

Male Teenagers and Pregnancy: A challenge to Pastoral Care

By

# ZWELEDINGA TYUMRE STUDENT NUMBER 28596685

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Supervisor : Prof. M. Masango

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#### ABSTRACT

The purpose of the study was to investigate the challenges faced by priests in dealing with boys that impregnated girls in their parishes and also ways of dealing with such challenges in selected parishes in the Diocese of Mthatha the Eastern Cape Province. The study mainly focused on rural parishes. A qualitative research method was used and a Case Study design was used to conduct the study. The sample consisted of four priests, sixteen youth leaders and four teenage boys from the four chosen parishes. An interview schedule designed by the researcher was used to gather data. The collected data was analysed using codes, segments, categories and themes. The researcher interpreted the data and the findings of the study showed that cases of boys who impregnated girls were never reported to priests as they found it difficult to treat boys and girls equally.

The study showed that, the priests and youth leaders in the four selected parishes felt that there should have been parental involvement in churches when dealing with youth behaviours. The study showed that, boys who impregnated girls were given a nine months suspension period and were prohibited from any church activity nor youth guild, but during the process of suspension, the study showed that priests from the four research sites organised some therapeutic programmes for the boys so that they didn't feel neglected because of their risky behaviour.

The study further showed that priests and youth leaders had to assist teenage boys by organizing catch up programmes so that they could offer some advices to those who were still young. According to the findings of the study it was clear that the issue of boys who impregnated girls really affected some parishes in terms of male teenage discipline, teenage pregnancy as a social problem in church, challenges faced by Priests and church leaders, teenage pregnancy and youth discipline, pregnancy and youth in society and in church. The researcher recommended that, the church should develop sexual youth programmes where parents would be involved so as to take part in the programme. Furthermore, the Government Departments should also be involved, like the Department Education, Social Department and Social Workers so as to formulate a policy on teenage boys who impregnated girls so ensure that they didn't feel neglected.



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DEDICATION

I dedicate this dissertation to:

• My mother, Tembeka Susan Tyumre & my big brother Zukisa Tyumre "Mntakamama" for their moral support so that I can become a better person through education.

• My beautiful and loving wife Nontando "Ntandoyam" Tyumre, for her understanding as I was not there when she needed me.

Tyumre Z.

Mthatha

RSA

September 2016



#### DECLARATION

I, Tyumre Zweledinga, Student Number 28596685, sincerely declare that this dissertation entitled "Male Teenagers and pregnancy: a challenge to pastoral care" is my original work. All sources used in the study have been indicated and acknowledged by way of complete references.

MASTER STUDENT: TYUMRE ZWELEDINGA

- SIGNATURE :
- DATE :
- SUPERVISOR :
- SIGNATURE :



#### **DEFINITION OF TERMS**

The following words will be used in the following way in this study.

Altar: the structure on which the Eucharist takes place. Others call it a Holy table.

**An adolescent girl and adolescent boy:** - According to Martin (2000), an adolescent girl is a girl who has reached puberty and is younger than 19 years, and an adolescent boy is a boy who has reached puberty stage and is younger than 19 years old. It is a phase of rapid growth and development during which physical, sexual and emotional changes occur. In the study, adolescent girl and boy refers to the teenagers who are easily influenced by peers to indulge in asexual activities.

**Archdeacon:** in the Anglican Church is a senior administrative official in the Diocese just under the Bishop, often in charge of an Archdeaconry.

**Church and school drop-out:** Jonasson & Blondal (2004), defines school dropouts as those learners who do not complete the education they have started. In this study, dropout refers to the high school girls who drop out early as a result of teenage

Diocese: Church jurisdiction comprised of Parishes under the authority of a Bishop

**Disciplinary problems:** Disciplinary problems can be defined as disruptive behaviour that significantly affects fundamental rights to feel safe, to be treated with respect and to learn (Joubert, De Waal & Rossouw, 2010 in Mabeba & Prinsloo, 2000). In the case of this study, disciplinary problems refer to and include behaviour exhibited

by pregnant (youth) girls in parishes who show elements of misbehaviour resulting in misleading of other youth members.



**Discipline:** According to Chambers 21st Century Dictionary (1996) discipline means strict training, or the enforcing of rules intended to produce ordered and controlled behaviour in oneself or others. In this study, discipline refers to training offered to pregnant youth who do not obey school rules, by leaving school and coming back anytime they want.

Holy Communion: a Christian Sacrament commemorating the last Supper of Christ.

**Priest:** (used especially in the Anglican Church and Roman Catholic Church) A Priest is a person who is ordained to administrate the word and the Sacraments and Preaching and ministering to the needs of the congregation.

**Puberty:** It is the stage of adolescence when a girl or a boy is fully matured sexually with sexually reproductive organs that become functional (Martin, 2000). In this study, the focus will be on all young girls who gave birth while under the age of 19 years.

**Rector:** a cleric in charge of a Parish.

**Teenage pregnancy:** Teenage pregnancy is pregnancy that happens in an adolescent usually within the ages of 13-19 (Martin, 2000). In this study, teenage pregnancy refers to all parish youth who are members of the parish and fell pregnant while attending school.

**Teenagers:** Teenage stage is the period between childhood and maturity, especially adolescence and early adulthood. Teenagers in this study will be from the ages of 11 to 17.



### **1.1 INTRODUCTION**

This chapter will covers: the background to the study, the problem Statement, the sub research questions, the objectives, the rationale, the research gap, the significance, the delimitations, the methodology, the definition of terms the chapter outline and the preliminary conclusion. Other studies like Vicentia Kgabe, Motshedisi Makhudu, Sydney Nemutanzhela, concentrated on Teenage pregnancy but this study will focuses on boys as the main perpetrators.

### **1.2 DELIMITATIONS OF THE STUDY**

This research study will be confined to three Parishes in the Archdeaconry of Xhugxwala under the Diocese of Mthatha, in the Eastern Cape, focusing on the challenges faced by the priests in dealing with boys that impregnate girls in their Parishes.

### **1.3 BACKGROUND TO THE STUDY**

In 1997, a boy impregnated a girl in the same Parish he worshiped in while he was a member of the Boys Friendly Society (BFS). The girl was a member of the Girls Friendly Society (GFS) in the same Parish. The boy's mother, who was a leader of the Girls' and Boys' Friendly Societies, immediately when she heard the news, reported the matter to an assistant priest who was visiting the branch.



The Priest did not know what to do, but he said he would take the matter to the Rector. The news was so alarming to the Rector that he too did not know how to handle the issue presented to him. So the matter was escalated to the Archdeacon. This was new to the Archdeacon as he said he had never worked on such a pastoral problem. The church does not have a written policy on how to discipline her members, specifically in respect of dealing with the boys who impregnated the girl.

But he said that the process in place should be followed. As a result the boy was given some lessons and was suspended from the Boys' friendly Society guild and as a member of Holy Communion. After six months he was reinstated. The problem was that there was no care or counselling done during this period. The main question is how does one care for young boys and girls who fall pregnant during their time of suspension?<sup>1</sup>

The researcher is from the Diocese of Mthatha in the Eastern Cape. In the Diocese of Mthatha there are different youth guilds: Sunday school, with children between the ages of 5 years to 7 years; Server's guild (Altar boys and Altar girls); <sup>2</sup>Girls' Friendly Society (GFS) and <sup>3</sup>Boys' Friendly Society (BFS), ages from 8 years to 20 years. The GBFS guild is categorised into two sections, juniors (7 years to 12 years) and seniors (13 years old to 20 years old).

There is also a young women's guild called St. Mary Magdalene, with women as young as 21 years old to woman 40 years of age.

<sup>&</sup>lt;sup>1</sup> Normally itis easier to deal with girls than boys hence this study is important to focus on boys <sup>2</sup> Girls' Friendly Society : Young Girls' Guild in the Anglican Church <sup>3</sup> Boys' Friendly Society : Young Boys' Guild in the Anglican Church



The boys are expected to join the man's guild named <sup>2</sup>St Bernard Mizeki though it happens that some stay in the guild for long. Then from the age of 41years of age, <sup>5</sup>St Mary Magdalene members are expected to join the <sup>6</sup>Mothers Union (MU). It is the same in St. Mary Magdalene where others choose to stay in the guild forever. There is also a Youth guild comprised of all the aforesaid guilds that is from the age of 12 up to the age of 45.

All these guilds are there in our Parishes to assist the youth in making good decisions concerning their lives. The priests teach, preach the word of God, conduct youth workshops and retreats, and conduct services for the youth but the challenge is that, boys continue to impregnate girls.

There seems to be an attack of sexual misconduct in our youth ministry. The establishment of these guilds is to shape the character and morals of young people. In spite of the above, teenage pregnancy has become a major problem. The statement above is supported by a scenario where after the <sup>7</sup>server's conference, the parishioners found used condoms behind the church hall while they were cleaning the church hall and the grounds.

<sup>&</sup>lt;sup>2</sup> St. Bernard Mizeki : Man's Guild in the Anglican Church 5 St. Mary Magdalene: Young Women's guild in the Anglican Church 6 Mothers' Union : Women's Guild in the Anglican Church 7 Server: a young boy or girl that assists the Priest in the Holy place, the Sanctuary of God.



This indicates that there might be those that practice safe sex as used condoms were found but there might be those who practice unsafe sex hence the girls fall pregnant. That means, as the conference was in progress, some were busy having sex behind the church hall. This is really a challenge to the priests, because they do talks with these young girls and boys before they go to these conferences but boys continue to do things that embarrass their church leaders. Most of the priests are strict in their parishes; but that does not seem to solve the problem. The question is how does one care for boys in such cases?

In most cases, when a girl falls pregnant, the girl will be suspended from the guild and communion, but nothing is being done to the boy who impregnates the girl. The newly born child will be baptized even before six months has elapsed. This imbalance affects young girls and seems to encourage young boys to continue, because they are not disciplined.

The girl is given lessons to read, then after some time she is called and then reinstated, which makes the person to be a member of the Holy Communion again, and be reinstated in the Guild. Nothing is done to boys who impregnate these girls. The trouble is that, the lessons are not based on sexual issues. In fact, they do not in any way address the problem of pregnancy.



### **1.4 PROBLEM STATEMENT**

The above scenarios raises a number of questions that are going to help in this study in terms of Research but at the same time some of the priests blame the Parents. The lack of support system for both boys and girls could be the contributing factor to many pregnancy cases. The above problems have made parents to complain to the priests. While react by withdrawing their children out of the youth programs. This reaction does not address the pastoral deficiency that has been identified nor does it enhance the pastoral care needed. The main story raises a lot of questions which will help the researcher in this study.

The major problem is that priests at these congregations are not equipped in how to deal with the boys that impregnate girls. There are youth guilds that involve boys. But you find that the leaders for the boys are women. This may have a down-side women having to deal with the rebellious behaviour of teenage boys. On the other side priests are not equipped to deal with the boys that impregnate the girls. Several questions come to mind:-

- Why are the boys neglected in the system that addresses teenage?
- How can the boys be disciplined to make them better fathers to their children?
- What is it that causes the problem to continue?
- What type of teaching is needed for boys in order to address this issue?



# **1.5 SUB- RESEARCH QUESTIONS**

The following sub-questions will be addressed in an attempt to answer the main research question:

• To what extent do priests encounter disciplinary problems as a result of boys who impregnates young girls?

• How does teenage pregnancy affect the church?

• How does youth absenteeism in church services and other church activities affect the parish as a result of youth pregnancy?

# **1.6. OBJECTIVES OF THE STUDY**

The objectives of the study are to:-

- Create pastoral models that will empower priests to dealing with boys who impregnate teenage girls in their parishes.
- Explore the challenges faced by Anglican priests in dealing with boys that impregnate girls within their parishes and the surrounding communities, with regard to: youth discipline, level of boys' dropout in church and in their schools, and Boys' performance in church activities.
- Establish the extent to which Priests encounter disciplinary problems in their Parishes.
- Set out programs that will address problems faced by youth.



- establish how teenage pregnancy affects the parish dropout rate (church dropout rate)
- establish the rate in which priests handle youth absenteeism in church activities as a result of boys who impregnate girls in their parishes.

# **1.7 RATIONALE FOR THE STUDY**

The researcher is an Anglican priest in the Diocese of Mthatha in the Eastern Cape. He is exposed to many rural emotional situations, such as high teenage pregnancy in youth who still attend school, HIV/AIDS amongst youth, poverty and also illnesses within the community.

The researcher observed the high rate of pregnant youth who attend school, and sometimes leave school early because of health related problems as a result of pregnancy; on the other hand, the boys who impregnated the girls continued to go to school.

He realized that, learners leave school even in the middle of the year to give birth and by the time they get back to class, they have missed a lot of academic (school) work. The high rate of pregnancy in girls that still attend school while boys continues to attend school, prompted the researcher to try to find out how priests handled the above issues in trying to assist families and maintain stability in their parishes.



#### 1.8 RESEARCH GAP

The research conducted by other researchers focused on girls. Not much research work has been done around the area of boys who impregnate girls. Even the priests know what to do when it comes to girls who fall pregnant. But have not seen anything that is done to the boys or about boys that impregnate these girls.

As a church we need to balance our disciplinary measures to both girls and boys. In this study the researcher will show the imbalances on the treatment during pregnancy. The researcher also attempts to address the lack of therapy to the girls who fell pregnant.

### **1.9 SIGNIFICANCE OF THE STUDY**

The study is envisaged to propose strategies that might equip priests to deal with the boys who impregnate young girls. The researcher believes that this study will contribute to the information that may be required by other researchers in conducting similar studies. People who are involved in policy making on matters related to teenage pregnancy in parishes and even in schools are likely to benefit from the information generated by the study and its recommendations thereof. This is likely to help the policy makers develop related policies and guidelines that will help priests and church stakeholders and those affected by teenage pregnancies across the board. The main aim is to develop a pastoral approach that will create a model of caring by priests towards the young people.



### **1.10 METHODOLOGY**

Gerkin's shepherding method will be used in teasing out the methodology that the researcher intends to use. The element of Shepherding is needed in order to help priests care for, or shepherd, the flock through their leadership. Shepherding in Africa is common and a known method of caring for the flock. These boys will connect with this concept, because most of them care for their parent's livestock. African people respect shepherds.

A Shepherd is someone who cares for a flock not only leading them to graze in good places, but also by providing security and also showing a willingness to die for the flock. In this model, Gerkin has this to say: "Pastors are Shepherds of the flock". The New Testament depiction 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.

The better, lively exemplars of the pastor as the shepherd of Christ's flock have been those of our ancestors. They exercised their shepherding skills in order to empower people and offer care for those who were being neglected by the powerful of their communities. The pastor is a mediator and reconciler between individual behaviour and the community of Christians.

Our methods of reconciliation must now more nearly follow the manner of listening, invitation to consider, and clarification of commitments" (80-81).

This means that, as Pastors we have a duty to give ourselves time to listen to the problems faced by our congregants.

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In some families, when a young girl is pregnant, disputes arise among the families especially when the boy that impregnated the girl rejects the girl. The Shepherding model as a caring model requires that clergy should account for those in their care and not reject them because they have sinned.

According to the Prophet Ezekiel a Shepherd is the one who leads, guides nurtures, heals, seeks the lost, and brings the scattered sheep in one place with reason of protecting them from harm.(Ezekiel 34:12). Consequently it is up to us as Pastors to reconcile those families. Also we have a duty to reconcile the boy and the girl with God.

This approach is needed by the priests. Gherkins 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: Priests; the Prophets and the Wisdom. Priests in the Old Testament provided ritual liturgical celebration for the community. Prophets were to be the mouth piece of God in challenging injustices practiced against the poor and the marginalised. Wise man and women dealt with matters which may not have been religious, but contributed to the well-being of the community.

Girkin's work is helpful in assisting us to work with troubled teenagers and guiding them. However, it lacks a way of entering their troubled souls, and being able to work on the problem they are facing.

This is where Pollard (1997) becomes helpful with his methodology of Positive deconstruction. He writes: "the process is positive because this deconstruction is done in a positive way in order to replace it with something better.



This process is "deconstruction" because I am helping people to deconstruct what they believe in order to look carefully at the belief and analyse it" (Pollard 1997: 44). In other words you enter into the space where boys are now going to be fathers. You take out the mind-set from the boys where they consider girls as sex objects or girls are practicing grounds.

You then positively help them to get ready for the fatherhood that is coming. The researcher is of the opinion that one should not blame the boys, but reconstruct a new world they are about to enter into. The researcher will create a mechanism that will allow people to journey with these boys in such a way that they discover something for themselves. In most parishes, there is a tendency of applying disciplinary measures against those girls who fall pregnant. On the other hand the same measures are not applied to the boys that impregnate these girls.

If the boy is a server, he continues to serve in the altar. If he is a preacher he continues to preach. If he is a youth leader he continues to lead. This gender insensitivity needs pastoral incitation. Yet priests or pastors of the flock are supposed to be good shepherds to both, boys and girls by caring for them during this period in their lives.

One of the things that affects boys is that once they had impregnated a girl, no one asks or talks to those boys and guides them into fatherhood, as a result they become dropouts. Sometimes the priest and the congregation just judge the boy. They focus on the girls and do nothing about the boys because it's easy to see the girl when she's pregnant.



This issue of discipline in Church is important, yet it should be applied equally between boy and girls. As priests we are commissioned by Christ to shepherd His flock. As he said to Peter: "Simon son of John, do you truly love me more than these?" "Yes" he said. "You know that I love you." Jesus said "Feed my lambs."

(John 21:15). The first task that was given to Peter by Jesus was to feed the lambs.

Taking care of the sheep and then feeding of the sheep follows after.

Therefore, as priests, no matter how painful it is to excommunicate and reinstate the girls that fall pregnant in parishes, the obligation to be a shepherd to them remains. The positive deconstruction method when applied creates a new way of caring.

The two methodologies proposed will help priests to enter into the space of boys who are rejected by their families and neglected pastorally by the church. Further ways of working with the boys was be through interviews. Qualitative research was used by the researcher. Qualitative research is research relying primarily on the collection of qualitative data that is non-numerical e.g. words and pictures (Johnson & Christensen, 2008).

The two researchers argued that, qualitative research is commonly used by many researchers as they prefer to study the world as it naturally occurs without manipulating it. Qualitative researchers, while observing, try not to draw attention to them that is they try to be unobtrusive so that they will have little influence on the naturally occurring behaviour being studied.



This research will help or empower Priests to further work with boys by asking questions. Appendix A for questions is attached.

### **1.11 CHAPTER OUTLINE**

### Chapter 1: Introduction and Background of the Study.

The researcher gives clear information about the study. The problem statement is discussed in this chapter. Other issues discussed include the research questions that were asked by the researcher during interviews.

### **Chapter 2: Methodology**

In this chapter the researcher describes the methodology followed to collect data from the participants. The methodology by Gerkin (Shepherding) and Pollard on Positive deconstruction, was used conclude by qualitative analysis which was used to open issues gained from interviews.

