

**TEENAGE PREGNANCY AND ITS IMPACT UPON PARENTS:
A CHALLENGE TO PASTORAL CARE**

BY

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ABSTRACT

The purpose of the study was to investigate the challenges faced by priests in dealing with parents of boys that impregnated girls and young girls that fall pregnant in their parishes and ways of carrying for those parents in selected parishes in the Anglican 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, ten teenagers, (seven girls and three boys and eight parents 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 some parents find it difficult even to report cases of girls who fell pregnant due to fear of embarrassment. The study showed that, the priests and teenagers in the four selected parishes felt that there should have been parental involvement in churches when dealing with youth behaviors. The study showed that, most of parents find it difficult to accept the news about their teen pregnancy. In some parents, pregnancy brings shock, embarrassment, shame; some marriages are affected by teenage pregnancy. The study further showed that the church had to assist parents by organizing wellness programmes, sex education for the youth; so that they could offer some advices to the youth.

According to the findings of the study, it was clear that the issue of teenage pregnancy affect heavily to parents. Teenage pregnancy really affects some parishes in terms of some parents who decide to live church because of embarrassment and the stigma that is painted to them by some members of the church. The researcher recommended that, the church should develop caring programs for parents faced with teenage pregnancy also sexual youth programmes should be organised where parents would be involved 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 conduct awareness programs in parishes.

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DEDICATION

I dedicate this dissertation to:

- My mother, Tembeka Susan Tyumre and my big sister Nocawe for their moral support so that I can become a better person through education.
- My beautiful and loving wife Nontando “MaNxasana” for Her understanding as I was not there when she needed me, during my studies. My son, Usivile “Usi ka-Tata”

Tyumre Z.

Mthatha

RSA

August 2020

DECLARATION

I, Tyumre Zweledinga, Student Number 28596685, sincerely declare that this dissertation entitled “Teenage pregnancy and its impact upon parents: 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.

PhD STUDENT: TYUMRE ZWELEDINGA

SIGNATURE :

DATE :

SUPERVISOR :

SIGNATURE :

DEFINITION OF TERMS

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

An adolescent girl and adolescent boy: - According to Nel, "the concept adolescence is derived from the Latin verb '*adolescere*' which referred to the one that grows. Today the term adolescence refers to the time between puberty and adulthood." (Nel. 2000:30)

In this study, adolescent girls and boys refer to 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.

School dropout: Jonasson & Blondal 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" (2004:233-251)

Clergy: an ordained person for religious duties especially in the Christian church.

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

Disciplinary problems: "Disciplinary problems can be defined as disruptive behavior that significantly affects fundamental rights to feel safe, to be treated with respect and to learn" (Joubert, De Waal & Rossouw, 2010, in Mabeba & Prinsloo, 2000:34).

In the case of this study, disciplinary problems refer to and include behavior exhibited by pregnant (youth) girls in parishes who show elements of misbehavior resulting in misleading of other youth members.

Discipline: According to Chambers 21st Century Dictionary "discipline means strict training or the enforcing of rules intended to produce ordered and controlled behavior in oneself or others". (1996)

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.

Pastor: a minister in-charge of a Christian church or congregation, especially in some non-episcopal churches.

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.

Rector: a cleric in charge of a Parish.

Teenage pregnancy: “Teenage pregnancy is a 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.

Mother's Union: Woman's organization of the Anglican Church.

CHAPTER 1

1.1 INTRODUCTION

The chapter will cover the background to the study, the problem Statement, the sub research questions, objectives, rationale, research gap, significance, delimitations, methodology, and the definition of terms, chapter outline, and the preliminary conclusion. My research on Masters was about Male teenagers and pregnancy: a challenge to pastoral care. On the other hand, various authors in my literature like Vincentia Kgabe, Motshedisi Makhudu, Sydney Nemutanzhela, concentrated more on female teenagers who fall pregnant at an early age. This study will focus on parents, who have teenagers that fall pregnant and boys that impregnate girls while they are still attending school, as they are optimistic for them.

The parents do not have a problem with the pregnancy of a mature girl, that is, one who is working, having money, who can take care of his/her baby. They even get worried when she reaches the age of 30 years and above without a baby. When parents discovered that their daughter is pregnant, they celebrate instead of getting upset. However, when it comes to those who still go to school, parents will blame each other for the pregnancy.

Their daughter will be told to leave the home or forced to abort the baby because parents see this as something that brings shame to the family. This is the reason the researcher will focus on parents of children that are still attending school.

1.2 DELIMITATIONS OF THE STUDY

This research study will be confined to four Parishes of four Archdeaconries of the Diocese of Mthatha, in the Eastern Cape, focusing on the challenges faced by priests in dealing with parents faced by teenage pregnancy in their Parishes.

1.3 BACKGROUND TO THE STUDY

In 2016, Deneo (not her real name) a daughter to Zondiwe (not her real name) got pregnant. Her mother is a single parent and she fell pregnant immediately after completing grade 12. The news came about her pregnancy when she was in her fifth month at tertiary. As she was asked, about the news over the phone, the family found that she was five months pregnant.

This clearly shows that Deneo was already pregnant when she began her tertiary. The family was interested in knowing the responsible person and they became shocked when she indicated that, it is a boy from the same village.

What frustrated her mother (Zondiwe) was when she told the family that, the boy instructed her to abort the pregnancy.

In our culture (amaXhosa), when a teenage girl falls pregnant, *intombi iyasiwa ukuze kuhlawule isisu*, (meaning, she is taken to the boy's family in order to report the damage, and the family is expected to pay the price.) Deneo's family got devastated when the opposite family refused to honor the appointment initiated to bring the news. All this came as a shock to her mother as she was always a good girl in the family. When she went to school, she would always go with her younger sister from home to school. Even on Sundays, she would go to church with her mother.

When the news came on Monday 16 May, Zondiwe collapsed when she heard the news, and she asked herself so many questions as to when and where do this happen. When Deneo came back for the June holiday, the pain was unbearable to Zondiwe; it was not easy for her even to look at her, let alone talking.

All she would say was; *Ndifuna uDeneo wam mna engenasisu sikhulu*. (Literally, it means, "I want to see my Deneo without a big tummy"). Each time she looked at her, she would cry because of the shock. She took time to accept the fact that her beautiful, intelligent young daughter was pregnant as she used to call her 'My princess'.

When she gave birth to a healthy handsome boy, because of the shock, Deneo's mother took the time to carry the small boy in her arms. The family told her that she must prepare herself as she was going to be a grandmother throughout. Once you mention that, she would throw herself down, crying, saying, 'I do not want to be a grandmother'.

What frustrated Zondiwe the most was that she had to make sure, her daughter's right to Health Care is not violated as she is still her child and that means the newborn child is hers. She had no choice but to include the child in her medical aid and that means there will be an increase in the premium. Moreover, Zondiwe had to make sure that, her daughter's right to basic education is also not violated by making sure that, every month's rental is paid and other things like tuition, clothing, groceries, and other necessities.

Unfortunately, some churches do not have a written therapeutic model that can be used to care for parents who find themselves becoming young grandmothers. The main question is, 'how does one care for parents whose children fall pregnant while attending school?' The church should play its role to teach youth about the challenges of life. Even then, boys continue to impregnate girls. All this brings trauma to their parents, as they expect a bright future for their children.

Young people continue to disappoint their parents and that seems to be an attack on sexual misconduct.

Parents talk to their young girls and boys as they grow, but they continue involving themselves in risky behaviors like pregnancy, HIV/AIDS, and STIs. Then, what kind of help can be offered to those parents who find themselves in such situations? In most cases, when a girl falls pregnant, she is suspended from the events of the church, as a method of discipline, but the boy is left out.

The author in his Master's thesis about Male teenagers and pregnancy introduced therapeutic models that can be used to care for boys who impregnate girls, as other researchers dealt with teenage pregnancy focusing on girls but parents are neglected.

The parents of the teenage mother will be responsible for the newly born child; in other words, they have to see to it that the baby is baptized, fed, and clothed. On the one hand, they have the responsibility of caring for the mother of the baby. On the other hand, there is no care or counseling done to the parent of the teenage mother during this period.

1.4 PROBLEM STATEMENT

The above scenarios raised several questions that are going to help in this research study. The lack of support system on parents, boys, and girls could be the contributing factor to many pregnancy cases.

The above problems make parents withdraw themselves from church programs as they take teenage pregnancy as an embarrassment. The reaction does not address the pastoral deficiency that is identified, but raises many questions, which will help the researcher in this study.

The major problem is that, some priests at these congregations are not equipped in how to deal with the parents of the boys that impregnate girls or girls who fall pregnant.

The researcher prepared the research question. According to Engel and Schutt," a research question is a question that you seek to answer through a collection and analysis of first-hand, verifiable, empirical data. It is not a question about who did what to whom, but a question about people interacting with individuals, groups, or organizations about tendencies in community change, or about the impact of different interventions. The research question may emerge from someone's experience" (Engel and Schutt 2013: 47).

Bless and Sithole when stated that it is an “interrogative statement” have elaborated the research question. They went on to state that a "research question is regarded as being synonymous with research problems except that they are written in question form." Another fact that has been highlighted by Bless et al about the research question was that" it is used for the same purpose as objectives” (Bless and Sithole 2013: 80).

When looking at the above definition the researcher understood a research question as to the question that guides and directs.

The main question to ask the church is:-

- What kind of pastoral care can be rendered to parents in order to address the issue of teenage pregnancy in their families?
- Why parents are neglected when their daughters got pregnant or their teen boys impregnate girls?
- In what way can we pastorally prepare parents to become better grandparents?

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 parents bring cases of teenage pregnancy to their priests for pastoral care?

- How does teenage pregnancy affect parents?
- How do parents react when they receive the news?

1.6. OBJECTIVES OF THE STUDY

According to Lewis, Nicholls, Ormston and Ritchie; the research objective is "something that one's effort or actions are intended to attain or accomplish the purpose, target. Research objectives are specific targets within the general goal. Objectives are time-related to achieve a certain task. Research objectives are narrow and are precise actions for the accomplishment of a specific task."(Lewis, Nicholls, Ormston and Ritchie 2014:4)

Burns & Bush stated that "although research objectives are related to and determined by the problem definition, are set in such a manner that when achieved, they would provide the information necessary to solve the problem. Research objectives state what the researcher must do to provide the information necessary to solve the problem." (Burns & Bush 2010: 56)

The definitions of the concept enabled the researcher to understand that research objectives are the specific results that a person aims to achieve within a period.

In application, it was applied in determining the final product of the research project through answering or finding solutions to the objectives and its characteristics. The objective for the study was to discover and describe the impact of teenage pregnancy upon parents.

The objectives of the study is to-

- create pastoral models that will empower priests to therapeutically care for parents so that they can accept the pregnancy of their children
- explore the challenges faced by some priests in dealing with parents with cases of boys that impregnate girls or girls that fell pregnant within their parishes.
- establish the extent to which parents encounter disciplinary problems in their families.
- set out programs that will address problems faced by parents.
- establish how teenage pregnancy affects family life.
- establish the rate in which some priests handle cases of parents with a pregnant child 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 rate of teenage pregnancy in youth who still attend school, HIV/AIDS amongst youth, poverty, and illnesses within the community.

The researcher observed the rate of pregnant youth who are still attending school, and sometimes this affects the relations between parents in church and communities. The researcher wanted to know from parents who have teenagers that have become pregnant on how they cope with the situation; he also wanted to know if the church contributed therapy to them. The researcher also observed the struggle that parents experience because of their teenagers who become pregnant in the area where he resides. There is a lot that is happening to parents, because of the impact of teenage pregnancy. In other words, their Marriages become broken, and parents are depressed.

Most of the time the husbands tend to blame their wives that they are loose; they do not teach their teen daughters about family values. He realized that some of the girls who fall pregnant are even chased out of their homes by their parents because of anger and frustration. This reminds me of my father when my elder sister got pregnant.

My father was working in East London as a police officer, coming home once in a year. We are a family of four children, two girls, and two boys. We grew up staying with our mother alone whilst our father was enjoying his life in East London.

When he heard the news about my sister's pregnancy, he came down, especially to chase my sister and my mother out of our home.

Some of the parents force their girls to get married to those who impregnated them or advise them to terminate the pregnancy. Other parents force their daughters to take their babies to their fathers immediately the baby is born. Yet the boy cannot take care of a newborn baby. The boy's parents will be responsible for the newborn baby. On the other hand, in the case of boys in some families, parents even force their boys to marry the girl he impregnated. The high rate of teenage pregnancy prompted the researcher to try to find out how priests handle the above issues in trying to assist parents and maintain stability in their families.

1.8 RESEARCH GAP

Several researchers have researched on the similar topic like Kgabe: *Traumatic experience of church-going girls who fall pregnant out of wedlock: challenge to pastoral care* 2007; Mokhudu's: *Pregnancy out of wedlock and the Church: Pastoral care perspective* 2010; however, the gap observed by the researcher is on the following:

Much of the research done has concentrated on the boys and girls, but the parents have been left out. This research attempts to fill in this gap. The researcher also researched boys who impregnate girls in his Master's program. Even the priests know what to do when it comes to girls who fall pregnant. However, nothing is done in order to assist parents to accept their pregnant children and prepare them to become better grandparents. They do not have time to prepare their teens to know and accept that they are going to be young parents because of anger. As pastoral caregivers, there is a dire need to therapeutically journey with parents that teenage pregnancy affected them.

In this study, the researcher will show how pastoral caregivers are not showing any caring attitude towards parents when their children fell pregnant. The researcher will also attempt to redress the lack of therapy to parents of the pregnant girls or boy who impregnated the girl.

1.9 **SIGNIFICANCE OF THE STUDY**

The study is envisaged to propose strategies that might equip priests to journey with parents of teenage mothers and fathers. The researcher believes that the study will contribute to the information that may be required by other researchers in conducting similar studies.

People who are involved in policymaking on matters related to teenage pregnancy in parishes are likely to benefit from the study and its recommendations. This is likely to help the policymakers 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 parents who are affected by teenage pregnancy.

1.10 **METHODOLOGY**

Research Methodology is discussed below under the following sub-headings; research design, population and sampling, instrumentation, data collection procedure, data analysis, and ethical considerations.

1.11 RESEARCH DESIGN

"Research Design refers to a researcher's overall approach and justification of the use of such an approach concerning the problem under investigation" (White 2003: 57).

According to Johnson and Christensen, "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" (Johnson and Christensen 2008).

Mouton defines research design as "a set of guidelines and instructions to be followed in addressing the research problem. The main function of the research study is to enable the researcher to anticipate what the appropriate research decisions should be to maximize the validity of the eventual results" (Mouton 1996:134).

Mouton further indicates, "Research design is like a route plan near and also a set of guidelines and instructions on how to reach the goal that you have set for yourself" (1996:134).

Babbie believes that "before you can observe and analyze, you need a plan. You need to determine what you are going to observe and analyze 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" (Babbie 2007: 89).

The research design clearly states how the research was conducted according to the research designs. The researcher defined the concept to understand how he was going to apply the design in the study that he was conducting.

According to Bless and Sithole, "research design is a specification of the most appropriate operations which need to be performed to test specific hypotheses under given conditions. Research design is the set of procedures that guide the researcher in the process of verifying a particular hypothesis and excluding all other possible hypotheses or explanations. It allows the researcher to conclude the relationship between variables" (2013:395).

De Vos, Strydom, Fouche, and Delpont pointed out that research design is the "plan that outlines how interviews will be made and how the research will be carried out at the project"(2011:143).

The researcher understood the research design as the design that a researcher reaches when planning the study. Since the researcher had understood the meaning of the research design, he decided to use the following designs in his study:

Exploratory design

- Descriptive design
- Contextual design;

1.11.1 **Exploratory design**

Exploratory research design is defined by Zigmund & Babin, as a "way of clarifying ambiguous discovering ideas that may be potential research opportunities"(Zigmund & Babin 2010:50).

Leedy & Ormrod argue, "An exploratory design is a design which enables the researcher to use one or more qualitative methods to get a general sense of characteristics, phenomena and or issues related to the topic of study."

The researcher on the concept further describes that "it is the process of constructing knowledge or understanding about the phenomena and to investigate it if there is a little knowledge about it or no knowledge at all" (2015: 331).

The researcher used explorative research design because the literature that he read did not say much about the impact of teenage pregnancy upon parents; they only focused on teenage pregnancy and the challenges that are being experienced by the teenage mothers. The researcher wanted to focus on parents confronted by teenage pregnancy who experienced the problem.

The following research design that is going to be elaborated is based on the descriptive design.

1.11.2 **Descriptive research design**

Descriptive design is the one that is among other designs that are helpful in qualitative research. According to Zigmund and Babin, "descriptive research design is the study which is concerned with a frequency which something occurs. It is also defined by Pilot and Beck as "the research which its main objective is the accurate portrayal of the characteristics of persons, situations, or groups and or the frequency with which certain phenomena occur" (2010: 51).

According to the researcher's perception, the descriptive research design is the one that is aimed at portraying people who take part in the research project in an accurate manner. For the researcher to generate an accurate profile of the research group he used the descriptive research design. The last research design that is given attention is the contextual research design.

1.11.3 **Contextual design**

Contextual research design is also a design that is useful in conducting the qualitative research and Ferlex pointed out that "contextual design means relating to or determined by or in context based on a particular phenomenon" (Ferlex 2008: 30).

Babbie on the other hand stresses out that "contextual research design seeks to avoid separation of participants from the larger context to which may be related to" (2009: 89).

When observing closely the definitions of these two authors, the researcher concluded by stating that contextual research design refers to how the researcher avoids separation of the participants from their environment that forms part of their lives. The design would enable the researcher to ensure that parents that would form part of the study would not be separated from their environment. Moreover, and they would not be separated from their families.

1.12 **QUALITATIVE RESEARCH**

To obtain facts about Parent's challenges and coping with teen pregnancy, the researcher used a qualitative research process, which would focus on the important concepts that include research question and objectives,

"Qualitative research is research relying primarily on the collection of qualitative data that is non-numerical data such as words and pictures" (Johnson & Christensen, 2012:32-36).

The two researchers argued that many researchers commonly use qualitative research, 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 behavior being studied.

According to White, "for the qualitative researcher, the only reality is the one constructed by the individuals involved in the research situation. The researcher further discusses qualitative research under ontological, methodological, and epistemological views. The ontological view indicates that the qualitative researcher needs to report the realities faithfully and to rely on voices and interpretations of informants.

The view further states that, the research is based on post-positivistic philosophy, which assumes that, multiple realities, are socially constructed through individual and collective definitions of the situation.

Qualitative researchers do not believe in the idea of external, objective reality and the aim is to understand reality by discovering the meanings that people in a specific setting attach to it" (White, 2003:12).

The methodological view indicates that qualitative methodology is interpretative and interactive dialogue.

During the process of interaction between the researcher and the subjects, the world is discovered and interpreted by employing qualitative methods (White, 2003:67).

There are eight significant characteristics of the qualitative researchers that are being highlighted by Creswell, Hatch and Marshall and Romans (cited in Creswell 2014:235) namely:

- "The qualitative researchers tend to collect data in the field at the site where participants experience the issue or problem under study".
- "Qualitative researchers collect data themselves through examining documents, observing behavior, or interviewing participants.

They may use a protocol- an instrument for collecting data- but the researchers are the ones who gather the information. They do not use or rely on questionnaires or instruments developed by other researchers."

- "Qualitative researchers typically gather multiple forms of data such as interviews, observations, documents, and audiovisual information rather than rely on a single data source.

Then the researchers review all of the data, make sense of it, and organize it into categories or themes that cut across all of the data sources."

□ "Qualitative researchers build their patterns, categories, and themes from the bottom up by organizing the data into increasingly more abstract units of information.

□ "This inductive process illustrates working back and forth between the themes and the database until the researchers have established a comprehensive set of themes. Then the evidence can support each of the themes or whether they need to gather additional information.

Thus, while the process begins inductively, deductively, deductive thinking also plays an important role as the analysis moves forward."

□ "In the entire qualitative process, the researcher keeps a focus on learning the meaning that participants hold about the problem or issue, not the meaning that the researchers bring to the research or that writers express in the literature."

□ "The research process for qualitative researchers is emergent. This means that the plan for the research cannot be tightly prescribed, and some or all phases of the process may change or shift after the researcher enters the field and begins to collect data. For example, the questions may change, the forms of data collection may shift, and the individuals studied and the sites visited may be modified.

The key idea behind qualitative research is to learn about the problem or issue from participants and to address the research to obtain that information."

□ "In qualitative research, the inquirer reflects about how their role in the study and their background, culture, and experiences hold potential for shaping their interpretations, such as the themes they advance and the meaning they ascribe to the data. This aspect of the method is more than merely advancing biases and values in the study, but how the background of the researchers actually may shape the direction of the study."

□ "Qualitative researchers try to develop a complex picture of the problem or issue under study.

This involves reporting multiple perspectives, identifying the many factors, involved in a situation, and generally sketching the larger picture that emerges. A visual model of many facets of a process or a central phenomenon aids in establishing this holistic picture."

In the epistemological view, the qualitative approach is different. The researcher interacts with those he is studying, whether this interaction assumes the form of living with or observing informants over a prolonged period or actual collaboration" (2003:13).

Having discussed different opinions from different authors about qualitative research, the researcher highlighted that, the use of qualitative research was strongly recognized as it gave him the actual information needed as required by the research questions.

This research will create a model that will be able to help the journey with the affected parents by asking questions. See Appendix A for questions is attached.

1.13 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 will be asked by the researcher during interviews.

Chapter 2: Literature Review.

The researcher looked at the Western and African ways of dealing with teenage pregnancy and its impact on parents. This will comprise of a literature review, in which the researcher will discuss the literature the researcher had managed to search and review concerning the topic and research conducted in dealing with parents affected by issues related to teenage pregnancy.

Chapter 3: Methodology

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

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

Clergy, Boys, girls, and parents will be interviewed. The data collection will be analyzed and discussed so that it informs the researcher about the problem at hand.

Chapter 5: Teenage pregnancy and its impact on Parents

In this chapter, the researcher will explore the impact of teenage pregnancy to parents.

Chapter 6: Therapeutic Models of healing.

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

Chapter 7: Findings; Recommendations and Conclusion.

This chapter will give a summary of the study and discusses the findings of the research based on the methodical work undertaken.

1.14 **PRELIMINARY CONCLUSION**

This chapter covers:

- The background to the study,
- The problem Statement,
- The research questions,
- The objectives of the study,
- The rationale for the study,
- The research gap, the significance of the study,
- The delimitations of the study, and
- The definition of terms.

In this chapter, the researcher emphasizes the impact of teenage pregnancy upon neglected parents of pregnant girls and boys who impregnated girls during this period by the church.

The main aim is to help the church to be caring and to empower parents to become better grandparents. The process will finally also help parents to reclaim their dignity and self-worth.

In the next chapter, the literature review is where the researcher will consult various sources to develop an understanding of the state, extent, and challenges associated with teenage pregnancy and its impact upon parents.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

Various authors have reviewed the literature on teenage pregnancy and its impact on parents. According to the study carried by Enferm, “teenage pregnancy is a complex phenomenon, associated with various economic, educational, and behavioral factors; problems emerge due to early motherhood” (Enferm 2012).

The researcher believes that, in some families, the teenage pregnancy may be considered a natural and desired event, especially when there is a stable union between the teenager and the father of the child; in other families, this event may come permeated with violence by parents of the pregnant young woman. Enferm further indicated that “the study on domestic violence against pregnant teenagers showed that the revelation of pregnancy led to conflicts and violence that manifested both in physical form – beating – and even as in a psychological form, inducing an abortion” (2012).

Teenage pregnancy affects parents as stated by the researcher above. On the other hand, they have no choice but to support their children as there are no dustbins for throwing them.

Teenagers take life for granted; they do not care about getting diseases like STIs and HIV, whereas some of them are driven by greediness. This process is supported by the study conducted by Eleanor Preston-Whyte, Maria Zondi, Gladys Mavundla, and Hilda Gumede (1988:17), where they discovered that “it begins with most successful and respected women who are not married but have children. To be unmarried and have a child does not blight one's future as it does or once did in several other cultural milieus.” The researchers further stated, “The existence of sufficient positive role models for young girls makes them not to feel that a child before marriage will jeopardize their chances of being both respected and respectable. Instead, from a far more practical point of view, teenagers see unmarried women rearing their children in nice homes with all the trappings of material comfort.” Whyte *et al* (1986: 17) further state that, “if the perspective of teenagers is by no means negative concerning having a child before marriage, it must be noted that many parents find themselves, if not exactly in agreement, at least caught on the horns of a dilemma between the ideal and reality.”

One would ask himself or herself a question about why teenagers fall pregnant now and again whereas Life Orientation teachers put cards on the table during their lessons and surprisingly, teenagers under discussion indicated to the above research team that, they and their peers and parents valued fertility highly.

However, many of their descriptions of how and why they became pregnant pointed in this direction.

The researchers also found that teenagers fall pregnant because of being teased by others for not having a baby forgetting totally about family values, rules, and desires about their future. On the other hand, the researcher found that some teenagers fail to accept their backgrounds at home and as such, they end up falling pregnant not mistakenly but hoping that their boyfriends will marry them.

According to Zondi (1986), "the situation in which one finds oneself at any particular time may be equally decisive for action or it may at least incline one in a particular direction. For example, a young mother living in a poor home left school when she was in standard four because her father lost the job and could not pay the school fees anymore. The young girl decided to stay at home because nobody wanted to hire her. She got very lonely and had nothing to do. Then she saw how nice it was for her friend to have a baby."

