemingly boring, when there is a lot more fun to do, inhibiting their behaviour and doing the boring but important task, by saying to oneself "I have to show the self-discipline to finish this". (Genesis 39:9). This is a persevering determination to hold to that which is right before God. Warren (2002) asserted that seeking the Lord is allowing God to be the driving force in one's life. When adolescents allow other forces outside God such as materialism, fear, or the need for approval to drive their life, the tendency is to stray from God's original purpose of chastity.
3. Grow from One Level of Reasoning to Another: The impact of building the faith of adolescent moral reasoning is to help them grow from one level of reasoning to another as Paul puts it to the Corinthian Church; *"When I was a child, I spoke as a child, I understood as a child: but when I became a man, I put away childish things…"* (1 Corinthians 13;11) These points to positive progressive reasoning pattern that adolescents grow in their reasoning on moral choices. And thereby will be able to withstand the many challenges that come through bad influence from the mass/social media, and so on, having the knowledge that God's standard is infallible.

Table of Statistics

(Parental data) How long has your parents been in the ministry?

	Frequency	Percent	Valid Pecent	Cumulative Pecent
Valid				
1-5 years	4	13.3	13.3	13.3
6-10 year	3	10.0	10.0	23.3
11-15 years	5	16.7	16.7	40.0
16-20 years	11	36.7	36.7	76.7
21 years and above	7	23.3	23.3	100.0
Total	30	100.0	100.0	

Who spoke first to you about Christ?

	Frequency	Percent	Valid Pecent	Cumulative Pecent
Valid				
Dad	15	50.0	50.0	50.0
Mummy	13	43.3	43.3	93.3
Other pastors	2	6.7	6.7	100.0
Total	30	100.0	100.0	

(Use of the internet) What type of phone do you have?

	Frequency	Percent	Valid Pecent	Cumulative Pecent
Valid				
Android Phone	23	76.7	82.1	82.1
iPhone	2	6.7	7.1	89.3
Ordinary Phone	1	3.3	3.6	92.9
None	2	6.7	7.1	100.0
Total	28	93.3	100.0	
Missing System	2	6.7		
Total	30	100.0		

List some websites you ususally visit

	Frequency	Percent	Valid Pecent	Cumulative Pecent
Valid				
Facebook, youtube, Google	10	33.3	33.3	33.3
Games sites	1	3.3	3.3	36,7
Google	1	3.3	3.3	40.0
Google, Chrome	2	6.7	6.7	46.7
Music and Sermon sites	1	3.3	3.3	50.0
Netnaija.com, intercelestial.com	1	3.3	3.3	53.3
None	1	3.3	3.3	56.7
W3schools.com, tvshows4mobile.com	1	3.3	3.3	60.0
WhatsApp	1	3.3	3.3	63.3
WhatsApp, Facebook	2	6.7	6.7	70.0
WhatsApp, Facebook, Phoenix browser	1	3.3	3.3	73.3
WhatsApp, Google	1	3.3	3.3	80.0
WhatsApp, Instagram	1	3.3	3.3	86.7
WhatsApp, Twitter, Linkeldn	2	6.7	6.7	90.0
WhatsApp, Youtube, Google chrome	1	3.3	3.3	93.3
Wikipedia, Medscope	1	3.3	3.3	96.7
Youtube	1	3.3	3.3	100.0
Total	1	3.3	3.3	
	30	100.0	100.0	

Websites that promote pornography, dating, horror movies/games, crimes and how to join a group (gay, cultism etc.) cannot affect pastors' children because they are covered by their parents call

	Frequency	Percent	Valid Pecent	Cumulative Pecent
Valid				
Strongly agreed	1	3.3	3.3	3.3
Strongly disagreed	21	70.0	70.0	73.3
Disagreed	8	26.7	26.7	100.0
Total	30	100.0	100.0	

I don't need my parents opinion for whatever thing I do on the internet

	Frequency	Percent	Valid Pecent	Cumulative Pecent
Valid				
Strongly agreed	3	10.0	10.0	10.0
Agreed	9	30.0	30.0	40.0
Strongle disagreed	6	20.0	20.0	60.0
Disagreed	12	40.0	40.0	100.0
Total	30	100.0	100.0	

Do you password your phone contact, SMS, WhatsApp and all other activities you do on your phone?

	Frequency	Percent	Valid Pecent	Cumulative Pecent
Valid				
No	23	76.7	76.7	76.7
Yes	7	23.3	23.3	100.0
Total	30	100.0	100.0	

Do your parents check your activities online?

	Frequency	Percent	Valid Pecent	Cumulative Pecent
Valid				
No	14	46.7	46.7	46.7
Yes	15	50.0	50.0	96.7
Not at all	1	3.3	3.3	100
Total	30	100.0	100.0	

Without your parent's interventions, can you restrain yourself from going to website that could affect your spiritual/ moral?