### **Chapter 3: Literature Review.**

The researcher looked at the Western and African way of dealing with Boys and teenage pregnancy. This comprises a literature review, in which the researcher discussed the literature the researcher had managed to search and review with regard to the topic and research conducted in dealing with boys that impregnated girls and issues related to teenage pregnancy.

### Chapter 4: Data collection, interviews, analysis and Interpretation.

Priests, leaders, and boys were interviewed. The data collection was analysed and discussed under this chapter to make sense thereof.



### Chapter 5: Therapeutic Models of healing.

Therapeutic Models were be applied in this chapter. The methodology by Gerkin (Shepherding) and Pollard on Positive deconstruction, was used.

### Chapter 6: Findings; Recommendations and Conclusion

This chapter gives a summary of the study and discusses the findings of the research based on the methodical work undertaken in chapter four.

### **1.12 PRELIMINARY CONCLUSION**

This chapter covers:

o the background to the study,

- o the problem Statement,
- o the research questions,

the objectives of the study,

- o the rationale for the study,
- the research gap, the significance of the study,
- $\circ$  the delimitations of the study, and
- $\circ$  the definition of terms.

In the following chapter the Researcher discusses the Research Methodology that was followed to conduct the research. This covers amongst other things the following: the dominant research methodology, the research design, the data collection instrument, the population and the participants.



The discussion also includes the analytical frame work, which describes how the data collected was analysed in order to make sense of findings of the study, with reference to the problem statement and research questions asked in Part 1 of this proposal. This part also covers ethical considerations the researcher made and abided by where necessary, in order to ensure the effectiveness of this study.



#### LITERATURE REVIEW

#### **2.1 INTRODUCTION**

The previous chapter dealt with the background to the study, problem statement, sub research questions, and objectives of the study and definition of terms.

In this chapter, the researcher consulted and reviewed various literature regarding teenage pregnancy and literature on boys impregnating girls. The chapter covered different ideas from various authors which referred to issues related to teenage pregnancy as a social problem in churches, schools and societies.

The literature review enabled the researcher to be acquainted with what other authors had written on issues related to teenage pregnancy, and its consequences among youth, as well as the challenges faced by Priests as well as leaders in church.

The literature review is discussed below under the following sub-headings derived from the sub research questions:

- teenage pregnancy and youth discipline in church,
- teenage pregnancy and youth absenteeism in church activities,
- teenage pregnancy and youth dropout and
- youth performance.

### 2.2 TEENAGE PREGNANCY AND YOUTH DISCIPLINE

According to Rugh (1983), one of the most difficult responsibilities for parents in raising their children is exercising discipline especially after the dispensation of 1994.

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The researcher further believed that most parents prefer not to discipline their children at all because they feel that it's better to just let things go rather than have a confrontation as the constitution of the country affected parents on disciplining their children.

The same principles are true in the family of God, within God's household, the church, he has given instructions about disciplining those members of the family refusing to submit to the standards for godly living which God has established in His Word. Those responsible for leadership within the family of God must sooner or later come to grips with their responsibility to exercise discipline within God's household. Youth members in churches display bad behaviour, by not respecting elders, they don't respect even their bodies.

Rugh in his study believes that, there are two reasons for discipline:

Firstly within the framework of the Body of Christ, the Bible says it is important to maintain the purity of the body and to manifest accurately and correctly the character of Jesus Christ.

Since believers are His body they are to be an accurate representation and manifestation of His character, Holiness and purity. To maintain that purity and Holiness, discipline is a necessity. The second reason for discipline in the body is love for fellow believers. The great mark of a believer is love for one another as God's children. Youth members in church need a sense of belonging and as such, teenage girls get closer to teen males, others prefer close relations with the pastors.



Pastors in church fall for girls and they lose their dignity because within the church they fall pregnant being impregnated by boys. What does that say? That clearly says there's less discipline in church and the church is about to collapse because of youth members. Strode (1998) on the other hand found out that, teenagers lose discipline at home, school and even in church and as such they abort their unborn babies without the concern of their parents, also boys don't report such cases to their parents.

The researcher further believes that, the Doctrinal deposit of classical Christianity has been abandoned in a heap with one doctrine after another falling victim to the acids of modernity and to neglect.

The African journal (2004) supported the above researchers concerning pregnancy among youth members in church by saying, over 98 percent of young boys and girls abandon church services as they take it as a waste of time.

The consequences being that, the same youth members leave church and practice sex and as such boys impregnate girls and promise to marry them. Other teenage girls have sex for material gains and that includes money, clothing, food, alcohol and free bus rides to school. The same journal of Reproductive Health in Nigeria further stated that, parents are faced with fear of stigmatization, parental disappointments based on the fact that, their daughters would have to leave church and school as a result of pregnancy whereas boys continued with school and attended church activities.

For example, 17 teenage girls in Nigeria made pregnant by the same man in an illegal orphanage and had to face the above problem as she was suspend in her journey of faith.



Other parents who are holding high positions in church advise their children to have abortions as they have disgraced their families in church.

Lack of discipline in church is not based on youth members only, even the pastors in church display immoral behaviours with church youth members. For example, in IkeEkiti state, a 29 year old pastor stood trial for allegedly raping and impregnating his senior pastor's 11 year old daughter. He raped the girl when the youth of the church were having a special program at night and warned the girl not to let anybody know. This process faced the church and challenged it to pastorally care for both and not punish only the girl.

The pastor ran away to establish his own church and he organized revival programs and crusades, calling members of the public who were not aware of his atrocities to come for miracles. In the Standard Times Press (2013), Kono Boys vowed to impregnate girls as the government was only concerned with the education of the girl-child.

The press indicated that, 98 percent of culprits in Kono found impregnating school girls in the district were school boys, adding that the boys had vowed to continue impregnating girls until they also aware included in the government's grant given to the child as they regarded the welfare grant as their monthly salary.



According to a 1998 survey conducted by the Religious Coalition for Reproductive choice, 89% of clergy agreed that sexuality needs to be part of the congregation's educational program, and 95% agreed that "individuals can benefit from dialogue within the congregation about sexuality issues." (A Time to Speak: Faith Communities and Sexuality Education, 1998)

### 2.3 TEENAGE PREGNANCY AND YOUTH DROPOUT IN CHURCH

According to the study conducted by McGrew and Shore (1991), adolescent pregnancy always continues to be one of the most difficult issues teenagers, their families and communities face in everyday life and it affects everybody. The researchers further stated that, teenage fathers and mothers were often unprepared for parenthood. They emotionally struggle with this problem while boys are un-attended too.

Parents on the other side were often thrust into the role of raising two children, that is the teenager and her child. For example, in Sierra Leone, the village chiefs passed new local laws in that, when a school girl was impregnated by a male student, both had to drop out of school and church. The process causes concern among child protection experts. The laws were designed to build a stigma around teenage pregnancy and discourage girls from becoming pregnant. The villagers believed that, the laws would eliminate pregnancy and would let youth members take church seriously and both boys and girls would learn to respect their bodies as they represented the body of Christ. This issue is more pastoral rather than passing laws.



According to the Child Protection Director in Sierra Leone Droogleever Fortuyn, when a girl becomes pregnant, most boys also drop-out-and as a result teenage pregnancy levels contribute to the low levels of girls and boys attending school in Sierra Leone.

According to the study conducted in the Anglican Diocese of Zambia, priests complained that, their Bishop had been facilitating abortion for girls who were impregnated by his nephew training as a priest.

As a result, church leaders believed that the priest had been living a sinful life and that his uncle (the Bishop) had been in support of what he had been doing. The priests in the diocese were not happy as he was about to be ordained as a full priest.

An article from the Nigerian Daily Mail (4 March 2015) stated that, a 53 year old Pastor, who reportedly impregnated 20 members of the congregation, claimed that the Holy Spirit ordered him to have sex with them.

#### 2.4 PREGNANCY VS YOUTH IN SOCIETY AND IN CHURCH

According to Horne (1995), a young man should be involved in every pregnancy and the responsibility should be placed on both the male and the female. In the male dominated society, males as heads of households, acting in the role of the major breadwinner, are fading across all racial lines. The above author further states that, the always take full responsibility in trying to build the future of the youth members. Rev Davis, 46, once conducted an abstinence programme in his church for girls and boys.



The primary aim of the programme was to develop a worldwide network of contacts with young women and young men.

According to the study conducted by Anderson, a sociologist at the University of Pennsylvania, he noted that males and females are frequently at opposite poles in sexual encounters, there is always a winner and a loser.

The girls have a dream and the boys have a desire. He further believes that, a culture of poverty contributes to impoverished young women having babies.

For example the term "my baby's daddy," for many mothers has replaced the term husband and "my baby's mother" for many fathers, has replaced the term "wife.'

The study further indicates that, young women lost their dignity a long time ago through their ways of behaving in societies and also in churches. For example, rap singers describe women in degrading terms, such as 'bitches and 'whores.'

Males are encouraged to be sexual predators, which not only means to aggressively go after the girl but also to engage in sex with little – to no commitment. This behaviour, particularly risky sexual behaviour, poses serious challenges not only to reducing teen pregnancy but HIV/AIDS and other sexually transmitted diseases.

Rev. Davis under the same study indicated that, her group attempted to develop a way of thinking and its attendant behaviour. In her church, they teach boys responsibility for where their seed goes. If they are fathering a child, they must be responsible for that child, while on the other side; she underscores prevention as the most powerful tool.



She says once the pregnancy occurs, then males, like females, must take a lifelong commitment to fathering a child and as such, in her church adult males in the congregation mentor the young males and that's a sign of responsibility.

High rates of unemployment and persistent race bias contribute too much of the problem. The sight of adult males loitering on street corners, a more nebulous but also pernicious activity, as seen through the eyes of a child, can be very damaging.

In some churches, young women who fall pregnant are expelled and others are even illtreated by elders, calling them names. In other words, they are not cared for pastorally. For example, Kwaggafontein congregation has many activities functioning in the church. Although the Christian Women's League and Christian Youth League are functional in the church there is still a particular arrangement in the church. What is happening is that, women, particularly girls, are not given the freedom of practising any autonomy in church. They are still subjected to punishment if found pregnant while boys are not. The church is failing to understand the chance given Peter in the Acts of the Apostles when he was forced to admit Gentiles to the Christian Community.

This means that the New Testament forces us to set aside the past in the Christian tradition for Paul in Galatians 3: 2 say, 'There is no longer Jew nor Greek, slave nor free, male or female in the Lord.' The bottom line is that, men should love their wives and women should respect their husbands (Eph.5: 33).



According to Mpanza and Nzima (2010), boys should also be held responsible for unplanned fatherhood. They said that, they needed to be involved in decisions regarding the baby and to adapt to the role of fatherhood.

They felt that, if boy's aware not given responsibilities, they would continue to cause the problem. In some families, child up-bringing was not taken into consideration and as such you would find a young girl or boy of 15 years and even under being a family head. That made the minor to make decisions around home, whether good or bad.

This is supported by Ellis (2003) where he states that, the father's absence had a greater impact on daughter's sexual activity and teenage pregnancy than on other behavioural or mental health problems or academic achievements. This indicates the role played by fathers in the family as culturally, the father is regarded as the head of the family where his absence is easily recognised. Some studies showed that, if there was no father figure in the family, young girls tended to be victims of sexual violence, by being beaten by the same boys who impregnated them. For example, studies have indicated that adolescent girls are often in abusive relationships at the time of conceiving.

According to the Family Research Council, a conservative lobbying organization, studies in the US indicate that, age discrepancy between the teenage girls and the men who impregnate them is an important contributing factor. Old boys tend to abuse young girls by having love relationships with them and after some time, they fall pregnant.



Studies conducted by the population Reference Bureau and National Centre for Health Statistics found that, about two – thirds of children born to teenage girls in the US aware fathered by adult men age 20 or older (SIECUS).

Bkum (2000) emphasizes that, parents should mould their children's lives, know their friends, what their friends do and who their parents are.

This means that, the parent would be able to correct their children against the use of drugs and alcohol which are seen as some of the sources of teenage pregnancy.

According to Osmer (2008), drugs and alcohol use are viewed as by – products of certain psychological characteristics like low self-esteem, shyness and less impulsive control.

Parents should also explain to their teenagers the changes in their bodies caused by the use of alcohol and how to cope in life. The fathered should help the boys and mothers should help girls as teenagers are often poorly informed about sex and body functions and tend to see sexual intercourse as something mechanical, devoid of emotion. They have also reported that knowledge of their pregnancy has often intensified violent and controlling behaviour from their boyfriend. Girls under the age of 18 aware more likely to be beaten by their child's father than women over the age of 18. The statistics shows that, in UK, 70% of women who gave birth in their teens had experienced adolescent domestic violence.



According to Pettenge (1994), the church is seen as a home for many. Christ has always been associated with the poor. We will remember his contact with the Samaritan woman that demonstrates that the poor have a special place in his kingdom.

The suffering teenage girls being abandoned by their teenage fathers has also a special place in Jesus Christ's heart. Therefore, there is some assistance the church can give to the schools to help prevent teenage pregnancy.

The researcher further stated that, we should not only discern God's intention for human sexuality but also integrate our sexual experience into broader human experience, which is our principal resource for discerning who God is and how he works in the world. The intention of God is to use human experience to solve the problem of teenage pregnancy.

## **2.5 PRELIMINARY CONCLUSION**

This chapter covered the literature where the researcher consulted various sources to develop an understanding of the state, extent and challenges associated with male teenagers and pregnancy. The following chapter displays the research methodology that was followed to conduct the study under the following sub-headings:

- the research design,
- population and sample,
- sampling procedure,
- instrumentation,
- data collection procedure, □ ethical considerations, and

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• data analysis.

The next chapter analyses the literature review where the researcher displays various researches done by various authors about the rate of teenage pregnancy and its statistics Internationally, Nationally, Provincially and also locally.

The process helped the researcher to understand the depth of the problem looking at it from a Western as well as an African perspective. In this way the researcher was be able to address the analysis of the data from the interviews.



### **CHAPTER 3:**

## **RESEARCH METHODOLOGY**

### **3.1 INTRODUCTION**

The previous chapter dealt with the background to the study, problem statement, sub research questions, and objectives of the study and definition of terms.

The current chapter provides an outline of the research methodology that was applied by the researcher when investigating the challenges faced by Priests in dealing with the boys that impregnated youth in their Parishes. The study was conducted in the four selected Parishes, which are:

- St. Timothy Parish Mount Everest
- All Saints Parish Xhwili
- St. Francis Parish Dumrana
- St. Barnabas Parish Xhongora.

The Research Methodology is discussed below under the following sub-headings:

- methods of pastoral care,
- research design,
- population and sampling,
- instrumentation,
- data collection procedure,
- data analysis and ethical considerations.



### **3.2 EPISTEMOLOGY**

The Epistemological view is the relationship of researchers to reality and the road they follow in search of the truth. On the other hand it is the study or a theory of the nature and grounds of knowledge, especially with reference to its limits and validity.

It is the study of knowledge and justified belief. As the study of knowledge epistemology is concerned with the following questions: what is its structure, and what are its limits? Epistemology is about issues having to do with the creation and dissemination of knowledge in particular areas of inquiry.

The two paradigms also differ concerning the epistemological view (the relationship of the researcher to that being researched). The epistemological framework of this study is hermeneutical which is under the category of postmodernism. The quantitative approach holds that, the researcher should remain distant and independent of what is being researched. The researcher selects systematic samples and surveys and experiments and remains objective in assessing the situation. The ideal quantitative researcher is detached from the study in order to avoid bias.

Qualitative research is a research relying primarily on the collection of qualitative data that is non-numerical data such as words and pictures (Johnson & Christensen, 2008). The two researchers argued that, qualitative research is commonly used by many researchers as they prefer to study the world as it naturally occurs without manipulating it.



Qualitative researchers while observing, try not to draw attention to themselves that is they try to be unobtrusive so that they will have little influence on the naturally occurring behaviour being studied.

White (2003) supports the above researchers by stating that, the qualitative approach is different, in that the researcher interacts with those he is studying, whether this interaction assumes the form of living with or observing informants over a prolonged period of time or actual collaboration. The researcher tries to minimize the distance between himself or herself and those being researched. Qualitative researchers become part of the situation, present or past and the phenomenon being studied.

For example, ethnographers assume interactive social roles in which they record observations and interviews with participants. Qualitative researchers emphasize the importance of data collected by a skilled prepared person in contrast to instruments such as questionnaires.

#### **3.3 DATA ANALYSIS**

According to White (2003), qualitative data analysis is primarily an inductive process of organizing the data into categories and identifying patterns (relationships) among the categories. Qualitative analysis is a systematic process of selecting, categorizing, comparing, synthesizing and interpreting to provide explanations of the single phenomenon of interest.



White (2003) states several cyclical phases of data analysis: Allowing continuous discovery, especially in the field but also throughout the entire study to identify tentative patterns.

- Categorizing and ordering of data after data collection
- · Qualitatively assessing the trustworthiness of data, to refine patterns
- Writing a synthesis of themes and or concepts

In the case of the study, four chosen Parishes from the Archdeaconry of Xhugxwala in the Diocese of Mthatha were visited by the researcher during the data collection process so as to get access to the participants. The researcher also used a qualitative data analysis approach. During the data collection process, the researcher used a video tape recording and notes were taken as a backup.

When data had been collected, researcher transcribed the data for easier interpretation and analysis. The researcher analysed the data using the following elements: coding, segmenting and developing categories and themes.

According to Maree (2007), coding is the process of reading carefully through your transcribed data, line by line and dividing it into meaningful analytical units. Coding is also defined as marking the segments of data with symbols, descriptive words or unique identifying names. After the data had been collected, the researcher put together the data collected from the three Parishes. The researcher transcribed the data from the video tape into notes and codes were developed out of it by marking segments with category names.



After the data had been coded, the researcher classified such codes or units into segments. The researcher then grouped together segments with common meanings from each research site and themes were developed. Themes then led to the findings and conclusion that responded to the research questions.

## **3.4 METHODS OF PASTORAL CARE**

The methods that the researcher elected to use were the Shepherding Theory of Charles Gerkin and Nick Pollard's Positive Deconstruction theory.

The element of Shepherding was needed in order to help Priests care for or shepherd the flock through their leadership. Shepherding in Africa is common and a known method of caring for the flock. The common entry is shepherding which helped the boys to connect, because most of them cared for their parent's livestock. African people respect shepherds.

A shepherd is someone who cares for the flock not only by leading them to graze in a good place, but also providing security and being willing to die for the flock. This pastoral model of Gerkin was applied to the study: "Pastors are Shepherds of the flock. The New Testament depiction 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. The better, lively exemplars of the pastor as the shepherd of Christ's flock have been those of our ancestors.



They exercised their shepherding skills in order to empower people and offer care of those who were being neglected by the powerful of their communities. The pastor is a mediator and reconciler between an individual's behaviour and the community of Christians. Our methods of reconciliation must now more nearly follow the manner of listening, invitation to consider, and clarification of commitments" (Gerkin 1997:80-81)

In some families, when a young girl is pregnant, disputes arise among the families, especially when the boy that impregnated the girl rejects the responsibility. The shepherding model as a caring model requires that clergy should account for those in their care and not toss them out because they have sinned. This approach of shepherding is needed by the priests.

