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Traumatic experience of teenage
Pregnancies by married Men:
A challenge to Pastoral Care

By

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Requirements
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DECLARATION

I declare that the thesis hereby submitted to the University of Pretoria for the degree in Masters in Trauma counselling as not previously been submitted by me or by anyone for a degree at this or any other University that it is my own work in design and execution and that all material contained herein has been duly acknowledged.

SIGNED:

DATE:

DEDICATION

This masters thesis is dedicated to my mother

Mrs. Victoria Mutshekwa Nemutanzhela

and

My father Mr. John Nemutanzhela.

To my lovely niece Ridokunda

And

To Reformed Church Tshiawelo, Reformed

Church Niani and all Reformed Churches

Under Soutpansberg Synod

thank you for your support.



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ABBREVIATIONS

AIDS-Acquired immune deficiency syndrome

CSG- Child Support Grant

HIV-Human Immune Virus

PTSD- Post Traumatic Stress Disorder

SUMMARY

Teenage pregnancies by married men are challenges and serious problems that are affecting Vhurivhuri, and other areas within the Vhembe district.

The aim of this research is to add value towards a way of unfolding impacts regarding teenage pregnancies by married men, especially of those teenagers who are impregnated by married men who end up dampening them with the responsibility of raising their children alone. Another issue which this research study is focusing on is the issue of betrayal that these traumatised teenagers undergoes when married men who impregnated them refuses the responsibilities of caring for the child, and to the extend of no longer fulfilling their promises of marriage.

This research study is focused on the traumatic experiences that these teenagers goes through as they continue with their lives, their studies happen to be affected as some of them discontinues their studies. This research study explored a model of pastoral care in which the affected teenagers have to be helped to acquire healing after trauma counselling by the pastoral care givers who are empowered through this research. A model which has been employed in this research includes the one of the shepherding method of Charles Gerkin and of Adams which is on pastoral care as shepherding of flocks which belonging to God. The word of God has been used to explore where the author wanted to show His love towards his people even when they are under difficult circumstances.



This research study has also indicated roles of different groups and individuals who should contribute to the sake of healing which traumatised teenagers in this problem. It also have to include the issue of HIV/AIDS as a problem which is having a connection with teenage pregnancies by married men which endangers lives of teenagers who are affected as they get into sexual relationship with unfaithful married men, this is another gap to be researched on in future either in my doctoral level or by someone else. If teenage pregnancies by married men continue within our society, our future is at high risk of HIV/AIDS as there are some practices of unprotected sex involved.

This problem not only affects teenagers but their faithful wives who are married to these unfaithful men. By addressing this issue of teenage pregnancies by married men and associate it with HIV/AIDS, one solution will lead to the other. At the end of this research study, these are concluding which will lead to recommendation that readers have to take note of.

CHAPTER ONE

1.1. INTRODUCTION.

The author is born in South Africa in the far north of Limpopo province, in a township called Vhurivhuri which is situated sixty kilometres north east of Thohoyandou town in the Vhembe district. The area is comprised by Venda speaking people. This township is now experiencing a lot of teenage pregnancy. The process affects girls who are left to raise children alone while they are children. They also need some help from their parents

Readers should take note that the author will use I, my, me, the researcher and the author when referring to himself through out this research study. Teenage pregnancy is a global challenge both to Christian and people of other faith. The reader should note that in the area where the author was born, this practice is considered as an acceptable way of living. As a result some religious groups have not challenged these situations by not teaching against it. The author finds it a Pastoral challenge in spite of it not considered a serious issue among the communities. It traumatises teenagers for the rest of their lives as they raise their children without a father figure, let alone assistance they need from these men and their parents.

These teenagers are faced with the challenge of caring for themselves while at the same time a demand of raising children further traumatises them. The author realises that this problem is an economic, social as well as cultural issue that pose a challenge to practical theology as a social activity. The silence by the community does not make the practice acceptable in the eyes of God. With the limited information that the author have about the history of the problem; there is a need to carry out a research on

child pregnancy in order for him to minister to teenagers with particular emphasis on those who are already traumatised.

Due to the issue of teenage pregnancies by married men, to these teenagers, their careers and dreams of a better future are being disrupted and completely jeopardized. The readers should take note that the author of this research will interchange use “I, Me, My, the author, the researcher” as referring to himself

1.2. BACKGROUND

The community where the author was born exposed him to witness traumatising situations. Many of the teenagers, who are impregnated by married men, ended up not getting married; this kind of problem affects teenagers at an early age. The Reformed church where the author worships, have suspended these teenagers from active membership. The author realises that, the church has overlooked its pastoral responsibility, hence, three teenagers who were impregnated by married men, committed suicide when rejected by these married men. They also wanted to avoid church discipline which leads to double rejection by the church and married men. The humiliation and shame from community has also led to the death of two teenagers within the same community after they were trying to engage in illegal abortion.

The author wonders if there is anything that happens to the men who impregnated these teenagers. In some cases teenagers were impregnated by married men who lured them with marriage while they were aware that, they were in love relationship with married men who had promised to divorce their wives. In other words, these girls were told that they are in the middle of divorce.



It was also out of these experiences that my priestly vocation developed. I felt at my age of twenty that God was calling me to be a pastor, a father who cares for all those who experience pain, suffering, hurt, joy, and happiness as well, in their physical, psychological as well as spiritual process of life. My decision of becoming a pastor was avoiding afflicting pain on others, rather I decided to be a part of healing of the wounds of those who are abused and oppressed.

The author is deeply disturbed by this issue of children getting pregnant at their tender ages. This is because these irresponsible men are traumatising innocent people whom they should protect, especially in poor environment where the author lives. Teenagers are children and they struggle in raise their children in the absence of father. In many situations these young people also believed that if the divorce did not take place they would be married as second wives. Unfortunately when they get pregnant they realized that they are betrayed. These traumatic experiences leave them with the problem of raising children alone especially in a poor environment, it add more trauma to them while they also need some nurturing because they are also young.

The author is again deeply disturbed with this issue of child pregnancy, because his one and only younger sister was betrayed by a married man who hid his marriage status till she was pregnant. The young girl's studies were completely disrupted because she had to leave school at grade twelve and she is still facing a problem of raising a child alone. The trauma of pregnancy, raising a child and lack of support continue to trouble her.

This traumatic experience caused the author to explore ways of addressing as well as caring for the teenagers. The author illustrates another betrayal of child pregnancy in chapter five (case study 1), where his friend was impregnated two months after she had enrolled for a degree in Social work. She was eighteen years old, academically brilliant, but coming from a disadvantaged family of a polygamous father with ten children. This trauma affects her, and the shame of being suspended at church. Men are not dealt within this case.

She was impregnated by a married police officer who had promised marriage. This incident disappointed her parents to such an extent that her father stopped to support her financially. This created a tension between the parents which resulted to her depending upon her mother who was unemployed. She joined her mother in selling fruits at a nearby secondary school. The journey of poverty became part of her life story.

Child pregnancies caused by married men continue to challenge the church's Pastoral ministry of caring for these teenagers. Child pregnancies further disadvantage these girls from getting married later in their lives. The author wants to explore the trauma that occurs when a teenager is impregnated by a married man and how the church should care for them. The above experiences form the background to the research topic which the researchers want to explore ways of addressing the trauma of teenage pregnancies by married men.

I am also aware that, there are other teenagers who are impregnated by unmarried irresponsible men who have as well betrayed them. This process also traumatises

them .However the author is not going to focus on these issue in this research but this is a gap that can be researched in future. In this research the author focuses on traumatic teenage pregnancies by married men, that has led the teenagers suffer the outcomes of the betrayal alone thus causing trauma. On the other hand the church seems to be entangled in the complexities of the issue of teenage pregnancies, because it is doing nothing to address the issue by also not dealing with married men.

It is a challenge for Pastoral care givers to hold these irresponsible men accountable. It goes without saying man's flesh and women's flesh, and they are compatible enough to become one flesh in marriage; however in these issues of teenage pregnancies by married men is not the case, because the teenagers are robbed promised marriage by these married men and they got pregnant before that marriage comes. Paul's letter to the Ephesians explains the unity that exists between his followers:

Even before the world was made, God had already chosen us to be His through our union with Christ, so that we would be Holy and be without before him (Ephesians 1:4)

Paul explains the initial plan of God in uniting humanity with his own son Jesus Christ, so that people can treat one another with love and respect without fault. These irresponsible married men should understand and accept God's plan that they are of the same quality matter that God use to create girls as well. They should treat teenage girls with respect as equal human being, who deserves to uphold their human dignity God has endowed them. Trauma in this issue is pregnancy, suspension by the church, raising a child alone and rejection by married men. I arrived to this topic not as a way of becoming a surrogate father to the children born form rejected and traumatised teenagers, but as a pastoral care giver to work on the healing process.

1.3. PROBLEM STATEMENT

Why do these teenagers fall in such a trap? Why do these married men do these bad thing to these young people they were suppose to raise, protect and nurture? Why the church is overlooking to this issue by suspending these teenagers from active membership without giving them pastoral care which would bring healing to them? What makes the community to accept this practice as a normal way of life?

The author realises that teenagers are facing responsibilities of raising children while they are still at their early age. Meaning that the problem is based on how a child can raise another child, while they need someone to raise and help them .Moreover the whole future of teenagers is affected, and it becomes difficult for them to achieve their dreams, since they end up discontinuing their studies. These days education is the key of life, when teenagers drop out from school in order to raise their children; their futures are at higher risks of total destruction. The author aligns himself with Lawson & Rhode when they say

“Is the problem, one of poverty, physical or psychological immaturity, role confusion (“school-mothers”), not being married, too early sexual activity, threatening the institution of the nuclear family, failure to complete education and training, making demands on welfare, precipitating early, fragile marriages, homelessness, or inadequate parenting skills? All these and more are implied and sometimes stated to be concomitants of teenage pregnancy (Lawson & Rhode 1993: 62)

This problem of raising unexpected and unplanned children put extra burden to their parents. However the author wants to focus on the problems that teenagers experience from pregnancies made by these married men who never fulfilled their marriage promises. The difficulties and the trauma experienced by the teenagers when they discover that they were cheated pose a challenge to Pastoral care givers. These problems need to be explored properly by the author with the aim of developing a therapeutic pastoral care model.

The author wants to remind the readers that when a teenager is impregnated, it is a shock to herself, parents, her friends and community in general. This is because no one expects such bad thing to happen to them. It is really a problem which needs to be attended seriously. The unfortunate part is that the community and parents focus on the teenager and not on married men. Then discipline follows when it is already late. Teaching and educating these teenagers will be a way out.

This practice of disciplining the teenagers who are impregnated by married men is viewed as accelerating the problem by the author of this research, by so doing teenager mostly feels no longer belonging to the community, they tend to isolate themselves from other people, **these leads to bad decisions making including abortion, suicide and drug addiction**, however this is not the focus of this research. The author contends with Gerkin's method of pastoral care when he says:

"If Pastoral care is to be truly *pastoral*, it must focus on more than individual and societal concerns. Pastoral care must focus serious attention on the norms that emanate from the biblical and theological tradition. How and when are



these norms to guide the pastoral relationship and how do they offer guidance to help persons” (Gerkin 1997: 142)

From this statement, the author of this research views the church discipline as something which is not good enough to help these teenagers who fell pregnant by married men which is a traumatic experiences to them, but working with them as a deeply concerned by Pastoral care givers is very necessary. Rejection by parents and community deepens the trauma, and finally affect rising of children who are born out of wedlock,

The author realises that, another problem which occurs as a results of pregnancy to these teenager is loss of identity in church activities. In the Reformed churches within the area of this research, most teenagers who where impregnated found themselves losing their identity in such a way that, when they comes to church services of different groups, they do not know as to whether they have to join the mothers or they have to remain on the youth services since they are not married. *U landuliwa ha nwana musu o vhfifa muvhilini hafha ndi thaidzo khulwane ine murisetsha a khou I sedzulusa hafha* (The betrayal of a child or teenager when she is pregnant is the main problem that this researcher needs to explore).it also tend to be a double betrayal when a married men betrays these teenagers and parents and community at large put a curse to them instead of helping them to cope with their tragedy of being pregnant at a wrong time with wrong people.

This is a challenge to the church because it is not addressing the problem of child pregnancy; instead it only suspends the teenagers from participate as active members.

Another problem with teenage pregnancy by married men is that, when these girls continue with their lives, even if they can be married they experience problems on planning about future.