The researcher further stated, "It was a little girl and she wore nice dresses and people stopped her friend saying "what a nice baby". The girl thought that having a baby will drive the boyfriend to marry her but unfortunately, he never married her. She struggled a lot, not having means of feeding the baby and buying her everything."

Whyte *et al* discovered that “some teenagers are pushed by their boyfriends to fall pregnant and if that doesn't happen, they would be given names like 'inyumba' in KwaZulu-Natal, meaning sterile. When the same girls decide to fall pregnant, their parents become cross and others even die because of stress-related issues. Every parent imagines her children being married but falling pregnant at the teenage stage is another issue. The above researchers noted that, when a girl falls pregnant, some boys feel pleased whereas on the other side parents get angry. They even report the matter to the boy's parents, where they find them ready for paying the damages. It is such cases and those in which a marriage eventually takes place that encourages girls to take a positive view of having a baby before marriage. On the other hand, the researcher states that the same girls face stress to have intercourses, which seem to come at them from all sides.” The above issue is supported by a story of a fourteen-year-old girl who was pregnant and upset because it looked as if she would have to leave school, bring these poignantly to the fore.

The girl confessed that she only did it because the boy said he would go to another girl and here the influence not only of a persistent lover but also of the peer group is clear, as is the influence of the general acceptance of the normality of a full sexual relationship before marriage.

The researcher found that teenagers do not regard their bodies as the temple of God following the steps of their parents; instead, they just act like saints. Parents trust their children all the time and as such, they even leave them alone at home, while still taking care of other things. Instead of being trustworthy, they do the opposite by investing in their boyfriends. Pauw also, added, "It doesn't matter whether parents are strict or not, teenage girls do as they please" (1986).

A girl whose parent was strict supports the above statement but she used to creep out of the house when they were asleep. She would pretend as if she is visiting the toilet and often her mother was not at home in the afternoon because she goes selling Tupperware. Furthermore, the girl stated that there are also some bushes on the side of where her boyfriend lives. His mother works as a full-time domestic in Durban and does not come home until late so she never checked on him.

The above researcher also cited a scenario of a girl from a strict Christian family whose boyfriend had warned her to visit the clinic but who had ignored him because she was so sure that she would never have sex until she gets married. The same girl told her boyfriend that her parents were going away for a day so that he can come and visit her at home. They played mom and dad and were so free touching, hugging, and all that.

The girl felt she wanted him the way he wanted her. The researcher further stated that the boy asked her if she has been to the clinic and she could not resist the chance to experience the thing called sex so she said yes, telling herself it would not do any harm just for one day.

It is clear that, there are some pressures on teenagers and that they aim to experience intimacy, which results in pregnancy yet their parents, are preaching abstinence and no sex before marriage. Parents dream big for their daughters, regarding them as roses but teenagers think otherwise.

Delinsky (2010) in her novel supports the above statement by narrating "a pregnancy pact between three teenage girls who put their mother's love to the ultimate test.

A seventeen-year-old daughter Lily announced to her mother Susan Tate that she is pregnant and she stunned.

A single mother who has struggled to do everything right for her children sees the pregnancy as an unimaginable tragedy for both Lily and herself. Immediately after that bomb, there comes word of two more pregnancies among high school juniors who happened to be Lily's best friends and the town turns to talk of a pact. Unfortunately for Susan, fingers started pointing at her bearing in mind that, she has always been held up by parents as a role model of hard work and core values.

Suddenly, her directors accuse her of being a lax mother, perhaps not worthy of the job of shepherding impressionable students. As Susan was struggling with the implications of her daughter's pregnancy, her job, financial independence and long-fought for dreams were all at risk" (Delinsky 2010).

Children always disappoint their parents and as such, they end up losing their dignity and status. Some parents are youth leaders in church just like Deneo's mother who would talk to young people about risky behaviors but after her daughter's pregnancy, she never had the audacity of leading anymore. According to Goyer, "some parents fear that giving their daughters love and support will encourage the behavior that leads to pregnancy. Once more, being pregnant and giving birth to a child is not a sin and there are so many other benefits to actively and publicly standing with a pregnant teen. It fosters an environment in which the child is valued as a blessing" (Goyer 2015).

The above researcher feels that "parents at times become confused by the decisions taken by teens, as they invest in their children. Some even think of abortion as an option because they do not want to be stigmatized by the church and be removed from their status positions.

On the other hand, the researcher states that, if a family abandons their pregnant teen, even emotionally, she will be much more likely to make harmful decisions. She may think marrying the baby's father is the only option.

She may not know how to take care of her health and that of the baby. Other pregnant teens may see the volatile relationship and keep their condition secret” (2015).

According to the study conducted by McGrew and Shore, “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 particularly their mothers” (McGrew and Shore 1991). The researcher further stated that “teenage mothers were often unprepared for parenthood and drop out of school; others take low-paying jobs and never complete their studies. Parents on the other side were often thrust into the role of raising two children, that is the teenager and her child, yet still recovering from the shock of her child's pregnancy” (1991).

Barne supported the above idea and shared a feeling of a parent who heard the news about her pregnant daughter. The researcher stated that, “when the truth came out from the pediatrician's office, the doctor's words pierced her heart like fiery arrows. ‘Pregnant’? She thought, blinking back sudden tears.

Her heart pounded furiously and her head was reeling with the announcement” (Barner 2016). The researcher further stated, “The woman could not even hear the words that followed. Many anxious thoughts entered her mind that she struggled to grasp hold of any of them. In desperation, she reached out and grabbed denial.

‘No! This cannot be true. There must be some terrible mistake!’ However, it did not take long for denial to slip away and reality to set in, followed by feelings of sadness, disappointment, fear, anger, and ultimately feelings of failure. The woman was devastated, struggling to make it home in one piece. She tearfully considered what the pregnancy would mean to her life, to her family, and her ministry as a writer for a prominent Christian organization” (2016).

According to Kamalasanan, “teenage pregnancy has been rising despite the initiation of programs to help stop the occurrence of teenage pregnancy. What seems to have gone wrong is the lack of importance given to the emotional effects of teenage pregnancy, which are:

2.2 **Depression**

The author states that adolescents do not usually have a plan of getting pregnant when they engage in sexual behavior.

They cannot make a note of the consequences of unplanned indulgences in sex that puts them at risk. It is after the teenager has realized that she is pregnant that she discovers the possible downsides to it at a tender age. The fact that most teenage girls are unaware of the process that pregnancy is, they end up not taking care of themselves and indulging in bad habits such as smoking and drinking to lay depressed phase off.

2.3 Family Hostilities

The author further states that, a teenage girl living with parents may find it even more difficult to cope with pregnancy for she will be drawn in by the guilt of having let her parents down. Besides, most families are aversive to the idea of teenage pregnancy and instead of supporting the child, end up throwing unfriendly and disturbing remarks. This makes the pregnant teenager experience hostility from her parents or family members and makes her feel as if she is far away from being taken care of. At such a juncture, a pregnant teenager may look for ways to kill herself or the baby, thereby enhancing the existing issue load.

2.4 Worries about the future

When a teenager is pregnant, several uncertainties about the future may arise.

The teenager may feel as if she does not have enough knowledge base to be a mother and end up loading her brain with information available on the internet only to make it worse. She may start worrying about whether the father of the baby will follow-up with any support or whether she would be dealing with the baby herself.

2.5 Helplessness

When the pregnant teenager is stuck within a hostile environment, she would begin to feel a blow at her self-esteem.

Low self- esteem will keep the pregnant teenager from seeking medical attention, thereby increasing her risk of developing pregnancy complications at the time of birth. To get away from the hostile environment or be oblivious to its existence, the teenager finds solace in substance abuse, which further weakens her look after herself” (Kamalasanan 2012).

Teenage pregnancy is a traumatic experience for parents. Parents get shocked and devastated when their godly child comes to them with a positive pregnancy test or the news his girlfriend is expecting. Yet there is hope -hope for the future and the restoration in their relationship with God.

According to Ford, “parents have high hopes and dreams for their children. They have dreams of giving them opportunities that they had not been afforded as young men.

The above researcher states the response of a father when he received the news of his pregnant teenager. He stated that, after what seemed like an eternity, the teenager's frail voice responded with seemed like an eternity, her frail voice responded with raw emotion, 'Dad, I'm so sorry.' The father fought back tears as he struggled to grasp what he was hearing. This was his only girl. He had so many hopes and dreams for her future. The father had a problem of explaining the problem to the church as he was a pastor, having so many questions whether or not the boy will marry his child"(Ford 2013).

According to the study conducted by Stephanie, "a few girls she had the privilege of talking with had to find other places to live after they got kicked out for being pregnant. They told her that, they were afraid at first but at the same time, they understood why their parents did that. They had let their parents down by having sex when they knew their parents would not approve and they were resigned to having to figure it out and pay for their mistakes on their own. The young girls were assisted by other people in the church and some relatives."

The researcher feels that there is a lot that needs to be done by the church in trying to eliminate the high rate of teenage pregnancy and to assist affected parents to uplift their spiritual life. Bishop Willie James indicated, "The church has a moral obligation to help stop teenage pregnancy in the church.

He believes that the church can do this by teaching the parents how to be the primary sex educators as there are very few Christian fathers and mothers who take the time out to talk about sex with their children” (2010).

Brookings Retha Evans supports the above research study, indicating, “Many parents send their daughters away to live with relatives once they fall pregnant out of wedlock. The processor discussions are done secretly so that it cannot disgrace them in the community and church” (Brookings Retha Evans 2014).

On the other hand, Ruth believes that, “as a mother of the pregnant teenager, you cannot hide the information under the rock for long or ignore it and hope it would go away ultimately. This involves facing your responsibility, guilt, shame, and anger. Despite the love, tears, prayers, and efforts at disciplining the child had made bad choices with serious consequences” (Ruth 2004).

According to Manlove, Jerry-Humen, Papillo, Williams, and Ryan (2002), “the quality of adolescent's relationship with their parents is also a factor in sexual decision making. Teenagers who feel that they have high- quality relationships with their parents and who communicate regularly with them are likely to initiate sex at a later stage and behave in less risky ways than their peers.

Moreover, teens whose parents talk about sex and birth control with their children and communicate strong disapproval of sexual activities are more likely to have positive reproductive health outcomes. Finding out that your unwed daughter is pregnant is a shock, no Christian parent wants to face, but many do. Parents try as hard as they might but cannot keep their children from the consequences of their sin. Jayne Schooler (a parent) shared that, “when their beautiful twenty- one -year- old daughter Katy came home from college, they thought it was her usual drop in and laundry visit. However, the real reason for her visit would propel them on a path of emotional turmoil, hurt, and confusion that they never expected to travel. Kristy sat down at the kitchen table and tearfully asked her mother to join her and told her mother that she is pregnant. Her father was a pastor and did not know the news that awaited him. The family had to face the challenge of an unplanned pregnancy which was very difficult especially for ministry families, those challenges take on a deeper dimension because of who they are.”

The above researchers further state, “There are things that you need to know as you face the reality of your child's pregnancy. For example, you experience many painful and confusing emotions as the journey begins. When Kristy told her parents about pregnancy, her parents struggled to navigate through their own emotions.

They felt feelings of failure, guilt, and shame, knowing that they had the support of their church family, yet facing them each week in ministry capacities proved increasingly difficult. Katy's father David found stepping into the pulpit each Sunday even more emotionally demanding than he expected it to be. He felt that he had lost his credibility. 'It was incredibly challenging to face the congregation each week. How could I talk to other families about their spiritual and emotional issues when we were facing such a mountain of concerns within our own family?' The family was angry about her choices and also angry at the young man who simply walked away."

It can be hard to accept your daughter's pregnancy, let alone be happy about it. You might find yourself crying your heart out over this, and looking for reasons why you failed to stop it from happening. This does not help and that unhealthy thinking often will lead to depression. Parents face real situations being heartbroken, angry, or bitter for the whole nine months and it is not a good experience. The reality is that nobody knows the outcome of the moment.

Both parents are standing at a crossroads in their lives and nobody can predict what the best thing to say or do is, but the daughter needs their support. When all is said and done, it is their daughter, whether they like it or not.

News 24 (2012) reported that, “pregnant teenagers are more scared of their parents than HIV, Sexually Transmitted Diseases (STDs), or babies. For example, a 17 -year - old orphan, chased away by her guardian when she fell pregnant said that at least she would have a baby meaning that she will have someone to love. Her baby is her whole life.” In the same report, Jean Downey, director of New Life Crises Pregnancy Centre in Uitenhage, states that “girls have sex for money; they do it for shoes and airtime. The researcher believes that some parents teach their daughters to be prostitutes.”

Wright, Abraham & Scott, believe that “an understanding of the origins and control of inappropriate sexual behavior can be derived from basic social science research” (Wright, Abraham & Scott, 1998).

The above researchers further believe that programs whose goal is to mitigate teenage pregnancy must comply with the following:

- “Improve the quality of young people's relationships, particularly in terms of reducing anxiety and regretted sexual behavior.
- Reduce the incidence of unsafe sex
- Reduce the rate of unwanted pregnancies” (1998).

According to Kirby, “the problem of teenage pregnancy is further exacerbated by poor socialization in that, the mother's lack of parenting skills may result in children who may find it difficult to live in mainstream society or do well in school. Furthermore, new social problems such as HIV/AIDS and drug addiction, which were not prevalent some years ago, now present tremendous problems, especially for the African-American community” (Kirby (2007)).

Teenagers do not reason about their parents when making decisions about their lives. Sometimes parents feel that their children are being selfish. They do not even think about the conclusions of their actions as long as they accomplish their mission. Funny enough, when the time comes for them to face the consequences, they feel mortified and cannot even face the world. On the other hand, teenagers complain that their parents nose-dive to sit down with them and discuss matters about social life and the issues that affect them daily. The same principles apply even in the church. Young people are regarded as the future of the church but due to their actions, the ideas just diminish.

According to Parker, “when a young girl reports that, she is pregnant; those words could mean two different things to a father, depending on the circumstances.

When a daughter is married and in a committed relationship, this could be music to a parent's ears. But if an unmarried teenage girl is pregnant; the words can have just the opposite effect” (Parker 2017).

The researcher further states that, “once you receive the news, as a parent you feel embarrassed, confused, and ready to kill her boyfriend, financially stressed, and more. As a parent, you don't have a choice but to cool yourself and become rational, facing the new realities and moving past the emotions for your daughter and your family” (2017).

It is more painful when it comes to the church leaders, receiving news about their pregnant daughters. The shame goes straight to them. It becomes not easy for them to keep holding their positions let alone feeling skeptical to talk to young people as they do not want to be reminded about their past. Parents feel that the church will remove them from their positions particularly those who are youth leaders and as such, they even consider abortion and adoption so that they do not mortify their positions in the church. It is even worse than many churches and communities offer pregnancy-counseling services so that young people could get help in evaluating alternatives and choosing a direction.

Dowshen supports the above researcher by saying, “if your daughter is pregnant, and planning to have the baby, many changes await the family although it is not most parents expect” (Dowshen 2016). Parents experience a wide range of emotions, from shock and disappointment to grief and worry about the future. The researcher also felt that “some parents feel a sense of guilt, thinking that if only they'd done more to protect their child this wouldn't have happened. On the other hand, some parents are embarrassed by their teen's pregnancy and worried about how family, friends, and neighbors will react, others are happy about the news of a soon to be grandchild especially if the teen is older and in a mature relationship” (2016).

Parents experience whatever feeling, here, it is a difficult time for the whole family but teenagers need their parents more than ever. They need to face their pregnant daughter, start preparing for the newborn baby, buying maternity dresses for the pregnant teenager. Parents feel that this is totally out of budget. The difficult part is that even the siblings become affected by not getting their usual monthly allowance because of the budget change. How can a teenager who failed to keep family rules affect innocent children around home? Most siblings ask themselves such questions and that alone creates some conflict in the house. However, parents are there to close the gap by trying to balance their love amongst their children including the creator of the problem.

Dowshen, further states in the research that, “parents might have a strong flood of emotions to deal with, especially at first but the reality of the upcoming baby means that parents will have to get beyond their initial feelings for the sake of their daughter and child. At the same time, the teen's biggest concerns might have been hanging out with her friends, wondering what clothes to wear, also dealing with morning sickness, and scheduling prenatal visits. The teenager's world is turned upside down. The researcher believes that most teens do not plan to become pregnant, and they are often terrified when it happens.

Some keep the news of their pregnancies secret because they fear the anger and dissatisfaction of their parents. The researcher further highlighted that, pregnant teens who do not receive medical care are at greater risk for:

- Fatal death
- High blood pressure
- Anemia
- Labor and delivery complications (premature labor)
- Low birth-weight infant” (2016).

It is very painful as the parent to watch your daughter being shapeless especially when you have to include her in your programs every month.

Parents have a duty of checking the health status of the pregnant teen as some of them even deny to themselves that they are pregnant which makes it even more important for parents to step in and find medical care for them as early in the pregnancy as possible. Above all, making sure that she considers prenatal visits and also taking her diet seriously, failure to do that, the culpability will be laid upon parents should anything go erroneous.

The above researcher is supported by Pecoraro, Robichaux & Theriot (1987) who stated that "in the US in 1990, there were 1,181,000 pregnancies involving adolescents 13-19 years of age: there were 159, 000 miscarriages, 460, 000 abortions, and 562, 000 live births.

The long-term consequences include lowered educational achievement, medical complications, higher subsequent fertility, low labor force participation, reduced earnings, a lifetime of economic stress, and limited opportunity, and marital failure" (Pecoraro, Robichaux & Theriot 1987). The researchers discovered that many programs have been initiated by schools, communities, and church groups as well as state and federal agencies to address the problem of teenage pregnancy"(1987). Furthermore, teen parents are more likely to take part in harsher parenting skills such as yelling and spanking.

On the other hand, there can be feelings of denial, guilt, and anger depending on religious beliefs, there can be a fear of rejection. Many parents of teen parents believe it is a negative reflection on their parenting skills.

Depression can also be an issue for the teen or the parents. Financial responsibilities also may fall on the teen mother's family, which creates resentment. It is clear that, all over the world, teenage pregnancy is a problem and it is affecting families. Some families lose unity because teenage pregnancy is associated with mothers. The same young women who are single are church members and some choose to hide their shame. Teenage pregnancy can have some negative effects on the family, parents, and child.

A teenager from Nairobi supports the above scenario.

"I am a born- again Christian. I am a registered church member of a Baptist church in Nairobi. I have been baptized by immersion and I have gone through their discipleship program. I pay my tithes; go for midweek fellowship and sometimes-even volunteer to teach Sunday school. My Christian faith is a big part of who I am. It has been from as far back as I can remember. Before this December seven years ago, I hardly ever thought about abortion. I didn't think that it was something that should concern me. It was something that other women, worldly women, thought about, not me. I was saving myself for marriage.

Abortion became personal to me when a close friend fell pregnant two years after that December. We were in our fourth year at the university at the time. With no means to raise her child, she wanted to have an abortion.

Of course, I was against it. I tried to talk her out of it and when she wouldn't budge, I refused to accompany her to the clinic for the procedure. Thereafter, I refused to talk about it with her. I just became quiet that I held a grudge against her.

'If there is something I have learned these past two years it's that no one can say they have an opinion on abortion until you have had an unwanted pregnancy. I felt how I imagined an animal in a trap feels. What would not it do to go free?

'Then, two years ago, I fell in love with a man. Like me, he is a Christian but from a different church. I fell hard. It was very fast-paced. I lost myself in it. In just a few short weeks, I was pregnant. Naturally, I was devastated.

'Prince Chamming did not seem too excited with the news. My first reaction was to suggest that we get married and try to cover it up this pregnancy, but he did not seem too keen on it. We barely knew each other, he said, an argument that now makes sense. Had he jumped at the suggestion, I would have married him. 'His non-enthusiasm left me with only one option-to bear the loud shame of being an unwed mother.

No one in my immediate family has ever gotten pregnant outside wedlock. Not my mother, not my three older sisters. Then I would have to face the church. Being in my state would mean automatic ex-communication. I would no longer be able to take part in some church activities like Holy Communion but I was worried, especially about openly carrying this shame.

At that moment, I did not think that I could bear to stand there in front of these people, whose children I sometimes taught Sunday school, with a bulging stomach and no man by my side.

'One would imagine that abortion is a decision that one pines over for days or weeks but I made my decision fast. I think I was worried that if I dwelled on the thought, I would not go through with it. Prince Charming did not object. Even though I was not there for her, my friend took me to a gynecologist on Accra Road in Nairobi and waited at the reception while I underwent the procedure in a back room. It was very painful and messy but I welcomed the pain. I took it as atonement for the grave sin that I was committing.

'When we left the clinic, I felt an overwhelming sense of relief and I immediately started on the process of trying to reconcile with God. In the weeks and months that followed, I started experiencing a mixture of fear, guilt, and grief. I still do it.

I do not know for instance, how safe the abortion I had was. I do not know if I will have children when I want to. I don't know if I am forgiven.

'There are times when I will go for days without thinking about it but something always brings it back. There will be a news report or we will be in church and the pastor will mention the sin of abortion. Then it will come flooding back. I have battled with this decision I made two years ago tens of times.

'I think the worst part of it is that I can't openly talk about it. There is no place for me to seek recovery. I guess that the church thinks that if we talk about these things then they will happen more rampantly but I think it might prevent us from getting here in the first place. We could start with a ministry for single mothers where those who fall pregnant outside wedlock can get support.

'Abortion is not spoken about but this doesn't mean that the stigma isn't there. The silent judgment is there, everyone knows it, and so when you commit this sin, the stigma starts from within you. You berate yourself every day. I carry the quiet shame and hope that someday, when I am married and have children; maybe I will forgive myself for it."

Amazingly, young people want to consume everything in life and they don't even mind the consequences. The above statistics indicate that they even like to involve themselves with people of high status, who are not ready to obligate, and take responsibility when they fall pregnant, instead they suggest abortion. Some pastors did not feel good about the statistics and some of their comments are discussed.

Rev. Jean Bosco, a youth pastor at CITAM Church in Ngong, Nairobi felt that "the youth should be taught sexual purity. They fail to encourage pre-marital sex, so the youth are not taught matters of contraception. The Bible teaches abstinence," Rev Bosco further stated that Sex is a sin like any other and if a woman commits it, then she is encouraged to reconcile with God, carry the pregnancy to term and take responsibility for it" (Rev. Jean Bosco 2016).

On the other hand, Robert Burale 2016, a pastor at The House of Grace church in Nairobi supports the above priest by saying; "there is a sexual health crisis amongst the youth, which the society and even the church are silent." Pastor Burale further indicates, "Young people are taught sexual purity but they are engaging in premarital sex, it does not help to bury the heads in the sand and pretend like premarital sex is not happening, because it is.

He then created The Naked Truth, a forum where we talk about the things that the church and society do not talk about. He believes that it is better when a youth has all the sexual health information. He further indicates that he does not believe in abortion unless it is a medical emergency. However, he thinks that the reason abortions are happening in church is that women who fall pregnant outside wedlock are castigated and judged but that does not promote pregnancy before marriage. Young people should practice sexual purity at all times but when they fall pregnant, the church should not chase them away, they need to be loved." The matter of teenage pregnancy affects all the directions of life. For example, in our societies, there are youth groups and youth activities. You find that young people take benefit of the situation. They begin to tell lies to their parents when they want to go out for their benefits but when they meet difficulties, they begin to remorse their decisions, facing consequences they cannot even accomplish.

Young people do not even think about their involvement in church, their parents let alone their education. Leslie Barner learned a lesson from her daughter's teenage pregnancy.

"When the truth came out in the pediatrician's office, her words pierced my heart like fiery arrows. 'Pregnant?' I thought, blinking back sudden tears. My heart pounded furiously, and my head was reeling with her announcement.

I could not even hear the words that followed. So many anxious thoughts entered my mind that I struggled to grasp hold of any of them. Finally, in desperation, I reached out and grabbed denial. I thought, No! This cannot be true. There must be some terrible mistake! Nevertheless, it did not take long for denial to slip away and reality to set in, followed by feelings of sadness, disappointment, fear, anger, and ultimately feelings of failure. I was devastated. As I drove, our teenage daughter, Desiree, home in silence that afternoon, I felt like all the dreams we had for her life, had been left behind in that examination room-shattered like broken glass. In only a moment, everything had changed. Struggling to make it home in one piece, I tearfully considered what the pregnancy would mean to her life, to our family, and my ministry as a writer for a prominent Christian organization. Will she have to drop out of high school in her senior year? What will happen to be captain of the dance team? Her part-time job? What about college?

How will we break the news to family and friends? How will this affect her three younger sisters? What will people think and say? These and other questions clouded my mind and burdened my broken heart. It took all the strength I could muster to tell my husband, Aubrey, what I had just learned. When I managed to get the words out, he stared blankly in disbelief, not wanting to accept it. Then, as the truth began to sink in, I could see that he too was devastated, as were her younger siblings.

Later that evening, we received a brief letter from Desiree that expressed her sorrow for disappointing us and shared how much she regretted disobeying God and us. She told us that, she had already asked God to forgive her and asked us to do the same. She ended the letter by letting us know how much she needed our love and support for all that she knew she'd have to face as a pregnant teenager. We could tell from the letter that she was ashamed, confused, and afraid. Our hearts went out to her.

Together and privately, we shed thousands of tears and prayed countless prayers. Though we assured her of our love, forgiveness, and support, we were hurting. Our entire family was shaken, and life for us would never be the same again. I wondered if she realized that the choices she had made would affect everyone who loved her.