Gerkin continues to speak of the Old Testament biblical structure of leadership, which consists of the three fold functions: Priests; the Prophets and the Wisdom. For example Priests in the Old Testament provided ritual liturgical celebration for the community. Prophets were the mouth piece of God in challenging injustices practiced against the poor and the marginalized. Wise men and women dealt with matters which may not have been religious, but contributed to the wellbeing of the community.

The book is helpful in working with troubled boys and guiding them. However, it lacks a way of entering their troubled souls, (pastoral impact of irresponsibility) and this work on the problem they are facing. This is where Pollard (1997) becomes helpful with his methodology of Positive deconstruction.



The author writes: "the process is positive because this deconstruction is done in a positive way in order to replace it with something better. This process is "deconstruction" because I am helping people to deconstruct what they believe in order to look carefully at the belief and analyse it" (Pollard 1997: 44).

In other words the researcher enters into the space where boys are now going to be fathers. The researcher then positively helps them to get ready for the fatherhood that is coming. The researcher is of the opinion that one should not blame the boys, but reconstruct a new world view they are about to enter into. The researcher journeys with these boys in such a way that they discover something for themselves. This issue of discipline in Church is important, yet is should be used equally between boy and girls.

Therefore, as Priests no matter how painful it is to suspend and reinstate the youth that fell pregnant in our Parishes, we have to shepherd to them.

Pollard (1997 p29) equips the Pastors by saying "we must spend time with them, building meaningful relationships with them. We need to demonstrate the love and power of Jesus in our lives as well as in our words. But we also have to be able to help them to think again about the ideas and belief they have picked up."

Once a Priest spends time with the youth, listening to their problems, taking their views, engaging them in church activities, they gain confidence and interest towards worship and giving themselves to God. Some youth members come to worship with great expectations.



As the leader or Pastoral councillor we need to talk to them, and make them understand that worship is not entertainment. Entertainment aims to destruct you from life and reality by altering your mood by engaging in a pleasant or exciting experience.

We must make them know that worship aims to bring them towards and, not away from reality. The reality is that our lives comes from God and return to God and in between we connect with God as if he is at the centre of our world, the centre of our being.

Worship disconnects us from the distractions of entertainments and the world so that we can reconnect with God and truly live. Also, as the Priest, one must work therapeutically with these boys, they must make them know that at worship one has only one task; to worship. They must do that by clearing their minds of all the other thoughts their minds are capable of thinking.

There is a need to focus on the good side of their lives. As Pastors we need to make them know that God is going to touch them during worship in some way. Make them feel that God who created earth, matter, space and time is there in the church and reaching out to them. God promises to be with us when we gather in the name of

Christ.

Pollard (1997; p47) was right when he said: "if I am to help people who are not interested in looking at Jesus because they are quite happy with what they believe, I must first set about understanding what it is that they believe. I must do everything I can to understand their world view. Only then shall I know what kind of questions to raise with them".



Anything that a parent instils in a child at an early stage of life, no one can take it out. As Preachers, Priests, together with the youth leaders need to be careful of what we do in front of the youth.

Positive deconstruction as postulated by Pollard can be of help as we work and talk with the youth in our church. Pollard describes positive deconstruction as follows "the process of Positive deconstruction is done in a positive way in order to replace it with something better" Pollard has this parable. "When I was an undergraduate, I bought my first car. It had a good chassis and most of the body works was Ok.

But that was about all that could be said in its favour. The engine was worn out, the gearbox crunched pathetically and the suspension was broken.

It just about got me around, but it wasn't really much good. Sometime later, I heard about another car of the same make and model. It contained lots of new parts which were in good condition, but unfortunately it had been written off in an accident. I immediately bought it and set about taking both cars completely apart.

I looked carefully at each part to see whether it is any good. If it was, I kept it. If it wasn't, I threw it away. Eventually, I put all the pieces together, started it up and found I now had a very good car. There wasn't actually much left of my original car. Some parts were good enough to keep most of them were now replaced." (Pollard 1997 pp 44-45).



The above statement shares a way of dealing with human beings so that they reconstruct their lives. This process is helpful. In other words; the old car is the way the boys think about girls. Some of these boys are being told to prove their manhood by impregnating the girls. Some have a belief that if they do not sleep with girls they will have a psychological problem. They sleep with these girls without thinking.

Priests needs to sit with the boys and listen to their stories and give them some advices so that at the end they become new people. The process of working with those boys is to help them reconstruct their own lives, and then work with those girls in such a responsible way that they both care for the child. The Positive deconstruction method, when applied, will create a new way of caring.

The two methodologies will help priests to enter into the space of boys who are rejected by their families and neglected pastorally by the church. The method of caring, put forward by Pollard, leads one to conclude his thinking through applying research design that will finally guide one to work with these boys. Further ways of working with the boys would be through interviews. Qualitative research was used by the researcher as indicated before.

This research can help or empower Priests to further work with boys by asking questions. Appendix A which lay out the questions used is be attached. Appendix B outlining the application for conducting interviews is also attached as well as. Appendix C which contains the informed consent form.



### **3.5 CASE STUDY DESIGN**

Johnson and Christensen (2008) describe a case study as a form of qualitative research design that is focused on providing a detailed account of one or more cases. Case study research can be used to address descriptive and explanatory research questions. The two researchers further state that, case study research focuses also on each case as a whole unit (i.e., case study is holistic) as it exists in its real life context.

According to Babbie (2007), case studies focus on one or few instances of some social phenomenon such as a village, a family or a juvenile gang. The researcher believes that, the chief purpose of case studies may be descriptive as when an anthropologist describes the culture of a preliterate tribe.

White (2003) in Welman and Kruger (2000: 190) believes that, a case study has to do with the fact that a limited number of units of analysis, such as individual, a group or an institution are studied intensively.

White (2003) further says, the researcher explores a single entity (the case) bound by time and activity (a programme, event, process, institution, and social group) and collects detailed information by using a variety of data collection procedures during a sustained period of time.



In the case of this study, the researcher aimed to get the full information from the relevant participants and the choice of this design prompted the researcher to use it as the study was be conducted in the Archdeaconry, typically in Parishes where the focus was on challenges faced by Priests in handling boys that impregnated youth members in their Parishes.

## **3.6. POPULATION AND SAMPLING**

### 3.6.1 Population

Mouton (1998:134), describes population as a collection of objects, events or individuals having some common characteristics that the researcher is interested in studying. Mouton (1998) further discovered that, population includes:

- · Populations of individual human beings such as adults, school child , the aged in a
- certain area.

· Populations of organizations such as all financial institutions in a country or all

- government departments
- Populations of social activities or events , for example all instances of violence such as murder, armed robbery or rape within a certain time frame.

Johnson et al (2008) on the other hand describes a population as the large group to which a researcher wants to generalize his or her sample results. In other words it is the total group that you are interested in learning more about. According to Babbie (2007), a population is the theoretically specified aggregation of study elements.



White (2003) defines a population as a collection of objects, events or individuals having some common characteristic that the researcher is interested in studying. The researcher believes that, the population that interests the researcher is not the same as the everyday notion of the population of people in a certain country or city. The population for the study comprised all the Priests in the Dioceses of Mthatha. This comprised Archdeacons, Rectors, Church Wardens and the leaders of the guilds.

#### 3.6.2 Sample

According to MacMillan (2008), a sample is the group of elements (e.g., persons), or a single element, from which data are or have been obtained.

Other researchers like Johnson and Christen (2008) describe a sample as the process of drawing a sample from the population.

The two researchers believe that, when we sample, we study the characteristics of a subset (called the sample) selected from a larger group (called population) to understand the characteristics of the larger group.

White (2003) believes that, a sample can be seen as a group of subjects or situations selected from a larger population to be part of the research. The sample for the study comprised of 18 chosen participants from the population. The participants involved a maximum of 4 Priests in-charge, 8 boys (two from each Parish) and 12 Leaders of the Guilds (three per Parish) in each of the four participating Parishes.



Each Parish is a rural Parish. The rector resides in the mission house (Rectory) and he is full time in Ministry. The Parish is a black congregation and is situated about 40km away from Mthatha town. All the services were conducted in isiXhosa. Although it was a rural parish, at least there was electricity, water taps and tanks. The Parish church hall and Rectory with church offices are well built. Interviews were conducted in the Vestry.

Parish B was also a rural Parish situated about 15km from Mthatha District. It is also a black congregation Parish. All the services are conducted in isiXhosa. It has electricity, water taps and water tanks. The Rector (Priest in-charge) is a part time Priest and is staying at his home.

The Parish (Parish B) was established in 2015 and the mission house (Rectory) is still under construction. The Church hall, where worship services are held, is well built. Interviews were conducted at the vestry.

Parish A is also a rural Parish situated away from Mthatha about 35km away. The Parish is also a black congregation. All the services are conducted in isiXhosa. It has electricity, water taps and water tanks. The Rector (Priest in-charge) is a part time Priest and is staying at his home. All the services are conducted in isiXhosa. Parish church hall and Rectory with church offices were well built. Interviews were also conducted in the Vestry.

Parish D is a rural Parish. The rector resides in the mission house (Rectory) and he is full time in Ministry.



The Parish is a black congregation and is situated about 40km away from Mthatha town. All the services are conducted in isiXhosa. Although it is a rural parish, at least there was electricity, water taps and tanks.

## **3.6.3 SAMPLING PROCEDURE**

Sampling procedure according to many researchers like White (2003) and Babbie (2007) is divided into two types, probability and non-probability sampling.

## 1) Probability sampling

Probability sampling is any sampling technique that ensures a random sample, that is, a technique that ensures that every element in the Sampling frame has an equal chance of being included in the sample (White, 2003). Babbie (2007) believes that, probability sampling is the term for samples selected in accord with probability theory involving some random selection mechanism.

#### ii) Non probability Sampling

White (2003) believes that, non-probability sampling is commonly used in educational studies and does not include any type of random sampling. Rather the researcher uses subjects who happen to be accessible or who may represent certain types of characteristics.



The researcher further indicates that, non-probability sampling is divided into three stages, that is, convenience sampling, purposive sampling and snowball sampling.

In the case of this study, the researcher used the purposive sampling (sometimes called judgmental sampling) as a non- probability sampling strategy was used to select those who were in leaders of the church within the three selected Parishes to participate in the research.

According to MacMillan (2008), purposive sampling is based on the judgment of the researcher in that, the sample is composed of elements that contain the most characteristics of the population and a judgment about which subjects should be selected to provide the best information to address the purpose of the research. In purposive sampling, the researcher specifies the characteristics of a population of interest and then tries to locate individuals who have those characteristics.

Purposive sampling has the same limitations as any non-random sampling method (Johnson & Christen, 2008).

Therefore, the researcher used the selected Parish Rectors, Church Wardens and leaders of the guilds with the expectation of producing the necessary information for the research study.



#### **3.7 INSTRUMENTATION**

The researcher collected data from the participants using the interview schedule as his data collection instrument. The researcher visited three chosen Parishes from the Archdeaconry of Xhugxwala in the Anglican Diocese of Mthatha. Each research site will as visited by the researcher during the interview process so as to get access to the participants.

White (2003) believes that, an interview provides access to what is inside a person's head, makes it possible to measure what a person likes or dislikes and what a person thinks.

The above researcher also believes that, a pilot study is very important and this is where the interviewer can make sure that the vocabulary level is appropriate and that the question will be equally meaningful to all respondents. The researcher must know how to establish rapport to let the interviewee feel at ease. The above researcher further states some few advantages and disadvantages of interviews and they are briefly discussed below.

#### 3.7.1 Advantages and disadvantages of using interviews

Advantages of interviews:-

 Interviews are flexible in the sense that, interviewers can probe for more specific answers and can repeat a question when the response indicates that the respondent misunderstood the question.



 the interviewer is present to observe non-verbal behaviour and to assess the validity of the respondent's answers.

• the interviewer has control over question order and can ensure that the respondent does not answer the question out of order.

#### 3.7.2 Disadvantages of interviews

interviews are often lengthy and may require the interviewer to travel distances.
Sometimes the interviewer can complete only one interview per day. the interviewer
may misunderstand the respondent's answer or may understand it but make a clerical error in recording it.

Interview studies can be extremely costly.

In this study, the researcher used interviews as a qualitative data collection instrument so as to get clarity about the research topic. The reason for him using this instrument was that, the researcher intended to know about participant's views, feelings and opinions concerning challenges they faced as Priests and church stakeholders with regard to dealing with pregnant youth in their Parishes.

On the recommended date, the researcher carried out interviews in order to get full in depth information. Permission to use a video recorder was obtained from the participants and the researcher explained the purpose of using the video recorder during interviews.



Participants were asked prepared questions from the interview schedule and participants were allowed to respond freely. Also the researcher made sure that all participants took part in the interview process.

Field notes were also taken to supplement the recording as a backup in case the information got lost or the battery died during the interview process. The researcher started interviews by introducing himself in a very pleasant and dignified manner and started the purpose of the interviews. The interview were conducted with six participants in each Parish separately. The respondents were not be forced to take part in the research.

They were given the consent forms to read and sign after the purpose of the research was introduced.

Participants were assured that, the information gathered through interviews would be kept confidential and their names would remain anonymous. The interview schedule was used to make sure that, the researcher investigated all the issues raised in the interview schedule. The recommended language used by all participants during the interview process was English but if others preferred to use their home language (isiXhosa) they were allowed where there was a need. The interviews took a period of one hour in each Parish and the interviews were conducted in the Parish vestry.

The researcher took four days to collect the data. Interviews were conducted after the church service on a Sunday.



Questions for interviews were clear and short so as to allow for the respondents to contribute and evidence is shown as Appendix A. Suggestions and follow up answers were accommodated as a way of letting the respondents feel free to answer questions in depth.

### **3.8 ETHICAL CONSIDERATIONS**

The following ethical issues considered by the researcher:

#### 3.8.1 Request for permission to conduct research

The researcher wrote a letter to the Archdeacon of Xhugxwala asking permission to conduct research in purposefully selected four Parishes of the Archdeaconry.

The letter is attached to the document and shown as Appendix B. After the permission had been granted, a letter was again be attached to the document as Appendix B. After obtaining the letter of permission from the Archdeacon, the researcher visited each of the three identified Parish Rectors and asked permission to conduct research verbally and in writing and evidence is shown as appendix D in the document.

Rectors of the three chosen Parishes were asked by the researcher to also respond in writing. Permission to conduct interviews from each of the three selected Rectors is evident in appendix D.



### **3.8.2 Informed Consent**

According to Johnson et al (2008), research participants must be given an informed consent before they can participate in a study. In the case of the study, the Parish Rectors were given a chance by the researcher to confirm the consent of the participants a week before the research was carried out.

Respondents were given informed consent forms to read.

Consent forms were also be given before a researcher could use an individual's existing records for research purposes. The researcher emphasised the purpose of the research in that, it was to explore the challenges faced by Priests in dealing with pregnant youth in their Parishes. The participants were made fully aware of the details of the investigation so that they could make voluntary reasoned decisions about their participation.

The researcher was open and honest with the participants that there would be no closure of any kind about the purpose of the research. Participants were informed of their rights to participate, not to participate or to withdraw at any time before or during the interview. After the explanation, then the participants were given a chance to sign informed consent forms and evidence is be attached as appendix C.

## 3.8.3 Confidentiality and anonymity

Johnson et al (2008) argues that anonymity means, the identity of participants is not known to the researcher including everyone. Johnson (2008) also defines confidentiality as other means that the researchers use to protect the privacy of research participants.



Confidentiality in the research study refers to an agreement with the research investigators about what may be done with the information obtained about a research participant, meaning that although the participant's identity is known to the research group, it is not revealed to anyone other than the researcher and his or her staff.

In this study, participants were assured that, the information provided would be kept confidential and no information would be made public without their prior consent. They were further assured that their responses would be presented in categories and their names would not be recorded.

#### 3.8.4 Harm to participants

According to Babbie (2007), the fundamental rule of research is that, it must bring no harm to research subjects. The above researcher believes that, when designing your study, be sure to ask yourself whether your research could harm the people you intend to study. In the case of this study, interviews were conducted without destructing church services and church activities.

Participants were protected by the researcher against any form of physical, mental, discomfort, harm, danger and emotional discomfort that may emerge from the research project. The researcher assured participants that, the information that could embarrass or endanger their home life, friendships or their jobs would not be revealed.



#### **3.9 RESEARCH DESIGN**

Research Design refers to a researcher's overall approach and justification of the use of such an approach with regard to the problem under investigation (White, 2003). According to Johnson and Christensen (2008), research design is the plan or strategy you use to investigate your research questions.

The two researchers also believe that research design is the section that presents the plan or strategy used to investigate the research question.

Mouton (1996) defines a research design as a set of guidelines and instructions to be followed in addressing the research problem.

The main function of a research study is to enable the researcher to anticipate what the appropriate research decisions should be so as to maximize the validity of the eventual results.

Mouton (1996) further indicates that, a research design is like a route planner and also a set of guidelines and instructions on how to reach the goal that you have set for yourself. Babbie (2007) believes that before you can observe and analyse, you need a plan. You need to determine what you are going to observe and analyse based on what and how and that is what research design is all about.

Babbie further believes that you must specify as clearly as possible what you want to find out and must determine the best way to do it.



## **3.10 PRELIMINARY CONCLUSION**

In this chapter, the researcher has displayed the research methodology that was followed to conduct the study under the following sub-headings:

- the research design,
- population and sample,
- sampling procedure,
- instrumentation,
- data collection procedure,
- ethical considerations, and
- data analysis.

The next chapter analyses the literature review where the researcher displays various researches done by various authors about the rate of teenage pregnancy and its statistics Internationally, Nationally, Provincially and also locally.

The process helped the researcher to understand the depth of the problem faced from a Western as well as an African perspective. This way the researcher was be able to address the data analysis of interviews.



### **CHAPTER 4**

## DATA PRESENTATION AND ANALYSIS

#### 4.1 Introduction

The aim of the study was to create pastoral models that would empower priests to deal with boys who impregnated teenage girls in their Parishes and to explore the challenges faced by priests in dealing with boys who impregnated girls in church with regard to youth discipline, youth absenteeism, youth dropout and youth performance in order to run their churches efficiently and diligently.

This chapter presents an analysis of the data generated during the interview process. The interviews comprised one parish rector, three youth leaders and three male teenagers from each research site in the archdeaconry of Xhugxwala, under the Diocese of Mthatha. Eighteen questions were grouped together in a systematic way into three categories as follows:

- · Questions based on parish rectors,
- Questions based on leaders, and
- Questions based on male teenagers

The researcher provided open ended questions so as to determine the participants' views, attitudes, beliefs and opinions.

Biographical information of the participants is given below as the first part and the second part is the presentation of data and the analysis of themes that emerged from the interviews.