The researcher strongly align with Lawson & Rhode when they related it in this way”

In comparison with older mothers, women who became mothers in their teenage years have been reported to have high rate of unplanned pregnancies, to suffer from complications during pregnancy, to be depressed after giving birth to gain few educational qualifications, and to be reliant on state provision of housing and money. Their children have similarly been found to achieve less than children born to older mother and to be more likely to suffer accidental and non-accidental injuries (Lawson & Rhode 1993: 79)

The above quotation shows us that shepherding among these teenagers is an important element of therapy and that it should continue to help them as they prepare for their future marriages. Gerkin’s model of shepherding reminds the author of the biblical traditional model of caring for an individual and community. The author therefore would employ the above model of pastoral care to those who were impregnated by married men.

In order to help them care for themselves and their children, in spite of their different environments they find themselves in. Gerkin is talking of his experience in the context of America, while the author of this research is speaking of the experience in the African context, but both of us are talking about shepherding God’s people who are suffering as a therapeutic mode of healing.



“Pastoral care involves not only the care of the individuals and families, but also the care of the community itself. Pastoral care also entails the thoughtful reinterpretation of the tradition that shapes Christian identity as the tradition is brought into dialogical relationship with contemporary culture and its impact on the community of Christians as well as its individual members” (Gerkin’s 1997: 118) In other words, pastoral care as a discipline must involve itself in addressing the isolation and rejection caused by married men who impregnated them. This kind of therapy seeks to address the problem faced by these teenagers.

1.4. FACTORS LEADING TO TEENAGE PREGNANCIES

There are many factors which contribute to this challenge of teenage pregnancies.

The author is going to explore the socio-economic factors that has contributed to most of teenage pregnancies in the area in which this research has been undertaken. Some of the contributed factors are as follows:-

i. Poverty.

Poverty is an experience of being poor which can be defined as a situation in life were people are living without basic daily need such as housing, food, water, and clothes (oxford dictionary). In the area where this research is based, there are many people who are living in families which are suffering from this problem of poverty. Some of teenagers who are impregnated by married men are entering into love relationship with them as a way of escaping poverty in their families.

Unfortunately they end up being traumatised when the married men impregnate and betray them; they leave them with the responsibilities of raising children alone which put more burdens on their families. This is because it increases the rate of poverty when number of people in the family increases without enough resources to support their daily needs. A considerable number of co researchers indicated that poverty has led them into promiscuous life in spite of the government child support grant of R200 00 per months. The problem of teenage pregnancy is not addressed by subsidy; it merely fit for few basic needs. However it is not the main focus of this research.

Three children out of every five live in impoverished households, implying that they grow up in horrific circumstances. They are subjected to all kinds of

maltreatment and abuse (Pieterse, 2001:35). I align with Pieterse and I hope teenagers who are impregnated by married men are also included in this figures that quotation is stating and off course is a serious problem to us today as a society. Teenagers enter into these relationships with the married men who are financially able; because of financially needs due to their parents who are not able to meets some of their financial needs.

The author realises that the eradication of poverty will reduce the rate of teenage pregnancy by married men in Vhurivhuri. Pastoral care must not only address the finances, but must also concentrate on trauma, betrayal and irresponsibility of men in this township. A holistic approach is needed, in not only addressing the above, but shepherding must also address the issue of suspension and discipline by the church.

ii. Lack of information.

According to Brooks et al (2001) this is a situation where one is not informed about how to cope with something that can come on the way. It is important for teenagers to have information about what can happen in their lives if they enter into some particular activities such as, eg Some teenagers are not informed about the issue of sexuality and for that reason, entering into sexual relationship even with married men is something they enter unknowingly. Therefore it is easy for these teenagers to be robbed of their virginity because of their ignorance about the trauma caused by falling pregnant at a tender age. The church and therapist should address this innocent stage by preparing these teenagers.

The author further learnt from his co researchers that they became pregnant as results of not having information either from parents, teachers, church or those who were suppose to give them. Without effective communication between parents and their teenagers make wrong decisions. As a way of giving information to children, Brooks & Goldstein inform us that:-

“We can use our communications with them to model and reinforce such qualities of resilient as empathy, hope, optimism, problem solving ability, refection, coping ability, and ease in interpersonal situations, self-worth, appropriate risk-taking, and a sense of control or ownership over one’s life. Communication is a foundation for developing and strengthening all of these qualities (Brooks & Goldstein 2001: 38)

This simply shows that communication between parents and their children is important because when parents communicate with the teenagers they model their lives. It was moreover evident in this research that lack of communication exposed girls to teenage pregnancy by married men The author will further deal with communication in chapter six which is an instrument of equipping teenagers in order to avoid pregnancies in particular by married men.

iii. Infidelity of men.

Infidelity is when someone has sex with a person who is not their wife, husband, or partner (Oxford dictionary). However the author is referring to a situation in which men are unfaithful to their marriage partners by having extra marital relationship with someone without the consent of their wives, this is because in the author’s

community, a man can traditionally have more than one wife and this is not considered as infidelity, it is called polygamy and it is acceptable in Vhurivhuri township. In this case lack of infidelity is a problem which is ending up in disastrous effects to these teenage girls by these married men.

The author sees it as cheating, because it is when a man is no longer focusing on his marriage (wife or wives) for meeting his sexual needs, in this research married men are seen as the ones who go out and propose teenager with the purpose of having sex with them. This is why the author calls the practice of infidelity cheating. In other words man cheats himself and then the other person. He has not respect for himself, as a result is not able to respect others.

The author through this research realised that infidelity is caused by various reasons such as; when married men are having problems in their marriages which affect their sexual lives, they want to solve them by divorcing their wives and marrying these teenagers or they see teenagers as their sexual objects for sexual gratification This reminds the author about his neighbour who ran away from his big house and moved permanently to the mud house(hut) belongs to his concubines because his wife use to beat him for coming home late.

The readers have to note that some of teenage pregnancies the results of problems in families that lead married men to take option of finding someone outside and unfortunately teenagers are targeted and end up being victims emotional and physical abuse at that point.

The above process leads us into child sexual abuse especially of teenagers.



iv. Child sexual abuse.

According to the national centre on child sexual abuse and neglect, Child sexual abuse defined as **“contacts or interactions between a child and an adult when the child is being used for the sexual stimulation by the perpetrator or another person. Sexual abuse may also be committed by a person under the age of 18 when that person is either significantly older than the victim or when the perpetrator is in a position of power or control over another child (Neuger 2001:109)**

The above quotation confirms the author’s dialogue with teenagers who are survivors that men who made them pregnant had power and control that is why they ended up engaging in sexual relationships which led to teenage pregnancy. This shows that these teenagers were sexually abused because it took place with children who are not able to engage in positive responsibility of making good decisions.

The author is aware of the South African law of child abuse on teenage pregnancy. Sexual abuse on a child is child abuse because when married men have sexual intercourse which leads to pregnancies with teenager, it is something traumatising considering the vulnerability of the teenagers. Though this research views sexual abuse as child abuse however it is no going to focus on its implications on South African law on child abuse.

In this research, the author is aware that a sexual relationship with a child is statutory rape which has not been reported by teenagers since the men promised to give money for keeping them silent(see chapter six). This has a good connection with the point on poverty which makes silent to be easier for teenagers. Because of lack of basic needs,

the teenage engage in acts that destroys her personality because of poverty. Teenage girls conceal this experience as they know that they would not be believed by the communities.

In most societies people who have money or positions and power are not rebuked. This is why these married men who are people of influence do these evil things without any challenge from the communities which also depend upon them also are the trusted people in the communities, even if people can notice their wrong deeds of being in abusive relationship with teenagers. People are afraid to rebuke them because of their financial status.

The pastoral care method which is going to be developed during this research seeks to empower the communities, so that they take responsibilities on rebuking elderly people who get into love relationship with teenagers, this will be done in order to avoid or reduces cases of teenage pregnancies in particular by married men.

Children are the future of a country and a nation. Can we expect violent crime to decrease if so many children in the country are socialised in violent circumstances? The challenge of tackling the problems of poverty with every ounce of strength, energy and resources that we can muster. The churches should get this message and are called to provide hope and inspiration for the entire population to fulfil this task (Pieterse, 2001:36).

With the above quotation I agree with Pieterse with the idea that children are the future of this world, they have power and potential of doing many things, but they can

not do anything if they are abused sexually by adults, this put the future of this world at high risk.

This practice of love relationship which married men enter into with teenagers involves sexual disorder; by this the author is referring to the behaviours of married men when they feel not ashamed to have sex with immature girls. This information deeply influenced the researcher to arrive to this topic and research.

When sharing about trauma, (Kerberg: 1994) had this to say “considered the actual or threatened acute physical or psychological assault as equivalent to a traumatic neurosis, often accompanied by ego disorganisation, regression, narcissistic injury, a painful affective state, severe panic and feeling of helplessness (Kerberg 1994: 79)

v. Immorality of these married men.

The author is here referring to lack of morals which is depicted by these married men when they decides to do these evil and immoral things which led them to end up not taking responsibilities of their own acts. The author need to remind the readers that, what we hear from radios, when reading news papers and watching television about events of men who are sexually abusing young girls including their own children is immorality.

However, the author is not going to focus on married men in this research, this is a good gap that the author is intending to take further in his doctor’s degree in the near future. Since the church is teaching and preaching about biblical morals every Sunday which can bring healing, this point will be addressed and recommendations will be made at the end of this research.

In some discussion with the co researchers one of them said that when she entered into love relationship with the married men, she never considers her Christian faith which prohibit sex before married. Even though she was taught in church she revealed that, it is the wickedness of men who know much about sexuality but are not getting satisfied with what they get from their wives. This is an act of immorality. One can even view these men who do these practices and evil doers as this show serious wickedness. However evil and wickedness is not the focus of this research and will not be discussed further.

1.5. RESEARCH GAP.

Literature review on teenage pregnancies shows that different authors view it as a challenge, however their focus vary. For example, books written by Lawson A. & Rhode D.L, (1993) focused on the Politics more especially on the adolescent sexuality and public policy and Nestmann F & Hurrelmann F, (1994) focused on Social Networks and Social Support in Childhood and Adolescence, other authors where generalising by saying that it is a social challenge which is to be addressed by psychologist, parents and the department of health and social development. There is a gap that the author needs to fill with this research.

The gap that the author needs to fill through this research is to establish a pastoral care model in addressing teenage pregnancy by married men, specifically the betrayal by married men and its effects on teenagers. This gap comes as a result that literature has shown that pastoral care model has not been used to address this problem. The final challenge is the contextual one. I need address this issue of caring in an African way, using African concept.

No research has been done in therapeutically helping teenagers or in helping victims and survivors of teenage pregnancies in particular by married men as in as shown in this case.



1.6. AIMS AND OBJECTIVES OF RESEARCH.

Through this research the author's aims is to explore ways of caring for teenagers who are already affected with the problem of teenage pregnancy in Vhurivhuri community. It will help deal with the betrayal by married men; in other words the aim is to of empowering them pastorally on how to deal with their current tragedy caused by married men. The author seeks to develop a pastoral care model that will empower pastors and the community on caring for the teenagers therapeutically.

The other aim is to equip and increases the Christian community care to those who are not yet affected with this problem. Consequently this will help them continue with their studies while raising their children. The research also aims at exploring ways on how teenagers should cope with their responsibilities of raising children without their fathers. Finally, to empower them to be good mother.

The research also aims at equipping teenager in future marriages, to give them hope about marriage as God is always having plans for his people. This reminds the author about the biblical example in the beautiful **biblical story of Ruth** where people are also reminded not to give up about the issue marriage even after the death of their beloved husbands. In that case, **Naomi** encouraged and gave hope to Ruth about marriage and at the end she Ruth was happily married to **Boaz**.

The author's aims is on making appropriate recommendations to the church and community leaders especially on caring for the teenagers so that even after betrayal by the married men, there still have a lot of good things that they can achieve including good marriage. But the church also need to address the issue of these men (

not in the area of my work-another research gap) This research also want to give better strategies on what are the biblical teachings on avoiding teenage pregnancy in our society as a whole, since it is a problem which affects both religious and non-religious people and the community.

1.7. SIGNIFICANCE OF THIS RESEARCH

This research will focus on traumatic experience of teenage pregnancy, because it is a global issue which challenges the Christian community. There are children who are growing up under traumatising conditions, as they were born by mothers who are survivors of teenage pregnancies. Therefore the study seeks to create awareness on the tragedy that is caused by teenage pregnancies. Teenagers need to be nurtured by both parents in order that they become good mothers. Similarly every child born from teenage pregnancy needs the same environment.