	Frequency	Percent	Valid Pecent	Cumulative Pecent
Valid				
Sure	28	93.3	93.3	93.3
Not sure	1	3.3	3.3	96.7
None	1	3,3	3,3	100.0
Total	30	100.0	100.0	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Sig.	Monte Carlo Sig. (2- sided)		Sig.	Monte Carlo Sig. (1- sided)	
					99% Confidence Interval			99% Confidence Interval	
					Lower Bound	Upper Bound		Lower Bound	Upper Bound
Pearson Chi-Square	3.355[a]	3	.340	.300[b]	,084	.516			
Likehood Ratio Fisher's Exact Test	4.185 2.800	3	,242	.300[b] .367[b]	.084 ,0140	,516 .593			
Linear-by-Linear Association N of Valid Cases	.000[c] 30	1	1.000	1.000[b]	.858	1,000	.633[b]	.407	.860

Summary of Discussion

The result shows that the distribution of the respondents was male (33.3%) and female (66.7%) with 56.6% of them in tertiary institutions and 43.4% in secondary school. 89.3% of the respondents are between the ages of 13 years and 18 years (15.03 ± 2.81). More than half (60%) of the parents who are Pastors have served in the ministry for more than 16 years. This implies that the rudiments of parenting and service is well known to them. Also, they should have gathered enough experience on how to walk with God with Spiritual discernment. The result showed that 93.3% of the Teenagers who are Pastors' children were introduced to Christ early, 3.3% were not so early and 3.3% have not been introduced to Christ at all. However, 86.7% of these children agreed that they are the image of their parents anywhere they find themselves while the remaining 13.3% disagree. It was generally found out that 93.3% of these Pastors' children were led to Christ by their Parents (Dad-50% and Mum-43.3%) while only 6.7 were led to Christ by other Pastors and friends. This implies that Pastors as parents have to work harder in order to make sure their children are led to Christ by them.

76.7% of the Pastors' children who are teenagers own different types of phones. The result showed that 82.1% of them own an Android phones, 7.1% own iPhone and 3.6% and 7.1% own Ordinary and no phones respectively. This shows that the majority of these teenagers have access to phones and the internet. The question is what do they do on phone with the internet? The result showed that 50.1% of them chat with friends, watch movies and do business on the phone while 42.9% use their phones for educational purposes. In a day, 90.9% of them spend between 5 and 10 hours on phone. This means they concentrate more on the use of phones and the internet. This is worrisome if there is no proper guide by the parents.

Impact of internet

Among the Pastors' children interviewed, 3.3% said Yahoo is the quickest way to make it in life. These sets of children can be regarded as being negatively influenced by the use of the internet which calls for attention by the parents. However, 13.3% of them agreed that fraud is the game of the smart, meaning, there are still some among those that said Yahoo is not the quickest way to make it in life but if given the opportunity they will be involved. This shows that Pastors' children need to be properly monitored against the negative influence of the use of the internet. Although, 93.3% agreed that what they do on the phone greatly have impacts on their spiritual life, 10% disagree that dating on the internet as a teenager is not a lack of spiritual and moral life. This implies that these children need a thorough understanding of the use of the internet and its impact on the things of the spirit. For instance, 40% opined that watching pornographic movies on the internet has no relationship with either being a Pastor's child or not. This means many of them do watch pornographic movies but will not declare it easily. The result further showed that only 50% of the Pastors check the activities on their children's phones. Meanwhile, it was also found that 6.6% of them can restrain themselves from going to the website which could affect their spiritual and moral lives. 40% affirmed that they would not need either of their parents to monitor what they do on the internet by phone. This implies that they want to be free to do whatever they want which could be detrimental to the gospel being preached by the parents. Although 76.7% do not password their phones, 20% opined that it is proper to keep secrets on their phones from their parents.

Devotion

93.3% of the children attested to it that they always have family devotion and all agreed to the fact that Bible stories being told has really helped them in one way or the other. All the respondents affirmed that there were strong moral teachings from both of their parents, however, 50% said their Mummies spend quality time with them, 40% said Daddy and 10% said relatives and helpers. 80% were affirmed to disobey moral laws to have their ways, this leads to 73.3% saying they have been punished for immoral act by their parents. This implies that the negative effects of internet is high among Pastors' children, therefore, there is need for Pastors to create enabling environment for the use of internet with adequate monitoring.

Majority 93.3% stated that they remember at least a lesson from parents, church, school friends and social media that later became watchword that helped them stand against crime or immoral attitudes. This implies that with this watchword, there is a caution whenever they want to break rules. Just 3.3% were reported to often break their parents' rule, while majority, 63.3% breaks rule once a while and 33.3% do not break their parents' rule at all. Only 3.3% of the parents are not computer literate, however, more than half, 56.7% of Daddies mostly use internet and 10% of both daddy and mummy use internet.

Recommendation for pastors' parenting teenagers

Pastors parenting teens who would like to secure a protective environment for them must systematically design a curriculum with good content by constructing reflective thinking that will lead to insights into what establishes good moral behaviour and practice and implementation of such.

1. Pastors as parents have to work harder in order to make sure their children are led to Christ by them in their early life.
2. Be conscious of the activites of their children on the internet.
3. All teenagers crave for freedom, pastors should therefore give rules that would limit the freedom of their teens. Also, to reduce the negative impacts of internet to minimal level.
4. Pastors must be firm when given instructions to their children.
5. Pastors should not be too busy to the point of not having time to check the activites of their children of the internet.
6. Pastors and wives are to be the best friend of teens. One who can be related with and share secret with.

II.   Conclusion

Christian teens and youth lives in a time of changing values. Nevertheless, they have to deal with the differences between their values and those of the society in which they live. The need, therefore, arises to guide, and enabling them to make better moral choices. The Bible is a legacy upon which Christian ethics are based. God's moral standard for the human race is found across the pages.Though it is a postmodern time of rapid change and deteriorating moral values, a time when the fear of God is disappearing from the universe as a whole. The pastors should children should therefore help their teens to express publicly the understanding of the biblical truth of morality, by choosing to avoid those things that war against faith and good conscience because they are in a world that upholds values that most times are different from God's standard in the Bible. The consciousness of being a pilgrim in the world should help teens not to be complacent with the world's standard of immorality offers by globalization.

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