# 4.2 Presentation of data

Table 4. 2.1 Gender and number of participants

RESPONDENT	GENDER	YEARS OF EXPERIENCE	PLACE OF WORSHIP RURAL/ URBAN	RESEARCH SITE
Rector	Male	16 years	Rural	Vestry
Rector	Female	6 years	Rural	Vestry
Rector	Male	14 years	Rural	Vestry
Rector	Female	4 years	Rural	Vestry
Leader	Female	2 years	Rural	Vestry
Leader	Female	1 year	Rural	Vestry
Leader	Female	6 months	Rural	Vestry
Leader	Female	2 years	Rural	Vestry
Leader	Female	2 years	Rural	Vestry
Leader	Female	1 year	Rural	Vestry
Leader	Female	1 year	Rural	Vestry
Leader	Female	2 years	Rural	Vestry
Leader	Female	8 months	Rural	Vestry
Leader	Female	1 year	Rural	Vestry
Leader	Female	1 year	Rural	Vestry
Leader	Female	2 years	Rural	Vestry
Teenagers	Male	7 months	Rural	Vestry
Teenagers	Male	2 years	Rural	Vestry
Teenagers	Male	2 years	Rural	Vestry
Teenagers	Male	1 year	Rural	Vestry



Table 4.2. 1 above shows that, 2 male priests and 2 female priests took part in the study. The table also shows that the male priests were more experienced than female Priests.

Furthermore, according to the table, 12 leaders participated in the study and they were all females. Their experience as youth leaders ranged between 6 months and 2 years but that doesn't say they have less experience in church.

#### 4.3 Data Analysis

The researcher posed the questions from the interview schedule and respondents from each research site responded to the questions. All questions were asked according to sub- research questions focusing on; clergy, youth leaders and male teenagers.

#### **4.3.1 QUESTIONS BASED ON CLERGY AS CHURCH LEADERS**

A question was posed to a parish rector:

#### • Are you aware of boys that impregnate girls in your parish? If yes how?

The participant stated that, he was not aware as parents didn't report such cases.

Others felt that it was an embarrassment to the family and to the church at large. The following quotes support the above statement: "As rectors, we always advise parents of boys who impregnate girls to report these cases as they do to girls and make them aware that we have a duty to reconcile them with God through confession.



"As priests, we know how to deal with pregnant girls but for now, the church has nothing in place in terms of disciplining boys who impregnated girls.

For example, if the girl is pregnant, she leaves the church immediately because of the stigma but the perpetrator continues with his life as if nothing has happened.

The issue of parents who fail to report these cases puts us as priests into trouble and it causes tension amongst the church members.

Participants in research site B, regarding the question, commented that they always involved parents so that they could assist the church in dealing with the affected youth and all members in general. Some of their comments were:

"The only thing that I always notice is that, pregnant girls quit church without any report and they even lose discipline. It's not easy as priests to handle the issue of pregnancy because both boys and girls are protected by their parents, but the only thing that we do, we always advise them to report every case related to pregnancy.

The priest in site C agreed that, he was aware about every pregnancy in his church as informed by parents of the affected children. The parents report the matter to the leaders and they take it to the priest. Then the priest calls the boy and suspends the boy. Below are some of the responses from the priest:



'There are cases of boys who impregnated girls that are reported by parents although some of them are not worshiping in our church. If the case has been reported, we have no choice but to suspend the boy as we do the same to girls.

A priest from research site D indicated that, she was not aware of such cases but due to their unaccepted behaviour in church, as many cases have been reported that they do have relationships among the youth members within our church.

One of her responses was like this:

"There's nothing we can do, we treat them like other youth members. We know that we are not allowed to anathematise them especially that no reports have been forwarded.

The researcher posed another question:

#### Do you suspend them and for how long?

Respondents from the research sites A, B and D stated clearly that they didn't suspend them as they knew nothing about pregnancies. They treated them the same until a case of pregnancy had been reported.

Below are some of their comments on this question:

"We do not suspend them".

"We do not suspend them'.

'We do not suspend them'.



A priest from research site C stated that, he was aware of such cases as reported by parents and as such, boys who impregnated girls in church were suspended with immediate effect. He further indicated that, there were cases where the pregnant girl did not worship with the boy, then it was not easy to suspend him as the case might be null and void.

The researcher posed another question in this way:

# if you suspend them, is there any special programme in place that will assist them in rectifying their mistakes?

Participants from the three research sites (A, B and D) agreed that, they didn't have any special programmes in place as the cases were not reported.

Participant from research site C indicated that, they suspended them from being members of the communion as youth guild members. The only thing done to the suspended boys was to give them lessons for assessment so as to re-instate them as full church members when the time was conducive. Other than that, nothing was done to assist them to rectify their mistakes.



Another question was posed by the researcher in this way:

#### □ How often do you conduct confession classes in your church?

All participants from the four research sites stated that, they conducted confession classes only when preparing candidates for confirmation and those who decided to join church guilds like St Mary Magdalene, St Bernard Mizeki and so on. Other people they did come for confession although it was voluntary.

The researcher posed another question this way:

#### Do you treat the boys who impregnate girls the same way you treat girls?

Participants from the three research sites (A, B and D) agreed that, as the parents did not report cases of boys who impregnated girls in their parishes they only focused on girls as it was easy to see a girl when she was pregnant. They agreed that they did not treat them the same way.

Participant from research site C indicated that, they treated them equally as they suspended them both when the case was reported. The researcher also mentioned that they even suspended them from being members of the communion and as youth guild members.

'If the case is reported, who am I to judge the child? What I do, I just give the child some few lessons to go and read.



Then after a month or two, the child comes back and discuss the given scripture with me. Then after that, I re-instate him or her and it's then that he/she is still interested in joining the guild again.'

This last question was posed by the researcher:

# □Is there any sexual wellness program rendered for youth in your Church? If

#### yes. What do you have in place?

All four participants agreed that they did render sexual wellness programs for youth in their parishes but the challenge was that, parents did not understand why they had to conduct these program as they believed that they gave a sign of disrespect to the elders in church.

This challenge was derived from the fact that, all the parishes were situated in the remote areas where elderly people did not want their children to be educated about sex. They took it as a way of driving them direct to sexual activities.

Furthermore, they highlighted that they used youth day (June 16) as an awareness day, where they invited speakers from various departments. For example, Social Development, Department of Health and other relevant stake holders to come and workshop youth members on teenage pregnancy, STIs, HIV/AIDS and also on the feeling of being a teenage father or teenage mom.



# **4.3.2: QUESTIONS BASED ON YOUTH LEADERS**

Questions under this category were posed to youth leaders of the church.

## ' How long have you been a youth leader?

Participants in four research sites ranges between 6 months and 2 years as indicated in the Biographical information above.

# • Usually how many boys do you lead in a group?

Participants from the four research sites stated that, research site A had 5 boys, research site B had 9 boys, research site C had 32 boys and research site D had 11 boys.

# · Are you aware of boys who impregnate girls amongst those you lead?

Participants from the two research sites (A, and D) agreed that, as the parents did not report cases of boys who impregnated girls. As a result they were not aware of boys who impregnated girls amongst those they led. Participants from the two research sites (B and C) indicated that, they were aware of the boys who impregnated girls as they were in the same age group. They also said that, they became aware because they lived in the same area with the boys and they usually shared some of their problems.

But for parents to notify them about pregnancies as youth leaders, that didn't happen at all. Sometimes they became aware about the situation behind the scenes.

Below are some of their responses to the question:



'As youth leaders, we try by all means to put the cards on the table, leaving no stone unturned. It's so hurting when you found that a teenage boy has impregnated a girl, even if she is in our church or not'.

' to support my brother in Christ, I was shocked when I heard that one of the youth boys in our church is going to be a father, whereas we (leaders) always talk about these things even during our youth conferences. For instance every year we hold Boys/ Girls Friendly Society (GBFS) conferences throughout the Diocese. Speakers from all the Provinces are invited to talk to us and equip young leaders about such challenges'.

A leader from another research site felt that:

' Since we are really not aware of the pregnancies as young leaders, the best thing to do is to organise an awareness campaign so as to make elders in our churches disclose about any challenge they face and be able to regard us as people who can assist in declining the high rate of teenage pregnancy.

A participant from research site C came with the different idea that, they were aware of boys who impregnated girls amongst those they lead as their parents reported them.

'As young leaders in my church, we are aware of everything happening to the youth and as such, steps are taken immediately as the child is reported. For example, the boy and the girl are taken straight to the priest in charge'.



# • What decision do you take when you come across a case of boy who impregnated a girl in your church as a leader?

Participants from the two research sites (A, and D) agreed that, they could not take any decision as they did not receive reports of boys who impregnated girls from parents in their church. But if a case of this nature was be reported they could forward the boy to the priest to take care of the matter. They could request a priest to allow them to stop the boy from attending youth gatherings as he might be influential to other members in the guild.

Below are some of their responses:

'Every youth member in our church is aware of the measures to be taken if something of that nature can happen. They know it very well that, not only girls could be suspended but both of them'.

'Even us as leaders, we are aware that it also applies to us. That's why we need to be exemplary to the youth in our churches. Imagine if one of us can impregnate a girl, that's the stigma you cannot remove'.

A participant from research site B indicated that, they received information about boys who impregnated girls from the community they lived in and not from their parents. That is why they found it difficult to take a decision about these boys.



A Participant from research site C indicated that, when the parents did bring these boys to them once they knew that the boy impregnated a girl. They presented the boy to the priest and let the priest deal with the matter.

'Once parents report such cases, we have no choice but to take the case to the priest so as to deal with it and as youth leaders we acknowledge that'.

# • Do you think the decision that you have taken is fair?

Research sites A and D felt that the decision was fair as they could not report something that was not legitimate as it could cause tension amongst the church members.

They felt the parent needed to report the matter direct to them.

'The decision we have taken is good as we cannot work with information that is not authentic'.

Research site B stated that, their decision was good as they didn't receive the information direct from the parents but from the community. In a nutshell, that was gossip and that prohibited them from reporting the problem to the priest.

'We are satisfied with our decision as it is not easy to report something if you don't have proof. Also we believe that it should come from their parents so that we take action'.



Research site C stated that, they thought it was fair as it could assist them in eliminating the rate of pregnancy. Their main aim was to bring back the human dignity and also the dignity of their church. They further indicated that, by reporting pregnancy cases to the priest, the aim was not to embarrass them but to make them learn from their mistakes.

Furthermore they said that, after the decision taken by the priest, like having administered the scriptures and other proceedings, youth leaders made sure that the affected young boys returned to church and were free to join the youth guilds if they were still interested.

They also said that, they even organised youth counselling sessions so as to make sure that they didn't repeat the same mistake.

Some of their responses were like this:

'The decision is fair enough as we do not judge them but to try and make things right'.

"When they come back, we accept them and make them feel welcome and avoid him to quit church because of the stigma'.

The researcher posed another question:

• What do you think the church can do to eliminate the rate of boys who impregnate girls in your church?

All respondents from the four research sites felt that, it was necessary for the church to involve parents of boys who impregnated girls during the awareness programmes.

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The reason behind this was that, parents needed to learn to disclose to the leaders to avoid them carrying the burden as stated in the book of Galatians, chapter 6 vs 2: 'Bear one another's burdens and so fulfil the law of Christ'.

They further stated that, even if these children had become teenage fathers, the church should not force them to get married. Some of their comments were:

'As the church, we organise youth campaigns especially during holidays where we know that, even those who are at university have returned'.

'Our youth is affected by peer pressure, that's why we have decided to have such campaigns and we also invite parents so as to get used to the fact of sitting in the round table with their children and talk about everything'.

'We could also invite teachers to join the campaign as they are the ones who deal with these situations daily in their sites.

The other reason for inviting them is that, as leaders we know that once teenage boys start dating, their behaviour changes and that affect their learner performance. So the method of three legged pot (teacher, parent and church) could work for us'.



# 4.3.3 QUESTIONS BASED ON BOYS IN CHURCH

## □How long have you been a church member in your parish?

It was indicated above from the three research sites, research site A, B and D they were never informed about any pregnancies from the parents in their parishes. Only research site C was fully aware and as such, the researcher collected data from research site C. Most participants from the research site indicated that, they didn't have much experience in church but out of the years they had spent, their lives changed for the better.

For example, others had seven months experience, two months experience and 1 year experience. Below are some of their responses:

'I don't have much experience, for example I have only seven months in church'.

'My experience in church is two years and ever since I arrived I've been fully engaged in church activities'.

'My experience in church is two years and I don't want lie, I've been happy and ever since I arrived'.

'I have only one year experience as the church member'.

The researcher posed another question.

# □How old were you when you impregnated a girl?

Most participants from research site C mentioned that they were seventeen and eighteen years old and they blamed themselves for what their deed.



They stated clearly that, at the age of twenty nobody could say it happened by mistake as the issue of pregnancy was a day to day talk in church during youth sessions, and at school during Life Orientation (LO) lessons. One of the teenage boys even shared that, his LO teacher became very angry when she realised that a boy amongst her students had impregnated a girl as she always told them that , being a father at an early age is the responsibility that you cannot run away from.

They further highlighted that, as teenage boys they even get influence from friends. Although they started dating at an early age they never thought of being teenage fathers. They also admitted that, church leaders, parents at home and teachers at school had played their roles, teaching them about how to live a healthy lifestyle but they never listened. Below are some of their responses:

'I was very young when my girlfriend fell pregnant and that's the day I will never forget. My parents got angry at me especially my father and he told me to quit school, go and look for a job so as to raise my baby. That's then I started to realise that I made a big mistake'.

'I was only eighteen still in grade 11 when she fell pregnant. After I was informed, I didn't know how to inform my parents. I took more than a month and the girl was putting pressure on me to inform my parents.

Ultimately I told them and they were very angry at me. I never blamed her but myself as I know how I should have prevented the pregnancy'.



'When this happened I was only sixteen years old and it was like a nightmare. I was having sleepless nights and it was not easy for me to inform my parents. I blame myself for being careless about my life'.

'Hey I was only seventeen years old and I blame both of us. She told me that she is using contraceptives and I decided not to use a condom forgetting that I should have used it for other diseases.

After she told me about it, I also had to go and test for HIV and fortunately I was negative. Now I'm a father at my age and I'm not sure if I will marry her when the time comes'.

'I was only sixteen years when I impregnated a girl. I never loved her, it was only one night stand derived from the peer pressure. The relationship ended on the same day as I never loved the girl and now I am a father because of my reckless behaviour'.

The researcher posed another question:

#### □ Were you suspended when you impregnated a girl? If yes, for how long?

It was discovered that, all participants were suspended from any church activities until the baby was born and that was a period of nine months. This was to avoid conflicts amongst the church members as God forbade any conflicts in church.



For example, you would find that, the teenage father was worshiping together with the teenage mother and if nothing was done towards the boy then parents would start blaming each other, and church members would also start taking sides.

This is supported by Mathew chapter 18 verse 15, 'if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. But if he shall neglect to hear them, tell it unto the church, let him be unto thee as a heathen man and a publican'. The teenage boys agreed that, it was a decision that was taken by the church leaders, looking at the rifeness of pregnancy in churches.

The point was driven by the fact that, only girls were carrying the stigma of pregnancy and the leaders felt that even boys should feel the pain of being suspended and by so doing they would also take the responsibility. These were their responses".

'I was suspended and I don't blame them. We were told that our bodies are God's temple but I failed to keep that in mind'.

'I was suspended in 2014 and was not allowed to take part in any church activity. At first it was a pain, seeing myself living a miserable life.

During June holidays, I would think about attending a youth conference (GBFS) forgetting that, I'm no more a member of the guild it's painful'.



'I was suspended in 2014 for a period of nine months. I was told not to be part of any guild as I don't resemble a good character to the young ones. Even besides, because of the girl that I have impregnated, who is embarrassed at home because of the stigma".

'The church suspended me in 2015 when I was still at high school. I was not allowed to come to church as my girlfriend is also not in church as a result of pregnancy'.

Another question was posed to the participants.

# □ How the church treated you after you impregnated the girl?

All participants agreed that, at first the treatment was not the same as before.

For example, other teenage boys were avoiding them thinking that they would have influence but the church was there, advising them, giving them some bible scriptures to read. This applied to both boys and girls.

They further indicated that, other parents were angry at them and as such they took time to forgive them for what they did to their children.

The church leaders decided not to judge the teenage boys as they stated that everything happened by mistake and the paramount thing was for the boys not to quit church but were only expelled from church activities.



They responded like this:

'I thank God for the priest He gave us. At least the church didn't abandon me because of my wrong deeds'.

'I also thank the church leaders for giving every boy who impregnated a girl the same treatment and that shows that no one is better than the other'.

'We are treated same, given the same punishment of not attending activities and it's painful.

Even after the stipulated period, you don't just join your guild, you first have to renew your membership and that goes with the lessons that you need to read'.

'The church as a whole was very disappointed in me but they never judged me. I admitted my unhealthy behaviour to all the stake holders and they accepted my apology but stated that I won't be able to attend church activities'.

The other one said:

'It's not easy to accept when you are wrong but what I like is the approach they have used discipline us. It's not as if we have been expelled totally from church but only for the part of activities and they know it very well that we like to take part in church as young people'.



The researcher posed another question

## □ Did you go for counselling?

All the participants from the research site indicated that, they never went to any counselling sessions except that they were presented to the priest and given some lessons to read against what they have done.

Then after nine months they returned to the priest so that they could be re-instated and become full members of the holy-communion and were permitted to join their guilds again.

The last question posed by the researcher was:

# □ What advice can you give to the teenage boys in your church so as not to repeat the same mistake?

The teenage boys advised that, those who were still young and those who were not yet affected should be vigilant enough about what was going on in the world. Life was very selfish and time wasted never returned.

They further advised young people to listen to their parents at home, their teachers at school and their leaders in church, and by so doing they would never go astray.

It was amazing when they mentioned that, young people should stop using their physical intimacy because at the end they suffered from being teenage fathers and teenage mothers at an early age and the state of readiness to face the consequences was not there, and they also suffered from HIV/AIDS.



They also advised them that, they should manage to control their sexual feelings and be able to prioritise in life so that they succeeded. Below is some of their advice:

'I advise them to stop dating at an early age as they are not old enough to face the consequences'.

'I think young people should concentrate more on living a Holy life by accepting Jesus as the saviour of their lives. I've learnt that if young people can live a holy life by allowing Christ to control their lives, they cannot go wrong just like what I did'.

'The advice I can give to young people is that, they should respect elders in their churches and also their teachers. They should also be disciplined where ever they go, even if they are not in front of their biological parents.

I have realised that, as young people we tend to do as we please if we are not in front of our parents but after the mistake I have done, I know that every person older than me is a parent as highlighted in the book of Exodus chapter 20: honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee".

#### **4.4 SUMMARY OF THE INTERVIEWS**

Out of the twenty four questions asked in the interview, the three groups of participants (priests, leaders and teenage boys) gave a clear background about their opinions, beliefs and their views about various ways of dealing with boys in their churches who impregnated girls. (They didn't do it in the church!).