The author realised that families with both parents are good environments on raising children, when they support one another. It is in this situation where good children can be raised. At Vhurivhuri, which is the area of this research, there are many children who are growing up without both parents, one of the causes of this is the problem of teenage pregnancies by married men who ended up not marrying the young girls, and on the other hand they are not involved in raising their children. The impact on the mother and child is unbearable, because of strategies of raising a child, rejection by parents and isolation by community. The outcome of this research will be representative in caring for teenagers both of Christian and Non-Christian faith. Which means this research is significant not only for people at Vhurivhuri (township) but for the entire African communities since this problem is national as well as global.



1.8. DEFINITION OF TERMS

-Betrayal is when someone you trusted decides not to continue to be with you after a promise that was made by a particular person has made to you.

In this research betrayal is referred to when married men who impregnated teenagers decides not to carry their responsibilities of marrying these girls and even take responsibility of raising their children.

-Care Givers refers to a person who is having skills of caring and management of other people's lives on the daily bases.

For the understanding and the purpose of this research, care givers are Pastors or Ministers of the word who have to care for the people of God. This involves Pastoral care and Pastoral counselling.

-Child is any individual under the age of 18 years.

For the purpose of this research, is referred to young ones who are born from mother who are under between 13 to 18 years of age, this age of mothers is called teenage Or **-Nwana** meaning child.

-Child abuse is defined as the infliction or allowing of infliction of physical or either emotional harm on a child by a person who is either responsible for that child or not.

For the purpose of this research, child abuse is referred to when married men have entered into love relationship in which they also impregnated them.

-Culture refers to the transference of knowledge, experiences, meanings, values, attitudes, religion, concepts of the self, the whole relationship hierarchy of status, role expectation, special relationships and time concepts commanded by a large groups of



people from one generation to the next through an individual and groups aspiration(Myburg & Saayman 1999: 160)

-Humiliation is defined as the experience of being demeaned and devalued in one's own and others eyes.

In this research it is referred to the way in which survivors of teenagers view themselves after their tragedies, they really feel humiliated.

-Teenager is a person over the age of 12 but less than 20 years of age.

-Teenage pregnancy defined as pregnancy occurring to girls who are 13 to 19 years of age.

-Trauma can be defined as anything that is sudden, unexpected which depersonalizes and cause discomfort to the well being of a person.

For the sake of this research, trauma is referred to painful things that occur to teenagers when they are impregnated by married men who betrayed them.

-Phenomenon here is referring to teenage pregnancy

-Pseudonym meaning not the real name

For the sake of this research pseudonym has been used to ensure confidentiality and protection of people to the public or readers

-Vhuthu/Ubuntu Here the author is referring to humanness.

1.9. PRELIMINARY CONCLUSION

In this chapter the author realised that in order for teenagers to live responsibly with regard to the issue of life, the church should engage in activities that eradicate the problem of teenage pregnancies by married men. The author further noted that lack of information; infidelity and poverty are some of the factors that lead to child pregnancies. This calls for both the church and the government to address this problem. People including teenagers need all relevant information that will enable them to make sound decisions about their own sexuality and sexual values. This process can be fulfilled in confirmation classes that are conducted within churches.

When the author engaged with his co researchers, he discover the various reasons that led to improper relationships of these teenagers by married men as mentioned above. In the next chapter the author is going to develop a methodology of addressing this research especially pastoral element. The author is reminding the readers that the biblical elements will also work in this research. I hope therapeutically will come through information, education and marriage if it was meant to be.

The pastoral care method which is going to be developed during this research will also be to empower communities, so that they take responsibilities of rebuking and highlight the issues of elderly people who get into improper relationships with teenagers. This will help us to avoid or reduces cases of teenage pregnancies in Vhurivhuri particularly by married men and men in general. The pastoral care model which will be developed and recommended at the end of this research is going to empower teenager survivors to avoid activities that lead to teenage pregnancy.



CHAPTER TWO

2.1. METHODOLOGY

This chapter provides the methodology of the research study. The author will employ Gerkin's **method of caring for an individual as well as the Christian community**. In his book **"An Introduction to Pastoral Care"** Gerkin refers to the pastor as a caring leader and Shepherd. In this model care is viewed as "the central metaphor" of life in the Christian community. A shepherd who sits to heal the shepherding model of healing wound among the people. In other words this regard the pastor is regarded as the shepherd and the Christians are the flocks of Christ which need care each all the time as a results of the above those teenagers to be cared for as a part of flock.

The author agrees with Gerkin who has properly related it when he says:

"Our lord and Savoir Jesus hath left us a commandment, which concerns all Christians alike,-that we should render the duties of humanity, or (as the scripture calls them) the works of mercy, to those which are afflicted and under calamity, that we should visit the sick, endeavour to set free the prisoners, and perform other like acts of kindness to our neighbour, whereby the evils of this present time may in some be lightened."(Gerkin 1997:42)

The qualitative and qualitative method will be used which mainly focus on the literature review, questionnaire, interview and listening to stories and reflect or teasing on them latter. The bible will be the main source. I will use Gerkin's biblical traditional method of shepherding, in which he shows trialogical leadership structure of how priests, prophets, wise men and women collectively took the authority of shepherding God's people in the Old Testament. Gerkin says,

To reclaim the prophetic and priestly Hebrew ancestors as equally important to the wise men and women of early Israelite history as root model for pastoral care involves us in configuration of the primary images that shape our understanding of what is involved in pastoral care of God's people (1997:25).

With the above quotation from Gerkin, the author has realised that there is a need of getting a method of addressing the trauma that our teenagers are exposed to. Pollard will be used to add to Gerkin and Adams methodologies of caring for the affected with his positive deconstruction. Pollard is necessary as he says,

This process of positive deconstruction recognizes and affirms the elements of truth to which individual already hold, but also help them to discover for themselves the inadequacies of the underlying worldviews they have absorbed (Pollard 1997:44)

The author think this method of evangelism can be helpful to the teenagers, to positively deconstruct or confront themselves and be ready to repent from the attitude of relating to married men who may continue to rob, impregnate and betray them. This method can be of help to pastoral care givers who are challenged to evangelise even to the perpetrators of our young girls, however this method of Pollard will be used to support the main method of shepherding by Gerkin and Adams.

This approach of Gerkin is focusing on individual and family needs. In this research the author will use Gerkin's approach as a way of applying pastoral care to the teenagers who are traumatised by the pregnancy that occurred when they were in relationship with irresponsible married men who betrayed them.

The author will also use Adams method of shepherding God's flock, this will be done by exploring using other models that Gerkin was not able to apply, in his book (Adams: 1980) "**Shepherding God's flock: A preacher's handbook on pastoral Ministry, Counselling, and leadership**". This method focuses on how pastors care for God's people and includes pastoral work and counselling which is important to shepherding and Christian leadership. The above methods will help the researcher in his dialogue with the teenagers who are the survivors of teenage pregnancies by married. Gerkin's approach of caring is therapeutic because it puts emphasis on care for the survivors and the affected family members.

Let us now concentrate on the word shepherding.

According to the prophet Ezekiel a shepherd is the one who leads, guides, nurtures, heal, seek the lost, and bring the scattered sheep in one place with the reason of protecting them from any harm. Therefore shepherding is a biblical model of pastoral care which is aiming at helping both the survivors and the affected people, basing on the word of God which is the basic source of Christian living. The process seeks to empower them on how to carry on with their lives and on raising children in the absence of their fathers. This will also prepare them for future marriages. The above method is what these teenagers are seeking, especially after being traumatised by this experience of pregnancy by married men

This will help them not be haunted by their past experiences by generalising that all men will betray them. Therapy will balance facts and expose them to the issue of choice The author recognises that teenagers will find a way of dealing with their trauma through this method. This method will help the church to enter into a dialogue

with the community on the problem of child pregnancy and the irresponsible men who are also neglected by the community (another possible research problem). The dialogue will centre around discussion, nurturing, guiding in therapy.

This method also emphasises on the role of a pastor in the community, especially in addressing the problem experienced by teenagers in our societies today. Gerkin explores the role of pastor in the following way

“The Priest, a hereditary class that had particular responsibility for worship and ceremonial life, the prophets, who spoke for Yahweh in relation to moral issues, sometimes rebuking the community and its stated political leaders, and the wise men and women, who offered counsel of all sorts concerning issues of good life and personal conduct” (Gerkin 1997:23)

The author agrees with the above quotation from Gerkin because it opens up a way of caring by challenging even men, parents, and community to a responsible part of caring. It shows that the pastor in the modern world is holding various responsibilities which include helping Christian teenagers on moral issues. What is interesting is that, the New Testament portrays Jesus as the good shepherd who knows His sheep and who is also known by them(John 10:14). As followers and workers of Christ we need to do the same as the master did. A challenge to those who are following in his foot steps.

Gerkin further paints a meaningful and normative portrait of the Pastor of God’s people in the following way **“[R]eflections on the actions and words of Jesus as related to the people at all levels of social life, gives us the model *sine qua non* for**



Pastoral relationship with those immediately within our care and those we meet along the way (Gerkin 1997: 80). With the above quotation, the authors strongly agree with what Gerkin is saying. The above suggestion gives us guide on how to do therapy with teenagers.

In this part of methodology the author find it interesting when reading from shepherding skills that Adams has shared with his readers, more especially with this problem of teenage pregnancy by married men who refuses to take responsibility of raising their own children. Adams succinctly described in this way:

“Shepherds are with the sheep-keeping watch over their flock by night, passing through the valleys where in every shadow lurk the possibilities of death from a wild animal, a gently leading those with young and gathering the lambs (see. Isaiah 40:11; Ezekiel 34:15; Psalm 23) it is the shepherd who”leads them out” of the fold and who “goes before them” (John 10:3-4). He defends them from wolf his rod. No wonder shepherds are called simply, but pregnantly. “Leaders” in Hebrews 13:7, 17, 24. That is why the writers may urge the sheep to consider their way of life and to imitate their faith (v.7). The shepherd is an involved example. (Adams 1980:322-323).

This shows that shepherding is a demanding task, but is an effective way of leading that pastoral care givers need to use for the sake of the flock or the affected teenagers in this regard. This research on teenagers who need help in order to continue with their lives even after this tragedy of their pregnancy help pastor to explores ways of empowering them. This task challenges the role of the pastor of shepherding an individual in the community who is isolated by others. It is not a simple work to do; it

demands time and full commitment from the side of pastoral care giver in order for healing to be achieved when working with the wounded teenagers. People need someone who is able to listen to their problem.

Gerkin in his book 'An introduction to Pastoral care' (1997) speaks of the Old Testament biblical structure of the leadership, which consisted of the threefold functions- the priest, the prophets and the wise men and women. Gerkin recommends this method as the best, which can help the contemporary pastoral care givers to provide a good and fruitful pastoral therapy to millions of people who are experiencing pain and suffering in the global modern world.

Priests in Old Testament provided ritual liturgical celebration for the community. Prophets were to be some vocal mouse piece of God in challenging injustices practised against the poor and the marginalised. Wise men and women dealt with matters which may not be religious, but contribute to the well being of the community. Gerkin sees the Pastor in the modern situation holding the three functions in himself/herself as the ordained minister of pastoral and sacramental life of the church. He takes Jesus as the model of good and fruitful contemporary pastoral care ministry as he says,-

Nevertheless, the New Testament depicted of Jesus as the good shepherd who knows his sheep and is known by his sheep (John 10:14) has painted a meaningful, normative portrait of the pastor of God's people. Reflection on the actions and words of Jesus as he related to people at all levels of social life, gives

us a model sine qua non for pastoral relationship with those immediately within our care and those we meet along the way (Gerkin 1997:80)

With the above quotation, I align with Gerkin as his method of approach to pastoral care appears to be a good collaborative ministry where the community is represented in all its structures of individuals, family, culture and the church itself. I concur with Gerkin's method of pastoral care leadership because it runs parallel with the daily lives of teenagers who are the most affected and social activities with their communities. The author takes it to be a nice answer and solution to the emancipation of the oppressed and abused teenagers in many areas of their lives which poses negative feelings to them and people in their surroundings.