Is not this what the Christian community is all about?

I remember sitting in church one Sunday, burdened by the knowledge that others would soon know about the pregnancy. Then God spoke to my heart through the words of the teaching pastor. Amid the sermon, which had nothing to do with the topic of teenage pregnancy, he made a statement that was a turning point for me. I realized that no one is in the position to judge another.

As a result of that sermon, I came to understand that, in addition to trying to project a perfect image, I had fallen into a trap that ensnares many parents in the competitive culture in which we live-the the unspoken competition to raise 'perfect' kids. I felt so relieved. I let go of the pride I had carried for as long as I could remember, and humbled myself before the Lord and man. I openly and sincerely shared our circumstances with family and friends and allowed them to see the disappointment and the pain we were experiences as parents and as a family. I told them of our desire to lovingly walk our daughter through this difficult time in her life and to help get her life back on the right track, spiritually, morally, physically, and in every other way.

Much to my surprise, every person responded with love, encouragement, and a commitment to pray. Some even told us of their problems and asked us to pray for them as well. I thought, Isn't this what the Christian community is all about loving one another, forgiving one another, encouraging one another and building each other up? It was an awesome experience.

I learned first-hand that being open with others about the challenges we face, allows them the opportunity to see God at work in our lives, and turn frees them to be open and honest about their struggles. It was a lesson in humility that I would never forget. My life was forever changed.

'Refine her, Lord....refine me.'

The devastated parent didn't know what to do or how to break the news to the father of the pregnant teenager.

The trouble of pregnancy was just shared to the mother, and she had to deal with the situation. She was left alone with the news and she immediately thought about her status in the church and the society. What is amazing is that the responsible person is on the other side, continuing with her own life and the mother was alone with the situation. The parent even went as far as starting to blame God for allowing that to happen to her child, yet young people fail to take life seriously

The parent was helped by the message from audiotape by Dennis Rainey on, 'When Your Child Breaks Your Heart.' He quoted Proverbs 22: 15, which says, 'Foolishness is bound up in the heart of a child. I considered what I was hearing.

No one wants his or her child to make choices that contradict the values and beliefs they have been taught but inevitably they will because their hearts are filled with foolishness. I was suddenly reminded about the purpose of trials in our lives and my heart was encouraged. "Refine her Lord," I prayed, "Refine me." It was a long hard road for Desiree, but she learned many life lessons over the next nine months. She had to tell her peers, teachers, and counselors at school. She had to face the dance team, for which she served as captain.

Some were disappointed, some supportive, some judgmental and some of her peers glorified her situation as if having a baby at her young age was something to be admired.

This was strange even to her. I will never forget the anguish in her face the day she had to tell the supervisor at her part-time job about her pregnancy. Struggling with 'morning sickness,' she did not even want to go to work that day, but Aubrey and I insisted. She was not going to use her condition to shirk any of her responsibilities and would learn that to obey is better than sacrifice" (1 Samuel 15: 22b).

As she got out of the car and weakly walked toward the mall entrance, tears came streaming down my face. My heart was breaking for her. I hurt so much for her that I wished with all my might I could rescue her from all that she was facing but I couldn't. I couldn't save her from the consequences of the sin-the choices she had made.

Desiree eventually had to give up her position on the dance team, her part-time job, and other after school and weekend activities. She lost many of her privileges and some of her friendships. In the process, and with our guidance, she grew in her relationship with the Lord and began making better choices in her desire to please Him. As her parents, Aubrey and I constantly supported and encouraged her through the challenges associated with teen pregnancy.

We developed a plan, she would have to maintain her grades in school, complete her school education as scheduled, graduate on time, and go on to college in the fall.

This involves sacrifice for the entire family, as we worked together to get her schoolwork, we all had to pitch in and help with the baby so that she could attend classes, study, and complete projects. In the next several months, we watched God work out all the details of Desiree's life, as she trusted in Him. Her pregnancy went well, and she delivered a healthy, beautiful baby girl, Jadeynn Nicole. With a lot of hard work, she was able to complete her senior year on time and graduate with her class, and with the baby; she was able to go on to college that fall.

2.6 A life-changing experience

Through this life-changing experience, Desiree matured into a very responsible young woman attending college, working part-time, fulfilling her role as a mom, and making wise choices regarding her social life.

About two and a half years after the baby was born, she and the bay's father finally received the blessing of both sets of parents to be married. They had a beautiful, Christ-centered wedding on June 1, 2002.”

Parents always adore their children when they succeed in life especially when they get married.

The above family was so fortunate that their daughter got married in the end and she managed to fulfill her dreams and that alone healed her parents, at least there was an achievement.

Yes, at first it was very difficult to admit that there is a problem but in the end, their tears were gone. The above scenario touched the heart of the researcher and he thought of a similar situation that happened to her sister. Her daughter fell pregnant in 2016. When she received the news, it was after seven in the evening on Monday. She fainted for thirty minutes, not accepting the fact that her daughter whom she used to call 'princess' is pregnant. Without the support of the family, she would not be alive today. She stayed home with the fear of facing colleagues at work, facing the church leaders, the community, and thinking about the plans she had for her daughter. She never knew that her child would have a child outside wedlock that is why it was like a dream. The moment was difficult for her especially when it came to reality. Her daughter was not around and she came back to the closing of the school term. She had to look at her daughter every morning and every day, watching the stomach protruding and she would just cry.

In life, I realized that the word of God is telling the truth when it says, "I consider that, our present sufferings are not worth comparing with the Glory that will be revealed in us" Romans 8 vs. 18.

My sister is a Christian and she is a God-fearing woman, she decided to forgive her daughter as God always forgives. Today, her grandson is doing wonders in church and she loves him.

From here, I learned that the struggles we encounter in life are just for a moment.

According to the information shared by Staff 2578, "teenage pregnancy is something that every parent worries about. Even if you do not know, for sure, whether or not your little angel is having sex and chances are she is. As a parent, how you react and behave can be the biggest difference between your teenage daughter feeling like a failure or let down and her making responsible choices to rectify the situation. The key to any relationship with our children is to maintain some openness to our avenue of communication. When we fail to do this, teenagers will hide the truths and often wind up in dangerous situations resulting in botched abortions or lack of prenatal care.

Your teenage daughter is pregnant and she needs you now more than ever."

The information further indicates, “Every family is different and although most of us try to talk to our kids about premarital sex and pregnancy few of us seem to be getting it right. With teenage pregnancies on the rise, more and more of our daughters have to face becoming parents at a young age.

The times have changed drastically in the last forty years since pregnant teenagers were whisked away to birth their children in secret.” Today, we must face the situation head-on from a reasonable point of view and realize with all of our lives forever.

Staff 2578 believes that “the best thing to do when your daughter tells you or you find out somewhat inexplicitly that she is pregnant is to give her a big hug. For that single moment treat her like another woman and save the rampage, the hysterical tears and gloom, and doom feelings to be shared with your spouse or friends in private, not with your daughter. Allow her to feel safe in your arms and give her softest place you can find in your heart to just be your child.

Yes, you are angry, hurt, afraid, and disappointed but she is too and you as the parent must remain strong, open, relaxed, calm, fearless, and loving. Do not ask her questions like who the father is, or how far along she is. If you do things right this will all be revealed in due time.

Instead, offer compassion and support and remember that more than likely she is already feeling punished enough. Teenage pregnancy is not the end of the world, but if handled without reason can swiftly sever a relationship with your daughter.”

It further states that, “no one can even begin to offer advice or suggest solutions like abortion to you or your daughter because that is a personal, private, and individual avenue for families to explore. Depending on the core beliefs of your family, this issue either will or will not be an option. Regardless, no woman, especially our daughters, should be forced into a decision of abortion and this should be discussed with a third-party mediator.

Many parents make the knee jerk decision to get their daughter an abortion because they are working from a spot of fear or shame. This is not reason enough. Clear your head and give yourself and your daughter some time to think. Once the shock of the situation is behind you and your family, you will realize that you are not alone. There are a plethora of resources available to pregnant teens and their families.”

Admitting that your teenage daughter is pregnant is not a death sentence for anyone. It is only natural to worry about your daughter's future. Many pregnant teenage moms are successful and with the help of supportive families can raise their children quite well. Decide what is important in her future and ensure that educational needs can be met.

Empower her with kind words and offer to help as much as you can. Allow her to be responsible for her choices and to grow into herself so that she too can be a good mom. Resist blame at all costs and give her a loving example of motherhood that she can carry on to her children.

'My teenage daughter is pregnant' and is not words that any parent wants to say or admit. Someday though you may have to and if the time comes to remember that, what you are discussing is actually about a little life. It is not about what someone did wrong anymore, it is about how to make life better. The little life may change your world as drastically as those words did but chances are your life will end up being increased.

It is not how we react when times are troublesome that is our true test of strength. If your teenage daughter is, was or might be pregnant draw on your strengths and handle the situation accordingly. Unfortunately, we only have one chance to do the right thing.

According to Givens, "one of the hardest things for Christians to remember is that it is not a sin to be pregnant. It is not a sin to be pregnant out of wedlock. It is not a sin to be born to unmarried parents. It is a sin to have sex outside the marriage relationship and it is just as much a sin for the man as for the woman.

An unbiblical intimate relationship is a much easier thing to hide from critical eyes than pregnancy and sadly less damaging to a family's reputation in the Christian community. As disappointing and overwhelming, as it may be to learn a teenage daughter is pregnant, it is crucial to keep a kingdom perspective. The sin is done. Whatever influences the teens have been under to lead them to sin cannot be avoided now.

This new situation is not about the morality of out of wedlock sex or the reputation of a family. It is about the development of a child" (Givens 2015).

All children are blessings from God and He has a plan for each one (Psalm 139: 13-18). Even if the circumstances in which the baby comes are less than ideal, that child is as precious and loved by God as any other child is.

The role of parents is to teach and guide their children to live godly lives in whatever they face, the girl may be scared, ashamed, and emotional, and it is her parents' responsibility to help her push past emotion and turn to her Heavenly Father. The researcher further indicates, "Some parents fear that, giving their daughter the love and support they need, will encourage the behavior that led to the pregnancy. Again, being pregnant and giving birth to a child is not a sin, and there are so many other benefits to actively and publicly standing with a pregnant teen. It fosters an environment in which the child is valued as a blessing.

It encourages the father to take responsibility without fear and it makes abortion a much less desirable option. If a family abandons their pregnant teen even emotionally, she will be much more likely to make harmful decisions. She may think marrying the baby's father is the only option.

She may not know how to take care of her health and that of the baby. Other pregnant teens may see the volatile relationship and keep their condition secret. Conversely, the girl will be able to make much wiser decisions about her and her baby's future if she rests in her parents' acceptance and loving guidance" (2015).

Wise parents will help their daughter walk through the options of keeping the child or adoption.

It may also be beneficial to involve the father and his family, as he needs to take as much ownership as the mother. After careful prayer, parents should be clear about the level of support they can give in raising the child by making use of Christian crisis pregnancy centers. Our God is a powerful God who can bring joy and blessing even out of our sin. There may be incredibly tough times ahead for the pregnant teen and her family but our God is the God who redeems. It is very difficult to be a parent. At all costs, you need to make sure that you support your pregnant teen and forget about the trauma she has planted in your mind. The traumatic experience will never go away especially when the child is born.

When you start looking at the grandchild, it takes your mind back to the situation. Some parents end up getting a minor stroke because of depression. Unfortunately, no one will be responsible for that illness but herself.

The American Pregnancy Association supports the above researchers by indicating that, “whether you have a suspicion that your teenage daughter could be pregnant or she just broke the news to you, your head is probably spinning with a million different thoughts and emotions. How could this happen? What do we do now? Who is the father? What will other people think? This is to be expected, precisely because you were NOT expecting this. You might be angry, disappointed, and or scared. If you are her father, you are probably one second away from running down the street to have a chat with your daughter's boyfriend.

If you are her mother, you may be thinking, how in the world is my daughter going to handle pregnancy? Alternatively, you are wishing you had just one more of those birds and the bees' chats. Remember, your daughter likely did not want this to happen either. Think how frightened she must be. Pregnancy is foreign to her. She has made the adult decision to have sex and now she is faced with the adult consequence of pregnancy. The best thing you can do right now is to keep your emotions steady and encourage your daughter to take responsibility for her actions and accept the consequences.”

The American Pregnancy Association further states that, “as a parent, try not to let your emotions take over and dictate what you say to your daughter; this is a delicate moment after all. This might mean sitting in silence for a few minutes to gather your thoughts before responding. Here are a few things you may be feeling:

Disappointed

Disrespected

Shocked

In denial

Confused

Overwhelmed

Angry

It is okay to feel these ways, what is not okay is lashing out in anger, saying things that you know you will regret later, or kicking her out of the house immediately. This is still your daughter, no matter what she has gotten herself into. You are probably fuming, yes, because she has disappointed you. She probably broke quite a few of your rules. She may not even be sorry about it but she is now responsible for a tiny life growing inside her.

Since she is still under your roof, you are partially responsible as well. That means that, if you kick her out, you are endangering your daughter and you are endangering your growing grandbaby. You might be tempted to think it is mostly the boyfriend's fault and in some cases, you would be correct. In many cases, the intercourse that led to pregnancy is consensual.

Listen to what both he and your daughter says about the situation, making sure to get her thoughts on what happened before you talk to him. As a parent, you will want him to take responsibility for the pregnancy. You will want him to be there for your daughter, to provide for her and the baby, and to be a man about it, as he ought to. Now, there is the other side if you do not like him. Maybe you see him as harsh, irresponsible, not worthy of your daughter, or a waste of her time. Ultimately, the decision of what to do with the pregnancy is in your daughter's hands. This may be hard to swallow but as we have already gone over, she did get herself into this situation. After fourteen years of raising her, you probably know her pretty well.

This means that you will be able to help her sort through her options while knowing a little better than they will be able to help her sort through her options while knowing a little better than a counselor about her hopes, dreams, morals, and desires will. How does she feel about being a teen mom? Adoption? Abortion? Hear

her out, and of course, you can insert your opinion too and explain your reasoning.

You might help her realize things she had not even considered. Offer to take her to the doctor so that she can get a full prenatal check-up and an ultrasound to confirm the pregnancy. Whatever she chooses, getting an ultrasound to confirm the viability and age of the pregnancy is a necessary step. You can offer to go into the room with her and the doctor or allow her to have space to ask the doctor questions.

As a parent, if your daughter lives under your roof, obviously, she has to abide by your rules and if she will not, you will need to sort out temporary to long-term alternate housing. The important thing to know is that you do not have the right to force any decision on your daughter, whether that is parenting, adoption, or abortion. You can, of course, refuse to pay for certain things or set punishments but you legally cannot coerce your daughter into the pregnancy decision that you wish for her. What you go through for nine months and not easy but with good communication, you and your daughter will find a way to make things work.

Listed below are some of the most tension points that typically come between a parent teenager, as well as ideas on how to minimize the tension:

2.7 Finance

This is one of the common arguments among pregnant teenagers and their parents. For example, Health Insurance, maternity clothing, baby items, childcare, baby shower. Childcare is always a big area of contention. Some teen moms assume that her parents will be the main ones to babysit and that they will do it free. Some look for day-care options. This is something you will want to talk over as early as possible. If you do plan to help babysit, come up with your terms. For what reasons will you babysit? For what reasons won't you? What will people think? Though this should be the least of your concerns, it certainly can be a big deal, especially if you live in a smaller town or have a lot of very close family and friends. You might feel like people are talking about you and your daughter. People love to gossip and your news may be the biggest thing for a while but it will die down. If people make comments to you about how you raised your daughter, you can let them know that you did what you could but in the end, she made her own choices.

If they choose to insult your daughter, you do not have to defend her to the point of saying that what she did was right and good but you can let these naysayers know that she is still your

daughter and you will stick by her through thick and thin. Let your daughter know that people are going to talk, but you are going to stand by her.

Help her figure out some way to respond to anyone who might insult her. Your daughter might have a hard time brushing off insults during pregnancy since she is likely to be more emotional than usual anyway. 'Stick and stones' may not break anything, but they still can hurt. Make a point to ask your daughter about her day every day. That way, you can know if she is struggling with how people are talking. The Association believes that parents should not do everything for their pregnant daughters, for example organizing doctor's appointments, vitamins, parenting classes, washing baby's clothes, she is more than capable of doing those things."

Life can be challenging at times. Sometimes as a parent, you feel not to have anything to do with the father of the baby, but in some cases, you have no choice but to have a link to maintain the identity of the child. On the other hand, you find that the family is skeptical to admit or to take responsibility for the child especially if the father of the baby is not employed. In some families, the baby's father should take responsibility even if he is not employed and that means that the pregnant teenager's family will take full responsibility for the child.

The situation does not sit well to the mother of the pregnant teenager and will think of looking for ways of encouraging the father of the baby to be responsible regardless.

The American Pregnancy Association feels that “parents should be there for their grandchildren and embolden their fathers to be responsible. This is not always an easy task. The thing to remember is that teenagers like to rebel especially when they know that they have done something wrong and are in trouble. If you can drop little hints and make them think that, it was their idea, and try also not to overcrowd them or they may not want you to be involved at all.” As a parent, offer your help and let them know that you are someone they can count on.

Dowshen supports the above research study by indicating that, “if your daughter is pregnant and planning to have a baby, many changes await your family though it's certainly not what most parents expect, it happens every day. If your teen is about to become a mother, it can be overwhelming for all of you. If you have just learned that your teen is having a baby, you are probably experiencing a wide range of emotions, from shock and disappointment to grief and worry about the future” (2016).

The researcher also agrees with the researchers that, some parents feel a sense of guilt, thinking that if only they had done more to protect their child this would not have happened.

Some parents are embarrassed by their teen's pregnancy and worried about how family, friends, and neighbors will react, others are happy about the news of a soon to be grandchild especially if the teen is older and in a mature relationship. Whatever feelings you are experiencing as a parent, this is likely to be a difficult time for your family. The important thing is that your teen needs you now more than ever. Parents should try to recognize their feelings and work through them so that they can accept and support their children. That does not mean they do not have the right to feel disappointed and even angry, such reactions are normal.

Some may have a strong flood of emotions to deal with, especially at first but the reality of the upcoming baby means that you will have to get beyond your initial feelings for the sake of your daughter and her child.

According to the study conducted by Duncan, "when your teen daughter first breaks the news to you, you may feel shocked, disappointed, despair, or embarrassment or all of those feelings at once. You may think, "All of her hopes, dreams, and plans are over." It may not be good news, and yet it does not have to be the end of the world either. Other families have walked this road too. The researcher suggests that parents should be assets to their daughters by assuring them of their unconditional love and concern. Parents should support their daughters by offering to tell

close family members or friends about the pregnancy and that can allow them to express their genuine concern.

The goal is to unite everyone in support of her.” The researcher further discovered that “pregnant teens cannot read their parents' minds and may even doubt that they care. This is a time for grace and mercy even though it is tough; therefore, parents should consider saying some of the following:

- ‘I still love you, no matter what.’
- ‘I am here for you and will help you in whatever way I can.’
- ‘You do have options for you and the baby.’
- ‘Some people may judge you; however, many more will extend their compassion.’
- ‘You are ultimately accountable to God, not other people.’
- ‘Many people have found ways to make this work.’

The researcher also states, “The spiritual lives of both parents and their daughters have been catapulted into unknown territory. Regardless of spiritual maturity or how well parents think they are handling things, they must not ignore the critical part of each other's well-being” (2015).

Parents are also advised by the researcher to remain calm, not to burn bridges by saying something that they will regret.

According to Nomaganda, “there is enough condemnation from society when a lady gets pregnant out of wedlock.

When you are a devoted church-goer or worse still, a leader of sorts in the church, the scratching judgmental attitude of your brethren may be something you have never imagined Christians are capable of” (Nomaganda 2012).

The researcher also shared a story of Nancy who fell pregnant and a churchgoer. “The man responsible was a youth pastor who was engaged to be married. To protect his image, the pastor quickly ran to the church leadership and said, ‘I had seduced him into sin.’

Leadership believed him because he was a very committed member while I was treated like a prostitute who was out to destroy his forthcoming marriage. Nancy says she was made to feel like a social misfit with parents sternly warning her not to visit or talk to their daughters” (2012).

The research study conducted by Fink, C. (2019) supports the above researchers by sharing “a story of Linda Justice who is mom to Charis and two other children and a pastor's wife for thirty years received a phone call that turned her world upside down. According to the researcher, Linda's first thought was fear

for Charis (her husband). While still holding the phone and listening to her daughter's voice, she pictured her future, alone somewhere exhausted from the burden of trying to care for an infant and paying back a mountain of college debt.

Her daughter had no job, no car, no home, no husband, and a heart full of unfulfilled dreams.

As the news settled, she questioned herself, what did she do wrong? Where did she fail? Why didn't she see this coming? She felt disappointed and hurt that Charis did not choose the values they had instilled in her. Even though she had not always fully embraced the family's values, her mother thought she was stronger. She did not expect the news and she felt unprepared.

The mother felt embarrassed worrying about her husband's actions would cast a bad light on their ministry and worried about what others would think and say about them and more about Chris as a pastor. But be that as it may, the mother was concerned for their oldest daughter who had just found out that she and her husband were expecting their first child too, a day apart from Charis' due date. The mother of the pregnant teen asked herself many questions and began to trust God as never before.

The very same woman had been contemplating how her husband and herself had fed and nurtured their three children in God's

ways. As a mother, just like a bird that feeds and nurtures her baby birds. Just as the birds must live the nest, so must their children. However, not every bird flies away with grace and form. Some falter and leave more precariously. One of their birds had fallen from the nest but they would not leave.

They would be there to help lift her again. The woman learned through her daughter's pregnancy that, her embarrassment is disguised pride.

God reminded her of how Jesus identified with her sins similarly; she needs to come alongside the sin of her precious child. She also learned that God's people are gracious. The first person she told wept with her and another friend hugged her and simply said, 'You are a good mom.' Then, they met as an entire family, shared their hearts, expressed their hurts, cried a lot, and exchanged forgiveness. It was a beautiful time together before the Lord. His presence was real and precious. After that, Charis went before the elders of their church to confess her sin and her mother became proud of Charis for taking the step of humility. God's Word assures people that if they confess their sins, He is faithful and just to forgive them their sins and to cleanse them from all unrighteousness. Now that Charis is clean and pure, it is their responsibility as her family to receive her as Christ has. Therefore, the family will continue to uphold the holy standard of God's Word and show grace and mercy to her and pray for her

baby to be healthy and grow to know and serve Jesus” (Fink 2019).

Wade shared a story of T.D. Jakes' daughter who fell pregnant at the age of thirteen. “T.D. Jakes was mega-church Pastor of The Potter's House in Dallas, Texas.

Then after nine years, Bishop T.D. Jakes talked with Roland Martin about his teenage daughter's pregnancy. T.D. Jakes stated that pastoring a church of thirty thousand members comes with its complexities and stresses but this can be multiplied many times, over when your teenage daughter gives the news that she is pregnant. The Bishop opened up about how he handled the news of his then fourteen year-old daughter's pregnancy. The Bishop stated that, when he received the news, he was shocked, crushed, emotionally devastated and yet there was something down inside of him and in her mother as well, that said they have to rise above the trauma, Jakes said on the Roland Martin Report describing his first reaction to the news” (Wade 2012).The researcher further states that, “after expressing his initial feelings of disturbance over the incident. Jakes concluded that ‘love overrides everything.’ When news of the pregnancy spread, the prominent pastor also encountered difficulty emanating beyond his home. ‘We got letters, we got blogs, we got stuff that was lies and garbage told about us. We had the press swarming the church.’ The pastor indicated that, with various media coming to

the church to further report on the story, he commended his congregant's integrity, refusing to say anything and telling the press that, it was a personal matter, and that they had nothing to do with. Despite the pressure, Jake stood by his daughter keeping her as his chief concern and not his image. 'It was not about being embarrassed, it was not about protecting my image. I cared nothing about that. I cared about what you see sitting right there,' referring to his daughter, Sarah Henson, as he placed a hand on her back to comfort her. When asked if she felt as if she had let her parents down, Henson said, 'I think I did. I mean I knew they had high expectations for me as their daughter and I felt like I did let them down but the grace of it all is that, we have a faith that teaches us no matter what you have done, there is always a way back onto the right path.' The teenage girl gave birth to her son Malachi and embraced her motherhood. She (Henson) went into a high school at sixteen years old, attended Texas Christian University, and got married. Her father Jake believed that, although the pregnancy was a difficult time, it was the best thing in the world that could have happened. The pastor confronted questions about involving teenage fathers so that they don't become disillusioned and abandon their children, Jakes believes that pastors should reach out to them and get them included as soon as possible as a means to restore the family but disagrees with the thinking that teen pregnancy determines the young parents should marry. T.D. Jakes believes that parents

should reflect on if they could have done something better but not fall into blaming themselves.

Jake also emphasized the action was the mistake and not the child and urges others to separate who a person is from what they do, it is being important to him not to judge his daughter by her mistakes.

According to Jake, when push came to shove, he wanted her daughter to know that if he gets pushed on this, he got her no matter what" (Wade 2012).

Lewis, in the American Pregnancy Association shares a feeling when her daughter fell pregnant. "The pregnant teenage girl was fifteen years when she fell pregnant. The writer felt that there are so many support groups for teen moms but none for parents of teen moms. They found out she was pregnant early due to severe morning sickness, one month after she tried to commit suicide by overdosing" (Lewis 2016).

However, above that, as a parent, she tries to be supportive but she has so changer and resentment at the same time.