Interviews were used by the researcher to obtain the information needed for the research study, so that all questions could be answered in depth. Indeed, the research participants showed interest when asked the research questions about boys impregnating girls, especially priests and church leaders as they were the ones who faced the problems every day.

Finally, in four research sites the interviewees did mention the fact that, parents refused to report pregnancies to their priests and as such, that made it difficult for the priest and leaders to take part independently in their children's lives, like giving advice and also engaging them in counselling sessions.

Only research site C clearly indicated that, parents did report boys who impregnated girls. The interviewees also mentioned that, when the boys had been reported by parents they suspended them for a period of nine months until the girl gave birth and stopped them from attending church activities.

For example research site C mentioned that they gave them lessons to go and study and then called them after nine months so that they could be re- instated and be able to join their guilds if they were still interested. In a nutshell, the researcher discovered that, the teenage boys who took part in the study regretted the time they wasted on risky behaviours which resulted in being teenage fathers at early ages. That's why they advised young teenage boys not to take life for granted, saying that they should be vigilant enough and be accountable for their actions.



# **4.5 PRELIMINARY CONCLUSION**

In this chapter, the researcher has tried to provide a comprehensive account of how to analyse qualitative raw data. Out of the findings that emerged from all the four research sites using the same instrument, the following ideas were identified as main findings as per the research question:

Information about boys impregnated girls

- Parental involvement
- Sexual wellness programmes
- $\hfill\square$  Confessions and restorations
- Youth leaders in church
- □ Informed decisions
- □ Ways to lessen pregnancy
- $\hfill\square$  Assistance from various departments
- Boys impregnating girls in church
- Suspension
- □ Treatment
- $\Box$  Advice



The last chapter summarises the study, its findings, recommendations and suggestions to ascertain the views of the priests, church leaders, youth leaders, parents and teenage boys not only in the Anglican Church but even to those who could find the recommendations and suggestions useful.



#### **CHAPTER 5**

# THERAPEUTIC MODELS OF HEALING

#### **5.1 INTRODUCTION**

The church does not have a written policy on how to discipline her members, specifically the male persons who impregnated the girls. That is the reason why we see different priests in their parishes doing what they believe is right for them. As a result the punishment is only one sided and it is applied only to females. On the other hand, we must let not the boy be isolated or stigmatized for his actions.

The father of the unborn child should be involved in the discussions and he should be prepared for becoming a young father. The issue of discipline in the church is important, yet it should be used equally between boys and girls. These male teenagers could be cared for pastorally and be loved in a way that will demonstrate that the church cares a lot about their feelings and spirit.

The church, therefore, needs to have a method that will be applied to both males and females who have children out of wedlock, and help the males to father their children in a loving and caring way. Suspension needs to be done to both of the parties as a way of discipline which will bring wholeness and restoration.



# **5.2 METHODS OF PASTORAL CARE**

The methods that the researcher elected to use were the Shepherding Theory of Charles Gerkin and Nick Pollard's Positive Deconstruction theory. The element of Shepherding is needed in order to help Priests care or shepherd the flock through their leadership. Gerkin wrote about the role of a shepherd from his Western perspective, and the author approached the shepherding method from her African perspective.

African people respect shepherds, as they see a shepherd as someone who cares for the flock; not only leading them to greener pastures, but also by providing security and being willing to die for his flock.

Shepherding in Africa is common and a known method of caring for the flock.

The common entry is shepherding which will help the boys to connect, because most of them care for their parent's livestock. African people respect shepherds. A shepherd is someone who cares for the flock not only leading them to graze in good places, but also by providing security and being willing to die for the flock. This pastoral model of Gerkin is needed as part of the strategy for pastoral care: "Pastors are Shepherds of the flock". (Gerkin: 1997: 80-81).

The New Testament depiction 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. The better, lively exemplars of the pastor as the shepherd of Christ's flock have been those of our ancestors.



They exercised their shepherding skills in order to empower people and offer care of those who were being neglected by the powerful of their communities. The pastor was a mediator and reconciler between individual behaviour and the community of Christians.

The methods of reconciliation must now more nearly follow the manner of listening, invitation to consider, and clarification of commitments. In some families, when a young girl is pregnant, disputes arise among the families especially when the boy that impregnated the girl rejects the responsibilities concerned.

The shepherding model, as a caring model, requires that clergy should account for those in their care and not toss them out because they have sinned. This approach of shepherding needs to be practised by the priests.

Gerkin continues to speak of the Old Testament biblical structure of leadership, which consists of the three fold functions: Priests; the Prophets and the Wisdom. For example Priests in the Old Testament provided ritual liturgical celebration for the community.

Prophets were to be the mouth piece of God in challenging injustices practiced against the poor and the marginalized. Wise men and women dealt with matters which may not have been religious, but contributed to the wellbeing of the community. Gerkin suggests shepherding as a good model of pastoral care. Pastoral caregivers should assume the role of a shepherd.



"This theory is most clearly captured in the imagery of Psalm 23, where God is depicted as the good shepherd who leads the people in the paths of righteousness, restores their soul, and walks with them even among their enemies and the shadow of death" (Gerkin 1997: 27).

This method would be very helpful in addressing the challenges that the teenage boys who impregnate girls out of wedlock face. Instead of being judgmental and condemning of them, the clergy and the lay leaders need to show the following elements as suggested by Gerkin:

# **5.2.1** Pastor as shepherd of the flock.

In Gerkin's understanding, he emphasizes this image of a pastor as a shepherd of the flock, "originated in a time and a place in which the shepherd was a common place figure, and we live in a social situation in which shepherding is scarcely known" (Gerkin 1997: 80).

Therefore, what he is trying to point out is that we need to align ourselves with this method of caring just as Jesus Christ himself taught it to his disciples.



Wimberley, when writing about pastoral care and life's crises, points to the fact that "when members of the church community are faced with predictable life transitions they often call clergy and leaders, these transitions which occur through the life cycle are sometimes referred to as developmental crises and crises are usually opportunities and while they may present some difficulties for those who face them, clergy and caring lay leaders can respond with empathy and compassion in ways that help those in crises" (Wimberley 1991: 49).

This could be of great help when talking with those in crises. He further says that we should engage in conversations so that we can receive their painful stories.

In today's context, clergy persons need to hold onto Christ's teaching, understanding clearly as African people that a shepherd cares for the flock not only by leading them to greener pastures, but to also provide security and being willing to give up their lives for them in order to see them safe.

Therefore, seeing and trusting the shepherd, the flock is able to respond to the voice of the shepherd and this makes it easy for the shepherd and the flock to be able to communicate. This is the reason it is important that there should be a good relationship between the shepherd and the flock which are been taken care of. Also, Gerkin points out that a shepherd is "also placed alongside that image of the pastor as prophetic leader who cares both for the people and the tradition that gives the community its identity" (Gerkin 1997:25).



This means that as a pastor, you do not only focus on the flocks, but you also have to care and understand the community which they come from. To understand how they understand life and how they identify themselves with the community in which they live. Just like any shepherd, pastors and care givers caring method should be the kind that is proposed by Gerkin as follows: "that care for the people of God involves care that confronts issues of justice and moral integrity in the life of the people" (Gerkin 1997:25).

The clergy and the lay leaders, as shepherds, need to confront those who are trying to hurt the flock, by educating these teenage boys by making them know that girls are created in the image of God too. This image of a shepherd could be applied to both the clergy and the lay leaders, to help the church to be a place of caring.

The clergy and the lay leaders in assuming this role of a shepherd need to be able to communicate in a right way that shows that they care for the spiritual and well-being of these ladies, and by not only taking sides and fearing how people will respond if they do things in an unjust manner.

The model of shepherding as a caring model, requires that the lay leaders and the clergy should account for those that they are taking care of and not judge them as "sinners'. They need to tell them about the unconditional love of God; which is for everyone as expressed by God through his son Jesus Christ when he redeemed the whole world. The clergy have the role of being representatives of God and serving God's people, therefore, the clergy resemble a God (shepherd) who is caring and loving to his flock.



The shepherd is the one who cares, leads with love, guides, seeks out the lost, brings back those that are scattered together and protects them from all that could otherwise harm them.

The typical image of the shepherd can be applied to both clergy and lay leaders of the church. The clergy assuming the role and being identified as a shepherd is expected not only to pay lip service but rather actively act out this role and opt to care without discrimination or fear especially for those who are marginalized, poor and the afflicted.

This ties in well with how Gerkin,s sees the pastor in the modern world as holding three functions in him/herself, which means he/she has to provide liturgical celebrations, be the mouthpiece of God and help people in their day-to-day life (1997: 23). The pastoral care giver assumes the role of a healer, sutainor and reconciler.

Gerkin's model would be helpful to the clergy in their role of caring for the flock of God. If taken seriously, it will show that they care for the spiritual, psychological, social and emotional needs of the members. In so doing, they will be communicating the love of God to His people.

When the shepherd is grazing his flock far away from home, at night he sleeps very close to them and defends them against their predators. The relationship between the shepherd and sheep is important.



Edward Wimberley (1991:49), when writing about pastoral care and life crises alludes to the fact that, when members of the church community are facing predictable life transitions they often call on a priest and lay people. The transitions which occur through the life cycle are sometimes referred to as developmental crises and these crises usually are growth opportunities, and while they may present some difficulties for those who face them, priests and caring lay people can respond with empathy and compassion in ways that help those in crises to grow.

He continues to suggest four ways to deal successfully with life crisis and they are as follows,

- facing the problem head on;
- working on the various emotional and social tasks presented by the problem;
- coming to some understanding of what one is experiencing;
- talking with those who care about the situation (1991:50).

The author agrees with Wimberly, as this step gives the care giver or priest the opportunity to play an active positive role in assisting a congregant in crises to be an active participant too in finding a way forward and to begin the process of healing.

#### 5.2. 2 Pastor as Mediator and Reconciler

Within this aspect, the pastor needs to help these teenage boys to understand that they need to be reconciled to;

• Those that have treated them badly after they impregnated a girl.

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- Their fellow members in the church, by helping them to understand their standing within the church.
- Be reconciled to the community within the church, which has judged them and
- Help them understand that Christ has reconciled them to God long ago.

Even in those relationships that they had with their girlfriends, which had turned sour because of the pregnancy, they have to love with the love of the Lord.

By applying the above, the church will be helping these teenage boys to start a journey of moving from a place of hurt to healing and becoming responsible fathers. They will show that while they do not condone the behaviour of impregnating girls out of wedlock, they are also not judgmental of the boys. They should show their concern as mediators who care about their wellbeing and, that as God loves; they too are committed to revealing God's love to His flock through them.

The most important thing for them is to be the ones who help these teenage boys to be able to enter into a place of reconciling with those that they have no good relationships with as a result of their acts.

This will be a way of helping people to understand the place in which these young boys find themselves, as some of them need to be reconciled with their family members, the family of the girl and the church. So, the clergy and the lay leaders, playing a role of reconcilers, will be of a great impact. The "method of reconciliation must be in the manner of listening, invitation and clarification of commitment" (Gerkin 1997:81).



With the understanding that, what the clergy and the lay leaders will be doing is to encourage those who have broken relationships to be able to start a journey of forgiving and reconciliation, because there will be someone who is caring enough to listen to what has happened to them.

Girkin's book is helpful in working with troubled boys and guiding them. However, it lacks a way of entering their troubled souls, (pastoral impact of irresponsibility) and thus work on the problem they are facing.

This is where Pollard (1997) becomes helpful with his methodology of Positive deconstruction. He writes: "the process is positive because this deconstruction is done in a positive way in order to replace it with something better. This process is "deconstruction" because I am helping people to deconstruct what they believe in order to look carefully at the belief and analyse it" (Pollard 1997: 44).

In other words the researcher enters into the space where boys are now going to be fathers. The researcher then positively helps them to get ready for the fatherhood that is coming. The researcher is of the opinion that one should not blame the boys, but reconstruct the new world view they are about to enter into.

The researcher journeyed with these boys in such a way that they discovered something for themselves. This issue of discipline in Church is important, yet is should be used equally between boy and girls.



Therefore, as Priests, no matter how painful it is to suspend and reinstate the youth that fell pregnant in our Parishes, we have to shepherd to them.

Pollard equips the Pastors by saying "we must spend time with them, building meaningful relationships with them. We need to demonstrate the love and power of Jesus in our lives as well as in our words. But we also have to be able to help them to think again about the ideas and beliefs they have picked up." (Pollard 1997 p29)

Once a Priest has time with the youth, listening to their problems, taking their views, engaging with them in church activities, they gain confidence and interest towards worship and giving themselves to God. Some youth members come to worship with great expectations. As the leader or Pastoral councillor we need to talk to them, and make them understand that worship is not entertainment.

Entertainment aims to destruct you from life and reality by altering your mood with pleasant or exciting experience. We must make them know that worship aims to bring them, not away from reality, but towards reality.

The reality is that our lives come from God and return to God and in-between we connect with God who is at the centre of our world, the centre of our being. Worship disconnects us from the distractions of entertainment and the world so that we can reconnect with God and truly live. Also as the Priests therapeutically work with these boys, they must make them know that at worship one has only one task; to worship. They must do that by clearing their minds of all the other thoughts their minds are capable of thinking.



They need to focus on the good side of their lives. As a Pastor we need to help them to know that God is going to touch them during worship in some way and make them feel that God who created earth, matter, space and time is there in the church and reaching out to them. God promises to be with us when we gather in the name of Christ.

Pollard was right when he said: "if I am to help people who are not interested in looking at Jesus because they are quite happy with what they believe, I must first set about understanding what it is that they believe. I must do everything I can to understand their world view. Only then shall I know what kind of questions to raise with them." Pollard 1997 p47)

Anything that a parent instils in a child at an early stage of life cannot be taken away. As Preachers and Priests together with the youth leaders we need to be careful of what we do in front of the youth.

Positive deconstruction from Pollard can be of help as we work and talk with the youth in our church. Pollard uses an analogy of having a classic car that has a good chassis and the bodywork was okay, the engine was worn out the gearbox crunched and suspension was broken. The car wasn't much good. Then he heard of the car that was on sale the same model and make that was involved in an accident and written off.

He bought it and set out to look carefully at each part the ones that was good he kept them the worn out ones we thrown away, the good part from the written off car were used to replace the worn out ones on the other car.



He says, 'this wasn't a negative deconstruction of a vandal but, rather the positive deconstruction of a mechanic' (1997: 45).

The above statement shows a way of dealing with human beings so that they reconstruct their lives. This process is helpful. In other words; the old car is the way the boys think about girls. Some of these boys are being told to prove their manhood by impregnating the girls. Some have a belief that if they do not sleep with girls they will have a psychological problem.

This is what the process of Positive Deconstruction is all about; "this process recognizes and affirms the elements of truth to which individuals already hold, but also helps them to discover for themselves the inadequacies of the underlying world views they have absorbed" (1997: 44).

# - Positively Deconstructed Consequence

- Priests and youth leaders need to call the boy and his family to discuss the pregnancy, and agree on the procedure to be taken from that point, and
- Involve the father of the unborn child in the discussions, and start preparing him for a new life of becoming a father.

In a caring way let the congregants know of the circumstances and caring methods that should be used to assist the boy. Let not the boy be isolated or stigmatized for his actions. The boy should be included in Baptismal class preparation as he is going to be part of the baby's life. The boy should continue to receive spiritual and emotional support.

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This process will improve the issue of humiliation and disgrace experienced by the boy after people heard about him being impregnating a girl.

Vernon in agreement with Wimberly writes that, the church needs to respond to the teenage pregnancy by, (1) don't condemn (2) don't condone, (3) love unconditionally, and teach unequivocally (1997:72).

The author is of the opinion that the church is quick to condemn any one to hell whom they feel has committed 'sin', what Vernon presents is a model that we see being practiced by the father in the story of the prodigal son, where the father welcomed his son back to the family, did not condemn him nor condone his acts, yet he loved him unconditionally (Luke 15:11ff).

Researcher now elaborates on these points as follows:-

#### - Don't condemn

Vernon reminds us that whatever we may think about or feel towards the young person/people in this scenario, the situation has occurred and nothing will change the fact. Young people who come to pastoral care givers seeking advice, come in a state of high anxiety and confusion.

What they don't want to hear is care givers condemning them. The author agrees that when young people come to care givers they need not to be condemned, yet they need to be made aware of their faults and that there are consequences to their actions and behaviour.



# - Don't condone

Clergy need to be clear about where they stand regarding biblical teachings on the matter of sex. The church needs to speak up and protect the sheep not condone young lovers living together unmarried and those who believe love equals sex, jealousy, status, money and other things that are very superficial and not real. The time has arrived for the church to talk and teach about sexuality.

# - Love unconditionally

Many young people are engaged in sexual activity in an attempt to secure love and security.

For those who took chances in this and lost, the church, especially clergy, need to respond by showing unconditional love; as love accepts, listens, cares, helps and makes no demands.

The author is of the opinion that, as clergy, we need to teach by actions, and teach our young people how they can love themselves, as they are misinformed by media and their peers about what love is.

# - Teach unequivocally

Vernon encourages clergy and lay teachers not to shy away from using biblical principles as a basis for guiding young people regarding sex, as young people are seeing and hearing confusing messages all the time.



As mentioned above there is a lot of misleading information fed to our young people about love and sexual relations. The author believes that the church fails to address this matters as it always condemns and does not provide a platform for young people to engage with these issues in a Christian environment with Christian resources.

These boys sleep with these girls without thinking. Priests needs to sit with the boys and listen to their stories and bring in some advice so that at the end they become new people. The process of working with these boys is to help them reconstruct their own lives, and then work with those girls in a responsible way that they both care for the child. The positive deconstruction method when applied properly will create a new way of caring.

The two methodologies will help priests to enter into the space of boys who are rejected by their families and neglected pastorally by the church.

The method of caring leads one to conclude his thinking through applying research design that will finally guide priests and youth leaders when working with these boys.

#### **5.3 ROLE OF PARENTS**

Most parents don't feel comfortable discussing sex with their children, some of them (parents) their parents didn't teach them about sex and they feel uneasy breaking new ground. Despite this, many agree that parents play an important part in educating their children.



Oittinger sees the 'inaccessible father' has become a key phrase in reporting studies of parent-child relations. The tradition of mother as the caretaker persists in most homes, since the father's role continues to play little part in the daily routine of child care and mostly consists largely of admonitions. Many children perceive their fathers as disinterested. It is no small wonder that parental failure to discuss sexuality, particularly the erotic aspects, appears as a common factor in investigation of how and where children receive sex information or form attitudes towards their own sexuality' (Oettinger 1979:45).

This 'inaccessible father' problem will continue as many teens continue to get pregnant and impregnate, because some will pass on to their offspring what they have learnt by way of behaviour or education from their parents.

Both parents are supposed to talk to their teen children, and maintain a relationship which makes it possible for what they say to matter to them. It is necessary for parents to remember what kind of a world we all live in. Some parents were brought up in a society which lived by different standards, where children and their parents didn't talk about sex. It will be easier going if parents make it clear to their children that they understand that things have changed. It is the duty of the church, through confirmation classes, to take up the role of doing sexual education to these teen boys, as a ministry of caring for them.