Gerkin's model has a shepherding motif which has originated as a metaphor for the role of a king during monarchical periods of Israelite history. It was only first appropriated within the religious life of Israel as a metaphor with which to speak of the care of 'Yahweh for Yahweh's people' (Gerkin 1997: 27). This motif is most clearly captured in the imagery of Psalms 23, here the Lord God is depicted as the good shepherd who leads the people in the paths of righteousness, restores the souls of the people, and walk with the people among their enemies and even into the valley of shadow of death. (Gerkin 1997: 27) Hence, he is called good. It is a great challenge for those pastors who work with teenage pregnancy. The main question to ask is, how one is treating the young ladies? What pastoral method do you use when working with them? How do you connect your ministry to the one of our Lord Jesus Christ?

Gerkin's model of shepherding connects with the ministry of our Lord Jesus Christ, for example: Jesus Christ cared for people, in his teaching in the parable which is found in Luke 15 : 1-31, the parable of the lost sheep in Luke 15:4-7, the parable of the lost coin in Luke 15:8-10 and lastly the parable of the lost son which is in Luke 15:11-31, these parables depict that Jesus cares for the marginalised and forsaken individuals. This is why the researcher employs Gerkin's and Adam's models.

There is a Venda proverb which says" *Mubebi ha lati nwana nga phadi*" (Parents do not have to abandon or forsake care to their children because of their bad behaviours). Even if one can say teenagers have committed sin by having sex before marriage, it is true but it does not mean they have to be treated as if they do not deserve to be cared for by their parents, Christian community and the public at large. They are still human beings who deserve love and care like any one else. This is the challenge posed by Christ, and developed further by Gerkin and Adams; they have a way of caring for them in their models, for example in Luke 16:11-31 Jesus gave an illustration in a form of parable about the prodigal son, in that parable, he wanted to remind us that even if people do things intentionally to us, if they find the quensequences are bitter and they decide to come back to real senses.

We should accept them. In the parable that the author is talking about the prodigal son was accepted back by his father with love and life went on like before. So teenagers who got pregnant from the married men who betrayed them have to be accepted similarly. Good shepherds also care for sheep which behave completely bad and different when compared to other sheep.

The bible shares way of us how pastoral care was done by our Lord Jesus Christ in His ministry and how He commanded His disciples to continue this work through the ages, it is a commandment from above. Gerkin puts it in a very interesting way when he say **“Our lord and Savior Jesus hath left us a commandment , which concerns all Christians alike,-that we should render the duties of humanity, or (as the scripture calls them) the works of mercy, to those which are afflicted and under calamity, that we should visit the sick, endeavor to set free the prisoners, and perform other like acts of kindness to our neighbour, whereby the evils of this present time may in some be lightened.”(Gerkin 1997:42)**

The above quotation reminds us that Christ identifies himself with the afflicted and those that society might look down upon because of the sins they may have committed. In this model of care, Yahweh cares for the individual, families and the communities who are traumatised by sin he does not reject them, but forgive them. Teenage pregnancies by irresponsible married men have left these teenagers with the trauma of raising children alone we should not rejects them, but also of being rejected by the community and men who impregnated them.

In this research the author used three case studies of teenagers who are survivors of teenage pregnancy by married men. When working with these three survivors of teenage pregnancies by married men, the intention is to get their perspectives, beliefs, and also see how they should be helped both pastorally as well as physically. This model aims at bringing healing to the survivors of teenage pregnancy.



2.2. PRELIMINARY CONCLUSION

The researcher has discovered that Gerkin and Adams are important models in healing the individual parents, teenagers and the community. The stories of the teenagers who are the survivors in this research would help us explored from all stories the effects teenage pregnancies both to teenagers themselves and to other people surrounding their lives, using the two models in order to bring healing of teenagers by connecting them to Christ their chief shepherd. In the next chapter the author is going to make an exploration on the teenage pregnancy and its effects in a detailed way.



CHAPTER THREE

3.1. TEENAGE PREGNANCY

This section deals with pregnancy, but the author will share some definitions so that readers understand how words are used.

a. Definition

What is teenage pregnancy? The oxford dictionary defines a **teenager** as a person who is over twelve but less than 20 years old. **Pregnancy** is the state or a time of being pregnant, however Pregnancy is defined as a foetus in the womb. **Teenage pregnancy** therefore can be defined as pregnancy occurring in girls aged nineteen or younger.

The author has discovered through this research that when teenage pregnancy occurs, it is considered to be traumatic by teenagers themselves, parents and communities; this is because it occurred at unexpected time and betrayal of the teenager by married men is a real trauma. Although this problem is experienced globally, it appears to be greater in Vhurivhuri because it is affecting our society daily. This is made worse by the society which has allowed the silence and the practice to continue thereby making the irresponsible married men to traumatise children.

This experience teenage pregnancy can not be condoned because of its medical risks and long-lasting emotional problems on children. Moreover, it is generally known that teenage period is regarded as a phase between childhood and adolescence which should be allowed to take place in everyone's life.

Teenagers during this period undergo developmental phases in human development. This means that family and community support is essential at this stage. Since a teenager is not yet ready to carry a child at this stage pregnancy becomes a risk process which affects them mentally, psychologically and physically. These experiences of teenage pregnancies are serious because they are done by married men who betray teenagers and leave them with all the responsibilities of raising children alone. The diverse and dynamics experiences brought about by pregnancies of this nature are painful to teenage mothers because they are obstacles to their growth.

The author has realised that most teenagers generally deny the risks. They will share comments like “It won’t happen to me”, or “I know what I am doing”, or “I can cope” “I can prove this”. Some co researchers in this research have confirmed that teenage girls actually wish to prove their girlhood by mothering a child other due to poverty get pregnant in order to get child allowance. The problem comes when the realities of pregnancy faces them. Facing this reality is painful to teenagers and it causes many problems in their lives such as give.

b. Single parenthood as a result of teenage pregnancy.

This is found in situations where teenagers are impregnated by married men who betrayed them and left them with the responsibility of raising children alone.

Through this research the author has discovered that teenage pregnancy has led to several problems of parenthood. In spite of single parenting being a common phenomenon among teenagers in Vhurivhuri it has caused pain to them and the parents of these teenagers.



The parents take the burden of looking after their daughter with her child. Parents accept this responsibility because they want to support their daughters during this difficult period. It is also common among African parents to find joy in looking after a grand child who gives them a status of being grandparents. The author has discovered through this research that there are other negative consequences that occur as a result of teenage pregnancy. Greathead (1998) explain further by saying.

“There are a higher risk of medical complications is supervised:

- **Difficult labour**
- **A greater chance of Caesarean section (System)**
- **Premature labour**
- **Birth complications**

The girl secondary and tertiary education may be limited. Approximately only one half of the girls who give birth before the age of 18 complete schools. Life plans and career goals are disrupted. The girl experiences isolation from her peers. (Greathead 1998: 157)

The researcher aligns himself with the above quotation because co researchers have confirmed that they have been informed at clinics about the risks involved in teenage pregnancy. The other factor is that their body is not yet reading to produce or develop a child.



3.2. Effects of trauma on teenagers caused by married men.

Teenage pregnancy leads to many traumatic experiences. The problems that arise cause several effects to the entire lives of teenagers and their families. Though the author is aware that trauma caused by teenage pregnancies affects even other people, in this research the author will be limited to the effects of teenage pregnancy that traumatises teenagers as mentioned elsewhere in this research. When dialoguing with his co researchers, the researcher has discovered that some of causes of trauma are as follows:-

a. Betrayal of teenagers by married men.

b. Raising children alone.

c. Difficulties in continuing studies.

d. Loss of identity.

e. Post-traumatic stress disorder (PTSD)

Causes of trauma on teenagers are detailed explored below.

a. Betrayal of teenagers by married men

Through this research the author has realised that this feeling of betrayal by someone you have trusted, someone you loved and cared for, and someone who promised you a future cause immeasurable trauma. Betrayal that occurs to these teenagers bring with it painful and disastrous experiences to teenage girls. As they struggle to adjust to new life, they also face isolation and rejection not only from these men by the community, church and parents.

In this research betrayal is the main problem faced by teenagers at the time when they are pregnant, is referred to when a married man discontinues the relationship with a

teenager whom he impregnated and refuses to take responsibilities of raising a child. Survivors of teenage pregnancies who are co-researchers in this research confirmed that when the married men refused to marry them, they had a serious feeling of being betrayed and they get into deep depression. Since any betrayal is painful to the betrayed, this causes trauma to the teenagers as they are still young people who still have to face the future. They realised that they have lost any bright future

b. Raising children alone.

Raising a child alone is a difficult and demanding task, more especially in a situation where a person has been betrayed by the father of that child. A child raising another child is traumatic. The alone talking about responsibilities. They are also in need care. Co-researchers, who are also the survivors of teen pregnancies by married men, have unanimously indicated that raising a child is traumatic.

They all confessed that when they looked at their children, they hated their children because these children often reminded them of their failed relationships in which they were betrayed. When children cried or were sick, it gives more pain to these teenage mothers because they think about what they were promised by men who gave them this burden of raising a child in their absence. The struggle of working alone and raising child makes them angry.

c. Difficulties in continuing studies.

Most of the victims are primary or secondary school children who are also abused by the school staff, family members or people in authority; mostly trusted figures of authority in the communities. It seems too difficult to continue with studies at this

stage when one is pregnant. These teenage mothers said that it is not easy to concentrate in class because of the strange experiences of a pregnancy and the pain of being rejected by someone you thought would help or support you in your pregnancy.

The co-researchers at one time thought of terminating their lives or the pregnancies. They felt that the only logic way is to terminate their studies when pregnancies occurred. They isolate themselves and are lovely people. Some of them end up not going back to school for ever because of the responsibility of looking after their babies. Secondly it would not be easy for the parents to see the need for them to return to school. These teenage mothers said that their parents felt that they will be wasting money for parents thought that it was likely that they (teenagers) would get pregnant again. The author views education as the key of life and the only way out of this dilemma. Therefore when that when teenagers find themselves in these unfortunate circumstances of betrayal by married men, they have to face the future and these teenagers need to be supported to continue with their education. Discontinuing education by teenagers also jeopardized their future opportunities in many ways for them.

d. Loss of identity.

Teenage stage is the phase in which teenagers look for their identity. Erickson recognises this phase between 12-18 years as a period of identity versus confusion in human development. Therefore this is a crucial period for the future of these girls. If they become pregnant at this age, they face problems of finding their identity within their peer groups, let alone the society and the church. Through this research study, the author has discovered that when pastoral care givers neglect their responsibilities

of caring for the flock as shepherds of God's flock; teenagers who fall pregnant simply lose their identity in community. In most cases if teenagers are cared for at this stage, society can develop well balanced women instead of females who grapple with the intrusion of guilt and shame and a low self esteem.

e. Post-traumatic stress disorder (PTSD).

Teenagers who are the survivors of pregnancies by married men suffer from post traumatic stress disorder. It occurs mostly when these young girls do not receive help or trauma counselling after such tragic pregnancies.

The author has realised that most of the adults who were traumatised while they were still children has much experience of PTSD. Survivors of teenage pregnancies by irresponsible married men who betrayed them also suffer from PTSD even when they are already adults. When they experience other problems in their lives, even if it is not in connection with the past experiences, they connect it to their trauma which was caused by the betrayal that they went through in the past.

When the author dialogue with his co researchers he discovered that even though some of the survivors are already adults, they are sometimes finding themselves being retraumatised by their past experiences. Emmett (1993) puts it nicely when saying "These teenagers are unconsciously likely to carry their trauma symptoms into adulthood" (Emmett 1993: 108). As a result of the above, the cycle of abuse continues, others who relate to them learn how to abuse others.

Other factors that the authors want to just mention in passing are:-

- a. Abortion.
- b. Fear of disclosing information

These also contribute to more problems related to teenage pregnancies.

The readers have to take note that, PTSD occurs mostly in situations where trauma counselling has not been done. Therefore trauma counselling has to be considered as a vital instrument in any traumatic experience and for these research survivors of teenage pregnancies by married men have to go through serious counselling. There are symptoms of PTSD which can be seen from teenagers who are the survivors of pregnancies by married men in particular. Some of the symptoms are as listed below

- 1. Survivor's guilt.**
- 2. Anger.**
- 3. Anxiety.**
- 4. Where is God when it hurts most?**
- 5. Death or suicidal decision.**

They as discussed in detail as follows:-

i. Survivors guilt.