Bingham, when she found out that her junior pre-med student daughter is pregnant, she could not stop crying for her dreams and scared for her.

“Her emotions were all over the place. The parent was full of fear for her daughter's dreams not to become true. The parent felt so ashamed, thinking about the rest of the family and how to tell her thirteen year-old sister” (Bingham 2017).

Sometimes it is the responsibility of the parent of the pregnant teenager to check how she is feeling even though nobody checks how you are feeling as a parent.

Dowshen further states, “Pregnancy is a difficult time for teenagers. Teen's biggest concerns might have been hanging out with friends and wondering what clothes to wear. All of a sudden, she is dealing with morning sickness and scheduling prenatal visits. Her world has been turned upside down” (Dowshen 2016). The above researcher states, “Most unmarried teens do not plan on becoming pregnant and they are often terrified when it happens. Many younger teens keep the news of their pregnancies secret because they fear the anger and disappointment of their parents. Some might even deny to themselves that they are pregnant which makes it even more important for parents to step in and find medical care for their teen as early as in the pregnancy as possible.”(2016)

On the other hand, parents of the teen son act out of anger and frustration and end up putting pressure on him to marry the pregnant teen in trying to hide the shame and that is unwanted marriage.

The least that parents of the pregnant teens can do is to offer advice but they should remember that forcing your opinions on your teen or using threats is likely to backfire in the end.

Most teens enter parenthood unprepared for the stress a new baby brings and many experience frustration, resentment, and even anger toward their newborn, which may explain why teen parents are at higher risk for abusing and neglecting their babies. Parents of the pregnant teens start asking themselves many questions when the time comes for new responsibilities, for example, many practical issues must be considered and these are the questions that the parents keep on asking themselves; will the teen keep the baby or consider adoption? If she keeps the baby, will she raise the baby herself? Will she continue to go back to school? Will the father be involved in the baby's life? Who will be financially responsible for the baby? The answers to these questions often depend on the support parents give to their daughters.

The researcher also states that, "parents need to think about their level of involvement and commitment and they should discuss that with their teens, taking into consideration the following matters; how much support-financial and otherwise- are they willing and able to offer? Will the daughter and her child live with the parent?"

Will the parent pay for food, clothing, doctor visits, and necessary items like a car seat and stroller? Can a parent assist with childcare while she is at school or work?

It is good for parents of pregnant teens to make them understand that, as rewarding as having a child is; it is not always fun caring for a baby is a huge responsibility and a lifelong commitment”(2016).

Parents should prepare their daughters for the reality that she will not have as much time for the things she used to do, that her life is about to change and the baby will take priority.

As a parent, you can have a great impact on your teen's life and the baby's. You may still wish that she had made different choices. By supporting your daughter, making sure, she gets good prenatal care, and listening as she shares her fears and anxieties, both of you may find that you are better parents in the end.

Kitty discovered in her research study that, “teenage pregnancy does not only happen in society or communities, it also happens in the church.”

The researcher further states that, “for many times, teens have been caught in rooms together during gatherings, one was caught, 13 years old with a 19-year-old boy on the playground kissing late in the evening during a gathering” (Kitty 2014).

The researcher further indicates, “There have been showers given to the church for unwed teens in the congregation.

There are married young people separated from their mates bringing their boyfriends and girlfriends to church, including the pastor's son engaged to a girl that is not divorced”(2014).

The researcher is having this question: Where does the church draw the line? No one should be turned away from God's house but how should these things be handled? The researcher knew that in today's society, even Christian singles are having sex together and that is not right. The researcher believes that everyone makes mistakes and she is not condemning anyone. The church should be setting examples not sending the wrong message.

The above research studies prove that the impact of teenage pregnancy affects many lives around the world. Steven found that “religious affiliation does not affect the decision to solve teenage pregnancy in one way or another. Much more important is the role of teenager's mother whom; the higher their educational level is, the more they influence teens to resort to abortion” (Steven 1992). This is another problem faced by teenagers who are pregnant, and a topic that needs research. Sometimes parents find it difficult to solve the issue of teenage pregnancy, they have to face the problem day by day and come with

solutions. On the other hand, teenagers cannot handle the consequences of their actions.

Saunders found that “girls who become teenage mothers remain single over a double period in the age range fourteen to thirty years than those that have a child after twenty and only 19% of them marry the father of their child.

In the case of adolescents who got married, the probability that the relationship ends with a divorce is higher than for those who give birth after twenty years. As single mothers, teenagers have a higher probability to abandon school. This results in fewer employment opportunities and thus lower income” (Saunders 1997).

According to the study conducted by the Centre of Research for Fiqh Science and Technology (2017), “parents play a significant role in making sure that their children are equipped with religious knowledge. Unfortunately, what happens now is that parents prioritize their careers without emphasizing the religious education of their children.

This resulted in a situation where teenagers are easily overcome by their lust to the point that they cannot differentiate between good or bad. Hence, they are easily involved in social problems such as being involved in a forbidden relationship that leads to the birth of illegitimate children.

The study further states that getting pregnant out of wedlock among teenagers gives a certain amount of pressure which is not expected before and thus resulted in disappointment, while the family facing a difficult situation which ends up in crisis. It is also difficult for families to accept this teenage pregnancy and it is a shame to the family. Having children at a very young age is considered a mistake and it indirectly affects the family members. In reality, the pregnant teenager herself is still not able to solve her problems and still requires family support. Therefore, family members must give moral support and help these teenagers (Saunders 1997).

According to the study conducted by Akpor, Tshweneagae and Phetoe (2017), "having a child outside of marriage is not uncommon in many countries. Teenage pregnancy is regarded as a major socio-medical and socio-economic phenomenon in both developed and developing countries and has become more rampant in recent times. The above researchers further believe that teenage years are characterized by a sequence of physical and mental transformation that distinguishes this intricate period of development as a period of storm and stress, a stage of life easily complicated by teenage pregnancy.

When a teenager becomes a mother, she interrupts the natural course of her teenage development and she suddenly has to face numerous unexpected responsibilities for which she might not

have developed the necessary psychological abilities or socio-economic status.”

On the other hand, Mchunu, Peltzer, Tutshana, and Seutlwadi, (2012) state that “adolescent pregnancy interferes with young women's educational attainment, resulting in fewer job opportunities for young women”.

The researchers state that “several studies have argued that, young school girls engage in sex with older partners and have transactional sex, whereby gifts or money are exchanged for sex. Such relationships result in young women having little or no negotiating power with their partners to insist on condom usage a situation which may result in high risk of becoming pregnant and contracting Sexually Transmitted Infections (STIs) includes HIV/AIDS”.

McLaughlin, Ryder, and Taylor (2017) discovered in their study that, “grandparents have assumed the primary caregiving responsibility for their children at an unprecedented rate. Global figures indicate that grandparents represent the majority of all kinship caregivers and are the largest providers of formal childcare between birth and twelve years of age. Raising grandchildren with inadequate finances and diminished social support as well as dealing with the unpredicted onset of parenting responsibilities are some of the well-documented correlates of psychological distress among grand-parents caregivers.” The researchers

further indicated, "Grandparents' caregivers are portrayed as isolated from their peers at a point in their lives when they would otherwise have few childcare responsibilities. Also, grandparents are likely to experience financial disadvantage, are often on lower-income, and receive less access to support services."

Leder, Grinstead, and Torres, (2007) supported the researchers by saying, "the costs of raising a child while aging further compounds this advantage."

Jang H. and Tang F. ((2016) support the researchers by indicating that, "alternative parenting such as grandparent's primary responsibility for grandchildren may be highly emotionally stressful for the grandparents due to the added responsibilities caregiving brings with it. The stress experienced by grandparent caregivers may come from the grandchildren's parents. Noticeable problems of grandparents take on the parenting role are drug abuse, teen pregnancy, child abuse and neglect, unemployment, HIV/AIDS, and incarceration.

Furthermore, financial difficulties, illness, poor mental health, and military deployment often leave parents unavailable to rear their children.

The resulting stigma associated with grandparents raising grandchildren may become one major source of caregiver stress. The researchers further add that, grandparents may give up

employment to raise their grandchildren, losing their income from paid jobs. Job and income loss increase economic vulnerability and stress as well. Caregiving duties can increase gradually over a prolonged period or occur abruptly and the latter situation often gives grandparents little time to acquire the resources necessary to provide care.”

Musil and Ahmad (2002) in their study found that “stress was the strongest predictor of depressive symptoms among grandparent caregivers. Transitioning to grandparent caregiving may increase psychological distress in this population. For example, grandparents who had been the grandchild's primary caregivers for at least 6 months reported higher depressive symptoms both before and after initiating caregiving than their non-caregiver counterparts. The researcher's further state that, difficulties in a grandparent taking on a parenting role are frequently identified as a contributor to their depression.

Furthermore, a growing body of literature has reported that family life stresses of grandparent caregivers are associated with other psychological distress, such as anxiety and anger.”

The South African Institute of Race Relations (2011) support the researchers by saying, “family life has never been simple to describe or understand. The concept of the nuclear family has never accurately captured the norm of all South African families. Thus, when we speak of South African families, we talk not only

of the nuclear family but also of the extended families, as well as caregivers or guardians.

The institute further indicates that, in South Africa, their mother in a single-parent household raises the typical child. Most children also live in households with unemployed adults.”

The plans that parents have for their children are very high and the love they have is out of this world. On the other hand, what children plan or think for their lives is the other way round. They think right in front of their nose not about the future. Most of them get overwhelmed by their love affairs, and completely forget about their parents.

The study conducted by Mkwanazi “clearly shows how young people can be careless about their future. The researcher further discovered that both boys and girls received the majority of the information on sex and contraceptives from their peers.

The information did not help them, rather promotes certain ideas about sex and relationships.

Another common idea was that young people's sexual encounters happened at the boys' house, more specifically in their hokkies (male spaces and women, unless invited, rarely went into the hokkies). The researcher managed to get some young people's feelings about their affairs.

'My first boyfriend would take me from school and go to his hooky and stay there the whole day.

Sometimes I would not go to school, I would wear my school uniform and go to his house in the morning and they would never know at home.'

'I cannot take my boyfriend home, even if my parents are not at home. Even if they know, he is my boyfriend. When people on the street see me with a boy and then they see me taking the boy home, they will tell my parents that I slept with my boyfriend here in their house.'

'We sleep at his house because my father would hit me if we slept at my house.'

When parents build their children's upbringing, they do not even think about teaching them how to use contraceptives. They picture them getting married and having a successful life.

Parents trust their children at all times even if they are not in front of them.

However, what is shown by the research is very disappointing, thinking that your child is at school but they do the complete opposite. The researcher in the research study states that one of the girls said, she was fourteen years when she fell pregnant and she was on injection. She states that she does not know what

happened. Fortunately, she knew about sex education at school that you can fall pregnant if you have sex and you do not use contraceptives. It was the first time for the girl to have sex and she got scared when she found that she is pregnant and the boy too was scared.

The other girl used to take the pill but it made her sick, dizzy, and vomiting, then she decided to change to the injection. The study shows that she became pregnant because she did not go to renew the injection. She lost her card and did not know her date (Mkwanazi 2009).

The above researchers show that being a parent is not a child's play. Parents have their responsibilities and schedules according to periods but they find themselves being grandparents. That alone is a trauma. The same grandparents have their children who are still minor and they have to spread their wings and make sure that they carry out their responsibilities. The most difficult part is when the same teenager who fell pregnant out of wedlock wants the same allowance as those who do not have a child, forgetting that the same parent feeds the teenage mother and her child. It is not an easy exercise but parents have to show love, support, and care to their children. In many cases, teenagers from low-income families struggle to raise their children as the family depends fully on Support Grant. The grandparent cannot afford to hire a baby-sitter for the grandchild.

That results in the teenage mother to drop out of school. Hoga, Borges, and Alvarez (2008) support the motion by stating that, “for adolescents living in a low-income community, pregnancy meant a real chance for getting away from the problems faced at home, especially those related with lack of freedom and violence.

A balance made by adolescents on maternity led to the conclusion that this condition produced more gains than losses, even if the role has been experienced in inappropriate circumstances, such as the need to face obstacles related to survival and lack of positive perspectives for personal and family future.” The above researchers further indicate, “Teenage pregnancy and maternity are complex phenomena, especially for adolescents in situations of social exclusion. Furthermore, pregnancy affects their life path, greatly increasing social vulnerability.

This occurs partly because of the transmission of sociocultural values in the family context which has to do with the social role of women which is still connected with marriage and reproduction, especially in low-income families.”

Even though maternity is a highly valued event by families when it occurs during adolescence, it can lead to ambivalent reactions, and many feelings and attitudes are involved with the need for an internal re-organization. Parents always play their role to their children, telling them not to get a pregnant single so as not to embarrass the family but they fail to listen and obey the rules.

They go as far as praying for them, asking the Lord to discipline and protect them so that they do not go astray but they always want to experiment using their physical intimacy.

Many researchers feel that today everything is very modern, people have sex before marriage but parents should not give up on their children to avoid pregnancy to keep the family moral. Parents explain to their teenage daughters how men are and should avoid falling for their talks because after sex they disappear.

The study conducted by Hoga *et al*, (2008), "the measures are taken depending on the characteristics of the bond between adolescents and their partners.

When the relationship was not stable, negative reactions were predominant and the event caused intense suffering because it was seen as a confrontation to the family, also negative criticism would come from relatives, neighbors, and friends. During their interview session, one of the participants responded like this; 'I was shocked, shaken, sad, desperate, unsigned, I fell apart because she barely knew the boy...they had just started dating... it was as if someone had stabbed me... I thought about what people would say because she had just met the boy.'

Many families do not take teenage pregnancy easy. The researchers indicate in their research study that, “worries were lower in the family when the couple was in a steady relationship and there were already marriage plans.

Regardless of the connection between couples and the circumstances involved, pregnancy led to frustration because it implied the need to stop or change the family project. When the stage to adjust to the new reality was overcome, the main worries were with structuring teenager's family and financial stability. Decisions were taken regarding continuing or dropping school and if teenagers would start or restart working.”

When parents receive news first about the pregnancy, they become confused, not knowing whether they should allow their children to continue with school and look for jobs.

On the other hand, if they do that, it means they would never get a standing salary because of the low level of education.

Hoga *et al* (2008) further indicate that, “when mothers were the ones receiving the news, first they were the ones responsible to give the news to the other family members and intermediate the family conflict. This was hard work because there was the possibility of a hard punishment and harsh actions, including sending adolescents away from home. In other families, the

mother was the most feared person and fathers perform the role of moderators in the family conflict.

In some families, pregnancy is well accepted and is a reason for joy and happiness, even though it is accompanied by accepting the situation.”

The above researchers further believe that “being a parent of a pregnant teen is much more thought-provoking whereby you need to support your child with your tears flooding through your face. There is nothing they can do. All they need is to support their children regardless of the situation. In some families, support was conditioned to the fulfillment of some requirements, such as adjusting the behavior to the role of mothers. This demanded changes in the lifestyle, dedication to studies or work, with discipline and greater intensity and consequently, restriction to leisure activities and decrease or interruption in the nightlife.” In the families where support was not given, this occurred because they did not notice this type of demand.

2.8 PRELIMINARY CONCLUSION

In this chapter, the researcher analyzed the effect of teenage pregnancy to parents as well as how they reacted to such. He dealt with this through the literate review. In the following chapter, the researcher will describe the methodology that will be

followed to collect data from the participants. The methodology by Gerkin (Shepherding) and Pollard on Positive deconstruction, will be used to conclude by qualitative analysis, which used to open issues gained from interviews.

CHAPTER 3:

RESEARCH METHODOLOGY

3.1 INTRODUCTION

The previous chapter dealt with the literature review, in which the researcher discussed the literature the researcher had managed to search and review concerning the topic. In addition, the research conducted in dealing with the impact of teenage pregnancy on parents.

The current chapter provides an outline of the research methodology that will be applied by the researcher when investigating how Priests provide care to parents faced with teenage pregnancy issues in their Parishes. The study was conducted in the four selected Parishes in the Anglican Diocese of Mthatha, which are: St. Bartholomew Parish Misty Mount under the Archdeaconry of Misty Mount; St. Stephen's Parish Kwaaiman under the Archdeaconry of Mqanduli; The Holy Spirit Parish Mabheleni under the Archdeaconry of Xhugxwala; and St. Thomas Park Freedom Park under the Archdeaconry of Freedom Park.

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

According to White, “Epistemology is the study or a theory of the nature and grounds of knowledge, especially with reference to its limits and validity” (White 2003: 13).

The researcher understands epistemological view as the relationship of researchers to reality and the road they follow in search of the truth. 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.

White further indicates that; “The two paradigms also differ concerning the epistemological view (the relationship of the researcher to that being researched)” (2003:13). 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 a systematic sample, surveys, and experiments and remains objective in assessing the situation. The ideal of quantitative research is detached from the study to avoid bias.

"Qualitative research is research relying primarily on the collection of qualitative data that is non-numerical data such as words and pictures" (Johnson & Christensen, 2012:32-36). The two researchers argued that many researchers commonly use qualitative research, 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 behavior being studied."

White supports the above researchers by stating that, "the qualitative approach is different, that is the researcher interacts with those he is studying, whether this interaction assumes the form of living with or observing informants over a prolonged period or actual collaboration" (2003:14).

The researcher tries to minimize the distance between him or her and those who are being researched. Qualitative researchers become part of the situation, present or past, and the phenomenon being studied. For example, ethnographers assume interaction 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 an instrument such as questionnaires.

3.3 Methods of data collection

Blaike defines data collection as "the process of gathering and measuring information that enables a researcher to answer a stated research question"(Blaike 2010:24). Burns and Grove states that, "data collection is a precise, systematic gathering and measuring information relevant to the research purpose and question of the study, have expanded it. The data is collected in a specific manner and the researcher had to consider how it would be collected" (Burns and Grove 2009:441).

The researcher's understanding of data collection is that it is the gathering of information and measuring it to answer significant questions and evaluates it. Data collections that are commonly used include focus group interviews as well as participant observation. The researcher used the semi-structured interview and the interview guide to collect data from the participants. The researcher facilitated the semi-structured interview by using the open-ended questions that were contained in an interview guide.

3.4 Semi-structured interview

A semi-structured interview is defined by De Vos, pointing out that "it is the one which is organized around areas of interested while still allowing considerable flexibility in scope and depth" (De Vos 2011: 189).

Darlbeg viewed semi-structured interviews as "the popular qualitative method that uses a list of questions set by the researcher, usually known as a topic guide or interview schedule" (Darlbeg 2010: 119).

According to the researcher's understanding, the semi-structured interview is the type of interview that is used by the researcher to find the views of the participants mainly by using open-ended questions.

In the case of this study, the researcher for collecting data used qualitative research.

3.5 DATA ANALYSIS

According to White, "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" (2003:110).

According to Polit and Beck, "data analysis in qualitative research is the process of fitting data together, making the invisible obvious linking and attributing consequences to antecedence.

It was a process of conjecture and verification of correction and modification" (Polit and Beck 2008:508).

Gray in his side states that "qualitative data analysis refers to a rigorous and logical process through which data are given. A research analysis is how one plans to analyze his or her interviews or observation notes to draw meaning from what one's respondents have said about issues discussed or observation notes made" (Gray 2009:493).

White states several cyclical phases of data analysis: "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 synthesis of themes and or concepts" (2003:110).

In the case of this study, the researcher visited four chosen Parishes from four different Archdeaconries (one from each Archdeaconry) in the Diocese of Mthatha during the data collection process to get access to the participants. The researcher used a qualitative data analysis approach.

During the data collection process, the researcher used a videotape recording, and notes were taken as a backup.

When data had been collected, the researcher transcribed the data for easier interpretation and analysis.

The researcher analyzed the data using the following elements: coding, segmenting, and developing categories and themes.

According to Maree, "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" (Maree 2007: 149).

After the data has been collected, the researcher put together the data collected from the four Parishes. The researcher transcribed the data from the videotape into notes and codes were developed out of it by marking segments with category names. After the data has been coded, the researcher classified such codes or units into segments.

The researcher-grouped 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.

3.6 METHODS OF PASTORAL CARE

The method that the researcher designated to use is the Shepherding Theory of Charles Gerkin and Nick Pollard's Positive Deconstruction theory. The element of Shepherding is needed to help Priests care 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 will help the parents, especially the fathers to connect because most of them care for their livestock. I mentioned parents because in our communities even mothers do look after their livestock. African people respect shepherds.

The researcher believes that in the case of this study, the pastoral model of Gerkin is needed.

According to Gerkin, "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 to empower people and offer care for those who were being neglected by the power of their communities.

The pastor is a mediator and reconciler between individual behavior and the community of Christians. Our methods of reconciliation must now more nearly follow the manner of listening, an invitation to consider, and clarification of commitments" (Gerkin 1997:80-81).

On the other hand, the Shepherding model as a caring model requires that clergy should account for those in their care and not toss out because they have sinned. The priests need this approach of shepherding. The researcher further believes that in some families, when a young girl is pregnant, disputes arise among families especially when the boy that impregnated the girl rejects the responsibility.

Gerkin continually speaks of "the Old Testament biblical structure of leadership, which consists of the threefold function: Priests; Prophets, and Wisdom. For example, Priests in the Old Testament provided ritual liturgical celebration for the community. Prophets were to be the mouthpiece of God in challenging injustices practiced against the poor and the marginalized. Wise men and women dealt with matters which may not be religious, but contribute to the wellbeing of the community" (1997:81).

The book helps work with troubled mothers and fathers in 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.

Pollard becomes helpful with his methodology of Positive deconstruction and further indicates, "The process is positive because this deconstruction is done positively to replace it with something better.

The process is 'deconstruction' because the researcher helps people to deconstruct what they believe to look carefully at the belief and analyze it" (Pollard 1997: 44).

In other words, the researcher enters into space where parents are going to be grandparents. The researcher then positively helps them to get ready for the grand parenting that is coming. The researcher believes that parents should not chase their children away because of pregnancy, but reconstruct a new worldview they are about to face. The researcher will journey with these parents in such a way that they discover something for themselves. The issue of support in Church is important, as it can bring hope to parents to be a revelation. Therefore, as much as priests suspend and reinstate the youth that fell pregnant in their Parishes, pastors have to shepherd parents too as they go through the painful experience.

Pollard equips Pastors by saying that, "they must spend time with them building a meaningful relationship with them. Pastors need to demonstrate the love and power of Jesus in people's lives as well as in our words.

But also have to be able to help them to think again about the ideas and believe they have picked up" (1997:29).

Once a Priest has time with the affected parents, listening to their problems, taking their views, engaging them to church activities, they gain confidence, and feel like the stigma is no longer there and they begin to gain interest in worship and giving themselves to God. Some parents come to worship with great expectations, therefore as leaders or Pastoral councilors, we need to talk to them, and make them understand that having a pregnant teen is not the end of the world. We must assist parents to make them know that worship aims at bringing them to reality and not away from it. The reality is that it is God who created our lives.

In-between we connect with God as the center of our world, and the center of our being. In some cases, when teenagers fall pregnant, parents see it as a shame. They do not even go to church because they are embarrassed by the actions of their teenagers. Worship disconnects worshipers from the distractions of the challenges of life and the world so that we can reconnect with God and truly live.

In addition, as the Priests therapeutically work with parents, they must make them feel comfortable to worship, not to be dragged down by the challenges they are facing. They must do that by clearing their minds of all the other thoughts, focusing on the good side of their lives.

As Pastors, we need to make them know that God is going to touch them through the Holy Spirit during worship in some way. Pastors should make them feel that God who created the earth, matter, space, and time is there in the church and is reaching out to them as God promised to be with us when we gather in His name.

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 rise with them" (1997:47).

Anything that a parent instills to a child at an early stage of life, no one can take it. As Preachers, Priests together with the youth leaders we need to be careful of what we do in front of young people. Positive deconstruction from Pollard can be of help as we work and talk with the parents in our church. Pollard brings positive deconstruction as follows "the process of Positive deconstruction is done positively 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 were Ok. However, that was about all that could be said in its favor.

The engine was worn out, the gearbox crunched pathetically and the suspension was broken. It just about got me around, but it wasn't much good. Sometime later, I heard about another car of the same make and model. It contained many 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 was not, I threw it away. Eventually, I put all the pieces together, started it up, and found I now had a very good car. There was not much left of my original car. Some parts were good enough to keep most of them were now replaced" (Pollard 1997:44-45).

The above statement shares a way of dealing with human beings so that they reconstruct their lives. The process is helpful. In other words, the old car is the way parents handle cases of teenage pregnancy in their families. Priests need to sit with parents and listen to their stories in trying to bring in some advice so that in the end they become innovative people.

The process of working with parents is to help them reconstruct their own lives, and then positively responsibly support their pregnant girls so that she can be able to take off her baby. When the Positive deconstruction method is applied, it will create a new way of caring.

The two methodologies will help priests to therapeutically enter into the space of parents who are going through a hard time of accepting the pregnancy of their teens.

Some parents are even arbitrated by their families, and neglected pastorally by the church. The method of caring leads the researcher to conclude thinking through applying research design that will finally guide one to work with these parents. Further ways of working with parents will be through interviews.

Qualitative research was used by the researcher as indicated before and was a very convenient one and it suited the study. This process has been so useful more especially that it enabled the researcher to find facts about parents' challenges and coping with teen child's pregnancy directly to the concerned parents. This approach, which is used in this process, enabled the researcher to hold interviews with the participants with the aid of an interview guide that had the open-ended questions; these questions enabled the researcher to obtain the facts about the study. In summary, the research approach that had been used made the process of the research to be smooth and easy.