As a result of this new process, we (church leaders) will be preparing them for not creating the unnecessary problems of teen pregnancy.



The attitude of teenagers towards sex can play a major role. Programmes that do not involve the parents as key participants do not work well in schools or churches. There is a need for a teenage pregnancy prevention plan/ programme that is focused on a change of attitude towards sex by teenagers with the full participation of parents.

## **5.4. PRELIMINARY CONCLUSION**

The matter of discipline in the church is vital, yet it should be used equally between men and women because of lack of a policy on this subject. Priests only focus on the girls as it is easy for them to see a girl when she is pregnant. They do nothing with the boys.

With the model outlined in this study priests can be assisted in dealing with the boys that impregnate girls in their parishes. This research has opened a world that many of us did not know existed or was happening out there. The case study provided a window to look at what was supposed to be done to the boys who impregnated girls and also the way of preparing them to be good fathers.

The following chapter deals with the inferences that are drawn from the findings and the appropriate recommendations that are made.



## **CHAPTER 6**

## DISCUSSION OF RESULTS, SUMMARY AND RECOMMENDATIONS

## 6.1. Introduction

This chapter gives a summary of the study and discusses the findings of the research based on the methodical work undertaken in chapter four. The findings are discussed in relation to the earlier research questions. The literature review in chapter two further consolidates the findings and recommendations. The findings are listed below:

## 6.2 Main findings

- Parental involvement
- Sexual wellness programmes
- Confessions and restorations
- Decision making
- Ways to mitigate the rate of pregnancy and advice from teenage boys
- Assistance and advice from various departments

Findings presented in this section were discussed in relation to the literature review (chapter 2).

The responses revealed by the four research sites during interviews showed that, parents failed to report their boys who had impregnated girls as they took it as a shame and embarrassment to their families.



It was also revealed that, priests in their churches were not aware about other pregnancies and there was nothing they could do to assist parents regarding that.

## 6.2.1 Parental involvement

The findings of the study showed that when pregnancy occurred, parents became angry and started to blame themselves as if they had failed in bringing up their children. The results further showed that, the church found it difficult to deal with teenage boys who impregnated girls in terms of expelling them as cases were not reported by parents due to the fear of stigma. According to Mathew chapter 7 vs 1& 2: 'Be not judges of others, and you will not be judged. For as you have been judging, so you will be judged, and with your measure will it be measured to you'. Priests were aware that, they were not allowed to judge any person in church but on the other hand they needed to be informed by parents of what was going on.

Chigona and Chetty (2008) in their study support the above statement and revealed that, as a result of anger from parents, they even failed to provide support to their teenage boys who impregnated girls and also failed to understand what their boys were going through so that their lives could go back to normal.

The findings of the study further showed that, parents were complaining that, teenage boys began to lose respect feeling that they were adults as they were approaching fatherhood. Other teenage boys blamed themselves for what they did and as such their lives changed for the better.



The study revealed that, parents always got angry whenever they thought about sleepless nights because of the baby, whereas on the other hand the father of the baby was sleeping.

According to Mpanza and Nzima (2010), when the baby was born, teenage mothers needed more parenting time with their new born babies, and that the responsibility was carried out at night which left the teenage mother with less time to study and do homework. Sometimes other parents ended up parenting the grandchildren they weren't even aware of for several months and this made them angry.

## 6.2.2 SEXUAL WELLNESS PROGRAMMES

The findings of the study showed that, people in most parishes were still taking sexual education as a shame and yet teenage pregnancy was getting rifer every year. This was a problem in almost all the research sites and that's why parents didn't see a need to report it. The study also discovered that, no wellness programmes were ever conducted in churches let alone talking about issues affecting youth in parishes emotionally, physically, socially and psychologically. According to the findings of the study, priests in all four research sites agreed that, other parents were not aware of the stages undergone by their teenage boys in life and that was the reason why it came as a surprise when they found that their boys were teenage fathers.



Due to the lack of sexual programmes in churches, boys didn't take life seriously, some of them didn't return after they had been suspended especially if they were never reported to the priest and others because of the stigma which affected them spiritually. Cohan and Gina (2009) in their study supported the statement above and stated that, even at school, learners often quit because they didn't not want to be stigmatised by other learners especially in the class.

The findings of the study further indicated that, the church priest had no choice but to accept the teenage boys after they had decided to return and to allow them to join guilds and church activities.

## 6.2.3 CONFESSIONS AND RESTORATION

The findings of the study showed that, priests conducted confession sessions with the ones at fault but not to all of them as other incidents were never reported. It was discovered that, there were many boys who had impregnated girls but the issue was like gossip as it was not reported directly by a parent. The information came from the community and straight to the hands of the church members but priests found it difficult to use the information as it was null and void.

The study showed that church leaders from the four research sites tried to fight the undesirable behaviour by asking them to confess whenever they went wrong so that they could be able to fight any challenge that may come but that never happened as some of them took it as a way of embarrassing them.



The study also showed that, when the boys returned after nine months, they refused to show themselves to the priest for confession, they just pretended as if nothing had happened. Others decided not to return.

The findings showed that the church stakeholders did not throw a towel on the teenage fathers and also teenage mothers, they always tried to assist them when they returned after the suspension period. All priests from the four research sites stated that, when the boys returned to church, they always made sure that congregants accepted teenage fathers and made sure that they worked on their attitudes towards them by not giving any judgements.

# 6.2.4 WAYS TO MITIGATE PREGNANCY AND THE NEED FOR ASSISTANCE FROM GOVERNMENT AND OTHER DEPARTMENTS

The findings of the study showed that, priests, church leaders and youth leaders tried their level best to assist teenagers in trying to mould their lives, and trying to prevent any risky behaviour in church. The priests also indicated that, they even went the extra mile organising speakers from various departments, for example Department of Health, Department of Social Development, and Social workers to come and talk to them but even after all the effort, some of them never took those teachings seriously instead they continued their physical intimacy.



The results further showed that with all the efforts mentioned above some teenage boys never showed any cooperation, some of them never attended any sessions especially if they were conducted after church or during school holidays.

According to the findings, the church from the four research sites also tried to put in place all the disciplinary measures so as to lessen the rate of pregnancy and to make church going children different from those who never attended. Their aim behind that was to attract even those who were outside church to come and worship God. The main aim was for the teenage boys to return from their wrong doings, to join their youth guilds as before and to learn from their mistakes.

Mpanza and Nzima (2010) in their study supported the findings of the study and they stipulated that, even in the school situation, pregnant learners had to face the new developments and dealt with them in order to continue with their education. Their secondary education was curtailed as a result and less than 1% of teenage mothers completed a matric certificate because of teenage pregnancy.

The findings further indicated that, teenage pregnancy affected the overall results in schools. These results could be generalised to the Department of Education in terms of analysing grade twelve overall results.



The results further indicated that, even if a teenage boy had the potential of producing good results, his performance dropped due to the fact that, some of the teenage mothers were family heads so nobody would look after their new born babies and they decided to take the baby straight to the teenage father. On the other hand some had to look for jobs so that they could feed their new born babies as their parents were unemployed.

## 6.2.5 PERIOD OF SUSPENSION AND ADVICE FROM TEENAGE FATHERS

The study discovered that, teenage boys who impregnated girls were given a nine months suspension period. The period goes as far as not attending any youth activities let alone not being the member of Eucharist. Out of the study conducted the idea was that, if a girl had been suspended also boys should have been given the same treatment and the idea was for them to learn from their mistakes so that they could not be repeated. The study also showed that, some boys took the suspension period as a way of correcting their mistakes but others took it as a way of neglecting them and this was supported by their parents.

The findings of the study further showed that, affected teenage boys blamed themselves for their behaviour and as such, they promised to give advice to the young boys in their church so that they didn't repeat the same mistake. They admitted that, the church warned them about everything concerning aspects of life but they never listened because of peer pressure.

Also, they indicated that, it's never good to be a father at an early age where you still had to enjoy life with other young boys. All of a sudden you see yourself as a father.

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The study showed that, the teenage fathers advised young boys to be vigilant enough when it came to life. They stated they should stop risky behaviour like dating before marriage, abusing substances which could lead to unprotected sex and to have a hawk eye when choosing friends.

## 6.2.6 ASSISTANCE FROM VARIOUS DEPARTMENTS

The study showed that, many attempts had been made by the church leaders to try to assist the youth guild in the four research sites. It was stated in the study that, during National holidays like June 16, the church would always invite speakers from various departments (Health, Social workers, Psychologists and also the Department of Education to come and address their youth). They further indicated that, their church was HIV/AIDS friendly so that, they would never stop giving guidance to their youth.

The study further discovered that, some parents were still angry at their boys and as such they didn't bother about reporting them so that they were offered help. They further complained that, the pregnancy affected their children and that even in their school work, they had lost concentration as a result their results had dropped. The findings of the study were supported by Hennop in RSS (2010) who reported a high failure rate in one of the schools in the Bizana Education District.

The high school manager always blamed teenage boys for the poor results and as a result, the school manager had to devise means to improve results by asking teachers to assist learners in their studies.



Furthermore, by asking the church to preach the gospel in such a way that pregnancy could be eliminated and also by asking parents, especially fathers, to put the cards on the table and talk to their teenage boys about the issues pertaining to dating and fatherhood.

By so doing, it was believed that the rate of pregnancy could decline. Priests told the researcher that, as the church they would never stop inviting other departments as young people preferred to listen to professionals at times. Through the interventions of the departments, it was indicated that by the year 2012, the rate of pregnancy declined but what happened the following years was it was stated that it was rife again.

### 6.3 SUMMARIES

In chapter one the researcher gave clear information about the study and the information based on the International perspective and the local perspective. The problem statement was also discussed in this chapter. Other issues discussed included the research questions which gave a clear picture of the set of questions asked by the researcher during interviews, Aim of the study, Rationale and the Significance of the study as well as definition of terms.



Chapter two covered the literature where the researcher consulted various sources to develop an understanding of the state, extent and challenges associated with teenage boys who impregnated girls a challenge to pastoral care, with special reference to challenges faced by priests as well as church leaders, teenage pregnancy and youth discipline in church, teenage pregnancy and youth dropout in church, pregnancy and youth in society and in church.

In chapter three, the researcher described the methodology followed to conduct the study under the following key points; the research design, population and sample, sampling procedure, instrumentation, data collection procedure, ethical consideration ,data analysis and methods of pastoral care. Codes, segments and categories were used to analyse the data collected from the research participants.

In chapter four the researcher gave a comprehensive account on how to analyse qualitative raw data.

An interview schedule was used to collect data from the participants and the following main findings identified as per research questions; parental involvement, sexual wellness programmes, confessions and restoration, ways to mitigate the rate of pregnancy and advice from teenage boys, as well as assistance from various departments.



Chapter five dealt with the methods of pastoral care where two methods were used by the researcher, caring methods, parental role and also challenges to pastoral care.

Chapter six revealed that, lack of parental involvement in disciplining and reporting their boys who impregnated girls contributed to the challenges faced by priests and church leaders in church. Ignorance of sexual awareness programmes organised by church leaders also contributed to the challenges faced by church leaders.

Refusing to join confession sessions contributed to the dropout rate of youth members in church and that was the paramount challenge faced by priests.

## 6.4 RECOMMENDATIONS

The following are the recommendations that the researcher came up with after conducting the study that might assist the priests, youth leaders and policy makers of the church in offering pastoral care to their teenage boys and allow them to find a way as to how they could pastorally care and love them. Clergy needed to understand the laws that govern the church and interpret them in a correct way. This will help them to account for the actions and decisions they make.

All churches need to have a policy and programme where issues on teenage boys impregnating girls need to be addressed and the role that needs to be played by the church starting from adolescent stage.

The church also needs to have a policy relative to teenage pregnancy and workshops should also be part of the church programmes.



It is therefore, important for the church to take a leadership role in identifying the priority issues and addressing them with vigour.

The church could also stand firm and play its role in keeping and attracting young people to its congregations and to engage in open dialogue about sex and sexuality. For instance, in some churches sex education programmes are offered and that promotes open communication about sexuality between teenagers and parents. It is understandable that at first parents would feel that it encouraged teenage sexual activity, but at the end of the day they will see the light.

According to the findings, it is understandable that other parents needed to be given a strong base of support from the church due to the disappointments they got from their teenage boys. It is, therefore, necessary for the church to create parenting programmes for teenage boys and also for all the fathers who decided to raise their children alone.

In addition, parenting programmes offering family counselling, family life education and child abuse prevention designed for families that may not be legally married or that are made up of two families should be designed through the church.

The church also needs to create opportunities for active participation by teenage boys involving teenage fathers to help them develop positive self-images and assist young fathers to reinstate their self- esteem. Furthermore, it should be instilled in all the communities that church participation is a civic responsibility as well as an individual spiritual mission.



The church should sponsor workshops and training designed to build positive male female relationships. The clergy could be often consulted for advice on marital problems and should use these opportunities to be a resource for young boys and girls while at the same time benefiting the church. Parents should assist the church by guiding their children, offering advice, organising gatherings where they could talk to their children in a round table. Male parents should also talk to their children especially teenage boys and should open a room for discussion so that they could not be scarecrows to their children.

Out of the findings, it was clear that, some teenage boys were influenced by their friends, that's why it is wise for parents to become the primary teachers of their children. Parents should also assist the church in disciplining their children by setting house rules and chores, by so doing they would become responsible children.

Another thing is that, parents should learn to share or disclose to the priest or to church leaders whatever is affecting them concerning their children especially pregnancy.

Parents are not the only caregivers but everyone is responsible for any child in church as stated in the book of Galatians chapter 6 verse 2: 'bear ye one another's burdens, and so fulfil the law of Christ'.

According to Bkum (2000:1-5), parents should mould their children's lives, know their friends, what their friends do and who their parents are. This means the parent will be able to correct their children against the use of drugs and starting dating at early ages.



According to the findings, it was highlighted that the teenage boys are too careless when it comes to relationships, they take it as a legal weapon to use so that they do as they please. Therefore, it is also the duty of the Department of Education to revise the policy on pregnant learners, a policy that allows pregnant learners to attend school while being pregnant as the church tries by all means to make them serve punishment by suspending them from church activities.

The government should reconsider the issue of the Child Support Grant (CSG) among teenagers as it causes the high pregnancy rate and it becomes worse when the teenage father accompanies the teenage mother to receive the money.

The department of Health should not get tired of visiting rural villages and rural schools and talk about risky behaviour. Children from rural communities are not fully aware of the dangers of impregnating girls. Teenage boys always think that only girls suffer during the period of pregnancy, forgetting that that there are other aspects around that, like STIs and HIV.

Also the department should also provide teenage boys with pamphlets so that they read and become careful about their lives. The department of Health could also render some programmes, offering individual services at locations physically outside of the church.

Other programmes could function well in clinics. Depending on the key issue of teenage boys impregnating girls.



However, the school based programmes may or may not be the most effective model but never the less, the department of Education should formulate a policy that would not allow pregnant learners to be at school as it affects other learners who start imitating the wrong behaviour.

According to the findings of the study, it's not that teenage fathers enjoy what they have done, but that they need any kind of assistance they may get from the Social workers. Psychologists need to make a joint band with the priests so as to assist them in counselling the affected boys as others refuse to attend those sessions because of the stigma. That's why the priests need to also organise psychologists so that they meet with people whom they are not used to them.



## **APPENDIX A**

## **QUESTIONS FOR CLERGY**

Q1. Are you aware of teenage boys that impregnate girls in your Parish? If yes how?

Q2. Do you suspend them and for how long?

Q3. If you suspend them, is there any special programs in place that will assist them in rectifying their mistakes?

Q4. How often do you conduct confession classes in your church?

Q5. Do you treat the boys who impregnate the girls the same way you treat girls?

Q6. Is there any sexual wellness program rendered for youth in your church? If yes. What do you have in place?



## **QUESTIONS FOR BOYS**

- Q1. How long have you been a member of your Parish?
- Q2. How old were you when you impregnated a girl?
- Q3. Were you suspended after it was discovered that you impregnated a girl?
- Q4. If yes. For how long?
- Q5. How the church did treated you after discovered that you impregnated the girl?
- Q6. Did you go for confession class?

Q7. What advices can you give to teenage boys in your church so as not to repeat the same mistake?



## **QUESTIONS FOR LEADERS**

- Q1. How long have you been a youth leader in your church?
- Q2. Usually how many boys in a group that you lead?
- Q3. Are you aware of boys that impregnate girls amongst those you lead?

Q4. What decision do you take when you come across a case of a boy who impregnated a girl in your church as a leader?

Q5. Do you think the decision that you take is fair?

Q6. What do you think the church can do to eliminate the cases of boys who impregnate girls in your church?





## **APENDIX B**

THE RECTOR

All Saints Parish

Xhwili

Mthatha

APPLICATION FOR CONDUCTING RESEARCH IN YOUR PARISH

I hereby apply for permission to conduct research in your Parish. I am currently registered as a Master's student at the University of Pretoria. My study in your Parish is based on a research project which I have do as part of my Theses. The research project is based on the following:

### 1. Topic: Male Teenagers and pregnancy: a challenge to pastoral care.

1.2 Target group: Parish Rectors

1.3 **Specific Target Group at your Parish**: Rectors, Teenage boys, and Parish leaders

1.4 Data collection method: Interviews

1.5 Purpose: Theses

1.6 Disruption of Church services: None

1.7 Ethical Issues: All ethical considerations will be adhered to.

1.8 The researcher will give report upon completion of the research study.

Hoping for your positive consideration and written reply

Regards

Z. Tyumre

**Research Applicant** 

Contact details : 083 624 8996

**APPENDIX B** 





UNIVERSITEIT VAN PRETORIA UNIVERSITY OF PRETORIA YUNIBESITHI YA PRETORIA

Fakulteit Teologie / Faculty of Theology

THE RECTOR

ST. TIMOTHY PARISH

MOUNT EVAREST MAQHINEBENI

### APPLICATION FOR CONDUCTING RESEARCH IN YOUR PARISH

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1.2 Target group: Parish Rectors

1.3 **Specific Target Group at your Parish**: Rectors, Teenage boys, and Parish leaders

- 1.4 Data collection method: Interviews
- 1.5 Purpose: Theses
- 1.6 Disruption of Church services: None
- 1.7 Ethical Issues: All ethical considerations will be adhered to.
- 1.8 The researcher will give report upon completion of the research study.

Hoping for your positive consideration and written reply

Regards

2

Z. Tyumre Research Applicant Contact Details : 083 624 8996

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**APPENDIX B** 



UNIVERSITEIT VAN PRETORIA UNIVERSITY OF PRETORIA UNIBESITHI VA PRETORIA Fakulteit Teologie / Faculty of Theology

ST. FRANCIS PARISH

DUMRANA

MTHATHA

### APPLICATION FOR CONDUCTING RESEARCH IN YOUR PARISH

I hereby apply for permission to conduct research in your Parish. I am currently registered as a Master's student at the University of Pretoria. My study in your Parish is based on a research project which I have do as part of my Theses. The research project is based on the following:

### 1. Topic: Male <u>Teenagers and pregnancy: a challenge to</u> pastoral care.

- 1.2 Target group: Parish Rectors
- 1.3 **Specific Target Group at your Parish**: Rectors, Teenage boys, and Parish leaders
- 1.4 Data collection method: Interviews
- 1.5 Purpose: Theses
- 1.6 Disruption of Church services: None
- 1.7 Ethical Issues: All ethical considerations will be adhered to.
- 1.8 The researcher will give report upon completion of the research study.