Guilt is one of the common symptoms of PTSD. Most of teenagers that the author dialogued with indicated that they felt guilt for betraying their parents by getting pregnant whilst they paid for their school fees. Pastoral care givers should help these teenagers to deal with the guilt feeling as they care for them. Projection feelings of guilt may develop to suicidal thoughts. Suicide will lead to further complication of grand parents raising their grand child. This symptom can be seen when pastor or any counsellor is working with these teenagers. When, survivors of teenage pregnancies feel guilt they will be blaming themselves for everything that would have happened. Co researchers blamed themselves for engaging in sexual relationships with married men and for having unprotected sex leading to their pregnancies. These teenagers see

themselves as people who are also to be blamed for what has happened, though they do these with regret.

ii. Anger.

Survivors of teenage pregnancies by married men who ended up not marrying them develop anger towards all men. They project the feeling of frustration, anger and hatred towards men. Now, if a child is a boy one can imagine how he will be raised. Co-researchers pointed out that, they hated all men particularly those who behaved in an irresponsible way. They considered these men to be wicked, bad, robbers, cheats or liars and unfaithful because they do not keep their promises. All those teenagers or the so called most teenage pregnancies survivors say about these men shows anger towards them. However according to Kubler-Ross (1969) anger is important as a process of healing in trauma counselling especially when handled properly. Therefore pastoral care givers should accommodate feelings which show anger in order to be helpful care givers.

iii. Anxiety.

According to Means (2000) in the book trauma and evil, anxiety is seen as a feeling of fear which traumatised a person when something strange happens. A survivor of teenage pregnancy experiences anxiety. Mostly they ventilate and verbalises things which show that they are gamorphobians, by gamorphobia the author refers to when a person is afraid to enter into marriage or fears marriage because of the past experiences that traumatised her.

Fear on the survivors of teenage pregnancies is also caused by the betrayal that they experience when married men who impregnated them refuses to take responsibility of marrying them and or even raising their children. This teenagers even generalises the whole thing by saying all men are betrayers. This happens as part of post traumatic stress disorder (PTSD). These young girls will then enter the stage of asking questions, especially when they are depressed.

iv. Where is God when it hurts most?

Where is God when it hurts? This is a common question which traumatised people ask. In this research the author learned that survivors of teenage pregnancy see God as not a caring God, because if He cares for them, how could He let them to enter into such bad things which has damaged their whole live if God is the real protector, Why did He not protect them from such evil things. Does God really exist? If He exists why did He allow all this to happen to me? These are some of the questions that pastoral care givers have to answer or listen carefully as teenagers struggle with their problems handling and listening carefully will bring healing to survivors of teenage pregnancies.

These theological questions are extremely important, if not attended to they may continue to traumatise teenagers in this research need to be addressed carefully by pastoral care givers. It has to be noted that if these teenagers who survived pregnancies by married men are not receiving pastoral care which may lead to healing to their trauma, there is a possibility of losing them from Christian community for ever, because they will not trust God who they feel disappointed them but not responding Survivors of this phenomenon in question mostly feel uncomfortable to

continue being in the communities of believers because of isolation and rejection that lead to harsh judgement. Pastoral care givers need to spend time caring for the survivors.

In this research co researchers confessed that they took a long break from the church till after births of their children. They even found it difficult to go back to the church after giving birth because they were not sure how they were going to be received. The teenagers have indicated to the author that the church should revisit its pastoral care method towards teenagers who are impregnated by married men. (See discussion in chapter four and five). The other problem faced by these teenagers is because men are not judge the same way they are judged.

v. Death or suicidal decisions.

Most of teenagers that the author had discussions with pointed out that, when they were in pain after being betrayed by married men who impregnated them, they thought of committing suicide as an option because they were not supporting structures. It has been discovered that deaths of teenagers who commits suicides when they find out that they are pregnant was a result of feelings of shame, guilt and fear of the community and parents. They did not want to face reality more especially when they are impregnated by married men who betrayed them who also refused to take responsibility of raising their children without the involvement of their fathers.

Through dialogue with co researchers, the author has discovered that it is a normal feeling that most teenagers have when they find themselves affected by the phenomena in question. The teenagers have confessed that they felt demeaned and

devalued in one's own and the eyes of others. It connects well with shame and it affects the girl's senses of themselves and their potentialities. This leads to attempt suicide or suicide itself. Teenagers who are the survivors of this phenomenon are likely to suffer humiliation; it is because what has happened to them is viewed as causing shame to the society and Church and family.

As a result of post traumatic stress disorder (PTSD) it has been discovered by the researcher when working with his co researchers that, survivors of the phenomenon have strong feeling which includes the following:-

- A recognised stressor, in most cases of the phenomenon in question, it results to long-term feeling of depression from the stress.
- Traumatic symptoms – these are the consequences of the abuse that are clinically evidenced, for example, disturbance of sleep and avoidance of a situation which can lead to continual of repetition of symptoms of trauma
- Re-experiencing of the trauma is observed; in the phenomenon in question these include recurrent dreams and intrusive recollections of the abusive experience to the survivors.
- Lack of support from the community is also seen as one of the serious consequences of trauma caused to the survivors of this phenomenon because it also results to detachment from the society. The author has formulated a model of working with these teenagers who are affected by this tragedy which traumatise them, in order to ease the pain of betrayal thorough pastoral care (see chapter four)



3.3. PRELIMINARY CONCLUSION

In this chapter the author explored some of the factors which lead to traumatic teenage pregnancies by married men. The end results of all the factors have also been explored in this chapter. The author was stunned after realising that this problem is continuing and people seem to be ignorant of this challenge which is negatively affecting our society.

In the next the author is going to explore on the real stories which are attached to unreal names. From the stories in the following chapter, readers will find the trauma caused by pregnancy to these teenage girls. In the following chapter, readers should expect also to see the dialogues between the researcher and co-researchers. The following chapter will also explore on the reflection of the researcher from all stories from the survivors of teenage pregnancies

4. CHAPTER FOUR

In this chapter I am going to share three stories of survivors who have experienced trauma of pregnancy by married men. The story of Joyce (not a real name) for example: She was 18 years old, living at Vhurivhuri, attending youth services and very active in church. She was pregnant by a married man of 29 years who revealed his marriage status later. He then rejected her and said if she might share his name he will kill her and her parents. The journey of trauma began.

4. Sharing stories of these teenagers

4.1. Case studies.

In this aspect of chapter three case studies will be presented and discussed. These teenage experiences will enable the author to understand what these teenage mothers go through after they are betrayed by irresponsible men. After each story the researcher will share some of his reflection on them. These stories of married men who impregnated, betrayed, and left teenagers with the responsibilities of raising their children alone exposed the author to the pain that teenager mothers suffered. All these teenagers whose stories are going to appear below are referred to as survivors of the phenomenon in question. In all these case studies, the researcher is going to use first person singular as these teenagers shared their stories as detailed below:



4.1.1. Story from Mashudu “Lucky” (Pseudonym/fictitious name attached to the true experience)

This is a verbatim story of Mashudu (not a real name). She is the survivor of teenage pregnancy by married men. At her age of 17 she entered into love relationship with a man of 31 years who later impregnated and betrayed her. When she explained what happened, she related her story in a following way:

“I grew up in this community of which I think it has done its best to raise me, while growing up into adulthood. I enjoyed going to Sunday school, however life at home was sometimes bitter. Since my father had married to two wives with ten children, we had problems in having good food, accommodation and clothes etc. To make matters worse my father was unemployed so it was difficult for him to support me with my studies. My uncle helped me with money for registration and fortunately I enrolled for a degree in Social work as it was my dream to become a social worker.

Since I had no money to pay for female residential home of the University, I use to travel by bus everyday from and to the University and home. This is the time that I met a Police officer who offered me transport to the university. As we travelled together he began promising me a bright future as the man had showed me willingness to pay for my education. The promises lead to love. This gesture was good because it helped me to save money for lunch at the university. For the first two weeks this man offered a lift to me and I did not know his intentions. It is only on the third week when things started to change, when this police officer started to propose love to me a poor eighteen year girl. It was for the first time to find myself being pressurised in this way.



His advances in two days put a lot of pressure on me. I found it strange. He promised to be good to me, he also explained to me that he will not hurt me, since he loved me and would marry me because he was not married. After a week of these advances I believed all that he was saying concerning a love relationship which would lead to marriage after my studies.

I did not tell anyone about what was happening to me. This man started to give me money for lunch as well; it was a secret love relationship. As times pass by he bought me clothes and it was good for me because I thought my uncle was not going to afford buying me clothes and provide for my studies as well. The caring he provided made me to believe his intention.

During the second months of my studies, this police officer started to ask me to have sexual intercourse with him, at first I refused but I later gave in on condition we use condoms. We used condoms for only three days but on the fourth day the man convinced me that I will not be pregnant because I was still young and with my little knowledge I subsequently agreed.

At the end of the second months of my studies I started to feel sick and when I went to the clinic, and I was told that I was pregnant. That was a big shock to me and I never believed it. When I told him that I was pregnant, he started to change at his behaviour towards me, he even avoided me on the pre-text of attending work meetings for two weeks away from his work place and home. Two months later I decided to tell my mother about all that had happened, she cried bitterly in the sense of being



traumatised. She did not know how to tell my father and my uncle since it was clear to her that it was going to be a disaster.

I discontinued my studies and as a family we started to trace the police officer. When we got him we discovered that, he was married with three children., when he was asked he said he is not the one who impregnated me, he added by saying that since he is happily married he does not see any reason to go around with little girls like me, another betrayal and traumatising experience. In my mind I realised he was protecting his wife and home. I was betrayed, hurt and wounded. Some of the church members were gossiping about me. I felt Isolated and rejected. The co-researcher began asking theological question s (See Appendix A)

*As a Christian I started to ask myself, where is God when it hurts like this? My pain was real and I did not know what I was supposed to do. I gave birth to a baby girl and my mother named her “Uhone” meaning **He is there**, referring to the availability of God even in the midst of Painful circumstances I was going through. This deepened my mother’s belief as a Christian. Mother became a friend and comforter who were by my side always comforting me even when my child was sick. My father and uncle were angry, and I took it as a sign of rejection.*

With help from my mother we tried to report the man so that he could support or pay maintenance money for his child but my case was not considered and till I gave up. I even suspected that, because he was a police officer maybe he bribed the government officials who were responsible in processing my case. I started to depend on government child support grant of R200, 00 and it helped me a lot for raising my



daughter. This betrayer never took responsibility of raising his child at all even today. When my child was three years I decided to go out and look for a job. Fortunately I got a job at Thohoyandou Jet Retail store as a cashier. I am working there and these help me to begin to begin to be a responsible teenager and a good mother.

I had a feeling of betrayal and it happened to me in a quick and unexpected way. Since I trusted and respected the position of this man. I never expected to be treated like that by someone I loved so dearly. It was a real tragedy which brought great shock to me. I find it difficult to trust and relate to men but as results of this I am rebuilding myself.

My daughter is now doing grade three. Since I am working, I am not worried much about her future because I am able to provide for her. My worry is whether the same tragic story will happen to her when she will be a teenager? I am still a Christian but when it comes to marriage I have told myself to forget about it. I would rather be alone than to live unhappy because I don't trust even a single man when it is comes to love relationship and marriage one has also experiences it at home among 10 children. Father, uncle, police man, the church and the community in general, all rejected me and was angry at me”.

Example of therapy skills that the author has used when debating with Mashudu.

Mashudu finally came to seek help from me therapy was handled in the following way.

Mashudu: I am in deep trouble and don't know how to share my story.

Pastor: You seem troubled and you have to share the burden so that you are able to resolve it.

Mashudu: How, because everyone is judging me, you also join them.

Pastor: You seem to have carried this burden for a long time.

Mashudu: Yes! And I can not hide it any longer (pause) At least I must share with my mother.

Pastor: You seem to trust your mother

Mashudu: Yes.

Pastor: The share with her so that you may start tackling the issue

4.1.2. The author's reflection from above case study.

After Mashudu had explained the whole story on how things happen during her traumatic teenage pregnancy, the researched reflected on what she has said and what it meant to him as a pastoral care giver. Mashudu has experienced betrayal as a teenager which led her not to trust men. The burden of raising a child alone also seems to be one of the serious problems to most teenagers who realise that they have been betrayed by married men.

The author realises through Mashudu's story that teenage mothers need trauma counselling in order to continue with their lives positively, facing their future, raising their children and also coping with the betrayal that married men has done to them. The author depicted lack of resources (poverty) as one of the factors that made Mary get involved into relationship with the police man, which finally destroyed her future dreams of being a social worker. The number of children in her family in a polygamous family added to these difficulties that she face in her life.