The research will help and empower Priests to further work with parents by asking questions.

The interview schedule will be attached as Appendix A

The application for conducting interviews will be attached as Appendix B.

The informed consent form will also be attached as Appendix C.

3.7 CASE STUDY DESIGN

Johnson and Christensen 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" (Johnson and Christensen 2008:417).

The two researchers further state that, "case study research focuses also on each case as a whole unit (i.e., a case study is holistic) as it exists in its real-life context."

According to Babbie, "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" (Babbie 2007:298).

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

White further says, the researchers explore a single entity (the case) bound by time and activity (a program, event, process, institution, and social group) and collect detailed information by using a variety of data collection procedures during a sustained period" (2003:68).

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 conducted in the Archdeaconry, typically in Parishes where the focus was on the impact of teenage pregnancy upon parents.

3.8. POPULATION AND SAMPLING

3.8.1 Population

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

Mouton further discovered that "population includes:

- Populations of individual human beings such as adults, schoolchildren, then 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"(1998:134).

Johnson *et al* on the other hand describes a population as "the large group to which a researcher wants to generalize his or her sample results" (Johnson *et al* 2008: 22-23).

In other words, it is the total group that you are interested in learning more about.

According to Babbie, "a population is the theoretically specified aggregation of study elements" (2007:190).

White defines a population as "a collection of objects, events, or individuals having some common characteristic that the researcher is interested in studying" (2003:77).

Bless and Sithole pointed out that population which is sometimes referred to as a "target population is the set of elements that the researcher focuses upon. The population is the complete set of events, people, or things to which the research findings are to be applied. In the case of qualitative research, the results obtained are exhaustive to all researched aspects found in the population" (2013:164).

The population is also defined by Churchill, Klaas & Zoetewey as "part of the total population to which the research or study is directed" (2010: 327).

The researcher understood the research population as a group of people who are residing together in a certain area. 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 of all the Priests in the Dioceses of Mthatha. This comprised clergy, Parents and youth guilds.

3.8.2 **Sample**

According to White, "a sample can be seen as a group of subjects or situations selected from a larger population to be part of the research" (2003:77).

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. When referring to the sample, Kumar stated that, "it is the subgroup of the population which is the focus of your research inquiry and is selected in such a way that it represents the study population. A sample is conducted in a few individuals from whom you collect the required information" (Kumar 2011:397).

The researcher's understanding of the sample is that: it is the selection of individuals by the researcher in a large population to find the truth about the certain issue that needs to be established. The understanding of the concept of sampling enabled the researcher to choose the technique that she used in the study and they were the purposive as well as snowball sampling.

The sample for the study comprised of twenty-two chosen participants from the population. The participants involved a maximum of four Priest-in-charge, two boys and eight girls, and eight parents in each of the four participated Parishes.

Parish A 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 Mqanduli town. All the services are conducted in isiXhosa. Although it is a rural parish, at least there is electricity, water taps, and tanks. Parish church hall and Rectory with church offices are well built. Interviews were conducted in the Vestry.

Parish B is also a rural Parish situated about 20km 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 C is also a rural Parish situated five kilometers away from Mthatha. The Parish is also a black congregation. All services are conducted in isiXhosa. It has electricity, water taps, and water tanks.

The Rector is a full time priest, and is staying at the rectory. Parish church hall and Rectory with church offices are well built. Interviews were conducted in the Vestry.

Parish D is a semi-urban Parish. The rector resides in the mission house (Rectory) and is full time in Ministry. The Parish is a black congregation and is situated about 10km away from Mthatha City. All the services are conducted in isiXhosa. It has electricity, water taps, and tanks. Parish church hall and Rectory with church offices are well built. Interviews were conducted in the Vestry.

3.8.3 SAMPLING PROCEDURE

Schoeman describes sampling as "being divided into probability and non-probability sampling." He further states that "probability sampling implies that every person in the population has the chance of being selected as part of the sample to participate in the study" (Schoeman 2014: 43).

In the research context, population refers to the collection of individuals or objects that is the focus of the study. In contrast, "non- probability sampling is any sampling method where some of the population has no chance of being selected because they do not possess the specified characteristics to full the requirements of the study" (2014:43).

In addition, White concurs with the above statement in that "sampling is divided into two types, probability, and non-probability sampling. These two researchers expound these two types of sampling as follows:

i) 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 believes that "probability sampling is the term for samples selected in accord with probability theory involving some random selection mechanism.

ii) Nonprobability Sampling

White 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" (2003:80-82).

In the case of this study, the researcher used purposive sampling (sometimes called judgmental sampling). With this type of sampling, the researcher explored the in-depth perspective of parents faced with teenage pregnancy since they have first-hand knowledge, and based on the research topic. Non- probability sampling strategy was used to select affected members of the church including priests within the four selected Parishes to participate in the research.

According to McMillan in White 2003, "purposive sampling is based on the judgment of the researcher that, the sample is composed of elements that contain the most characteristic of the population and judgment about which subjects should be selected to provide the best information to address the purpose of the research" (2003:85).

"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 & Christensen, 2008:238).

Purposive sampling is also defined by Martyn as the "sample that involves simple the pursuit of the kind of person in whom the researcher is interested, professes no representativeness" (Martyn 2008: 134).

Gray pointed out that purposive sampling is the "non- probability sampling strategy in which participants are selected on the basis that is considered to be typical in a wide population" (Gray 2009: 58).

The researcher's understanding of the purposive sampling was that it is the sampling that is purposely done by the researcher, in order to reach the targeted goal.

iii) **Snowball sampling**

Snowball sampling is the recognized sampling since it is useful when the researchers want to obtain people that would form part of the study.

When defining snowball sampling Gray highlighted that, "it is the non- probability sampling strategy through which the first group is used to nominate the next cohort of participants" (2009: 581).

On the other hand, Schutt stresses out that "snowball sampling is a method of sampling in which sample elements are selected as they are identified by successive interviewees" (2012: 39).

The researcher understood snowball sampling as the one that involves respondents in obtaining other potential ones and he then used it by asking one participant to come up with other parents that are coping with teen pregnancy to the study.

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

3.9 INSTRUMENTATION

The researcher collected data from the participants using an interview schedule as his data collection instrument. The researcher visited the four chosen Parishes from different Archdeaconries in the Anglican Diocese of Mthatha. The researcher visited each research site during the interview process to get access to the participants.

White 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" (2003:98).

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 a few advantages and disadvantages of interviews and they are briefly discussed below.

Advantages and disadvantages of using interviews

Advantages of interviews.

- Interviews are flexible in the sense that, interviewers can probe for answers that are more specific and can repeat a question when the response indicates that the respondent misunderstood the question.
- The interviewer is present to observe non-verbal behavior 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.

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” (2003:98-100).

In this study, the researcher used interviews as a qualitative data collection instrument to get clarity about the research topic.

The reason for the researcher to use this instrument was that the researcher intended to know about participant's views, feelings, and opinions concerning challenges they face as Priests when caring for parents of pregnant teenagers and boys who impregnate girls in their Parishes.

On the recommended date, the researcher carried out interviews to get full depth information. Permission to use a video recorder was granted 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. In addition, 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 gets lost or the battery dies during the interview process. The researcher started interviews by introducing himself in a very pleasant and dignified manner and stated the purpose of the interviews.

The interview was conducted with six participants in each Parish separately. The respondents were not forced to take part in the research.

They were given 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 investigates all the issues raised in the interview schedule. The recommended language to be used by all participants during the interview process was English but others preferred to use their home language (isiXhosa) and they were allowed. The interviews took one hour. The researcher took four days to collect the data. Interviews were conducted after church service on a Sunday.

Questions for interviews were clear and short so as for the respondents to contribute and evidence was 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.

3.10 ETHICAL CONSIDERATIONS

Kumar defines ethical considerations as "principles that are formulated to regulate the relations of a researcher to people and fields they intend to work" (Kumar 2011:242).

Flick explained that "ethics require researchers to avoid harming participants involved in the by respecting and taking into account their needs and interests" (Flick 2014:50).

The researcher will consider the following ethical issues:

3.10.1 Request for permission to conduct research

The researcher wrote a letter asking for permission to research in purposefully selected four Parishes of the Archdeaconry in the Diocese of Mthatha. The letter was attached to the document as Appendix B. After the permission was granted, a letter again was attached to the document as Appendix B.

After obtaining the letter of permission from the Parish Rectors, the researcher visited each of the four identified Parish Rectors and asked for permission to conduct research verbally. Rectors of the four chosen Parishes were asked by the researcher to also respond in writing.

3.10.2 Informed Consent

Many authors see informed consent as an important ethical consideration since it avoids the violation of the rights of the individuals who participate in a research study.

De Vos, Strydom, Fouche & Delort stated that "Informed consent ensures the full knowledge and cooperation of subjects while also resolving, or at least relieving any possible tension, aggression, insecurities or resistance of subjects" (2011:117).

The statement above is echoed by Burns and Grove's "ethical principle which requires a researcher to obtain the voluntary participation after being informed about the possible risks and benefits encountered during the research proceedings" (2012:730).

Babbie also highlighted that "informed consent is a norm in which subjects base their voluntary participation in research projects on a full understanding of the possible risk involved" (2010: 93).

According to Johnson *et al*, "research participants must be given informed consent before they can participate in a study" (2008:22-23).

The researcher understood the informed consent as the document that is granted to the participant to agree to participate in the study.

The understanding of the informed consent had an influence that the researcher clarified to the participants the benefits and the dangers of participating in the research and allowed them the freedom of quitting if they felt that they would not benefit in participating. 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 is carried out. The participants were given the consent forms to read it and they were given enough time to think about their willingness to commit themselves.

Before conducting interviews with the participants, the researcher explained in detail the research that would be conducted. Consent forms were given before the researcher used an individual's existing records for research purposes. The researcher emphasized the purpose of the research that, it was to explore the challenges faced by Priests in dealing with parents impacted by teen pregnancy in their Parishes.

The participants were made fully aware of the investigation so that they could make a voluntary reasoned decision about their participation. The researcher was open and honest to the participants and there was 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 attached to the document as appendix C.

Participants gave the researcher their consent and signed the form that was requesting their participation.

3.10.3 **Confidentiality and anonymity**

Confidentiality is the key element that is needed when working with people since it is likely that they reveal sensitive information about themselves that they would not like it to be known to the public.

According to Schoeman, "Maintaining confidentiality is an important aspect of ensuring that ethical standards are followed in the study. Procedures to protect participant's confidentiality might include keeping research notes in a safe place to prevent other people from gaining unauthorized access to them. Qualitative researchers often make use of pseudonyms or codes to ensure the anonymity of participants" (Schoeman 2014:118).

Johnson also defines confidentiality as "other means that the researchers use to protect the privacy of research participants" (2008:22-23).

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 research group knows participant's identity, 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 will be kept confidential and no information will be made public without prior consent. They were further assured that their responses will be presented in categories and their names will not be recorded. The researcher also ensured that he maintained confidentiality by informing the participants that the data was only for the study and that no other person was going to access it. The other ethical consideration that got attention was the anonymity.

Johnson *et al* argue, "Anonymity means, the identity of participants is not known to the researcher including everyone.

Anonymity is another norm of the research program that needs the researchers to take note of it when working with people in their field of study" (2008:208).

Dahlberg and McCaig pointed out that "research ethics requires that the identity of individuals and groups sometimes who have participated in research is not revealed.

As such no research material, in any shape or form should be published or disseminated that makes participants actually or potentially identifiable without their consent or data be shared with colleagues if it is made known" (2010: 47).

When explaining anonymity Babbie highlighted that "a research project guarantees anonymity when the researcher, not just the people who read about the research cannot identify a given responded" (2010: 94).

Anonymity had been understood by the researcher as the hiding of the name of the participant who has given the information to the researcher; however, the information itself can be disclosed.

The researcher ensured that the names of the participants who provided information were kept unknown to the audience that will read the information in this study. The researcher used the pseudo names to avoid the scandal.

3.10.4 Harm to participants

According to Babbie, 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" (2007:64).

In the case of this study, interviews were conducted without destructing church services and church activities. The researcher from the research project protected participants against any form of physical, mental, discomfort, harm, danger, and emotional discomfort that may emerge. The researcher assured participants that, the information that will embarrass or endanger their home life, friendships, or their jobs will not be revealed. The ethical considerations were applied in the research study and confidentiality, anonymity as well as the management of information. Adhering to confidentiality assisted the researcher to build trust between her and the participants to enable them to share their experiences.

Anonymity was helpful to the study for it made the participants share the information knowing that their names would not be revealed and it made the participants remain being respected in the community.

The last ethical consideration that the researcher had adhered to was the management of information, which was so helpful by enabling the researcher to take care of the data and preserve the right of the participants.

3.11 RESEARCH DESIGN

"Research Design refers to a researcher's overall approach and justification of the use of such an approach concerning the problem under investigation" (White 2003:57).

According to Johnson and Christensen, "research design is the plan or strategy you use to investigate your research questions" (2012:32-36).

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

Mouton defines 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 to maximize the validity of the eventual results." Mouton further indicates, "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" (1996:203).

Babbie believes that "before you can observe and analyze, you need a plan. You need to determine what you are going to observe and analyze 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" (2007:88).

3.12 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 will present the analysis of data generated during the interview process.

CHAPTER 4

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

The study aims to create pastoral models that would empower priests to deal with boys who impregnated teenage girls in their Parishes. It also seeks to explore the challenges faced by priests in dealing with these boys within the church, especially regarding youth discipline, youth absenteeism, and youth dropout and youth performance.

This chapter presents an analysis of the data generated by the researcher during the interview process. The interviews comprised four parish rectors, ten teenagers, (boys and girls), and eight parents from four parishes. The four Archdeaconries of the Anglican Diocese are based in Mthatha. Sixteen questions were grouped in a systematic way within three categories:

- Questions based on parish rectors,
- Questions based on girls and boys, and
- Questions based on parents

See appendix A for questions.

The researcher provided open-ended questions 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. The reader needs to note that the information was changed to protect interviewees.

4.2 Presentation of data

Table 4. 2.1 Gender and number of participants

The data analysis that follows, explains the above concepts shared by the researcher. These are the three categories mentioned in section 3.9.

Table 4.2. 1 below shows that, four male priests took part in the study. The table also shows that these male priests have experience with the topic of teenage pregnancy. Furthermore, according to the table, seven teenage girls and three teenage boys participated in the study. That gives ten teenagers that took part in this study. Also according to this table, eight parents took part in the study. All of them are females.

4.3 Data Analysis

Presentation of data

Table 4. 3.2 Gender and number of participants

Parish Rectors	GENDER	YEARS OF EXPERIENCE	PLACE OF WORSHIP RURAL/ URBAN	RESEARCH SITE
Rector	Male	4 years	Rural	Vestry
Rector	Male	12 years	Rural	Vestry
Rector	Male	10 years	Rural	Vestry
Rector	Male	11 years	Semi-urban	Vestry
TEENAGERS	GENDER	AGE WHEN FALLING PREGNANT	PLACE OF WORSHIP	RESEARCH SITE
Teenager	Female	16 years	Semi-urban	Vestry
Teenager	Female	16 year	Rural	Vestry
Teenager	Female	20 years	Rural	Vestry
Teenager	Male	18 years	Rural	Vestry
Teenager	Female	16 years	Rural	Vestry
Teenager	Male	18 year	Rural	Vestry
Teenager	Female	20 year	Semi-urban	Vestry
Teenager	Male	18years	Rural	Vestry
Teenager	Female	17 years	Rural	Vestry
Teenager	Female	16 year	Semi-urban	Vestry

PARENTS	GENDER	MARITAL STATUS	PLACE OF WORSHIP	RESEARCH SITE
Parent	Female	Married	Rural	Vestry
Parent	Female	Married	Rural	Vestry
Parent	Female	Single	Rural	Vestry
Parent	Female	Single	Rural	Vestry
Parent	Female	Single	Semi-urban	Vestry
Parent	Female	single	Rural	Vestry
Parent	female	Married	Rural	Vestry
Parent	Female	Single	Semi-urban	Vestry

The researcher posed questions from the interview schedule and respondents from each research site responded to the questions. See appendix A for questions. All questions were asked according to sub- research questions focusing on; clergy, girls/boys, and parents.

4.3.1 QUESTIONS FOR CLERGY

The researcher posed the first question to clergy folks.

- Are you aware of parents with teenage boys that have impregnated girls or girls who fell pregnant in your Parish?

Respondent 1

"In the case of boys there are few cases that are reported, but on the girls' side, it has been the most reported. To come close to the answer to the question, it shows that it is a one-sided case."

Respondent 2

"Yes. Some parents do not report their pregnant teens because most of them are enrolled members of youth ministries like Girls Friendly Society (GFS) and also confirmed Holy Communion."

Respondent 3

"Yes, I am aware. Parents informed me and I do not only focus on the girl but I also ask who is responsible for the damage."

Respondent 4

"Yes. Although most of the time parents just report their teenagers without bringing them along. In most cases, parents do not want to talk about that to their priests."

I think the reason behind that is to think that they will be seen as careless parents who do not have a "No" to their children then decide to hide such behaviors."

The researcher found that parents fail to report their pregnant teens and their boys who impregnate girls to their priests. All (100 %) participants stated that they get the information from other church members because of their scarcity in church activities.

The researcher posed the second question.

- Do you have programs in your parish that can assist parents to go through the teenage pregnancy cases?

Participant 1

"I have not yet conducted any program my parish related to the case however; I have started the topic of such kind with the diocesan servers' coordinators. I have just decided to add it to my parish year plan this year, but I have not yet conducted it."

Participant 2

"Unfortunately not yet but it is in pipeline to create some group sessions. For now, awareness programs are run by the guild leaders in their guilds as we have Girl Friendly Society, Servers Guild, youth guild, and Sunday school."

Participant 3

"Yes. We have awareness programs in my Parish where we invite health workers and social workers to conduct those programs."

Participant 4

"We have not started yet as it is not easy to that as parents do not see it as a good thing to talk about such things in the church as they regard it as '*amanyumnyezi*' (disgustingly). Even when you initiate these programs, parents will say, Church is a holy place. We cannot have such topics to be discussed here."

From the responses listed above, it was found that many priests do not have any programs in place; but intending to start them as teenage pregnancy is becoming rife.

Only one participant indicated that there is an awareness program facilitated by church leaders, the Department of Health, and the Department of Social Development. The need for developing such a program is important because it will help caregivers to be able to journey with both the teenage girls and boys who impregnated them.

The third question was posed

- How often do you conduct parenting programs in your parish?

Participant 1

"I don't conduct parenting programs in my church currently."

Participant 2

"As I have said above, I have not yet conducted it, but after I have started it at the Diocesan level that was when I saw the importance of it to be conducted in the parish as I planned it to take place."

Participant 3

"I conduct these programs on a quarterly base."

Participant 4

"I have indicated that we have not started yet. Similar programs take place during the preparations of the baptism of children with godparents. After that, there are none such programs."

All participants indicated that they have not yet started parenting sessions, but soon will start as the Diocese advises them as priests to do so. These programs should assist both teenagers (both girls and boys) and their parents.

The researcher posed the fourth question.

- Is there any sexual wellness programs rendered for youth in your parish? If yes, please share how you run this program.

Participant 1

"I once conducted it at the other parish, but in the present parish, I have not done it, especially addressing the youth. The only thing I can say is that every year on World Aids Day we do an awareness program that is partially concentrated on sexual wellness, however, it is not enough when we look at what happens in terms of pregnancies in the parishes."

Participant 2

"No!"

Participant 3

"No. but we are looking forward to having them."

Participant 4

"No." Programs like that are not taking place in most churches. Even at homes. In my opinion, this is not an easy program as it is taken these days against the right of children. So congregants do not feel relaxed raising suggestions on such programs.

Sex talks cannot be discussed in the church especially it is taken as anti-Christianity programs by parents. Long before, we used to be taught how to behave with boys. We were even told that when you have decided to sleep with a boy, you must not take off your pants. A girl does such things for the marriage. Even in Sunday school, that was discussed being asked if we have already had our periods. But these days this is taken as abuse of a girl child."

The general feeling is that there are no wellness programs in place to equip young people with the aspects of life. Pastoral caregivers do not see this as a priority. Some concentrate on girls and boys are not tackled.

4.3.2 **QUESTIONS FOR BOYS AND GIRLS**

The researcher posed the following questions:

- Did you tell your parents about pregnancy yourself?

Participant 1

"No, I did not tell them. They got to know by themselves as the pregnancy grew."

Participant 2

"No, I did not tell them. They discovered by themselves on the first pregnancy. But on the second pregnancy, I told them myself."

Participant 3

"No. I did not tell them. I asked a family member to inform my parents about my pregnancy as I was afraid."

Participant 4

"No, I was unable to tell my parents about the pregnancy because I was scared that I disappointed them. They realized by themselves that I am pregnant."

Participant 5

"I did not even know that I was pregnant as a result I did not announce the news to anyone. My mother asked me about my periods and after telling her that it had been aged for me since I last went to my periods; she then realized that I was pregnant."

Participant 6

"Yes. I told my mother that I impregnated a girl. The approach was that I just told her that she is going to be a grandmother. I remember her asking me that do I think it is a pleasing thing to tell me that she is going to be a grandmother."

Participant 7

"No. I didn't tell my parents. They didn't know until the girl was brought by her parents to my home."

Participant 8

"No! I was afraid. I decided to hide my pregnancy until the time when they recognized it by themselves. And I pretended as if I know nothing about me being pregnant."

Participant 9

"No! I was afraid. I decided to ask my cousin to break the news to my parents."

Participant 10

"No! My brother's wife noticed me that I am pregnant and she told my family."

From the responses of participants, it was discovered that not all female respondents (100%) never told their parents about their pregnancy because of shame and they were afraid of their parents.

Also in the case of teenage boys, the researcher found that one of them did tell his parents about impregnating a girl himself.

The researcher posed the second question.

- How old were you when you impregnated a girl or when you fell pregnant?

Participant 1

"I felt pregnant when I was sixteen years of age."

Participant 2

"I fell pregnant when I was sixteen of age on my first pregnancy."

Participant 3

"I felt pregnant when I was twenty years of age"

Participant 4

"I fell pregnant when I was eighteen years of age when I got pregnant."

Participant 5

"I was sixteen years old when I got pregnant. One may also add the fact that during this time I was not schooling due to financial constraints and that influenced my early pregnancy."

Participant 6

"I was 18 years of age when I impregnated a girl. I just finished my matric."

Participant 7

"I was 20 years when I impregnated a girl"

Participant 8

"I was 18 years of age. I just finished my matric."

Participant 9

"I was 17 years of age. I just finished my matric."

Participant 10

"I was 20 years of age. I was in my second year at University."

From the responses, the researcher found that, from the four research sites, teenage girls fell pregnant between the age of 16 and 18 years of age. The study showed that teenage girls fall pregnant in the early stages of life.

The researcher posed the third question.

- What was the reaction of your parents?

Participant 1

"They became very angry against me."

Participant 2

"I am a child of a single parent. My mother was mad on me, furious and disappointed at me as I was still attending my high school by then."

Participant 3

"My parents were so disappointed and my mother even cried when she received the news about me being pregnant."

Participant 4

"They were highly disappointed."

Participant 5

"My mother was all alone during my pregnancy as my dad passed on when I was very young. She was so much devastated as the family members were insulting her, by saying that she is a loose mother, who fails to instill good values to her child; the suffering that was supposed to be experienced by me fell to my mother from the family members. Another aspect that made her be in the bad state was that she had no source of income and the situation made her think about how the child would be raised.

She broke into tears after hearing that I was pregnant. Nonetheless, she got along with the situation as she consoled herself by the fact that I would eventually get married. One may not forget to mention that the entire family wanted to know the man who made me pregnant.

After I had told them, they were so disappointed since the man was far older than me. Moreover, he already had a woman that was residing with him (*umasihlalisane*)."

Participant 6

"Her reaction was not the reaction I expected. I expected the reaction that I used to see in movies where a mother gets excited when she receives news that a grandchild is on the way. She told me that I would see for myself on how to get out of all this.

She will not be part of this entire pregnancy thing I am talking about. She told me that I see the situation at home for me to impregnate a girl. Yet I saw my situation, as I am a child of a single parent. She raised me alone. Now history repeats itself. Again, a single parent had to raise a child just like what had happened to me. That issue made her angry about this pregnancy. But as soon the boy was born, she was the one who wanted her grandson to be part of our lives."

Participant 7

"For the first three months, my parents were sour, and then they became okay as time goes on."

Participant 8

"My parents were furious and disappointed. My mother will even call me '*ungumfazi omdala*'. Meaning I am an old woman. For the first few weeks, she didn't talk to me."

Participant 9

"My parents were very shocked and angry as a result my mother expelled me and I had to apologize almost every day until she felt better."

Participant 10

"Embarrassing as it was but they were, accepted it. Maybe it was because it was just after my mother's death. I guess they did not want to affect me while I was still mourning the death of my mother."

From the third question, all participants stated clearly that their parents felt disappointed, shocked, angry, embarrassed. The researcher also discovered that, although they felt that way, in the end, they supported their daughters, telling them that it is not the end of the road.

Some even indicated that their parents even started to prepare them for the coming newborn baby. The common response is one of disappointment, denial, and anger because they were not able to deal with this issue.

The fourth question was posed.

- How did your parents treat you after they discovered that you impregnated the girl or you are pregnant?

Participant 1

"There was a broken communication. They did not want to talk to me anymore."