Hoping for your positive consideration and written reply

Regards

Z. Tyumre Research Applicant Contact Details : 083 624 8996





THE RECTOR

St. Barnabas Parish

Upper Xhongora

Mthatha

## APPLICATION FOR CONDUCTING RESEARCH IN YOUR PARISH

I hereby apply for permission to conduct research in your Parish. I am currently registered as a Master's student at the University of Pretoria. My study in your Parish is based on a research project which I have do as part of my Theses. The research project is based on the following:

## 2. Topic: Male Teenagers and pregnancy: a challenge to pastoral care.

## 2.2 Target group: Parish Rectors

2.3 **Specific Target Group at your Parish**: Rectors, Teenage boys, and Parish leaders

2.4 Data collection method: Interviews

2.5 Purpose: Theses

2.6 Disruption of Church services: None

2.7 Ethical Issues: All ethical considerations will be adhered to.

2.8 The researcher will give report upon completion of the research study.

Hoping for your positive consideration and written reply

Regards

Z. Tyumre

Research Applicant Contact Details : 083 624 8996 UNIVERSITEIT VAN PRETORIA UNIVERSITY OF PRETORIA UNIVERSITHI VAN PRETORIA UNIVERSITY OF PRETORIA UNIVERSITY OF PRETORIA UNIVERSITHI VA PRETORIA



### UNIVERSITEIT VAN PRETORIA UNIVERSITY OF PRETORIA YUNIBESITHI YA PRETORIA

Fakulteit Teologie / Faculty of Theology

### INFORMED CONSENT FORM

Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

Researchers Institution: University of Pretoria

Phone: 083 624 8996

Name of the Main Supervisor (in case of Students) : Prof. M. Masango

Purpose of the study/research: (if research is for a qualification, which one?): Theses

## PARTICIPANT'S INFORMED CONSENT

The purpose of the study and the extent to which I will be involved was explained to me by the researcher or another person authorised by the researcher in a language which I understood. I have understood the purpose of the study and the extent to which I will be involved in the study. I unreservedly agree to take part in it voluntarily. I understand that I am free to withdraw from the study at any time at any stage at my own will. I am aware that I may not directly benefit from audio-or video-taped for the purpose of the research. The researcher assured me that all information is treated as confidential; anonymity is assured; the data would be destroyed should the subject withdraw.

For participants who are under 18 years (minors): I have explained to my parent/guardian that I am willing to be part of this study and they too have agree to it.

Signed at (place) DUMRATTA	on (date) 20/08/2016 by (full	Nama)
Nolizwi DOND; Of (address)	BOX 65 MIMATHA	Name)
Witness: Name: NOLUMBI TYEKELA		

In case where minors are participating, the parent/guardian, also needs to sign below (In such cases, a letter of introduction in a language which the parent/guardian understands will accompany this form.)

### PARENTS/GUARDIAN'S INFORMED CONSENT

I \_\_\_\_\_\_\_\_ am the father/mother/guardian of the minor. The purpose of the study/project and the extent to which the minor under my care will be involved was explained by the researcher or another person authorized by the researcher to me in a language which I understood. I have understood the purpose of the study and the extent to which the minor will be involved in the study. I unreservedly agree for him/her/them to take part in it if he/she/they have no personal objection. I understand that I and or the minor are free to withdraw our consent at any time at any stage at our own will. I have explained to the minor under my care that I have no objection in him/her in taking part in this study and he/she too have agreed to it.

Signed at (place)	on (date)	by (ful	l name)	of (address):
Witness : Name	Si	gnature	Date :	
ENDOR	SEMENT BY THE RECTOR O	F THE PARTIC	IPANTS PARISH	
Name: GCOBANI	MBALORd/sig	nature	The	
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Fakulteit Teologie / Faculty of Theology

#### INFORMED CONSENT FORM

Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

Researchers Institution: University of Pretoria

Name of the Main Supervisor (in case of Students) : Prof. M. Masango

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Signed at (place) DUMRANA No humbi TYEKELA Of (address)	on (date) 20/08/20/8 by (full N	lame)
NO hUNDI TYEKELA Of (address)	BOX 65 MTHATHA	
Witness: Name: THAMI MATINGIZANA	Signature N. Mty Date 20- 18-16	

In case where minors are participating, the parent/guardian, also needs to sign below (In such cases, a letter of introduction in a language which the parent/guardian understands will accompany this form.)

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Signed at (place)	on (date)	by (full	name)	of (address):
Witness : Name	Sig	nature	Date :	
ENDORS	EMENT BY THE RECTOR OF	THE PARTICI	PANTS PARISH	
Name: GCOBANII 1	BACO(RA) Sigr	nature	Jul 10	
Office Stamp	12/10		<i>b/</i>	
date in	Box 127, DISTATA			

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### © University of Pretoria

Phone: 083 624 8996

APPENDIX C



### APPENDIX C



### UNIVERSITEIT VAN PRETORIA UNIVERSITY OF PRETORIA YUNIBESITHI YA PRETORIA

Fakulteit Teologie / Faculty of Theology

#### **INFORMED CONSENT FORM**

Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

Researchers Institution: University of Pretoria

Phone: 083 624 8996

Name of the Main Supervisor (in case of Students) : Prof. M. Masango

Purpose of the study/research: (if research is for a qualification, which one?): Theses

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Signed at (place <u>) DumRAMA</u> B <u>EU: G.F. MBALD</u> Of (address <u>) BOX 65</u>	on (date) 20/08/2016 by (full	Name)
<u> REU. G.F. MBALO</u> Of (address <u>) BOX 65</u>	NATHATHA	
Witness: Name: Name Mxis Signa	ture D Date ) alogla alb	

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Signed at (place)	on (date)	by (full	name)	of (address):
Witness : Name	Sigr	nature	Date :	
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Name : <u>ACCIS AIVI</u> Office Stamp	TBALO KEV Signa	ature	An h	
67	For lo			
Corra :	O. DOX 137 INSTATA			
	RATIST			

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APPENDIX C



### UNIVERSITEIT VAN PRETORIA UNIVERSITY OF PRETORIA YUNIBESITHI YA PRETORIA

Fakulteit Teologie / Faculty of Theology

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Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

Researchers Institution: University of Pretoria

Phone: 083 624 8996

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Signed at (place) DUMRANA	on (date) 20/08/2016 by (full Nam	no
Signed at (place) DUMRAHA THAMI MTYINCUZ Of (address) Boo	X 65 MTHEFTHA	ic
	Signature Date 20/08/16	

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Signed at (place)	on (date)	by (full	by (full name)	
Witness : Name	Sig	gnature	Date :	
ENDORSE	MENT BY THE RECTOR OF	THE PARTICI	PANTS PARISH	
Name: SCOBANI M	BALC(RA)sigr	nature	n la	
Office Stamp	34/6	1		
Da e P.O. Box	137, UMIVATA			
()	ARISH			

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Fakulteit Teologie / Faculty of Theology

## INFORMED CONSENT FORM

Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

Researchers Institution: University of Pretoria

Phone: 083 624 8996

Name of the Main Supervisor (in case of Students) : Prof. M. Masango

Purpose of the study/research: (if research is for a qualification, which one?): Theses

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For participants who are under 18 years (minors): I have explained to my parent/guardian that I am willing to be part of this study and they too have agree to it.

Signed at (place) KONCIORA on Of (address) BOX 65	(date) <u>18-08-16</u> by	Name)
Witness: Name: Noluniko Mobo Signature	107 Date 28.08-16	

In case where minors are participating, the parent/guardian, also needs to sign below (In such cases, a letter of introduction in a language which the parent/guardian understands will accompany this form.)

### PARENTS/GUARDIAN'S INFORMED CONSENT

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Signed at (place)	on (date)	by (full	name)	of (address):
Witness : Name		Signature	Date :	
Name :	ENDORSEMENT BY THE RECT		PANTS PARISH	
Office Stamp	ST BARNABAS PARISH			
	2016 -08- 28			
RE	CTOR			

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APPENDIX C



### UNIVERSITEIT VAN PRETORIA UNIVERSITY OF PRETORIA YUNIBESITHI YA PRETORIA

Fakulteit Teologie / Faculty of Theology

#### INFORMED CONSENT FORM

Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

Researchers Institution: University of Pretoria

Phone: 083 624 8996

Name of the Main Supervisor (in case of Students) : Prof. M. Masango

Purpose of the study/research: (if research is for a qualification, which one?): Theses

#### PARTICIPANT'S INFORMED CONSENT

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For participants who are under 18 years (minors): I have explained to my parent/guardian that I am willing to be part of this study and they too have agree to it.

Signed at (place) <u>XHOHGORA</u> <u>REV. B.Z. MBALO</u> Of (address)	on (date) <u>28/08/2016</u> by (full Name
Witness: Name: Z. MPEMVANG	Signature Zun Date 28/08/2012

In case where minors are participating, the parent/guardian, also needs to sign below (In such cases, a letter of introduction in a language which the parent/guardian understands will accompany this form.)

### PARENTS/GUARDIAN'S INFORMED CONSENT

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Signed at (place)	on (date)	by (full nam	ne)	of (address):
Witness : Name		Signature	Date :	
	ENDORSEMENT BY THE RECT	OR OF THE PARTICIPAN	TS PARISH	
Name : REV.	B.Z. MBALO	Signature	1000	
Office Stamp	ST BARNABAS PARISH BOX 2, UPPER XHOHGORHA			
	2016 -08- 28			
	RECTOR.	124		





Fakulteit Teologie / Faculty of Theology

## INFORMED CONSENT FORM

Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

I LINDIA U

Researchers Institution: University of Pretoria

Phone: 083 624 8996

Name of the Main Supervisor (in case of Students) : Prof. M. Masango

Purpose of the study/research: (if research is for a qualification, which one?): Theses

## PARTICIPANT'S INFORMED CONSENT

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For participants who are under 18 years (minors): I have explained to my parent/guardian that I am willing to be part of this study and they too have agree to it.

Signed at (place) Xoru Andisme Mata	Of (address)	box 65	(date) <u>28-1</u>	<u>08. 16</u> b	y (full	Name)
Witness: Name: Jonela	Miate	Signature		Date_28-08-16		

In case where minors are participating, the parent/guardian, also needs to sign below (In such cases, a letter of introduction in a language which the parent/guardian understands will accompany this form.)

### PARENTS/GUARDIAN'S INFORMED CONSENT

I \_\_\_\_\_\_\_\_ am the father/mother/guardian of the minor. The purpose of the study/project and the extent to which the minor under my care will be involved was explained by the researcher or another person authorized by the researcher to me in a language which I understood. I have understood the purpose of the study and the extent to which the minor will be involved in the study. I unreservedly agree for him/her/them to take part in it if he/she/they have no personal objection. I understand that I and or the minor are free to withdraw our consent at any time at any stage at our own will. I have explained to the minor under my care that I have no objection in him/her in taking part in this study and he/she too have agreed to it.

Signed at (place)	on (date)	by (full	name)	of (address):
Witness : Name		_Signature	Date :	
Name : <u>  / 151/ B</u>	ENDORSEMENT BY THE RECTOR	10	PANTS PARISH	
Office Stamp	ST BARNABAS PARISH BOX 2, UPPER XHONGORHA			
	2016 -08- 28			
	RECTOR .:	 ersity of Pretoria		



APPENDIX C



### UNIVERSITEIT VAN PRETORIA UNIVERSITY OF PRETORIA YUNIBESITHI YA PRETORIA

Fakulteit Teologie / Faculty of Theology

#### INFORMED CONSENT FORM

Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

Researchers Institution: University of Pretoria

Phone: 083 624 8996

Name of the Main Supervisor (in case of Students) : Prof. M. Masango

Purpose of the study/research: (if research is for a qualification, which one?): Theses

#### PARTICIPANT'S INFORMED CONSENT

The purpose of the study and the extent to which I will be involved was explained to me by the researcher or another person authorised by the researcher in a language which I understood. I have understood the purpose of the study and the extent to which I will be involved in the study. I unreservedly agree to take part in it voluntarily. I understand that I am free to withdraw from the study at any time at any stage at my own will. I am aware that I may not directly benefit from audio-or video-taped for the purpose of the research. The researcher assured me that all information is treated as confidential; anonymity is assured; the data would be destroyed should the subject withdraw.

For participants who are under 18 years (minors): I have explained to my parent/guardian that I am willing to be part of this study and they too have agree to it.

Signed at	(place) XHOI BANUGO	VGORA		on (date) 23	8/08/2016	by (full	Name
AJANDA	LANUGO	Of (address)	Box 63	MIHATH	8/08/2016 A		
Witness: Na	me: Z. MP				Date 25 03		

In case where minors are participating, the parent/guardian, also needs to sign below (In such cases, a letter of introduction in a language which the parent/guardian understands will accompany this form.)

#### PARENTS/GUARDIAN'S INFORMED CONSENT

I \_\_\_\_\_\_ am the father/mother/guardian of the minor. The purpose of the study/project and the extent to which the minor under my care will be involved was explained by the researcher or another person authorized by the researcher to me in a language which I understood. I have understood the purpose of the study and the extent to which the minor will be involved in the study. I unreservedly agree for him/her/them to take part in it if he/she/they have no personal objection. I understand that I and or the minor are free to withdraw our consent at any time at any stage at our own will. I have explained to the minor under my care that I have no objection in him/her in taking part in this study and he/she too have agreed to it.

Signed at (place)	on (date)	by (full	name)	of (address):
Witness : Name		Signature	Date :	
1	ENDORSEMENT BY THE RECT			
Name : KEV.	B.Z. MBALO	SignatureSU	usee	
Office Stamp	ST BARNABAS PARIS			
	2016 -08- 28			
	DERTAD			

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Phone: 083 624 8996

Fakulteit Teologie / Faculty of Theology

INFORMED CONSENT FORM

Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

Researchers Institution: University of Pretoria

Name of the Main Supervisor (in case of Students) : Prof. M. Masango

Purpose of the study/research: (if research is for a qualification, which one?): Theses

## PARTICIPANT'S INFORMED CONSENT

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this study and they too have agree to it. . /

Signed at (place) XHONCORA Z. V MEGNUANG OF (address) P. 1	sox 5	(date) <u>c</u>	28/03/2016by	(full	Name)
Witness: Name: 1. Lanuao		Marshes	Date 28/08/2016		

In case where minors are participating, the parent/guardian, also needs to sign below (In such cases, a letter of introduction in a language which the parent/guardian understands will accompany this form.)

## PARENTS/GUARDIAN'S INFORMED CONSENT

1 \_ am the father/mother/guardian of the minor. The purpose of the study/project and the extent to which the minor under my care will be involved was explained by the researcher or another person authorized by the researcher to me in a language which I understood. I have understood the purpose of the study and the extent to which the minor will be involved in the study. I unreservedly agree for him/her/them to take part in it if he/she/they have no personal objection. I understand that I and or the minor are free to withdraw our consent at any time at any stage at our own will. I have explained to the minor under my care that I have no objection in him/her in taking part in this study and he/she too have agreed to it.

Signed at (place)	on (date) _	by (full	name)	of (address):
Witness : Name		Signature	Date :	
	ENDORSEMENT BY THE RECTO	OR OF THE PARTICI	PANTS PARISH	
Name : Mar. B.	Zimbalo	_Signature_	noperes	
Office Stamp	ST BARNABAS PARISH BOX 2, UPPER XHOMSORHA			
	2016 -08- 28			
R	ECTOR .:	-		

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Fakulteit Teologie / Faculty of Theology

#### INFORMED CONSENT FORM

Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

Researchers Institution: University of Pretoria

Name of the Main Supervisor (in case of Students) : Prof. M. Masango

Purpose of the study/research: (if research is for a qualification, which one?): Theses

#### PARTICIPANT'S INFORMED CONSENT

The purpose of the study and the extent to which I will be involved was explained to me by the researcher or another person authorised by the researcher in a language which I understood. I have understood the purpose of the study and the extent to which I will be involved in the study. I unreservedly agree to take part in it voluntarily. I understand that I am free to withdraw from the study at any time at any stage at my own will. I am aware that I may not directly benefit from audio-or video-taped for the purpose of the research. The researcher assured me that all information is treated as confidential; anonymity is assured; the data would be destroyed should the subject withdraw.

For participants who are under 18 years (minors): I have explained to my parent/guardian that I am willing to be part of this study and they too have agree to it.

Signed at (place) Manager on (date) 28-08-14 by (full Name) Witness: Name: Norbersy Minte Signature TAND Date 28-08-16

In case where minors are participating, the parent/guardian, also needs to sign below (In such cases, a letter of introduction in a language which the parent/guardian understands will accompany this form.)

#### PARENTS/GUARDIAN'S INFORMED CONSENT

I \_\_\_\_\_\_\_ am the father/mother/guardian of the minor. The purpose of the study/project and the extent to which the minor under my care will be involved was explained by the researcher or another person authorized by the researcher to me in a language which I understood. I have understood the purpose of the study and the extent to which the minor will be involved in the study. I unreservedly agree for him/her/them to take part in it if he/she/they have no personal objection. I understand that I and or the minor are free to withdraw our consent at any time at any stage at our own will. I have explained to the minor under my care that I have no objection in him/her in taking part in this study and he/she too have agreed to it.

Signed at (place)	on (date) _	by (tull n	ame)	of (address)
Witness : Name		_Signature_A	Date :	
	ENDORSEMENT BY THE RECTO			
Name :	B-Z. MEALS	_SignatureS2	Mbalo	
Office Stamp	BARNABAS PARISH			
	2016 -08- 28			
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### © University of Pretoria

Phone: 083 624 8996

APPENDIX C





Phone: 083 624 8996

Fakulteit Teologie / Faculty of Theology

#### INFORMED CONSENT FORM

Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

Researchers Institution: University of Pretoria

Name of the Main Supervisor (in case of Students) : Prof. M. Masango

Purpose of the study/research: (if research is for a qualification, which one?): Theses

#### PARTICIPANT'S INFORMED CONSENT

The purpose of the study and the extent to which I will be involved was explained to me by the researcher or another person authorised by the researcher in a language which I understood. I have understood the purpose of the study and the extent to which I will be involved in the study. I unreservedly agree to take part in it voluntarily. I understand that I am free to withdraw from the study at any time at any stage at my own will. I am aware that I may not directly benefit from audio-or video-taped for the purpose of the research. The researcher assured me that all information is treated as confidential; anonymity is assured; the data would be destroyed should the subject withdraw.