The author realises that there was no pastoral care from the church or pastoral care givers, which contributed to Mashudu's trauma. Moreover Mashudu indicated that the pastor of her church did not even visit at her home when she was experiencing the pains of betrayal and rejection. The author also learnt from Mashudu that at one time the pastor met her mother at the place where she was selling fruits to school children as she occasionally did, and he did not even ask about her condition. The situation was made worse to her and her mother when church members did not visit. This shows that there is lack of care from the Christian community. Father, uncle, police man, and the church all rejected the teenager; she is also a laugh stock in the community. These at all resulted in a serious trauma to this teenager.

In other words, the last words of her verbatim clearly indicate the betrayal by father, the misplaced anger of the uncle and the destruction by the police man destroyed her trust, church saying you are a sinner, in this entire instance the patriarchal male dominance is reflected in full colours (refer to Kgebe.2007). There was no skilled pastoral care given to her, my pastoral care model will help Mashudu to see how things should have gone. Mashudu's story connects well with the Tshifhiwa's story in case study two.



4. 2. Story from Tshifhiwa “Gift” (Pseudonym)

This is a verbatim story of Tshifhiwa, she related it in the following way:-

“I was born and grew up here in Vhurivhuri and it is in this community where i started to attend church service and since my mother was a member of the Reformed church. At the age of 17 while I was doing grade 11, is then where my life started to change, this was because one Monday morning while I visited my mother who was admitted at a nearby hospital.

*At about four o’clock when I was going out of the hospital gate, it was the time for me to return home, I met a handsome guy who was working in that hospital as an accountant. I assumed his age to be 24 or younger. It was for the first time to meet that man. He greeted me with a smile and came close to me when I was standing next to the road waiting for a taxi to take me home. He introduced himself to me and he said his name is **Simon**, and in my response I told him that my name is Tshifhiwa. What a mistake, because he began talking to me as if he know me.*

While we were in the taxi he asked me to visit him in his office the following day after I had indicated to him that I will come again to see my mother as she was still admitted. We exchanged contact details. I went to his office the following day after I saw my mother. He shared with me about his life. In his explanation , he stated that he was not married, however he talked about his former girl friend who was impregnated by another guy who latter married her. This disappointed him because he felt that the girl has cheated to him.



He was now looking for someone trustworthy, who will be willing to share life with him. I fell into a trap because I was convinced that he was a good guy. He proposed love to me, I was much excited about his request of going out with him but I never showed my feeling. He continued to propose me even when I was at home through phone. I did not wanted to loose him because he sounded to be a caring man.

After two weeks of communicating with him, I made a decision of entering into relationship with him, and it was a great joy for me. He gave me money to buy clothes; he even bought me a very nice mobile phone. I never told anyone about my relationship with the guy since I was still young and no one would encourage me to continue with it. I use to meet that guy at a nearby town on Saturdays since it was not possible to meet him during the week as I was at school and he was at work.

When my mother came out of the hospital i decided to inform her but she did not bless our relationship. She said she was afraid of my father who was a strict man working away from home as a Military officer. I continued with this relationship (secretly) as my mother was not much aware about it. What surprised me was when, the guy was not allowing me to know his home, his family and friends but since I trusted him I did not worry much about knowing this issue of knowing his home.

Four months later the guy invited me to attend a party for his friend one friday night, in the middle of the night he took me to a nearby Hotel where we slept together; that was our first day we had sexual intercourse. We never used condoms and since the guy was not married I hoped he will be responsible if I would be pregnant. The following morning I regretted and felt guilty but the guy assured me that nothing will



happen to me and as a young girl I believed what he said. (This is a clear indication that young girls need guidance when it comes to dating and relating to boys).

Seven months later of our relationship I started to feel changes in my body, when I consulted our family doctor she told me that I was two months pregnant. I was very shocked, traumatised, and frightened but since I was assured by my partner that he will be responsible for anything which will happen to me. I did not worry too much. I was afraid of my fathers reaction When I told the guy that I was pregnant, he showed no concerned about my situation He stopped phoning me, when I wanted to see him like we did before, he avoided me in the pretext of his work overload. If I told my mother and she was shocked in such a way that she was again hospitalised. Her fear was that she did not know how my father would respond when he receive these news.

When my father was told about my pregnancy, he responded by saying I should pack and go, and should go with the man, that reaction further traumatised me I knew that he was a strict man and if he would find me at home I will be in trouble. It is at this stage when I learned that the guy who impregnated me was married and they have one child in their marriage.

I then realised the reason why, when he refused me to visit him at his home. It is because he did not want me to know of his marriage. I fled from my home and I decided to go and stay with my aunt because she was the only person who could accommodate me. According to our culture this was the correct place to take refuge, she had to look for this guy on order to deal with the issue of my pregnancy.



When my aunt went to his home after we searched and found the community where he was staying. The guy said he is not the one who impregnated me; he wanted the paternity test after the birth of a child. My aunt and the guy agreed, but at his own expenses. I stayed with my aunt and when a child girl was born we went for paternity test which confirmed that the guy was the real father of my daughter. After several family discussion I ended up going back home though my father was no longer in need of me at all.

*He said he will not marry me; rather he will support a child. My aunt named my daughter “**Rofhiwa**” (Given) she was referring to a child as a gift from God which has to be appreciated. The naming of the child consoled me, but I still have to face betrayal He betrayed me and it traumatised me in such a way that I was hospitalised for two weeks, what added more trauma was that, my father did not want to see me at his house any more. I stayed with my aunt for three year and I did not return to finish my studies till today. Though the man is paying R400 for child maintenance, teenage pregnancy has ruined my future, I do not think I will get married since I have a child from another man on the one hand, and on the other hand I am not educated, which closes my bright future. These stories are sharing trauma and rejection within the family, society and the church”.*

Some of therapy skills used in the case of Tshifhiwa

Tshifhiwa finally came to seek help from me therapy was handled in the following way.

Tshifhiwa: I am in deep trouble and don't know how to share my to anyone story.

Pastor: Tshifhiwa my sister, You seem to be troubled and you have to share the burden so that you are able to resolve it.

Tshifhiwa: How, because everyone is judging me, you also join them.

Pastor: You seem to have carried this burden for a long time.

Tshifhiwa: Yes! And I can not hide it any longer (pause) at least I must share with my mother.

Pastor: You seem to trust your mother, even myself I am here to help you in your tragedy, so please be open.

Tshifhiwa started to cry with showing her deep pains about her experience.

4.2.1. Reflection of the author from Tshifhiwa's story.

Tshifhiwa story informs the author on how she was impregnated and betrayed by a married man. It seems Tshifhiwa like most of the other teenagers were impregnated by married men entering into these abusive relationships in ignorance. They did not have enough information on the marriage status of their betrayers until after being pregnant. This shows that teenagers mostly get into relationships with people they do not know properly. It is one of the leading factors of this tragedy which affect our teenagers.

To Mashudu like Tshifhiwa and Ndivhudzannyi, they went through pain of betrayal and being left with the responsibility of raising a child alone without the involvement of father who cheated on these teenage girls. This is why the author is re-emphasising the importance of sex education from both parents and care givers. The reader has to be aware that, even the father of these teenagers reacted by not participating in their problem, this add more trauma to teenagers and their mothers in most cases.



4.3. Story from Ndivhudzannyi “who to tell” (Pseudonym attached to the real experience)

This is a verbatim story from Ndivhudzannyi, she related her story in the following way:-

“In this story Ndivhudzannyi expresses how proud she was to be born in this community. She there fore gives her story in the following way: I enjoyed growing up within a place where there was freedom of worship, people in my community worshiped God in the church of their choice. My father died five years ago leaving my mother widowed with the responsibility of looking after my three younger sisters and two younger brothers My mother is a member of Local Z.C.C, a church which I was not attending, but later at the age of 14 years I started to attend church services with my mother who is a devoted member.

At the age of 16 years while I was doing grade 11 at a nearby secondary school, a married man aged 25 who was a respected member both in church and in the community as a whole started to befriend me. As a young girl I never realised he had a purpose in mind. This man was married and had two children, which made me think he was happily married. This man was working in a nearby Mining company and he had a nice car. He use to come to our house regularly and my mother respected and accepted him as one of a family members. This made it easy for us children to relate to him as our father. His relationship with our mother made us to think that he would be our step father.



Things started to change one Saturday afternoon when this man came to our house, he asked me to accompany him to the nearby town. Since I was not busy that day, I went with him innocently. While we were in the town he asked me if I will need something even if it is food or clothes. I refused his offer fearing that my mother will ask me of where I got clothes or food. However I needed clothes by then as my mother who is a single parent could not afford to provide adequately for her children. I was tempted to the offer.

The man took me to Wimpy restaurant where we had lunch; it is here where he started to tell me that he is about to divorce. He explained to me that, his wife was cheating on him when he was at work, he added by saying that sometimes he receives information which indicates that sometimes she does not sleep at home.

He gave me reasons that I believed it was necessary for him to go ahead with divorce action. I felt pity for him since I thought he was a good family man and he is innocent and victim of mistreatment from his wife. He told me that he loved me and he indicated that he would marry me after he finalised with his intended divorce. Before I responded to him I could not believe he is proposing love and marriage to me. I was still very young for marriage and he was not my age I refused his proposal and I told him not to talk about it anymore, we arrived late at home but it was not an issue to my mother because she trusted him.

I never told anyone about what happened, (a common trend among teenagers) the man continued to propose love to me and as time went by he bought me thing such as mobile phone, jewelleryes, and he gave me money. I told my mother and her respond



was that, he is a good man who cares about other people. From my mother's response I realised that she is encouraging me to enter into the relationship with the men. That man also use to give money to my mother most of the time when he came to our house.

At the end of that year I decided to enter into relationship with that man hoping that if divorce will work I will be married as my mother was also approving of our relationship. I think poverty was the main reason which had made my mother to allow me to enter into such relationship. Things went on nicely and I enjoyed every moment, I was still a virgin by then and I was afraid to have sex with that man instead I enjoyed just kissing and hugging. Some of the community members were aware of my relationship with this man, they approach and rebuked me but its like they were talking to themselves, I never considered them serious since my mother (I though) had blessed this relationship.

On the third months of our relationship a man started to seriously ask me to have sex with him. I remember one Friday when he took me to the hotel to sleep with me there, it was the first day we had sexual intercourse, though he was 9 years older than me I enjoyed being with him. On the sixth months of our relationship the man was not yet divorced but he told me that he was in the process though he was still staying with his wife in the same house.

However I later discovered that I was one months pregnant. When i informed my mother about the pregnancy she appeared shocked as if she did not expect that this relationship had such a possibility. My mother told me not to worry about the



pregnancy as a way of comforting me. She said that the man will definitely marry me as he had promised.

One Saturday when he visited us I informed him that I was pregnant and asked him about his divorce process and he said he has decided to reconcile with his wife because if he divorces his children will suffer. From that time on wards he started to avoid both my mother and I. The man stopped to come to our house and he was no longer phoning me.

That same evening I told my mother about what the man was saying about his decision of no longer divorcing. I indicated to my mother about my suicidal intentions if he will not marry me, because life was going to be difficult for me. On the one hand I did not want to go through the embarrassment from my friends, the community of believers and society at large. On the other hand I was in deep pain as I realised that he had betrayed me. I spent some sleepless nights traumatised by pregnancy and his story of not divorcing anymore

I was very much stressed and powerless. I spent most of my time sleeping at home. All my friends were no longer coming to me and since I did not want to be seen in society, I could not go to them, I felt that they have also betrayed me because of my pregnancy. Life became difficult for me, I was afraid about the pain of labour and delivery, because of the information that I received from the local clinic that I should expect complications which could easily lead to death either of my child or me.

*On the 9th month I gave birth to a baby boy whom I named “**Thabelo**” Meaning “**Prayer**” that was because I was praying to God that He is the One who helped me*



through all the pains that I will go through and He is still the one who will continue journey with me in all what will come my way. The man decided to concentrate to his family and he discontinued coming to our house and he was no longer going to church since he needed no confrontation with from my mother and I. The African process required that my mother sent people to discuss with this man.

My mother sent people to go and inform him that I had a baby. He instead responded by saying he was not the one who impregnated me. He further traumatised me by accusing me that I was in love with a guy who was my class mate. When those messengers come with a report from his home they told my mother and when I got it I fainted due to shock of betrayal and dishonesty of that man.

My mother reported the matter to the church elders; they never came to me either to offer counselling or any help I reported the matter to magistrate to seek for child maintenance, it was a long process since the man was refusing and saying that he is the father of my child. We even went through paternity test which its results showed that the man was the biological father of my child. The process was also humiliating as nurses were cursing me for being involved with an elderly person.