Participant 2

"The entire family did not talk to me for a few days. In the following year, my mother told me that I cannot go back to school as I have a responsibility to look after my baby."

Participant 3

"Even though my mother was heartbroken, she supported me and started to educate me about being pregnant. There was a broken communication. They did not want to talk to me anymore."

Participant 4

"At first I was treated with disgust but later they gave their moral and parental support to me"

Participant 5

"The treatment that I got after being discovered that I am pregnant was not the same as before. I was treated as an adult because it was assumed that I am no longer a child. For instance, things that were used to be spoken in my absentia were discussed openly. The situation brought confusion even to me because I was not that mature to be viewed as an adult; I still needed guidance from my parents."

Participant 6

"Though she was angry about this pregnancy, she was cool. But she kept on telling me that I must know that I am going to be a father and I need to be responsible."

Participant 7

"For three months it was not easy to talk to me even to assign me to do home obligations."

Participant 8

"Angry and hurt as they were, as time goes on they accepted the fact that I am pregnant. They started to give me fair treatment. She would even say, I know that it is easy for you teenagers to commit suicide and have depression. To avoid all that let me accept something I cannot change."

Participant 9

"To be frank, firstly they ignored me, shouting at me for every mistake I made, but as the time goes on, they calmed down and my mother started to give me lessons about being pregnant and she even took me to the clinic."

Participant 10

"They treated me very well. As I have indicated that, I was still fragile because I lost my only parent. So I was living with my uncle, aunts, and cousins as I am a child of a single parent."

The general feeling is that, parents treated their teenagers differently some with disgust after they discovered their pregnancy. Their parents neglect some of them, and they even lost their monthly allowances.

Even teenage boys indicated that their parents would always remind them that they would be parents soon.

According to the responses, participants indicated that their parents got angry when they received pregnancy news, but also supported them during the pregnancy period.

The fifth question was asked.

- Did your parents take you to the priest?

Participant 1

"Yes, they did take me to the priest but not immediately."

Participant 2

"No. But my mother did inform the priest without taking me with her."

Participant 3

"No. My parents didn't take me to the priest. I didn't go to church either until the day my baby was baptized."

Participant 4

"No."

Participant 5

"No, my parents did not take me to the priest instead my mother had to take my place when the child was born for the child to be baptized. The reason for me not to be taken to the priest was that I was not active in church; I then got confirmed when I was preparing myself for my wedding but it was not to the father of the child. I had to leave the child behind and went on with my life."

Participant 6

"Yes. As my son had to be baptized in the church; I had to go for confession and baptismal class."

Participant 7

"No, they did not take me to the priest. It was only girls who are usually taken to the priest when they are pregnant."

Participant 8

"Yes. My mother took me to the priest, as I was a member of communion and a member of the young girl's society.

Her intentions were for me to be reinstated to both the Holy Communion and the guild. The church normally suspends the girl who is pregnant.

They are expected to attend confession classes for six months. Then when time is right, my baby can be baptized. But all that happened after I delivered the baby."

Participant 9

"No. They did not take me to the priest. They just asked me to stop attending church."

Participant 10

"Yes. However, not immediately they found that I am pregnant. They took me to the priest after I delivered the baby."

Six of the participants indicated that their parents never took them to the priest and four of them said they were taken to the priest. Some even indicated that their parents only reported them to the priest without taking them along. Some were taken to the priest because they wanted the newborn baby to be baptized.

The sixth question was posed.

- What advice can you give to teenage girls in your church so as not to repeat the same mistake?

Participant 1

"To the girls like me, I advise you to be responsible by all means and know that our parents become very hurt when they find that we are pregnant, and what I got in the situation was that, they are hurt because they love me, and they were thinking about my future especially in terms of schooling."

Participant 2

"Though I am not good at giving advice, I can say, it's not a good experience. It delays you from some important things in your life. You better wait for the right time and the right person.

The study, finish your education. Get a job so that you do not depend on other people with your responsibilities. As a teenager, you must know that it is rare for a man or a boy who impregnated you to marry you. In most cases, once you get pregnant, the boy vanishes in thin air.

You find yourself struggling alone with your baby. My advice is to wait for the right time and the right person who will not play with you but have a future with you."

Participant 3

"Girls and boys should not engage in sexual activities before marriage as it cannot be reversed once it happens. It also affects the future negatively."

Participant 4

"My advice to the teenage boys and girls is to take their education seriously because that is the only path to success."

Participant 5

"The advice that I can give to the youth of my church is that they have to think before they do anything so that they make wise decisions. It is also wise to share one's feelings to the trusted person so to ventilate since sometimes people act due to the pressure that they experience. Teenagers should use contraceptives if they fail to abstain to eliminate the rate of teenage pregnancy.

Abstinence until marriage is the best and healthiest sexual decision for children, teenagers, and young adults. No one has ever died from practicing abstinence until marriage."

Participant 6

"I always say the little things that we do in church as youth, servers, GBFS, youth conferences; all these do build our spirituality. Nevertheless, it is for each person not to disguise with the things they participate in broad daylight. You know of the things you do in the dark. Teenagers must do away from the things that they know that they are not good at. Sometimes as teenagers when they do things, something comes to their mind that if so and so can see me doing this; he or she can be so disappointed in me.

Do not do things that you know that I cannot be respected if I can be seen doing it. You must always know that God sees you, even if those that you are living with cannot see you. Avoid things that you can avoid. Always remember that as you live like a teenager, some are still coming after you. Your young ones are looking upon you. Try to avoid passing the mistakes you went through to those that are coming after you."

Participant 7

"The advice that I can give to the teenage boys out there is that it is not good to impregnate any girl. Its education first, the job then all shall follow. Becoming a teenage father is not as easy as it goes with responsibility. You need to be careful of any decision you take. It is not going to affect you only, it also impacts on your parents as you are still under their care."

Participant 8

I would like to advise the youth of my church not to follow that path because it has bad consequences.

- It interrupts your studies. You lose focus. Pregnancy may lead to school dropout
- Lack of social security or low self-esteem
- Teenagers sometimes end up being psychologically affected especially when one who impregnated you runs away meaning when he disclaims your pregnancy. That can sometimes lead to depression or Bipolar.
- Stigma of being a parent at an early age. In most cases, teenagers are in denial when they are called Mothers. They do not want to accept that.

- Addition of responsibilities. Sometimes body shape changes.
- When you get pregnant. That means you practiced unsafe sex. Which you can catch the sexually transmitted disease.
- The best way for young people to avoid sexually transmitted diseases including HIV/AIDS is to refrain from sex until they are ready to establish a committed and faithful relationship within marriage. It requires self-control, personal character, setting standards in advance, and setting goals for the future. With all that, I just mentioned I advise out teenagers to do away with sex out of wedlock.

Participant 9

"My advice to the youth of my church is that they must avoid involving themselves in relationships where they will be victims of sexual intercourse; instead they must involve themselves deeply in church activities or youth activities so that they cannot be involved in bad things that can affect their lives."

Participant 10

"My advice to the youth of my church is that they must abstain. If they fail to abstain, they must try to avoid practicing unsafe sex before marriage because one day you will meet your soul mate and it is not easy when you have a child before. Secondly, bringing your fall into your marriage can cause problems in your marriage sometimes. When you abstain, you will be saved from catching transmitted diseases out there, as it is not only about getting pregnant. When you get pregnant, you will find yourself responsible for your child. The boy who impregnated you will not support you during pregnancy, even when the baby is born some of them do not want to take responsibility. So your life is at stake."

All participants from the four research sites felt that teenagers should learn to be responsible and take education paramount. Teenagers also should avoid risky behavior and abstain.

In addition, teenagers should know that everything they do as youth affects their parents either positively or negatively.

4.3.3 QUESTIONS FOR PARENTS

The researcher asked the first question

- What was your feeling when you heard about your teen's pregnancy?

Respondent 1

"I was very upset and at the same time I reacted in the manner that was bad to abandon my child to be on her own."

Respondent 2

"Since teenage pregnancy was a taboo during our time, I felt so embarrassed when I heard the news of my teen child's pregnancy. The reason for being embarrassed was that in our society when the girl child becomes pregnant, the focus goes to the mother of the child as the failure to teach her daughter the good morals.

Moreover, I was the widow by then so I had a feeling that if my husband were still alive we would help each other to raise our children in a good manner. Not forgetting to mention that my teen child was only sixteen years old during her pregnancy and that made me very shy even to talk about the matter to the members of the family.

I was not expecting her to become pregnant at that age as I was still viewing her as the minor. I used to break into tears when thinking about my teen's pregnancy during its early stages but with time I got along with it."

Respondent 3

"I was hurt and disappointed because it was going to affect everybody once the new baby is born. The baby will be everyone's responsibility."

Respondent 4

"I felt dejected"

Respondent 5

"I felt so disappointed and helpless."

Respondent 6

"I felt very disappointed."

Respondent 7

"Very shocked, extremely angry, and also embarrassed."

Respondent 8

"This was a devastating period and I was disappointed because I had discussed this with my child and thought that we understood each other. We even made a sort of a pledge that when started the intimate relationship, I will be the first to know but it was the opposite. When children are away from home they do as they please."

The issue of teenage pregnancy is a burning issue. Parents felt disappointed, embarrassed, shocked, and angry. They further indicated that they had no choice but to support their children. Furthermore, in terms of the challenges that they experienced about teen pregnancy, the researcher concluded that, the parents experience a lot of suffering, and they are going through different challenges about the matter.

The researcher posed the second question.

- What decision did you take?

Respondent 1

"When you have to think the decision you took about this case you end up asking the question of why did this happen to my child. I say this because I told my child that she should be on her own because she chose to be a parent. It took a long time and there was no good communication until she gave birth."

Respondent 2

"During our time it was a norm that when the girl child becomes pregnant, she will then get married; so there are no further decisions that I took apart from preparing myself to welcome the in-laws in due time."

Respondent 3

"Painful as it was, I decided to support her because I could not change what had happened."

Respondent 4

"Now that I cannot change the situation I had to support her so that she cannot end up doing unthinkable things. I also supported her because I wanted her to become a better mother of her own."

Respondent 5

"I decided to sit down with my teen. I gave her antenatal class and suggested she sees a professional (clinic). I then called all her siblings and delivered the news about her pregnancy."

Respondent 6

"They will share; he will not get the full package as before he impregnated the girl. I will support the child, but not going to take him to come and stay with us."

Respondent 7

"I decided to stop her from going to church and not to tell the priest, due to the amount of embarrassment I had."

Respondent 8

"It was anger first. Finally, I decided to talk about this and plan the future of the baby that was coming.

Many participants indicated that they could not change the situation, what is done is done. The only thing they need to do is to support the child and give the pregnant teen antenatal classes.

According to the findings, other parents decided even to cut the monthly allowance. On the other hand, they need to be there for their children. Some parents further indicated that they decided to cut communication until the pregnant teenager gives birth. Others stopped their teen from going to church because of embarrassment. The researcher concluded that finding out about teen pregnancy is not good news for the parent.

The third question was asked.

- Did you report your teen's pregnancy to your priest? If yes, what was the reaction of your priest?

Respondent 1

"I was very scared to report this to my priest and I kept quiet about it, but my priest asked me where my daughter is, and that was when I told him.

His reaction was not the way I expected because deep in my heart it was as if I will be judged as a loose parent."

Respondent 2

"The matter had not been reported to the priest because by that time we had no straight church where we worshiped.

When I get married my husband and my family was the member of the Methodist church, they then ceased to be members of the Methodist church since the church did no longer exist in the community. I reported the matter to the priest after deciding to be a member of the Anglican Church when the child was due to be baptized. Since my teen child was not active in the church, the priest allowed me to take the born child like my son to be baptized."

Respondent 3

"No. I did not report the matter to the priest. Instead, I reported the case to the one who was responsible for baptismal candidates."

Respondent 4

"No, I never reported the matter to the priest as I was emotionally unstable."

Respondent 5

"The pregnancy was reported to the priest for further healing and counseling sessions. The priest was just disappointed as we all were, but comforted us with wise words."

Respondent 6

"No."

Respondent 7

"No. I did not. Until the priest asks me about her. When I told him about her being pregnant, he was so disappointed. You can see from his face even though he did not say it out. He asked me to bring her along so that she can start confession classes."

Respondent 8

"No! I did not report the matter to the priest as it is not something being discussed in the church though I felt guilty about it."

Many participants in response to the above question indicated that they never reported any pregnancy to their priests as they felt that it is a shame. From the findings, two participants said that they reported and the priest advised them to take the newly born child as their own for baptism purposes.

The fourth question was posed.

- Did your teen's pregnancy affect your marriage?

Respondent 1

"It was one of the issues that made me reluctant to tell my priest because my husband was like, I have not done my responsibility of nurturing our child and it resulted in the fight."

Respondent 2

"Yes, my teen pregnancy impacted my marriage so much. As I have already stated that, it was in her sixteenth year when my teen child became pregnant; No one in the family was expecting this pregnancy. She started by being ill for such a long time and I took her to various healers trying to save her life.

When news broke out about her pregnancy, the family assumed that I took her to these healers to try to terminate her pregnancy. Another factor that brought conflict to the family was that they perceive me as the woman who spoils her children by not teaching them the value of the virginity."

Respondent 3

"I am a single mother myself. So the impact was on my shoulders."

Respondent 4

"I am a single mother. I am not married."

Respondent 5

"In a way yes, fathers always blame us as mothers for teenage pregnancies, that we fail our girls by not telling them the consequences of sex before marriage, we not only advise them but at school, they also learn about it, but that came to pass."

Respondent 6

"I am a single parent. Though I am not married, I know that most of the time husbands always blame their wives of being loose enough for allowing my son to bring girls in our home."

Respondent 7

"Not as such, both of us were angry and shocked, we kept on praying until we decided to take this matter to the Almighty God and our living God helped us, so we worked together, to accept that, which we cannot change."

Participant 8

"I am a single parent. This impacted on me alone."

Participants indicated that their teen pregnancy impacted heavily in their marriages as their husbands blame them for that. Other husbands feel that their wives are not doing enough to discipline their daughters and that causes conflicts in many homesteads. On the other hand, single parents felt that teen pregnancy impact in their shoulders alone, as they are not married, so they dealt with it on their own.

The researcher posed the last question

- What do you think the church can do to assist parents to eliminate cases of teenage pregnancy?

Respondent 1

"For me as a parent I think if the church can have programs that teach parenting and also have programs for teenagers in this aspect, I think it can be helpful because we need to be equipped on how to deal with these situations. If messages promoting sexual abstinence until marriage is to be effective, it cannot rely merely on just say no, slogans, or occasional health education classes on STDs. It must be reinforced both in church, school, and at home. Teens are left alone to find out about issues that concern sex"

Respondent 2

"It is my suggestion that priests should talk about teenage pregnancy to young children and allow them to state their views on the matter. Apart from talking about the matter, they should consider formulating group sessions so that young girls, as well as boys, would talk freely about the feelings that lead them to be engaged in sex before marriage."

Respondent 3

The church should have the following program:-

- "Awareness about the negative impact of teenage pregnancy.
- Supporting and educating pregnant teenagers.
- Activities that will keep the teenagers busy with the things that will build them spiritually and become responsible citizens.
- To have support groups for parents who happen to have a problem of teenage pregnancy."

Respondent 4

"Youth activities must be revived in the church to keep them busy, to keep them away from all forms of social vices. The following components may be included in some of the youth programs in our churches:

- A peer support group that supports abstinence
- Parent/guardian education and support meetings that address sex education issues and foster communication between parents and teens.
- Church dialogue meetings between youth and adults that promote character and abstinence from all high-risk behavior."

Respondent 5

"Kids need love if the church can overemphasize how we should love our children. Appreciate them, make them feel welcome, surely the chances of them going out looking for love would be slim. Parents need to be taught on how to raise kids biblically. Parents must be open, teach their children to share everything and anything. The church should teach parents to call things as they are. We grew up thinking that kids come from supermarkets and some are dropped by an airplane that has to stop. We should call a spade a spade."

Respondent 6

"I think the church can form support groups to teach one another that this kind of mistake must not happen again. Sex education should be included within youth programs."

Respondent 7

"The church should have the on-going youth programs e.g. *Siyakhana* youth clubs to teach our children about the safety measures to take, how to behave as a church member.

The church should also have programs that can help those teenagers who fell pregnant, to prepare them to become good mothers and good fathers.

The church should not live behind the parents of those teenagers as they fill embarrassed by the action of their children. The priests should journey with them. To give comfort to them so that they do not take an insane decision towards pregnancy."

Participant 8

"In my view, the church should encourage sex education at home before teenagers hear these stories outside their homes. The church should also encourage parents to promote the pureness acts before marriage as it was in the olden days. Church use to punish the pregnancy by suspending the parent and the child. Yes, to me, the practice was working well and encouraged the teenagers to abstain from sex before marriage. This can be tried in a modern way so as not to act against the so-called children's rights."

Most parents advised that there should be awareness programs for both parents and teenagers programs that will educate teenagers about pregnancy.

In addition, parents should talk about teen pregnancy and give them a chance to share their opinions. Parents further indicated that church dialogue meetings between youth and parents that promote character should be allowed.

4.4 SUMMARY OF THE INTERVIEWS

Out of the seventeen questions asked during interview, the three groups of participants (priests, teenage boys, and girls, parents) gave a clear background about their opinions, beliefs, and their views about various ways of dealing with teenage pregnancy cases in their churches. The researcher obtained the information needed for the research study. The research participants showed interest when asked the research questions about the impact of teenage pregnancy upon parents and the way priests respond to those cases.

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

For example, out of four priests being interviewed, only one priest mentioned that they invite different Departments like Social Development and the Department of Health to conduct awareness in his parish. Briefly, the researcher discovered that teenagers both boys and girls who took part in the study regretted the time they wasted on risky behaviors which resulted in being young parents at an early age.

That is why they advised teenagers in their churches not to take life for granted, saying that they should be vigilant enough and be accountable for their actions.

In four research sites the interviewees on the side of the parents, did mention the fact that teenage pregnancy causes depression, shock, anger, and stress to them. They also indicated that they did not report teen pregnancy to their priests due to fear of embarrassment. Some even indicated that they are even rejected by their families because of their teen's pregnancy. To those who are married, the result of teen pregnancy brings an impact on their marriages.

4.5 PRELIMINARY CONCLUSION

In this chapter, the researcher has tried to provide a comprehensive account of how to analyze qualitative raw data. From the above responses, the researcher suggests that priests should give themselves time to journey with the parents that are faced with teenage pregnancy.

There is a need for priests to organize awareness programs that will unpack the challenges of teenage pregnancy in their churches to help parents and their families. The focus of priests should not be only to girls, but also they should help parents to accept their teenagers' pregnancies.

The following chapter will deal with the impact of teenage pregnancy on parents. Case studies in the next chapter highlight the events of teenage pregnancy in families and the reaction of parents after they heard about their teens' pregnancy. Families and parenting will also be analyzed.

CHAPTER 5

TEENAGE PREGNANCY AND ITS IMPACT ON PARENTS.

5.1 Introduction

In this chapter, the researcher will be analyzing the impact of teenage pregnancy upon parents and a further look at how it creates a disorder to families especially to the parents of the pregnant teenager. Lastly, the researcher will be looking at the theological perspective of being a parent in the light of everything discussed on matters about the impact of teenage pregnancy upon parents.

5.2 PARENTING IN AN AFRICAN COMMUNITY

This chapter focuses on the continuous and holistic parenting of both boys and girls, to introduce them to acceptable values of the community to which they belong.

Specifically, it looks back to the historical roles of the various sectors of any traditional community, which comprises the immediate families, individual households, clusters of households, the formal education centers/schools, and the religious centers including the Christian centers/churches.

Although this study raise a number of traumatic issue to the mother, in particular single mother, when her teenage daughter fell pregnant. It recognizes that traditionally, an African child belongs to an extended family, which may have much more than a single parent, all of whom play significant roles in raising children. A proverb of Mbiti (1977:23), "it takes a whole village to raise a child" origin that is true for African cultures broadly. Therefore, it follows that the prevention of teenage pregnancy and the management of a mishap should a teenage member fall pregnant or impregnates another, which is a responsibility of the entire community in its various facets.

5.3 Parenting as a Joint Responsibility

- The Role of Parents (nurturing, social education)
- The Role of the Family (nurturing and social education)
- The Role of the Community (girls and boys initiations)
- The Role of Formal Education (literacy and professional training)
- The Role of the Christian Church (Christian training, Psychological support)

The chapter is also supported by the number of stories shared by researchers in trying to prove that teenage pregnancy is a problem globally. The following case studies illustrate the impact of teenage pregnancy on parents.

5.3.1 CASE STUDIES

CASE STUDY-1

The researcher would like to start by sharing a story of Zodwa (not her real name). A story shared by Kgabe in her research. (Kgabe 2007: 52)

“A 20-year-old young woman named Zodwa and her family, who are loyal members of the African Independent Church. Her father is one of the elders in the church, and her family is respected both in church and in the community. In line with the church's custom, members are not permitted to marry outside their church, they marry amongst themselves as a worshipping community, and it was clear to Zodwa and her parents that her future husband will come out amongst young men in the church.

Through the custom, she fell in love with a man in her congregation. Members knew about their relationship. She was some-how encouraged by both sets of parents as the young man came from a respectable family. One would also take a risk of saying it was blessed by the church.

Six months in the relationship, Zodwa fell pregnant, her father was the most disappointed and he made her feel that she has brought disgrace into his family. He was worried about what the church and the larger community will say. He wondered if this would make them question his parenting skills and moral standing. Though he knew who was responsible for Zodwa's pregnancy, he was not impressed by the fact that they could not resist the temptation, and wait until marriage.”

REFLECTION ON THE CASE STUDY

As much as both families approved the relationship of Zodwa, when pregnancy occurred, Zodwa's father was disappointed. He felt that she brought disgrace into his family. Our society relies on moral beliefs, ethics, and human customs. Teenage pregnancy is viewed as taboo. Society, as progressive as it wants to be, cannot embrace the concept of a pregnant teen mother. As much as the church does not support pregnancy out of wedlock, they embraced the relationship of Zodwa. The result of the relationship was pregnancy. This means therefore that, the church should have sex education. Once a parent realizes that his or her teen is in a love relationship, they must start teaching them about the consequences of sex and pregnancy to avoid embarrassment.

In this case, study, the impact is on the father who is an elder in the church. The following case study will show the impact of teenage pregnancy on a priest's family.

CASE STUDY-2

This is the story of Lelethu (*not her real name*)

She was 18 years when she fell pregnant from a clergy family. She is the second child and first girl in her family. When she fell pregnant, she was staying with her parents. Her father was a Priest. The policy of the church was that, if a teenage girl falls pregnant, both the teenager and her mother should be suspended by the church. When the news was reported to the father (the Rector of the Parish), he was shocked. The news brought pain to him; all the eyes of the congregation were on him. Shame and guilt were part of the family life. Some were even saying, 'we would see his reaction. He suspended others. Is he going to suspend his wife and daughter?' When a mother and daughter are suspended, they are allowed to attend church but not participate in Eucharist. In every service they attend, they are expected to seat at the pew, allocated at the back of the church, specifically for those who serve a suspension. As they sit there, they cannot partake in the communion, they are not allowed even to put on their women's *manyano* uniform.

Once a mother sits at the back of the church with her daughter, everyone can know that the daughter is pregnant. They are isolated by the church, which is supposed to care for them.

REFLECTION TO THE CASE STUDY

The issues that the researcher has picked up about the above case study are as follows. When Lelethu decided to engage herself in sexual intercourse, her mother was not part of that and now she is suspended. I can imagine the feeling that the father (the Priest) had when he suspended his wife because of the actions of his daughter. The policy was there, he had to apply it. On the other side, even though he suspended them, the disgrace remained. He is a priest; people thought a child of a priest could not fall pregnant. What their daughter Lelethu did, affected his ministry. The congregation began to point fingers to the father.

Wimberly supports the above by saying, “ever-present and high expectations are a powerfully felt part of the lives of clergy families” (Wimberly, 2007:51).

As members of these families, we become fully aware, sometimes quite painfully, from congregations and the public beyond them of the roles we are to assume, the kinds and qualities of behaviors to be demonstrated, and the values we are to uphold.

Through their expectations, congregations-and the public-reveal and affirm the public character of being clergy and clergy families. It cannot be easy for him to stand in front of his congregation and condemn any act of teenage pregnancy because other parents will begin to say, "Who is he to tell us that? What about his daughter?" You can think of the pain that the father had to bear.

Wimberly further says, "Clergy families are looked to today for perfect empathy when supportive care is a decreasing reality for many people" (Wimberly 2007:55).

Every time he climbs the pulpit, his wife who used to sit in the first row holding him in prayer as he shares the word of God, is sitting at the back serving a suspension for something that was done by their daughter. As he invites people, to receive the body of Christ and drink his blood which he shared for us, feed on him in your heart with faith and thanksgiving, his wife who used to come first to receive communion, now she is suspended. All that was caused by their daughter's pregnancy. No pastoral care is given through the church regarding it as caring.

The mother found herself suspended, remember that by being a clergy's spouse, you automatically lead women's *manyano*. You organize women's workshops, facilitate awareness on family matters, including family planning, you conduct sex education for young people, telling them to abstain only.

Now, Lelethu's mother was suspended because of her. Even after she served the suspension, when she stood to teach the congregation, having small talk with young people or with the women's *manyano*, parents in the church would begin to mumble around saying, 'who is she to talk to us about that, yet her daughter is pregnant?'