For participants who are under 18 years (minors): I have explained to my parent/guardian that I am willing to be part of this study and they too have agree to it.

on (date) 28/08/2016 Signed at (place) XHONGORA PAMONE HLOMA Of (address) 365 (full Name) 73040 Witness: Name: Roppy Madube - Jube Signature\_ Date 28-08-16

In case where minors are participating, the parent/guardian, also needs to sign below (In such cases, a letter of introduction in a language which the parent/guardian understands will accompany this form.)

#### PARENTS/GUARDIAN'S INFORMED CONSENT

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Signed at (place)	on (date)	by (full	name)	of (address):
Witness : Name		Signature	Date :	
	ENDORSEMENT BY THE RECT	OR OF THE PARTICI	PANTS PARISH	
Name : <u>Rt. B</u>	ZIMBHLO	Signature	ygels	
Office Stamp	ST BARNABAS PARISH			
	2016 -08- 28			
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APPENDIX C

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### UNIVERSITEIT VAN PRETORIA UNIVERSITY OF PRETORIA YUNIBESITHI YA PRETORIA

Fakulteit Teologie / Faculty of Theology

### INFORMED CONSENT FORM

Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

Researchers Institution: University of Pretoria

Phone: 083 624 8996

Name of the Main Supervisor (in case of Students) : Prof. M. Masango

Purpose of the study/research: (if research is for a qualification, which one?): Theses

## PARTICIPANT'S INFORMED CONSENT

The purpose of the study and the extent to which I will be involved was explained to me by the researcher or another person authorised by the researcher in a language which I understood. I have understood the purpose of the study and the extent to which I will be involved in the study. I unreservedly agree to take part in it voluntarily. I understand that I am free to withdraw from the study at any time at any stage at my own will. I am aware that I may not directly benefit from audio-or video-taped for the purpose of the research. The researcher assured me that all information is treated as confidential; anonymity is assured; the data would be destroyed should the subject withdraw. For participants who are under 18 years (minors): I have explained to my parent/guardian that I am willing to be part of

this study and they too have agree to it.

Signed at (place) XWILI on (date) 28-08-2016	by	(full	Name)
Witness: Name: NOLUTHANDO MZILENI Signature IN, NDC Date			

In case where minors are participating, the parent/guardian, also needs to sign below (In such cases, a letter of introduction in a language which the parent/guardian understands will accompany this form.)

### PARENTS/GUARDIAN'S INFORMED CONSENT

\_ am the father/mother/guardian of the minor. The purpose of the study/project and the extent to which the minor under my care will be involved was explained by the researcher or another person authorized by the researcher to me in a language which I understood. I have understood the purpose of the study and the extent to which the minor will be involved in the study. I unreservedly agree for him/her/them to take part in it if he/she/they have no personal objection. I understand that I and or the minor are free to withdraw our consent at any time at any stage at our own will. I have explained to the minor under my care that I have no objection in him/her in taking part in this study and he/she too have agreed to it.

Signed at (place)	on (date)	by (full	name)	of (address):
Witness : Name		Signature	Date :	
	ENDORSEMENT BY THE RECTO	OR OF THE PARTICI	PANTS PARISH	
Name Ress Not	MANDO MAILENI			
Office Stamp				
	ALL SAINTS PARISH	<i>*</i>		
D	ATE 28-02-2016			



#### APPENDIX C



# UNIVERSITEIT VAN PRETORIA UNIVERSITY OF PRETORIA YUNIBESITHI YA PRETORIA

Fakulteit Teologie / Faculty of Theology

# **INFORMED CONSENT FORM**

Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

Researchers Institution: University of Pretoria

Phone: 083 624 8996

Name of the Main Supervisor (in case of Students) : Prof. M. Masango

Purpose of the study/research: (if research is for a qualification, which one?): Theses

# PARTICIPANT'S INFORMED CONSENT

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For participants who are under 18 years (minors): I have explained to my parent/guardian that I am willing to be part of this study and they too have agree to it.

Signed at (place) × in	SILI	on (date)_2	18-09-	2011 - 64	/5.11	NI
UNATHI	_ Of (address) <u> ∠ / </u>	BOX 2 VIER	GESVILLE	<u> </u>	(iuii	Name
Witness: Name: SANDISO						

In case where minors are participating, the parent/guardian, also needs to sign below (In such cases, a letter of introduction in a language which the parent/guardian understands will accompany this form.)

# PARENTS/GUARDIAN'S INFORMED CONSENT

. . . .

I \_\_\_\_\_\_\_ am the father/mother/guardian of the minor. The purpose of the study/project and the extent to which the minor under my care will be involved was explained by the researcher or another person authorized by the researcher to me in a language which I understood. I have understood the purpose of the study and the extent to which the minor will be involved in the study. I unreservedly agree for him/her/them to take part in it if he/she/they have no personal objection. I understand that I and or the minor are free to withdraw our consent at any time at any stage at our own will. I have explained to the minor under my care that I have no objection in him/her in taking part in this study and he/she too have agreed to it.

Signed at (place)	on (date)	by (full n	iame)	_ of (address):
Witness : Name	Signat	ture	Date :	
ENDORS	EMENT BY THE RECTOR OF TH	HE PARTICIPA	ANTS PARISH	
Name Reus NOLUTHAN				
Office Stamp	EN DE SERIALE	LI SAINTE		
SIGNAT	SIC DA	ALL GNATUR	SAINTS PARISH XHWILI RE :Reg. No. 100	-
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# UNIVERSITEIT VAN PRETORIA UNIVERSITY OF PRETORIA YUNIBESITHI YA PRETORIA

Fakulteit Teologie / Faculty of Theology

# INFORMED CONSENT FORM

Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

Researchers Institution: University of Pretoria

Phone: 083 624 8996

Name of the Main Supervisor (in case of Students) : Prof. M. Masango

Purpose of the study/research: (if research is for a qualification, which one?): Theses

# PARTICIPANT'S INFORMED CONSENT

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this study and they too have agree to it.

Signed at (place) X will	on (date) 23-08-2016 by (full Name)
NONCEDO Of (address) 40 BO	_ on (date <u>) 23-08-2016</u> by (full Name) <u>× スーマにわったSuruus</u>
	A
Witness: Name: A pare LE TISO Sign	ature Date Date

In case where minors are participating, the parent/guardian, also needs to sign below (In such cases, a letter of introduction in a language which the parent/guardian understands will accompany this form.)

# PARENTS/GUARDIAN'S INFORMED CONSENT

I \_\_\_\_\_\_\_ am the father/mother/guardian of the minor. The purpose of the study/project and the extent to which the minor under my care will be involved was explained by the researcher or another person authorized by the researcher to me in a language which I understood. I have understood the purpose of the study and the extent to which the minor will be involved in the study. I unreservedly agree for him/her/them to take part in it if he/she/they have no personal objection. I understand that I and or the minor are free to withdraw our consent at any time at any stage at our own will. I have explained to the minor under my care that I have no objection in him/her in taking part in this study and he/she too have agreed to it.

Signed at (place)	on (date) by (full name)	_ of (address):
Witness : Name	SignatureDate :	
	ENDORSEMENT BY THE RECTOR OF THE PARTICIPANTS PARISH	
Name: Reus	NO LUTY ONDO MILLEN Signature de AR	
Office Stamp	ALL SAINTS PARISH XHWILI SIGNATURE Rev. Nome	
	DATE 28-02-2016	



#### APPENDIX C



#### UNIVERSITEIT VAN PRETORIA UNIVERSITY OF PRETORIA YUNIBESITHI YA PRETORIA

Phone: 083 624 8996

Fakulteit Teologie / Faculty of Theology

# INFORMED CONSENT FORM

Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

Researchers Institution: University of Pretoria

Name of the Main Supervisor (in case of Students) : Prof. M. Masango

Purpose of the study/research: (if research is for a qualification, which one?): Theses

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For participants who are under 18 years (minors): I have explained to my parent/guardian that I am willing to be part of this study and they too have agree to it.

Signed at (place) X with	on (date) 28-08-2016 by (full Name
NOLUTHANDO Of (address) Clo Box	on (date) 28-08-2016 by (full Name
Witness: Name: Forme Agoetra Signat	ire R Date 28 August 2016

In case where minors are participating, the parent/guardian, also needs to sign below (In such cases, a letter of introduction in a language which the parent/guardian understands will accompany this form.)

# PARENTS/GUARDIAN'S INFORMED CONSENT

I \_\_\_\_\_\_\_ am the father/mother/guardian of the minor. The purpose of the study/project and the extent to which the minor under my care will be involved was explained by the researcher or another person authorized by the researcher to me in a language which I understood. I have understood the purpose of the study and the extent to which the minor will be involved in the study. I unreservedly agree for him/her/them to take part in it if he/she/they have no personal objection. I understand that I and or the minor are free to withdraw our consent at any stage at our own will. I have explained to the minor under my care that I have no objection in him/her in taking part in this study and he/she too have agreed to it.

Signed at (place)	on (date) by (full name)	of (address):	
Witness : Name	SignatureDate :		
	ENDORSEMENT BY THE RECTOR OF THE PARTICIPANTS PARISH		
Name: Keud N	OLUTHONION MALLENI Signature N.MON		
Office Stamp	ALL SAINTS PARISH XHWILI SIGNATURE :		
	DATE 26-03-2016		







#### UNIVERSITEIT VAN PRETORIA UNIVERSITY OF PRETORIA YUNIBESITHI YA PRETORIA

Fakulteit Teologie / Faculty of Theology

#### INFORMED CONSENT FORM

Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

Researchers Institution: University of Pretoria

Phone: 083 624 8996

Name of the Main Supervisor (in case of Students) : Prof. M. Masango

Purpose of the study/research: (if research is for a qualification, which one?): Theses

#### PARTICIPANT'S INFORMED CONSENT

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For participants who are under 18 years (minors): I have explained to my parent/guardian that I am willing to be part of this study and they too have agree to it.

Signed at (place) 5T. TIMOTHY PARISH-Mt. EVERETIN (date) 03/09/2016 by (full Name) RED. NOLUTHANDO (MBABAMA OF (address) BOX 65, MTHATHA, 5099

Witness: Name: NOZIPHO GUBURE Signature Date 03/09/16

In case where minors are participating, the parent/guardian, also needs to sign below (In such cases, a letter of introduction in a language which the parent/guardian understands will accompany this form.)

#### PARENTS/GUARDIAN'S INFORMED CONSENT

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Signed at (place)	on (date) by (f	ull name)	of (address):
Witness : Name	Signature	Date :	
	NDORSEMENT BY THE RECTOR OF THE PARTI	2	
Office Stamp	ST. TIMOTHY PARISH MOUNT-EVEREST		
	03 SED 20 3		

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#### UNIVERSITEIT VAN PRETORIA UNIVERSITY OF PRETORIA YUNIBESITHI YA PRETORIA

Fakulteit Teologie / Faculty of Theology

#### **INFORMED CONSENT FORM**

Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

Researchers Institution: University of Pretoria

Name of the Main Supervisor (in case of Students) : Prof. M. Masango

Purpose of the study/research: (if research is for a qualification, which one?): Theses

#### PARTICIPANT'S INFORMED CONSENT

The purpose of the study and the extent to which I will be involved was explained to me by the researcher or another person authorised by the researcher in a language which I understood. I have understood the purpose of the study and the extent to which I will be involved in the study. I unreservedly agree to take part in it voluntarily. I understand that I am free to withdraw from the study at any time at any stage at my own will. I am aware that I may not directly benefit from audio-or video-taped for the purpose of the research. The researcher assured me that all information is treated as confidential; anonymity is assured; the data would be destroyed should the subject withdraw.

For participants who are under 18 years (minors): I have explained to my parent/guardian that I am willing to be part of this study and they too have agree to it.

Signed at	(place) ST. Tim	OTHY PARISH - MOUNT EN	ERESTON (date	03/09	12016	by	(full	Name
SIBONGI	LE MADYIBI	Of (address) Box 65	MITHATHA	5099	/		(	, iamo,
		ELA NOICUEUVASI			Andre			
			gilding toot	Date	2010			

In case where minors are participating, the parent/guardian, also needs to sign below (In such cases, a letter of introduction in a language which the parent/guardian understands will accompany this form.)

#### PARENTS/GUARDIAN'S INFORMED CONSENT

I \_\_\_\_\_\_\_\_ am the father/mother/guardian of the minor. The purpose of the study/project and the extent to which the minor under my care will be involved was explained by the researcher or another person authorized by the researcher to me in a language which I understood. I have understood the purpose of the study and the extent to which the minor will be involved in the study. I unreservedly agree for him/her/them to take part in it if he/she/they have no personal objection. I understand that I and or the minor are free to withdraw our consent at any time at any stage at our own will. I have explained to the minor under my care that I have no objection in him/her in taking part in this study and he/she too have agreed to it.

Signed at (place)	on (date) by (full name)	of (address):
Witness : Name	SignatureDate :	
Name : REVD NOLU	ENDORSEMENT BY THE RECTOR OF THE PARTICIPANTS PARISH	
Office Stamp	ST. TIMOTHY PARISH MOUNT-EVEREST 03 SEP 2016 Balabame MTHATHA	
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APPENDIX C

Phone: 083 624 8996





UNIVERSITEIT VAN PRETORIA UNIVERSITY OF PRETORIA YUNIBESITHI YA PRETORIA

Fakulteit Teologie / Faculty of Theology

#### INFORMED CONSENT FORM

Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

Researchers Institution: University of Pretoria

Name of the Main Supervisor (in case of Students) : Prof. M. Masango

Purpose of the study/research: (if research is for a qualification, which one?): Theses

#### PARTICIPANT'S INFORMED CONSENT

The purpose of the study and the extent to which I will be involved was explained to me by the researcher or another person authorised by the researcher in a language which I understood. I have understood the purpose of the study and the extent to which I will be involved in the study. I unreservedly agree to take part in it voluntarily. I understand that I am free to withdraw from the study at any time at any stage at my own will. I am aware that I may not directly benefit from audio-or video-taped for the purpose of the research. The researcher assured me that all information is treated as confidential; anonymity is assured; the data would be destroyed should the subject withdraw.

For participants who are under 18 years (minors): I have explained to my parent/guardian that I am willing to be part of this study and they too have agree to it.

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Witness: Name: NOZIPHO GUBULE Signature N: Date 03/09/2016

In case where minors are participating, the parent/guardian, also needs to sign below (In such cases, a letter of introduction in a language which the parent/guardian understands will accompany this form.)

#### PARENTS/GUARDIAN'S INFORMED CONSENT

Signed at (place) \_\_\_\_\_

L am the father/mother/guardian of the minor. The purpose of the study/project and the extent to which the minor under my care will be involved was explained by the researcher or another person authorized by the researcher to me in a language which I understood. I have understood the purpose of the study and the extent to which the minor will be involved in the study. I unreservedly agree for him/her/them to take part in it if he/she/they have no personal objection. I understand that I and or the minor are free to withdraw our consent at any time at any stage at our own will. I have explained to the minor under my care that I have no objection in him/her in taking part in this study and he/she too have agreed to it.

\_\_\_\_\_ on (date) \_\_\_\_\_ by (full name)

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#### © University of Pretoria

Phone: 083 624 8996

APPENDIX C

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## UNIVERSITEIT VAN PRETORIA UNIVERSITY OF PRETORIA YUNIBESITHI YA PRETORIA

Fakulteit Teologie / Faculty of Theology

#### INFORMED CONSENT FORM

Title of the project: Male Teenagers and pregnancy: a challenge to Pastoral care.

Name of Researcher: Zweledinga Tyumre

Researchers Institution: University of Pretoria

Name of the Main Supervisor (in case of Students) : Prof. M. Masango

Purpose of the study/research: (if research is for a qualification, which one?): Theses

#### PARTICIPANT'S INFORMED CONSENT

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For participants who are under 18 years (minors): I have explained to my parent/guardian that I am willing to be part of this study and they too have agree to it.

Signed at (place) ST. TIMOTHY PARISH - Marint Evenestion (date) 03 109 (full Name) NOZIPHO GUBULE Of (address) BOX 65 MITHATHA Re Witness: Name: SIBONGILE MADIBI Signature\_ Date 03/69/26/1

In case where minors are participating, the parent/guardian, also needs to sign below (In such cases, a letter of introduction in a language which the parent/guardian understands will accompany this form.)

#### PARENTS/GUARDIAN'S INFORMED CONSENT

I \_\_\_\_\_\_\_ am the father/mother/guardian of the minor. The purpose of the study/project and the extent to which the minor under my care will be involved was explained by the researcher or another person authorized by the researcher to me in a language which I understood. I have understood the purpose of the study and the extent to which the minor will be involved in the study. I unreservedly agree for him/her/them to take part in it if he/she/they have no personal objection. I understand that I and or the minor are free to withdraw our consent at any time at any stage at our own will. I have explained to the minor under my care that I have no objection in him/her in taking part in this study and he/she too have agreed to it.

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APPENDIX C

Phone: 083 624 8996



**APPENDIX D** 

# ST. BARNABAS PARISH : UPPER XHONGORHA

ANGLICAN DIOCESE OF MTHATHA



RECTOR: 083 922 9640 C/W. : 083 596 1613 073 478 9994 073 586 5127 E-mail: stbarnabas.xh@gmail.com

P.O. BOX 65 MTHATHA 5099

Fax. 086 595 1209 1209



THE UNIVERSITY OF PRETORIA

DEPARTMENT OF THEOLOGY

RE: PERMISION FOR CONDUCTING INTERVIEWS AT ST. BARNABAS PARISH

This serves to respond to the letter of application for conducting interviews in our Parish.

We, the above mentioned Parish grant a permission for Rev. Z. Tyumre to conduct interviews on a topic "MALE TEENAGERS AND PREGNANCY. A CHALLENGE TO A PASTORAL CARE."

Yours in Christ

Rev. B.Z. Mbalo

**BARNABAS PARISH** S BOX 2, UPPER XHOHGORHA -08 2016 + RECTOR. 5.0 ANGLICAN DIOCESE OF MTHATHA

# **APPENDIX D**



	ALL SAINTS PARISH
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# St. Timothy Parish – Mount Everest

P. O. Box 65

5099

2 September 2016

Dear Archdeacon Zweledinga Tyumre

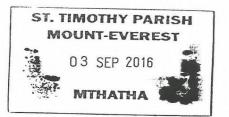
# Agreement Letter

I agree to the use of St. Timothy's Parish – Mount Everest for interviewing youth on various aspects that are a challenge in their lives. It is also a pleasure for us as the parish of St. Timothy to avail our Church as a conduit to the furthering of your studies. May God Bless you.

Yours Faithfully in Christ Jesus

abamo

Revd.Noluthando Mbabama Rector of St. Timothy – Mt. Everest 0835286139



Rector: The Reverend Noluthando Edith Mbabama

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# **APPENDIX D**



	ST FRANCIS Mission RUMRANIA PARISH Box 65
	MIHATMA
	078 45 24 197
	ST BRENDBAG PROCESS
	ST BARNABAS PARISH 1 GALLAND - CANDALR - AND
	UPPER XONGORA
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	PARISH
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	Zweledinga Tyumre To Constuct Interviews in
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