I successfully got a monthly maintenance of R350 00 which has helped me to raise a child. I never went back to school and even today I am not getting a proper job since I am not educated. What makes me worried and continue to traumatize me is that my child is growing up without full involvement of the father, since we hate each other like cat and dog, my child does not know his father though he is living within the same community with us.



My experience has led me to see that men are wicked and betrayers and for that reason I do not want to be married any more, because I have experienced enough pain”.

Some of the therapeutic skills used by the author in Ndivhudzannyi’s story.

Ndivhudzannyi finally came to seek help from me therapy was handled in the following way.

Ndivhudzannyi: I am in deep trouble and don’t know how to share my story.

Pastor: You seem troubled and you have to share the burden so that you are able to resolve it.

Ndivhudzannyi: How, because everyone is judging me, you also join them.

Pastor: You seem to have carried this burden for a long time.

Ndivhudzannyi: Yes! And I can not hide it any longer (pause) at least I must share with my mother.

Pastor: You seem to trust your mother

4.3.1. Reflections of the author on the experience of Ndivhudzannyi.

The above case study of Ndivhudzannyi has made the author to realise some parents because of their social status accept and support these abusive teenage sexual relationships with married men. With the hope of marriage. The teenage pregnancies by married men have caused social problems to these parents because they end up raising children.

Like in Mashudu's case study, poverty has also played a role for Ndivhudzannyi to enter into this relationship. On the one hand the story of Ndivhudzannyi shows that parents also contribute to problems that their children find themselves in. In the above story, the mother was aware of what was happening and she even encouraged that relationship to carry on, because the married man was also giving money to her mother of Ndivhudzannyi.

On the one hand the mother knew about the intended divorce of which as a Christian she should have advised the married men to get solution instead of giving her daughter as a solution. Then therapy should also expose teenagers to the risk factors that are involved in this relationship. With more efforts of survivors and pastor at pastoral care and counselling, and with God the giver or the provider, healing or therapy is attainable.

4.3.2. Listening to stories

Listening to these stories became a way of therapeutically working with teenagers who are the survivors of the pregnancies by married men. As a shepherd I was now caring for the flock Gerkin says without listening the affected people will not give out their feeling about how they are traumatised by what they have gone through. Egan had this to say about listening should be done as a way of making healing process to be convenient. A shepherd should know its flock its flock and work with them in such a way that healing occurs. Listening is one of the most important aspects which have to be taken into more serious consideration by all counsellors when they need to reach healing or therapy.

Without listening, the author was not going to get this lot of information from the teenagers. Which means that readers more especially those with passion of helping other people in our society should take note of.

These teenagers who got pregnant by irresponsible married men need to be listened without looking to their wrong deeds which led them to pregnancy. If they find themselves not listened, their trauma grows to the stage at which they can lose direction at all. In this research, the author gave himself time for listening to the survivor of the tragedy in question. Since listening is very important in achieving therapy, both parents, pastors, friends, and the society at large have to listen to these survivors of teenage pregnancy by married men who betrays them.

4.4. THE RISKS OF TEENAGE PREGNANCIES

There are many risks that teenage pregnancies can bring to teenagers; the author would explore only two of the serious risk that he has discovered through this research. They are as follows:-

4.4.1. Possibilities of dying from HIV/AIDS

The author has realised that teenagers who are getting pregnant as a result of having unprotected sexual intercourse are at the risk of dying from HIV/AIDS. Having unprotected sex with a person who s having another sexual relationship with other people leads to possibilities of being infected. The greatest danger is that, they meet a person, and within a week they have a sexual relationship without knowing his status. The next problem is concerning death.

4.4.2. Possibilities of dying from pregnancies complications

Teenagers are still young especially their bodies in order to carry foetus or baby during pregnancies. Their stage seems not to be the right time of giving birth. For teenagers who becomes pregnant at their tender age, there is a possibilities of dying from complications more especially when giving birth. Greathead says that **“There is a higher risk of medical complications if the pregnancy is unsupervised:-**

- **Difficult labour**
- **A greater chance of Caesarean system (Operation to take out the baby from the body of a female being)**
- **Premature labour**
- **Birth complications(Greathead 1980: 156)**

With the above quotation, the author align with Greathead, this is because teenagers are people who are still not ready to carry babies in their bodies, that is why there are these complications which have possibilities of death. Parents at home have to take note of this and they also have to teach these issues to their children. Pastoral care givers also have to continue teaching this kind of education in their youth programmes. The other danger is HIV/AIDS

4.5. Teenage pregnancies by married men and HIV/Aids as twin

Challenges to our society today.

The author has realised that it will not be a real justice to explore ways of dealing with teenage pregnancies by married men in particular without exploring the issue of HIV/AIDS which is also a huge challenge. It is relevant to talk about them in this research study.

Barrett and Whiteside defined HIV/AIDS as predominantly a sexually transmitted disease which cause illness and deaths among mature adults, further more, they said that the groups that are at greatest risk are those between 15 and 50 year of age, often described as the “sexually active.” These are referred as the most productive people

The author acknowledges the above definition of HIV/AIDS. However the author realises that HIV/AIDS can infect the unborn babies whose mothers are infected. Research has also indicated that blood transfusion, needles, razors blades, sexual intercourse and other sharp objects can transmit the HIV virus consequently leading to health condition that would cause Aids.

Teenagers are at higher risk of being infected with this deadly disease as they are involving themselves in relationship with married men, whether they do it consciously or not. Communities have to take note of these two tragedies which have to be looked at seriously and consider them as challenges to pastoral care for the sake of teenagers and the whole society.

Though these two challenges which are affecting people globally, teenage pregnancies are the results of sexual contacts and HIV/AIDS is caused by various ways mentioned above but mainly through sexual contacts. Those who are affected by teenage pregnancies problem are at a high risk of being affected by HIV/AIDS for that reason both these challenges needs to be dealt with seriously by pastoral care givers. In other words, care givers need to explore with teenagers about the above problems which may affect their future.

The readers have to take note that, teenagers who are impregnated by irresponsible married men and have unprotected sexual contact with these men without knowledge of their HIV status and they will find themselves in problems. This means teenagers and married men had no HIV test before entering to unprotected sex. In this situation there is a high risk of being infected because of infidelity and the acts of irresponsibility by these married men. In other words these married men are sharing their wives with teenage girls who may affect them with the virus. Children born out of the teenage girls after being impregnated by married men are also at risk of being infected with Aids. This makes HIV/AIDS and teenage pregnancy to be twin challenges.

Greathead (1998) put it nicely when saying **“HIV/AIDS is not simply a medical problem; but it has social, psychological and economic implications for everyone. Since the virus that causes Aids is mainly spread through sexual contact, it is important that information be given within the context of sexual education”**
(Greathead 1998:185)

With the above quotation the author aligns with Greathead because HIV/AIDS and teenage pregnancies have social, psychological, and economic implications. For that reasons both of them have to be pronounced as national disasters which demand the full participation of all stakeholders in order to avoid further complications within the society

When pastoral care givers are addressing this critical issue of traumatic teenage pregnancies by married men, they have to explore with them about the issues which include HIV/AIDS. They have to start with community of believers and also further it to the contemporary society. This would prevent teenagers to enter into relationship at their tender age and with people they are not sure of their status. The approach will further reduce their risk of being infected by this notorious disease which is killing our people (young and old). The readers have to take note that if both of these challenges are not addressed, our society is doomed to death.

When the author dialogued with the survivors of teenage pregnancies by married men, they confirmed that they overlooked the risk of being infected by HIV/AIDS. When they entered into this relationship with the married men who cheated them by telling them that they would marry them they never used condoms. They later realised it and

blamed themselves for not using protective measures when they are pregnant. This is why the author thought that HIV/AIDS in this research should be emphasized on when dealing with sexual behaviours of teenagers.

Children born from these teenage mothers are also at higher risk of being infected at times being left without their mothers thereby becoming orphans. The author knows the pain of AIDS; it's a very terrible pain which is traumatising, debilitating and unbearable, he has witnessed two of his neighbours who were stripped of their dignity by disease which a lot of people especially youth still take it for granted. The people that the author is talking about have left behind their children as orphans due to this sickness. This is the same thing which is going to do in society, leaving orphans if we do not come up with an effective model of address this challenge quickly.

It is painful to lose young children and it is also painful to leave orphans behind. The author realised that pastoral care givers need to work hard in therapy, giving hope, give love because we don't know what tomorrow will bring. In order to prevent HIV/AIDS problem in our society especially among our teenagers as they are prone to it, Pastoral care givers need to teach teenagers of the danger of teenage pregnancy simultaneously with the dangers of AIDS. Mann (1988) put it nicely when he says:

“In the absence at present of a vaccine or cure for AIDS, the single most important components of national transmission can be prevented through informed and responsible behaviour. In this respect, individuals, governments, the media and other sectors all have major roles to play in preventing the spread of HIV infection” (Mann 1988: 329)

With the above quotation, the author has realised that, though there are different groups and individuals contributing in preventing this problem through awareness programmes, pastoral care givers using their youth services within churches can take initiative programmes which can address both teenage pregnancies and HIV/AIDS effectively.

The author has realised that the African perspective on HIV/AIDS is different, when it comes to this disease; men think sexual intercourse with virgins can help to bring healing. In such cases teenagers may be used sexually by men for this purpose of preventing or healing HIV/AIDS. This is endangering lives of teenagers in our society every day. Therefore by using pastoral care models which has been formulated through this research study, our teenage girls will be saved from both HIV/AIDS and teenage pregnancies which are traumatic.

The author has come to realise that most African people are religious, few would claim to being atheist, but majority are recognises the Supreme Being. When people have certain beliefs about the phenomenon in question. They will then seek help in any way possible. They tend to have some sorts of paradigm shift in this the author is referring to change of movement for the better, i.e., transformation, in their perception. There is a serious need of transformation in the mind set of African people in regard to their beliefs. Ignoring the pain of both HIV/AIDS and teenage pregnancies is digging their own graves in a society when they relate to old married men. These challenges have direct impact to our children and their future.

4.6. HEALING

By healing the researcher is referring to a situation in which traumatised teenager come to terms with their problem of teenage pregnancy. It is when these teenage mothers reach a stage when they feel that they are survivors instead of victims that one can say healing has been attained. Different individuals and groups have some important roles to play in order to bring healing to the teenager based on these problems of pregnancy from the married men.

An intensive educational programme needs to be developed by churches, in order to start addressing the problem. These roles are to be played by different groups and individuals as part Pastoral care, Pastoral counselling and mutual care of community members which includes the saints or the church.

The roles are as follows:-

4.6.1 The role of Pastor

The pastoral care givers should be the connecting link between the grieving teenage mothers with others teenagers who are victims of teenage pregnancies. These grieving teenage mothers should also be helped to identify with their community and to their shepherd Jesus Christ. Teenage pregnancy itself is a problem that a pastoral care giver can not deal with in isolation but in a frame or spirit of “vhuthu” (Ubuntu).

For every teenager to continue to live positive life after pregnancy there is a need for pastoral care givers to work with these young people, helping them to face reality of their experience. It is the role which pastors have to do in each and to every church

member in order that the influence of the church on care can be extended to the young people who are not church members. The survivors of teenage pregnancies by married men have to be comforted by the word of God, education and counselling. The bible has several portions which pastoral care givers can use, for examples, proverbs 15:1,15;31,33,29:1,6, and also in Isaiah 58: 9, &14 which say:

“Then shall we call and the Lord will answer; you will cry for help, and he will say: here am I. Then you will find your joy in the Lord, and I will cause you to ride on the heights of the land and to feast on the inheritance of your father Jacob’. The mouth of the Lord has spoken.”

With the above quotation, the author has realised that this will give hope to these survivors when pastoral care givers are encouraging and showing them a way to God. They also have to be encouraged to pray to the Lord who is great helper, pastoral care givers can use Psalms 50:15 which says” **And call upon me in the day of trouble: I will deliver you.”** By these scriptures, pastoral care givers will be using the word of God to bring new hope to the survivors of teenage pregnancy by married men, and by so doing they will see God as a great helper even in their situation.

Moreover our lord Jesus challenges Peter to care for the lambs which shows that pastors have a critical role to play in the communities of believers with an emphasis to children, when he said “feed my lambs” (John 21:15). As shepherds, they also have to care for all children including those born out of church and non-church members so that the church community cares for them at this tender age. Pastors as shepherd have the responsibility of caring for the flock not because they

are paid for it, real pastors by calling not by hunger do their duties with passion and love fro the people of God.