The church expects the priest to care for them, yet when it comes to the priest, no one is willing to care for the priest and his family. It is easy for the members of the church to throw stones. It is easy for the church to make a big issue out of the things that transpire within the priest's family instead of giving support to the priest.

The Mother's Union (women's *manyano*) is a Christian organization, which promotes the wellbeing of families worldwide. The Union achieves this by

- Developing prayer and spiritual growth in families.
- Studying and reflecting on family life and marriage and its place in society.
- Resourcing our members to take practical action to improve conditions for families, both nationally and in the communities in which we live.

The Mother's Union is having the following objectives:

“(i) To uphold Christ's teaching on the nature of marriage and promote its wider understanding.

(ii) To encourage parents to bring up their children in the faith and life of the Church

(iii) To maintain a worldwide fellowship of Christians united in prayer, worship, and service.

(iv) To promote conditions in society favorable to stable family life and the protection of children.

(v) To help those, whose family life has met with adversity.”
(Anglican Mother’s Union Manual)

The feeling of Lelethu's mother as she was seating at the back of the church might be that she has broken one of the following objectives: Objectives (i), (ii), (IV), and (v) focus on the role of parents to their children. Mother's Union member gets frustration once a child gets pregnant or a boy impregnates a girl.

CASE STUDY 3

A story of Cynthia

"I remember when this happened to us. Our daughter was 17, and she fell pregnant. She was a "special" child and our youngest. We did not know who the father of the baby was.

The child is now 6 and lives with us. His mother has another child and is married to a man we do not approve of.

I remember when the first pregnancy was going on, a Christian sister told me not to steal our daughter's joy. I did not have a clue what she was talking about. I knew we would get through it all, but it was not something to be happy about. They did not know we were unsure of the father. I told them I would rather have an illegitimate grandchild than an unscriptural divorce. In the midst of it all, our daughter's boyfriend went to prison for felony drug charges. He wasn't for the birth around a blessing. It is still a hard time to think about" (Reader interactions: 2015).

REFLECTION ON THE CASE STUDY

The pregnancy of the teenage child influences her relationship with the parents. Even though the mother would say, "I knew we would get through it all..." that was not easy at all. Cynthia's mother, her religious beliefs were tangled with having an illegitimate child which is unscriptural. Not knowing the father of the child was also a worry to Cynthia's mother. If that can be known by the community or by the church members, that can interpret the way Cynthia handles her life. The fact that she does not know the one responsible for the pregnancy as it is not rape.

The question that might come to mind is how many men might have been involved with her daughter's sexual life.

The mother still finds it hard to think about the situation. As she says, 'it is still a hard time to think about.' Parents do look for advice from acquaintances, however not sure of what to do. It is that time of confusion and hurt.

CASE STUDY 4

A story of Weziwe (not her real name)

Weziwe had a child at the age of eighteen. Her mother was so supportive and despite her broken heart, she still loved her unconditionally.

Her father, on the other hand, did not so understand. True, his heart was also broken and as with any parent, found it difficult to deal with. Her father even said he wouldn't go to church with her anymore, and indeed, he didn't. Her father was ashamed of her, his indifference toward her. She had not only hurt him, but she had embarrassed both her parents.

Weziwe asked herself: 'Do I understand, yes, I do, because now I am a parent and I know how hard it is when your children makes poor choices, but I don't think he will ever know just how much he hurt me and make me feel shame and rejection.' Was he cruel, no, but what he did and did not say hurt just as deeply?

REFLECTION ON THE CASE STUDY

As a parent, you always wish that you should have done more to protect your child from being pregnant or your boy child impregnating a girl. That is why Weziwe's mother continued to support her daughter even though her heart was broken. This pregnancy brought a conflict between parents. This indicates that most husbands and our society always make it a mother's duty to have the sex talk with their daughters. One of the things that make parents have conflict; once there is a pregnant teenager with family; that means there is an additional financial problem. Let alone having an additional mouth to feed and add body to the cloth. Some parents are in high positions in the church. That is what makes parents feel embarrassed by pregnancy with their families. That might be the reason for Weziwe's father to even say He wouldn't go to church with her anymore, and indeed he did not. As much as the father is heartbroken, but his reaction can push Weziwe to go out and look for love from other men out there as the fatherly love is broken within the family.

Once that happens, she can get pregnant again because not all men have genuine love. Some pretend to love yet they just want sex. Weziwe was eighteen, when she fell pregnant, according to the South African constitution; an adult is a person of eighteen years and above. In other words, Weziwe was an adult. In other words, she was able to know what is right and what is wrong. She knows the rules of the family. Though it was not her intention or plan to get pregnant at the age of eighteen, she decided not to abort the baby; she decided to deal with the consequences and she informed her parents about her pregnancy. Then there comes the father's reaction. Moreover, unfortunately, the mother cannot say anything to protect her because the father might take her as the one who led her to fall pregnant. Sometimes this embarrassment is from other family members, neighbors, and even from church members. They all blame you for the way you are parenting; they are concerned about the pregnant teen's health in this era of HIV/AIDS. The fact that the teenage girl is pregnant, that means she practiced unsafe sex.

Of which one who practices unsafe sex is in danger of contracting sexually transmitted disease and sexually transmitted infection (STDs and STIs). Concerned about her education that is will the pregnancy affect her performance at school. Will the boy accept the damage? These are some of the concerns that affect the family of pregnant teenager.

On the other side, the cultural and religious belief of the parents is negatively affected, as they feel embarrassed and ashamed by the situation.

CASE STUDY 5

A STORY OF YVONNE

“If you are like many parents and have a teenage daughter living at home, you have dreams of the day when you will attend her college graduation and walk her down the aisle. However, one day while you are at work, she calls you up on the telephone and say, ‘Mom, can you come home so that we can have lunch together? I also have something to tell you.’

The moment I got into my car to drive home on that sunny day in March 2012, my heart thumped heavily against my chest, and then it felt like it had sunk into my stomach. As I am driving along the highway, I said a short prayer to calm my nerves.

I tried to freeze my mind so that it would not think, especially not anything negative. I fought back the tears. For comfort, I convinced myself it was not bad news. My daughter was six months shy of her sixteenth birthday. She had just started college and was only in her second semester.

Before that, from the moment, she turned fourteen and leading to that day, she was a 'troubled' teenager. The problems she gave me, and the troubles she kept on getting into, were attributed to peer-pressure.

It was my worst nightmare when it was discovered that she had become sexually active. Now as I walked into her bedroom, I met her curled up in bed under the covers. As I sat facing her, I saw fear in her eyes. She began, 'Mommy I have something to tell you, and I know you might not be happy, but I can't keep it any longer.'

'Okay, go on and tell me,' I said.

She went on and related everything up to the point where she said the words, "Mommy, I am pregnant."

I was stoned! More like being dumbfounded! There I was, muted. Then a hint of anger and betrayal boiled on the inside of me.

I remained silent, as I looked her in the face, trying my best not to display any outward emotion.

'You see now, you are not going to love me anymore. [Inaudible] That is the very reason I was afraid to tell you', She said.

Nothing could have prepared me for this. It was the last thing I wanted [needed] to hear.

As she sobbed uncontrollably, her words pierced my silence, which somehow jolted me back to reality.

My daughter needed me more than ever. I sat there cold with my self-righteousness, thinking only about myself and how as a church leader, I would ever face the church and society.

I leaned forward with my hands outstretched and I recall so vividly, how I held her so tight into my bosom.

I gently kissed her forehead and reassured her how much I loved her.

'I love you dearly, Susan, [*not her real name*] No matter what, I will never turn my back on you. I will be there for you every step of the way,' I said.

I continued, 'However, I need you to know this is one of the very things I was trying so hard to steer you away from. You will also finish your college education whenever that time comes again.'

'Yes, mommy, I promise I will,' she replied.

I left her room in a daze. I was ashamed, confused, and guilty that with all I had done, perhaps, I had not done enough, and I was to be blamed."

From the above story, the talk is between a single mother and her daughter who is pregnant. Mother sharing her disappointment with Susan, who has added another child to be cared for, while they are struggling to feed other siblings in the family. A mother who had dreams about the future of her daughter.

However, when she received a call from her daughter, her heart thumped heavily against her. This shows that teen pregnancy brings distress to parents. The parent's dream of the day when she will attend her college graduation and walk her down the aisle is gone.

REFLECTION ON THE CASE STUDY

From the case study, a scenario of a mother and child is shown which as a researcher believes tells us this is a single-parent household. Already this addresses the issue of discipline. Unfortunately, teenage pregnancy out of wedlock gives the impression that the parent cannot control and discipline the child. Single-parent households have been stereotyped as 'broken homes' where people assume the parent to have a problem with the child so pregnancy already confirms this issue.

From a parent's perspective, there is a shift in expectations of achievement in the child; not that the parent wants less for the child, but the dreamy idea that a child can do no wrong or thinking things will always go according to plan falls away. Family support changes with the new baby taking preference sometimes this can cause tension on the mother and daughter relationship because the daughter is now seen as grown with more responsibilities that are caring for herself and the new child.

Furthermore the added pressure of raising another child; one that was not planned for becomes a problem with the family, even if the family is rich or poor. If the mother had plans to be done with supporting the daughter financially, after five years that has to change, as the baby has to start schooling, so there is a financial strain as well.

The emotional strain is another impact on parents that are not usually considered but is very important because depending on how the parent manages their emotions.

The following case study highlights the burden of a single mother, who is now facing pregnancy of her daughter, and another addition of a child to be born. Financial burdens are stretched in such a way that the mother had to cater for an additional mouth.

CASE STUDY 6

A STORY OF THEMBANI (*not her real name*)

Linda was a young girl who was residing with her family and Mandlovu (*not her real name*) her mother was a widow. At the age of sixteen, a man older than she was impregnated Linda. This man was already having a stable woman that he was intending to marry. The mother of the girl was so shocked to hear the news from the girl since she was still viewing her as the child. Linda started by being sick and the mother took her to various traditional healers trying to get help. In the end, it appeared that she is not sick, but she is pregnant. After breaking the news about Linda's pregnancy, the family members began to blame, Linda's mother as they said that she knew about the pregnancy of her child and all along, she was trying to dismiss the pregnancy by taking the child to various traditional healers.

Linda's mother was so devastated because the pregnancy of her child took her off guard. It was more painful to know that it was an old man and to hear what the members of the family were saying. They were angry because the reason for her to taking the child to the traditional healers was interpreted as a way of saving her daughter's life. The family also blamed Linda's mother by failing to teach her child good morals and the importance of virginity as it is highly valued in that society.

She was not only affected by allegations from her family, but even the society viewed her as the loose mother, who fails to raise her children in a good manner. The time came when Linda gave birth to her child and she named her Nompumelelo (*not her real name*) (the name meaning success). During the birth of Nompumelelo Linda was not the member of the church, and she was not even confirmed let alone baptized. MaNdlovu approached the priest asking the child to be baptized.

The priest arranged with MaNdlovu to act as the mother of the child in preparation for the child's baptismal. In other words, Linda had not been engaged to penitential class instead her mother took her place. In most churches, teenage pregnancy regarded as a taboo. A teenager is not allowed to take her baby to church for baptism; instead, a grandmother is always expected to play the role of a biological mother. A year after the child has been born; Linda got married to another man, not the father of Nompumelelo. She left the baby Nompumelelo with her mother when she went to join her new family because she is a child born out of wedlock. Mandlovu had to take care of the child who was then treated as an orphan. Nompumelelo's father did not support the child and Linda was unable to support her since she had to concentrate on her marriage. In short, both like abandoned the child.

Linda was worried about her child, as she was not allowed to reside with her in another family. When Nompumelelo happened to visit her mother, Linda's mother-in-law would be unhappy to the extent that she would call her by names. Since Linda and her siblings failed to finish school due to financial constraints, the same thing applied with Nompumelelo, a cycle of non-education in the family. She then had to be placed to people who were promising to take care of her but no one managed to give her education.

When Nompumelelo was old, she earned a living by being a domestic worker. She then decided to move into where her mother was married. The reader needs to bear in mind that, she was not a member of that family and the privileges that were enjoyed by her siblings were not entitled to her. She was the only one who was using the surname of her mother; her siblings were busy schooling whilst she was moving from house to house trying to earn a living. In the end, she got pregnant and passed on living her mother with her child. Her child also got pregnant, and she continues to reside with Nompumelelo's mother. This scenario paints a picture of how she was traumatized in life.

REFLECTION ON THE STUDY

As mentioned before, Mandlovu, Linda's mother, is a widow. Linda brought another problem to the family by getting pregnant, an addition of another child. It is easy for the family to blame the mother when it comes to teenage pregnancy. Because Linda was still young, Mandlovu did not even think of checking whether she was pregnant as she was still young and to her, Linda was still a young girl to Mandlovu who could not fiddle with sex. That is why she even took her to *sangoma* (a traditional healer) thinking that she was sick. However, all that turned out to be an instrument of devastation from her family when they discovered that she was pregnant.

As much as she was looking for help; trying to help her sick child; her family saw her as someone who was trying to abort the child. They interpreted her visit to a sangoma as a way of aborting the pregnancy. This caused more pain Mandlovu.

It is Linda's pregnancy on this side and her being blamed by the family on the other side. This process traumatized her. Mandlovu appears in this case study as a Christian. There fact that she wanted Nompumelelo to be baptized and share her faith in God, while the church expected Linda to present her baby to church for baptism. However, the fact that Linda was not even a member of the church. She was stressed and traumatized because no one supported her; Mandlovu had to take care of Linda's baby.

Their church members as the old woman bring this child for baptism, also brings stress to her. They blame her for her daughter's pregnancy even though the priest arranged to baptize the child. It was worse when Linda got married. She left Nompumelelo with Mandlovu. Getting married and living behind her baby piling more responsibility to her mother. This shows clearly that teen pregnancy does affect parents. With the above case studies, a reader can see the impact of teenage pregnancy on parents. These case studies also reflect the disappointment, anger, stress that is also outcomes of the interviews.

The researcher would like to unpack the role of a family intertwined with parenting as all the cases above impact not only to parents but also to families and society.

5.4 PARENTING

5.4.1 Sexual discussions with children

African parents are not able to discuss the sexual issue with children, as it is a taboo. In real life, it is rare for parents to discuss openly matters of sexuality with their kids. "When innocent childhood questions they are asked about pregnancy and the origin of babies, the subject is quickly changed or the child is told that it will be discussed later and later never comes" (Umtata women's Theology Group, Booklet No4: 3).

They are sexual ways in which parents avoid discussing these issues with children. This booklet seeks to address the lack of discussing sex with children. This is the first step when parents have to talk about parenting. Maybe it is time that they need to have a clear mind when they do not tell them the truth. On the other hand, this might be leading to finding the truth by themselves.

When they find the truth by themselves without their parents' initiative, they then get to abuse the truth by using it negatively, because they are to be advised in their journey to maturity. As the researcher looks at this notion, and the African tendency as an African, it seems that children are failed in life especially the way of dealing with teenagers to hide the information from teenagers and they end discovering it by themselves. Parents are always reluctant to disclose sexual matters to their children and at times that makes their children not to talk even when they are being abused sexually. They do not talk because they never allow them to talk about such matters, instead, they just tell them to shut up. It is important to have an open discussion with our children about sex since it would help them to develop safe ways of practicing it. Papalia and Feldman highlighted that: "adolescents who can talk about sex with older siblings as well as with parents are more likely to have positive attitudes towards the safe sexual practice" (Papalia and Feldman 2011:449).

Parents' open talks about sex with their teenagers can help to avoid teenage pregnancy. If these teenagers do not get the knowledge about sex from their parents, those teachings from outside home go with practical; and that practice leads to pregnancy, teenage pregnancy impact parents.

5.5 FAMILY

The researcher believes that where there is a family, parenting is needed. To understand the impact of teenage pregnancy upon parents one needs to understand what a family is. The background of the family is brought here to demonstrate the different roles played by parents. Then talk about a provider and the educator who is a mother.

The Oxford Dictionary describes a family as "Two or more people who share goals and values, have long-term commitments to one another and reside usually in the same dwelling."

Secondly, "a family (in human terms is derived from Latin: *familia*) is a group of people affiliated by consanguinity, affinity, or coexistence. Consanguinity means a relationship by blood or birth" (Hornby 1975:313).

All that is defined is that a family is a group of people who may be staying together.

This means therefore that, a family will have a common purpose, the goals and values may differ from one family to the other because of economic, cultural, social, and other factors.

Nye and Berdado in their book, the Family, indicate, "Most of us think we know what a family is; but when we set out to define the term clearly and distinguish the family from the nonfamily, we run into problems immediately.

This is true not only on a cross-cultural basis but even in our Society" (Nye and Berdado 1973:30).

Gerkin: mentions the three types of families:

"The increase in the number of two-breadwinner families among households that include mother, father, and one or more children.

The enormous increase in the number of single parents, most often mothers, including single-parent families headed by teenage mothers.

The apparent increase in the problem of child abuse, including both physical and sexual abuse" (1997; 160-161)

The study will explore the two types of families, that is the Breadwinner family and the single-family. The aim is to reflect on their character about the impact of teenage pregnancy and its impact on parents as the study necessitates.

5.5.1 **The two-breadwinner family**

By breadwinner family, the researcher refers to the traditional type of family structure. This type of family consists of two married parents (that is man and woman) and their children living as husband and wife. The family is also respected by society as being an ideal structure for raising the children properly.

"In times of stress inside or outside the home, the couple tries to support each other as they both work together" (Gerkin 1997:161).

The researcher for this study believes that, in the breadwinner family, girls can take their mothers as their role models and that applies to boys.

As they grow up, they learn how married people do things and that helps them when they approach the stage of getting married. Boys will also establish how to take care of their wives as they have learned the way their fathers treated their mothers. The same applies to girls; they will know how to treat their husbands. That is why it is important to play a good role as a parent especially in front of your children as they can replicate what they experienced in their early years of age. The researcher also believes that a child that grew up in a well-established family is likely to grow up respecting the values and norms of the family.

Even when that teenager is out of the family, peer pressure will not influence his or her life.

Nye *et al* believe that "the bond established by marital sexual relationship is further cemented within the nuclear family by economic cooperation between the husband and the wife" (1973: 34).

The researcher in the study states that a sound economic position brings comfort to the family, meaning that the income must be able to sustain the family. Within the Xhosa tradition, the economy of the family is mostly bestowed on the husband. The husband as the head of the family is expected to provide food on the table. On the other side, a husband is both a unifier and a protector physically and emotionally.

Furthermore, the wife's main duty in the family is to take care of the household and child nurturing. It is easy for the husband to put blame on the wife once the girl falls pregnant. Husbands believe that a wife is expected to teach and guide children, especially girls forgetting that they also have a duty of raising their teenage boys well. Once a boy impregnates a girl, the same father who blames his wife will sometimes say '*uyindoda mfana wam'*'; meaning that now you are a man my son. Pregnancy affects heavily on happy family lives.

On the other side, what causes the father to celebrate is to realize that his son is not as gay as the matter of homosexuality is not accepted by some families. The breadwinner family is also expected to reproduce. Once a baby boy is born in a nuclear family, the entire family and even the society rejoice and say, the legacy of the family will last forever. If a girl is born, the family will rejoice and say '*sanda isibaya sikabawo.*' Meaning the father's Kraal will be filled with cows. All the above issues, derived from the fact that the girl will grow and one day get married.

Then cows will be brought as '*lobola*' meaning the bride's charge. Therefore, once the girl falls pregnant, that entire dream is shattered, even if the girl with a child can get married to another man. The bride's price will be less because she is having a child before marriage.

That is what makes fathers get annoyed more than it makes the mother; the blaming game starts, that is the mother was negligent. Some fathers call their daughter's names some even end up chasing them out of their home because they see them as useless. The situation brings disappointment to the family and the entire clan.

Makhudu indicates, "In other situations, parents would refuse their male child to marry a girl who has a child out of wedlock. They would make it a point that their child does not get involved with the lady" (Makhudu 2010:37).

The researcher in this study further indicates that some parents want to be supportive of their daughter who is pregnant or a son who impregnated a girl, even if they are angry about their actions. However, some families react violently to the news and let anger get out of control. Some parents do not show how they feel at first but may take time to admit the news. Others react hastily and anyone can spot how they feel. A childless breadwinner family in a community is looked upon with disregard.

Nye *et al*, support this by saying, "all societies place a heavy emphasis on the reproductive function of the nuclear family. The married couple is expected to produce children and to provide for their nourishment and care. Parents who refuse to perform this function adequately are subject to severe social sanction"(1973: 35).

A married couple is expected to have children. Children are ornaments of their families and community. As much as the family is not complete without children, those children are expected to come out of the married couple. As the researcher has indicated before when a boy impregnates a girl, the father celebrates saying that his son is a man, he can produce, yet on the side of the girl family, pregnancy brings trouble, humiliation, shame, and quarrels to the family.

In some other cases, when the family has only one girl child, when she falls pregnant, even if she is still a teenager, both parents rejoice, especially if she gives birth to a male child. You will hear a father saying, "*ewe ntombam, undizalele indlalifa.*" Meaning yes my daughter you gave birth to the heir. They say that because they still have hoped that their girl would get married one day. In some Xhosa cultures, if a girl falls pregnant, that child belongs to the family even if she is getting married to the father of the child, she ought to live the child with the parents.

5.5.2 **SINGLE PARENT FAMILY**

Gerkin believes that "single-parent families are often female figures. The needs of these parents and their children are in many ways complex and more pressuring than the needs of children both of whose parents are committed to professional employment outside the home" (1997; 163-164).

To speak of single-parent families is to speak of a wide variety of situations, any one of which deserves careful consideration and analysis. With that broad category are included families who have lost one parent through death or divorce and mother-headed families in which there has never been a husband or father.

It includes homes of resourceful, economically independent women who, because they have not yet been married and, at the age of thirty-five or so, since their so-called biological clocks ticking away, decide to have a child out of wedlock. It includes homes of teenage mothers who become pregnant through casual sex and select to have the child rather than abort the pregnancy. It includes both relatively affluent families and families caught in grinding poverty.

Cohen also states, "Single-parent families often result from separation, divorce, the death of one of the parents, or the birth of a child out of wedlock. Most single-parent families are female-headed" (Cohen 2007:17).

The researcher for this study concurs with the two authors when they say; most single-parent families are female-headed. Once a girl falls pregnant, even if the relationship was in a good state, most of the time men or boys run away. In the case of death most of the time, a man gets married again.

However, when the husband passes on, a wife does not get married again. She looks after children alone and that is why all these affect parents. Teenage girls fall pregnant without jobs, some still schooling and that requires parents to take care of both the baby and the teenage mother.

Kgabe when indicating that, "single-parent families are often faced with extreme economic problems, echoes this. The vast majority of single-parent families are low-income families consisting of a mother and her young mother" (Kgabe 2007: 21).

Single-parent families are the biggest single challenge that our society has seen in terms of family structure. This shows that teenage pregnancy does not affect only on biological parents, but also on society. Traditionally, the African culture condemns single parenthood. It is culturally unacceptable that an unmarried girl could fall pregnant. In our society, you find that the focus is on girls who fall pregnant. Yet the boys who impregnate girls are their sons in the community. The researcher for this study is an Anglican priest. Repeatedly the researcher conducts baptismal of infants in the parish being served.

Most of the time, it is discovered that mothers to the babies are teenagers and that makes grandmothers see to it that, the baby is baptized. As the researcher indicated before, in some churches it is a taboo to see a teenager presenting his or her baby for baptism. It always affects the mother. Even if the mother is old, she had to play the role of a mother to the grandchild. Sometimes the teenager is not even around and the question is how do their parents feel about all this? From the interviews and the case studies, the researcher identified this scenario of a grandmother who plays the role of a mother during baptism.

Recently, my wife was in the hospital to give birth to four teenagers accompanied by their mothers. As I was sitting next to her in the hospital bed, I noticed some of the four pregnant teenagers in the same ward with my wife. The researcher noticed that their mothers are the ones caring for them in labor, meaning this pregnancy is a burden to the parent. Painful as it is to see your daughter pregnant out of wedlock, but mothers had to play their roles and responsibilities of caring for them. Remember that, the mother was not there when the teenage daughter was taking risky behavior. However, the mother had to play her role as a mother. I remember one of the mothers saying to my baby, "*Uyavuya wena mntwana omncinci, uhleli nabazali bakho bobabini.*"

You are a happy baby; both parents will raise you. The researcher could see the pain in her eyes when she looked at us as a young couple. She had that feeling of seeing her daughter with her husband and a newly born baby. However, unfortunately, her daughter just fell pregnant out of wedlock.

Macleod analyses the word 'Mother' in Xhosa as *mama* pointing out that: "the use of the word '*mama*' was inspired by popular Xhosa lullaby title '*Thula Mama Thula*'. The lullaby is soothing and comforting to the baby. The use of the word *mama* is powerful and it elicits feelings of warmth, love, care, and a sense of security" (2001:495).

The assumption is that good mothers are skilled, mentally mature, more responsive, knowledgeable, physically, and psychologically equipped to deal with motherhood. The implication here is that a good mother is expected to be an adult. Many things to teenage mothers are jeopardizing a definition of 'mama' above. For example, as much as the teenager gave birth to a child, she is still a child herself.

Macleod further states, "The major dominant discourse of teenage pregnancy is the assumption that, teenage mothers are incompetent and as such their parents had to take over" (2001:495).

In some families, from the first six months even up to a year, grandmothers have to sleep with the baby and that on its own has an impact on the marriage.

Cunningham agrees with the information above by stating that, "she is not yet physically and psychologically equipped to deal with parenthood" (1996:31).