The Prophet Amos had this to say about caring,”

I am not the kind of prophet who prophesies for pay. I am a herdsman, and I take care of fig trees. The Lord took me from my work as a shepherd and ordered me to go and prophecy to his people Israel. So now listen to what the Lord says. You tell me to stop prophesying, to stop raving against the people of Israel (Amos 7:14-16).

With the above biblical quotation the readers have to realise how the spirit of God inspired the prophet Amos to stand up and preach the prophetic message of liberation to the affected. Amos was challenging the king and priest of his time and told them that God wants laws which are just and religious service, which comes from real deeper faith and pure hearts, a thing never experienced fully by those teenagers who are impregnated married men who them.

The author of this research is challenged to pursue the same justice which has been depicted by the prophet Amos which speaks about, by taking care and supporting those who are violated unjustly in irresponsible married men who have their interests.

Pastoral care givers can through teaching, preaching, organised programmes, and counselling help these teenagers to prevent teenage pregnancies in particular by married men. The above programmes can help our teenagers to avoid pregnancies

Which are affecting our society so negatively. They are finally denied the bright future as they have to live school to raise their children first and some of them never ever return to school again.

One can see from case study of that Johanna who was impregnated by a church member, she had not benefited from the privileges of the above programmes. The worst of it is that in her church all men have power and control over the church activities and are respected, at certain point they are called pastors. Therefore knowledge in pastoral care is important in caring for the teenagers. There are several ways in which we could tackle this problem. Everyone should play his or her part.

4.6.2. The role of parents and school teachers.

The author has come to realise that, parents and school teachers have a critical role to play in this issue of teenage pregnancy which is a serious problem globally. Therefore sex education has to be a shared responsibility by both parents at home and teachers at school. This will avoid teenage pregnancies due to lack of information.

In other words parents have the responsibility of showing their children that they are still special even after they have disappointed them by their early and unexpected pregnancy. They also have to remind them to accept that mistakes are part of the process of learning. Parents have a role of motivating their children on working towards to the future with hope and encouraging their children to go back

to school. They also have to give support on the issue of raising their grandchildren with love.

4.6.3. The role of friends and other community members.

It is important that other teenagers should be encouraged to give moral support to the affected ones; tell them that they can be what they dream to be. These teenagers should be helped to see themselves as survivors of teenage pregnancy a horrible thing they experienced because of pregnancy caused by married men.

In discussion with co researchers, the author has discovered that when these teenagers are pregnant by married men, their friends as well as their communities dissociate themselves from them since they are disappointed by these unexpected behaviours. The researcher wonders are affected by double trauma, pregnancy by married men and rejection of friends.

Gerkin called this a service of a community of mutual care and in his words he says. **“A primary function of the Christian community is that of creating and maintaining a climate of relationship within which all members of the community are understood and cared for. To experience such a community is to overcome the loneliness that pervades contemporary culture.” (Gerkin 1997: 126)**

Friends and communities have to play a vital role to the victims of teenage pregnancies, instead of mocking, cursing, and avoid stigmatising or destructive words towards them. In this research study teenagers who have been betrayed by married



men after being impregnated suffer from betrayal, if their beloved friends and the communities also show no care but neglect and avoid them., healing can be easy if they accepted and loved. Most of the co researchers indicated that when they were pregnant their friends and communities neglected them, as a results they felt double rejection which led them to suicidal thoughts.

The author aligns with Gerkin's because he shows the significant part of relationship within the community which demonstrate love and care to the teenagers as they are an integral part of the community in which God also wants to use them to develop it in different ways.

Communities should not rebuke one another as a way of dealing with this problem but they should rebuke the evil of betrayal and child pregnancy that is affecting the future of our youth. Another role that friends and community have to play is that, they need to give an actively social support, by creating a social environment which fosters development by helping traumatised teenagers who are the survivors of pregnancies by married men. This will help teenage mothers to cope more with stress.

It has to be noted that limited social support results into the development of unhealthy coping strategies. Social support which is needed here for the traumatised teenagers will enhance emotional and financial support with the help of the department of welfare and social development, friends and community members need to help also on different levels which includes encouraging these teenagers to continue with their studies even after their tragedies.

Stable relationship of the so called unconditional acceptance of these teenagers by the community in general is also important. This is unstructured kind of support can reduce the pain from these traumatised teenagers, when it is used together with the structured support in a form of counselling by pastoral care givers, the researcher believes that it can work.

4.6.4. The role of Government and other stake holders.

The government has a role to play towards teenagers in our society, these includes to give support to the children and mother as they face trauma and even on their future particularly on education. What is interesting to the researcher is that, in South Africa it seems as the government is doing something to help people who are not having financial way of care for their children, this is done through child support grant of R180, 00 which is better compared to nothing.

The author acknowledges the critical role this grant plays in the life of the teenage mothers. However the author needs to challenge the church and the community to rebuke the evil of teenage pregnancy. The church and the community need to help these teenagers pastorally by creating teenage mothers support groups.

They should help them engage in income generating activities so that they are able to support themselves and their children. They should not just depend on the grant alone, but the mother has to further her studies as well. Therefore the church and government should work together in dealing with this problem Moreover **Greathead (1998: 154)** in his book recommended that governments should help:-

a. To facilitate an awareness of the consequences of teenage sexuality.

This role should be carried out by both the church and the government department of health and welfare. This is because lack of information and moral support is also a serious cause of teenage pregnancy by married men (see chapter 1).

b. To facilitate an awareness of problems associated with teenage pregnancy.

The church should compliment the efforts already facilitated by schools, clinics and other organisations in our society. The author realised that the church has no clear policy on dealing with problems associated with teenage pregnancy that is why he seeks to formulate a model that will help the church deal with this phenomenon.

c. To explore the options for pregnant teenager.

This has to include putting into practice laws which will regulate ways of helping these traumatised teenagers to find ways of raising their children but also helping them to go back to schools for the sake of their future. Healing is like resurrection in which a person is brought back to new life. When a traumatised person reaches a state of healing, it brings life because that person was dead and now life has come back again.

The author aligns with Umlilo when she says **“we are called to resurrection; we are called to live the fullness of who we are. The wonderful new is that no matter what our experience has been, how bad it has been, there is a way out. Yes; we are called to move from being a victim to being victorious to embrace the surging life of resurrection (Umlilo 2000: x)** The above statement challenges parents, married men, society and the church to play its role in attending to this problem



4.7. PRELIMINARY CONCLUSION

The author has realised that if all the above roles are played effectively by different individuals and groups, teenage pregnancies including the ones by married men can be reduced or come to halt. All the above roles needs commitment of pastoral care givers who work together with those others who are to be involved in helping these survivors of teenage pregnancies, and those who are not yet affected by this challenge, for example, parents at home, friends and teachers at schools. They have this critical role of supporting these traumatised teenagers for the sake of healing and positive life continuation. If all the above roles are played properly, teenage pregnancy will be a less challenge to our society.

Forgiveness is another great healer, If forgiveness is reached teenage mothers would attain healing in a conducive environment where parents, friends and communities will accept them as people who need support .Forgiveness which the author is exploring about has to start from these teenagers who are the survivors of teenage pregnancies by irresponsible married men who betrayed them. The author has realised that forgiveness can not be forced on teenagers, but when it is given healing can be attained. In the next chapter the author is going to make that we explore concluding thoughts as a way forward

5. CHAPTER FIVE

5.1. CONCLUDING THOUGHTS AS A WAY FORWARD

The whole process of this thesis was to explore how teenagers suffered the trauma after being betrayed and rejected by married men who impregnated them. Three stories of teenage pregnancy were shared. The author included the story of his sister who experienced betrayal and rejection from a married man. These stories helped the author to journey together with the survivors of teenage pregnancies and exposed him to the pains that these teenage mothers experience both from the community and the church. The research will help the readers to see teenage pregnancy as a critical issue which need to be attended closely both by the government, individuals, Churches and families, there by empowering them to care for these teenagers.

Traumatic experience of teenage pregnancy has circumstances which cause negative effects on the thoughts of teenagers by invading their consciousness, affecting dreams, lowering self esteem and creating a struggle to understand what has happened. Traumatic events can create distressing emotions this includes feeling of guilt, anger, fear and depression.

Traumatic experience of teenage pregnancy which this research is exploring about also produces negative changes in teenagers' behaviour, this is including increased in use of drugs, difficulties with sexual desires and performance in future, withdrawal from others teenagers. In some other circumstances it increases aggressive behaviour. These experiences also have physical consequences (Tedesch et al 1995: 24-25)

The author is aware that sex education in schools in this country is beginning to be taught, however it is not yet sufficient. He therefore recommends that, the minister of education should encourage sex education in all school so that our children will be informed on teenage pregnancy as well. Through such a curriculum the future of our children will be informed so that teenage pregnancy including the one by married men will be prevented.

In traumatic situations, breaking the secret is a difficult work. We need to teach our children including these teenage girls that they should not keep secrets from their parent and other elderly people who can help and advise them. This will prevent problems of teenage pregnancies by married men. In this case the author affirms what Umlilo says **“Needless to say breaking the secret was very painful and it demanded enormous courage to continue through the storms of anger, terror, shame and guilt. (Umlilo 2000: x)**

Therefore parents should be open about teenage sexuality with their children so that they should not keep secret in order to prevent and avoid problems of teenage pregnancies. If teenagers are going to have the confidence to speak out against these evils, then authority figures such as traditional and church leaders need to make it patently clear that teenage pregnancy is child abuse in their communities. The silence on this issue has sheltered or protected the perpetrators for long and it is a crime against survivors and children born of these relationships. The author also struggle to as how women of these men who impregnated teenagers are affected from this practice, another research gap.

This research study also shows the role of pastoral care and counselling in traumatised teenagers, their children, communities of believers and the public at large. This include how pastoral care help in having new paradigm in itself to enable appropriate counselling to address this global issue matching with every day changes. The role of pastor has cultivated the issue of condom or face coffin through Aids

The researcher finally hopes that there will be other fellow researchers who would further venture to this serious issue in order to reveal and explore more hidden issues about this phenomenon. The was a serious lack of pastoral care in all stories shared by all co-researchers in this research, this means that this research study will contribute much on bringing pastoral model of working with the problem of teenage pregnancies in particular by married men. Since HIV/AIDS is slaughtering many people in this world, the author hopes that through this research which also touched this issue of Aids a another danger facing our teenagers as well, this research will add value on fighting teenage pregnancy and HIV/AIDS at the same time.

Finally, other areas to be researched are the following, trauma faced by the wives of these unfaithful irresponsible men who impregnated teenagers. Infidelity of men, another one is on how to make these men accountable for their bad practices, the last one on how the church and the community can work together to prevent these bad practices which will ruin our future generation.

5.3. APPENDIX A

Questionnaires.

The author is going to use qualitative approach and this method will be used in order to collect data that will inform the author about this problem , co-researchers who are the survivor of teenage pregnancy by irresponsible married man will be used especially those teenagers who ended –up not married.

Questions will be asked to the teenagers based on the experience by the time when they went through such traumatic experiences.

The following questions will be asked.

- How did your parents assist you when you were pregnant, especially when They knew it was a married man?
- When the man refused to take responsibility, what did you do?
- How is the relationship of your child to that of the biological father?
- How did you feel about God?
- Do you still hope to be married?

These and other questions where asked during this research study when debating with co-researchers, (see in verbatums or stories in chapter four)



5.4. APPENDIX B

Traumatic experience of teenage pregnancies by irresponsible married

Men: A challenge to Pastoral care

Consent form for the respondents

Sydney has explained the purpose of an interview between me and him on the above research topic. I understand that his findings are to be used for his research for a Masters in Practical Theology. I also understand that I am free to ask for any question clarity at any stage of the interview.

I know and understand that:

- All personal information shared by me will remain purely confidential throughout this research.
- Taking part in this research is voluntary and that no payment or compensation for Participation should be expected.
- I am fully aware and allow him that my contributions may be used in the research.
- I am also aware that his promoter will read and know the information that I contributed.
- I am also free to terminate the interview due to any reason in the process.
- I am willing to share my experiences as well as my views in this research.
- I also permit my Pseudonym to be used in this research or in any other publications from the information I will share in the interview for academic purpose.

Name (pseudonyms) used (Mashudu, Tshifhiwa and Ndivhudzannyi) in Stories.

Signature of the participants: 1.....

2.....3.....

Signature of the researcher:

Date of the Interviews: 1.....2.....3.....



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