In addition, Durkin, says, "She is relatively immature, less knowledgeable, displays high levels of stress, less responsive to her baby and does not stimulate her baby" (1995:618).

Failing to be a mother can have many implications. Woolett and Phoenix suggest that "motherhood, in general, is an experience that could evoke the following feelings: anger, depression, hostility, boredom, difficulty with their identity, miss-matching feelings with their child and conflict between the mother's needs and the child's needs". (1999)

We cannot run away from the fact that there are families that are having one parent as I have explained what a single parental family is, in most cases that affects women but it will be wise for the researcher to look at it from both sides as teenage pregnancy affects both single-parent families and Nuclear families. The researcher is keen to take both sides because he saw male single parents raising their children including the girls in their homes and has also seen female single parents doing so, of which they become a majority in doing that.

The cases above clearly indicate that, only one party is involved in the upbringing of the child. Sometimes, because of that, I have talked about perceiving as an African tendency; you will find that the father at times is reluctant to talk with his daughter about sexual matters. It also happens that the mother is reluctant too to talk to her son about sexually related matters. They try to avoid issues related to sexuality, and mostly it is not just in the case of gender because you will find that they are not open, even a mother to the daughter or a father to the son.

The point of being a single parent seems to be seen as a burden of being open to our children at times while it is also creating a distance between a parent and child if there is no openness because a child will not talk even when there is a problem related to sexuality. This is challenging parents that we need to be hands-on in developing a good relationship with our children and open an excellent platform for communication. As pastors, we need to assist parents in educating our teenagers in our churches. That can help in the case of a single parent. The pastor needs to play the role of a father in church. Excellent communication can also lead to excellent trust or the other way round. In other words, parents need to be involved in the development of their children regardless of their situation. Even if parents can look for other interventions they should be there for their children whether out of wedlock or not. If parents fail to be there for their children, definitely, children will grow to be emotional and that will affect their future particularly when they decide to get married.

5.6 Challenges of teenage pregnancy in families

David Rolfe says, "Teenage pregnancy is one indicator of the syndrome of failure which includes: failure to remain in school, failure to achieve the adolescent functions of separating oneself from one's parents, determination of sex role, development of a value system and choice of vocation, failure to limit family size, failure to establish a stable family; failure to be self-supporting, and failure to have healthy infants" (1984:29-43).

The researcher has observed that one of the most serious phenomena of the times, in which we are living is that, more and more teenage girls are giving birth to children they cannot even afford to care for. This means therefore that, their parents must care for both the teenage mother and the baby.

The study conducted by Bhadra Kamalāsana indicates, "A teenage girl living with both parents may find it more difficult to cope with pregnancy for she will be drawn by the guilt of letting her parents down. On the other hand, most families are aversive to the idea of teenage pregnancy and instead of supporting the child, end up throwing unfriendly and disturbing remarks to teenagers, thus damaging them emotionally.

This makes the pregnant teenager experience hostility from her parents and family members and makes her feel as if she is far away from being taken care of" (2012).

At such a juncture, a pregnant teenager may look for ways to kill herself or the baby, thereby enhancing the existing issue load.

Kgabe also says, "when faced with pregnancy, teen females and males are confronted with decisions that have important implications for their present and future lives" (2007:16).

Also affected are the lives of their family members, and of course, of the unborn child. Decisions must be made about abortion versus bringing a pregnancy to term; marriage versus keeping the child; and raising the child oneself versus having the child raised by other family members.

These decisions are influenced, to varying degrees, by male partners, friends, parents, and other significant others. When parents receive the news that their teen is pregnant or is having a baby, they experience a wide range of emotions, from shock and disappointment to sorrow and worry about the future of the pregnant teen. Some parents feel a sense of guilt, thinking that if only they had done more to teach and protect their child, this would have never happened. On the other hand, although some parents are embarrassed by their teen's pregnancy and worried about how family, the church, friends, neighbors and the community at large will react, others are happy about the news of soon to be grandparents more especially if the teen is older and mature.

Other parents prefer to accept the pregnancy of their teenagers than to opt for abortion as they regard abortion to be a sin. On the other hand, one would also highlight that other teenagers resort to abortion because of the fear of embarrassing their parents.

When teenagers play around, they forget about their family principles and do not care about the upshots. When pregnancy transpires, it affects parents. Whatever feelings they experience, likely to be a difficult time for the family, parents especially mothers are needed most. The reader need to note that, teens that are pregnant have a special health concern that means with teen pregnancy, they receive extra responsibility. As a parent of the pregnant teen irrespective of the shame, you have to recognize your emotional state and work through them so that you can accept and support your pregnant teenager. In some families when a girl falls pregnant, parents force their pregnant daughters to terminate the pregnancy as they try to hide the embarrassment from the community. Some pregnant teenagers often get married at an early age and the same girl might not get a proper job for a good salary because of being a school dropout, and that means fewer qualifications. After pregnancy, very few teenage mothers get the opportunity to go back to school, as some do not afford to hire babysitters. In some families, when a boy impregnates a girl, he is forced to marry the girl even if he is not ready to get married.

The researcher believes that most of those marriages do not last long because it is originated from something that was not premeditated. These kinds of marriages do not last longer for they were not grounded in sincere love. It then increases the rate of divorce in our society. Young people are too careless about their lives; they commit themselves to risky behavior driven by lust. Sometimes young people do not even love their boyfriends but are enjoying doing sex; for them is fun. Now that they are forced to get married because of pregnancy, that makes them not to fear divorce.

It is clear that when we talk about teenage pregnancy in our families it is a very durable stage. It brings stress to the parents and strains the pregnant teenager of which in many cases it leads to the rickety support to the teenager from the side of the parent. The customary point that leads to the stress is derived from the notion of not expecting the pregnancy of our children for we always have higher expectations about our children, especially about their success in life and one of those triumphs we perceive is to be educated. The matter of teenage pregnancy has turned to be like a custom, but still, it brings uncertainties to the life of families. "If your daughter is pregnant and planning to have a baby, many changes await your family. Though it's certainly not, what most parents expect, it happens every day. Nearly 250,000 teenage girls in the United States give birth every year" (kidshealth.org).

This is a statistical research done in the United States and it shows that what we see as our challenge is almost a global problem. It also puts the family into the notion that when their daughter falls pregnant, it is a challenge to the whole family bringing stress, that pregnancy is an everyday issue the family faces. Many things lead to the pressure in the families and among them is the health of the pregnant teenager and the child carried by the teenager. Even when a teenager has given birth, the pressure continues, as the parent knows that there is an unplanned child. This brings pressure to young parents and ends up resulting with emotional damage. When the young parent becomes emotional, she might abuse the child and that might lead the parent to be emotional because of the situation in front of her, although it always involves mothers. Moreover being a parent, one expects his or her child to portray the family values. If a teenager gets pregnant, the society focuses on parents and targets that a child is unique with his or her developed values. In other words, society puts pressure on the parents as if they did not do their work to raise a child properly. The parents then carry the failure of their child, which adds the pain they feel. It shows that emotions with the parents are also taking place when their children give birth and it has been made clear that they are from the shock and disappointment derived from the worries about the future.

It is what I have talked about that as parents we always wish what is best for our children especially when we look at their future. We need to be supportive spiritually to avoid emotional cases, like suicide, stress and depression. As parents, we need to be supportive medically during the time of pregnancy because we can encounter many challenges that may result in the harming of the pregnant teenager and the child. Some teenagers delay going to the clinic during their pregnancy. Since they try to hide that, they are pregnant. That also results in harming both the child and the mother. “Teenagers that receive proper medical care and take care of themselves are more likely to have healthy babies. Those who do not receive medical care are at greater risk of fatal death, high blood pressure, anemia, labor and delivery complications (such as premature labor and stillbirth), and low birth-weight infants” (kidshealth.org).

If parents become too heavy on their pregnant teens, that can harm the baby through stress-related issues ending up giving birth to a disabled child. Again, that can end up being a burden to parents. In addition, this support needs to be given by the parent figure to the pregnant juvenile because if the medical care has not been given, complications might occur. It is something that can affect both the young mother and the child because the above-mentioned complications are to be monitored when the woman is pregnant. All this affects heavily on parents especially the mother.

In addition to this, they struggle to find ways of coping with incongruence between the 'good-enough' mother and the reality of mothering" Teenage pregnancy has two outcomes, negative outcome and positive outcome in education. The researcher will now analyze these two outcomes.

5.6.1 **Negative implication to education**

The negative implication destroys the future of the child; the positive one can build the teenager's future.

Negative implication: "Teenagers can be frustrated and end up having poor academic performance. Some have even argued that academic achievement is unattainable" (Prater 1992:141-148).

In this case, parents continue to pay fees because of frustration to the teenager, whether it is a girl or a boy, his or her educational performance drops.

Even if the parents have accepted, the fact that there is unexpected pregnancy that had occurred with the house, the one responsible continues to be stressed by the fact that she is going to be a mother or he is going to be a father.

"To some teenagers, pregnancy is just adding a load as many teenage mothers may have already been in stressful environments, experiencing social problems and performing badly at school before their pregnancy" (Durkin, 1995:22).

Some of the teenage mothers drop out of school after they got pregnant.

According to Chohan & Gina, "these days, the department of education condemns dropouts because of pregnancy; because they feel that, a girl is supposed to be at school throughout her pregnancy" (2009:24).

The rights of teenagers are emphasized more in this new dispensation. Some schools even ask parents to come and look after their pregnant child in case she gives birth while at school as teachers claim that they are not midwives. That alone brings frustration to parents especially mothers, as they have to drop everything and be within the school premises as a watchdog.

Some teenagers become arrogant when their parents ask them to drop out of school because of pregnancy, claiming that the government permits them to attend school even if they are pregnant. It also puts more pressure on parents who perceive teenage pregnancy as a taboo when they have to admit it as normal behavior. Let me go back to the story of Deneo that I have shared in the first chapter.

After Deneo gave birth, her mother Zondiwe sent her back to school to complete her diploma in Mining engineering. Zondiwe (her mother) was left with her lovely grandson. While Deneo was at school, she started with a very positive attitude and a remorseful heart. The whole family was impressed by her behavior. As a parent, Zondiwe did everything she could to make sure that her daughter gets everything; while on the other hand, she had to take care of her daughter's child. At the end of the year, when the family expected to receive results, Deneo started to come up with excuses and she never produced results.

Her mother was so disappointed and hurt but she sent her back to school the following year. Within five months, the family started to receive news from the school that Deneo is not attending school, which led to a decision of taking her back home. That alone brought pain to her mother as almost for one and a half years she has been paying fees, accommodation, and meals, and that all went in vain. That indicates that, though Deneo fell pregnant, she never showed any remorse, it was just an act.

5.6.2 POSITIVE IMPLICATION TO EDUCATION

Occasionally, pregnancy set a goal of success as some teenage mothers tell themselves that they need to be successful academically so that they can be able to feed and take their children to expensive schools. They know that they are no longer living for themselves but the additional life.

Macleod argues, "The widespread belief is that, education means a better future, financial stability, and success in the work" (2002:50).

"Education always welcomes teenage mothers under the Education Act (27 of 1996) pregnant school girls may not be excluded from school except for health reasons, and must be readmitted if they apply after giving birth. However, many young mothers drop out of school, especially if they do not come back to class within a year of giving birth" (HSRC, 2009:58). In some other cases, teenagers who fall pregnant at an early age cannot pursue their higher education due to extra responsibility, which increases the rate of literacy in society. The education of the teen mother remains on hold during pregnancy, and some teens even decide to drop out of school and find a job to supplement them. The reader needs to note that boys who impregnate girls are not affected by dropping out of school. Parents, on the other hand, had to take care of the newly born baby while she is working or studying. It is even worse when a boy impregnates a girl, and the girl decides to take the baby to the boy's family. The mother of the boy becomes the mother of a newly born baby, as the boy cannot take care of a baby. Teens that plan to attend college have to bear taunts, acidic remarks, and arrogant discourses from their peers about their pregnancy and baby. In such circumstances, teen moms decide to focus on the baby or plan to get married rather than pursuing higher education.

5.7 IMPLICATIONS TO THE PARENTS

As the researcher is a Priest dealing with many families, he noticed that parents who are church members feel great pain when their teenagers fall pregnant. They feel embarrassed, at the same time teenagers do not feel free to tell their parents about the pregnancy. This reminds him of the funeral of a pregnant teenager he once conducted where she decided to commit suicide instead of telling her parents that she was pregnant. It was painful to her parent; the pain of losing a child because of pregnancy is more than the one receiving news of pregnancy. Some teenagers decide to leave their homes and stay with boyfriends, all of that cause pain to parents.

For three of the participants, the fear of rejection by parents and the community was a big consequence of teenage pregnancy. The researcher found that teenage pregnancy hurts the family of the teenage mother. Some of the parents are poor so the child has bad implications for parents. A teenage mother is often compelled to be financially dependent on her family or public assistance. Some parents even push their children to do abortions because they fear shame. The researcher would now analyze abortion and try to show the impact of an abortion caused by teenage pregnancy to the family.

5.7.1 **ABORTION**

Abortion is the ending of a pregnancy by the removal or expulsion of an embryo or fetus before it can survive outside the uterus. "Abortion in South Africa was legal only under very limited circumstances until 1 February 1997, when the Choice on Termination of Pregnancy Act (Act 92 of 1996) came into force, providing abortion on demand for a variety of cases."

In South Africa, any woman from the age of twelve years can have abortions by simply requesting no reasons given if she is less than 13 weeks pregnant. If she is between 13 and 20 weeks pregnant, she can have an abortion if:

- (a) Her own physical or mental health is at stake
- (b) The baby will have severe mental or physical abnormalities
- (c) She is pregnant because of incest
- (d) She is pregnant because of rape or
- (e) She is of the personal opinion that her economic or social situation is sufficient reason for the termination of pregnancy. If she is more than 20 weeks pregnant, she can get the abortion only if she or the fetus's life is in danger or there are likely to be serious birth defects" (Wikipedia).

When other parents decide to terminate the pregnancy of their teens, they feel ashamed to take their children to those places where abortion is executed. That leads, however, to a large number of abortions to be performed in many homes by unqualified health care providers. "This is evident from records of teenagers in hospitals with complications such as hemorrhaging, infections, sterility and sometimes even death" (Van Rooyen, 1994:113).

When an unqualified person performs abortion, it can lead to death or sickness. Again, this becomes a load to the parent. Yako emphasizes this by saying, "The families of these teenagers are burdened with the responsibility of physically and financially supporting the teenager and her infant.

In families who are already struggling financial provision becomes a major challenge or threat" (Yako, 2007:16).

Since pregnancy goes with many challenges, sometimes-teenage mothers become sick and become a burden to the family with diseases like chlamydia, trichomonas, genital herpes, gonorrhoea, syphilis, hepatitis B and HIV/AIDS. These can be fatal to the mother and baby. Even though teenagers are at risk of contaminating these diseases, they continue getting pregnant. Some put their lives at risk because they want to get a social grant especially because of a lack of jobs.

They see social grants as financial relief. Social grant is brought here to demonstrate the way it encourages the youth to get pregnant.

5.7.2 **SOCIAL GRANT**

Many cases of teenage pregnancy are influenced by the social grant. "A widespread belief in South Africa is that welfare grants are perpetuating and encouraging teenage pregnancy. The dominant discourse is that social grants serve as a perverse incentive for teenage girls to receive social grants which are then spent on purchasing personal items" (Macleod in Cohan, 2010:21).

Some of the Teenage mothers once they receive a social grant continue to fall pregnant, so that they can have more money.

The more you give birth, the more you get more money. Makiwane *et al.* support this when they pointed out that, "Teenage girls deliberately fall pregnant to receive the grant available to them to gain financial remuneration and spend the money irresponsibly" (Makiwane in Cohan 2006:21).

Parents will have to suffer for their babies, have to share their grants with their grandchildren, as the money is not enough for sustaining the child.

In other cases, a teenage mother who is not living with the child takes the money for the baby and this again brings more shame to the parents. The parent has to go the extra mile in trying to provide for the family. Sometimes she had to go around asking for help from other people. That alone brings shame to the parent. The researcher now is going to analyze the issue of shame and guilt, which affects teenage pregnancy.

5.7.3 **WHAT IS SHAME?**

Lewis describes shame as "the feeling we have when we evaluate our actions, feelings, or behavior and conclude that we have done wrong" (Lewis 1992:2).

The issue of shame and guilt because of being pregnant before they get married affects many teenagers.

Wimberly defines shame as, "feeling unlovable, that one's life has a basic flaw in it. He also describes how we live in a shame-prone society; in which fulfillment of our need to feel loved and cared for is rapidly disappearing and that we begin to settle for any kind of relationship just to feel loved. He says the cure for shame is just getting people of the same category as you" (1999: 11) This means that shame is the hurting emotional experience caused by the sense of feeling worthless, despised, and not cared for by people who live with you.

In the case of this study, shame strikes on parents as their teens disappoint them by falling pregnant. At the same time, it also strikes teenagers as they disappointed their parents. The above authors share the depth of pain that carries on to affect people who are shamed by other people.

In the case of this study, their teenage sons and daughters shame parents. Some parents are great leaders in their churches; some are leaders in the youth department.

Teen pregnancy brings disgrace to that parent. Parents ask themselves questions like; how can this happen to me? What will the congregation say? Will they trust me again that I am a good parent to lead their children? What am I teaching to them if my child can fall pregnant?

Makgoba shared this information in the book titled: Faith & courage, "When I first went to university, my mother warned me against the pitfalls of getting a girl into trouble. She told me I was going there to get a degree. If I impregnated a girl, I would have to drop out, go, and live in a shack, get a job, and look after the mother and child. In my early years at university, I had almost a fear of intimacy. The more serious a relationship seemed to be getting, the more I reversed" (Makgoba 2017:89).

This indicates that parents do warn their children about the consequences of pregnancy or impregnating a girl. The above author listened to the words of his parents to prevent shame.

Lewis further says regarding shame that; "it is intense pain, discomfort, anger, feeling that one is not good, inadequate and unworthy" (1992:35).

Consequently, shame emanates to parents because of a teenage girl who fell pregnant out of wedlock, especially those who are still attending school. The same applies to those parents where a boy impregnates a girl.

Lewis mentioned that 'shame can make a person fill unworthy'. Some parents are holding high positions in church; some are leaders in youth guilds.

Once his or her child falls pregnant, the parent feels unworthy for that position, as some of the members of the church would begin to talk and even withdraw their children from those guilds.

Shame becomes a heightened consciousness of the self, which is unusual and distinct from self-protection, in this way the self is seen as small, helpless, frozen, and emotionally hurt. When a teenager falls pregnant within a family, other family members, even church members where they worship, start to shame parents. All this leads to a loss of self-confidence. They are judged because they were not able to care for their child.

Some parents are leading youth guilds as I have alluded before, but when they are faced with teen pregnancy in their families, other parents start to withdraw their children from attending youth activities led by them. They start pointing fingers; the most enthusiastic criticism is directed at them.

As a good youth leader, that parent (with a pregnant teen) is regarded as a role model. Critics start to accuse her of being lax parents, perhaps not worth the task of leading in the youth. Families that never experienced a problem of teenage pregnancy do not understand the situation of those with pregnant teenagers. They blame parents as they see them as an embarrassment to the church and even to the community. The community with which one lives expresses its rejection in some form. For example, they would say hurting words towards the parents of the teenager. The blame that is placed on parents that have never experienced a challenge of teenage pregnancy is perpetuated by the fact that it is difficult to separate an individual from his or her environment. They perceive that parents failed to teach their children, and the result of that is the pregnancy of their teens of which it is not like that

5.8 THEOLOGICAL PERSPECTIVE

Now let us look at how we can talk theologically in the issue of parenting because it has been one of the key things in building up the families. Scripture shares an interesting concept regarding children and their parents.

"Children, obey your parents in the Lord, for this is right. Honor your father and mother which is the first commandment with a promise so that it may go well with you and that you may enjoy long life on the earth. Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord." (Ephesians 6: 1-4).

The verses apply primarily to teenagers or let me say to young children. Paul is saying that younger children who are still dependent mostly remain obedient to their parents. However, no matter how old we are, we must continue to honor our parents. Here we also find that there should be a good relationship between parents and their children, and this emphasizes the fact that respect is key whether you are a parent to your child or a child to your parent. It shows that parenting goes hand in hand with the notion of not annoying our children as the word irritate means. It means in our parenting we are to do away with the things that can frustrate our children although things may sometimes go out of control and find that as the family we hurt each other.

It is clear that if parents annoy their children, they may not get the respect they deserve and may contribute to the problem of finding their children being disobedient. In all, it means when they ill-treat their children automatically they motivate them to be disobedient. It also emphasizes that children should obey their parents in the Lord. In other words, this has to happen in the Lord; parents are to be in the Lord so that the children can be able to obey them.

It also means that children are also to be in the Lord to know how to obey their parents in the Lord and we do not have other Lord without Jesus whose nature is divine and human. Meaning when we talk about God from the Christian perspective we cannot do away with humanity. In other words, you cannot talk about God without talking by a human being, because they are created in the image of God, and in our humanity. We do have images in the form of photos and if someone can take my photo and tear it in front of me, I can be angry and claim that the person is fighting with me. Surely, the same may apply to God that when we ill-treat the people who are created in the image of God we are challenging God. It gives us the notion that there should be peace in our families where we will be able to respect each other, younger and older so that we can have order in our families.

St Paul wrote to Titus showing some ways that can be helpful to those who are the believers in terms of family management or family parenting and he states that: "Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can urge the younger women to love their husbands and children..." (Titus 2:3-4).

Here we have given an idea of how parenting should proceed in the family life. Older men in the church must behave like mature fathers and elder brothers. They should demonstrate the same qualities required by overseers. All believers should demonstrate the qualities but the church leaders and the older men need to do so because they set an example to the teenagers within the church and everyone else. Those who are older than the others are to be exemplary and teach good ways to the young. Young women are to be taught how to love their husbands and it seems that the main way of teaching how to love their husbands is through the way elders behave and the way they have taught the young. The young women are also taught to love their children and still it is linked to the behavior of the elders and their teachings. In other words, if the elders are slanderers and addicts it may affect the young and even the children of the young. It may affect the marriage of young women meaning that healthy parenting can build healthy families as it happens for ill parenting to destroy family life.

Family life is built in such a way that it is like Jesus and the Church. The protection part of the family is also a part of showing love, in other words when we talk about parenting, we cannot leave out the point of making sure that children are protected.

When they have already done and already pregnant, it is still our responsibility to show love, support, and protection to them even if we are not happy with the situation they have put us in. Next is a list of case studies, trying to show the impact of teenage pregnancy on parents.

5.9 Preliminary Conclusion

Parenting is not an easy task, especially to human beings because we are not perfect in every aspect of life. However, it is essential that we cannot just say we are not perfect and hold on that idea; it means we must continue to strive even if we are unable to get at the top. We are not God, but we are like God, and our being like God is fulfilled in Jesus that being like God is to go through trials and tribulations; and if we are with God, we will pass those tests and climb over the challenges. The most important instrument to keep us moving in the obligation of parenting is to have better communication with our children and keep the fire of respect burning even if we may fail in doing some of the things for them.

They will know that we love them and they will not fall in some temptations. If they have done so, we are to deal with them with reverence. Every family should be united. It is not a good thing to make fun of one's problem or fall.

Families should support each other, for family that prays together, sticks together. In order for parents to pull through in their task of parenting, they have to understand that even though they try to instill good values to their children, but children tend to develop their values that contradict with those of parents. Society needs to understand also that each individual in the family is unique and he/she deals with experiences uniquely. Their mistake of a child does not always originate from the parents' failure. Parents are expected to sow the seed even though some might fall on the poor soil, it should be a consolation to know that one has played his or her role of instilling good morals and values.

The researcher in the following chapter brings the methods of pastoral care where two methods (Gerkin; Shepherding method and Pollard; Positive deconstruction) are used. The researcher also deals with caring methods, parental roles, and how it becomes a challenge to pastoral care.

CHAPTER 6

THERAPEUTIC MODELS OF HEALING

6.1 INTRODUCTION

Same as the case of girls who fall pregnant and boys who impregnate girls, the church does not have a written policy on how to care for her members, specifically for parents with teenage girls who fall pregnant and male persons who impregnated the girls. The above scenario indicates that we see different priests in their parishes ministering in different ways on what they believe are right for them. As a result, they only focus on pregnant teens without a therapeutically journey with the parents of those teenagers.

On the other hand, we must not let the parents with pregnant teen be isolated or stigmatized for their actions. In the case of a boy who impregnated a girl, the father takes responsibility for his son, while the father of the unborn child gets involved through his biological father. This is how the discussions prepares him to become a young responsible father. As much as the church disciplines its youth, pastors need to journey with the parents as they go through a difficult time. It is difficult for some parents to accept the pregnancy of their teenagers; sometimes it is not easy even to report the matter to the priest.

In other words, the parents are ashamed of the act of their son. One can imagine what happens in the girl's family. These parents could be cared for pastorally and support them 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 of care, 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, at the same time, parents should not be left behind. The pastors must care for parents too.

6.2 METHODS OF PASTORAL CARE

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

The element of Shepherding is needed 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. Shepherd is someone who cares for the flock not only leading them to graze in a good place, also by providing security and willing to die for the flock.

The reason why a shepherd is needed is that there are thieves out there; there are also wild animals out there that can harm the flock. It is the responsibility of a shepherd to protect the flock. It is the responsibility of a shepherd (priest) to care for the flock. The common sense shares that, a thief is known for stealing, and destroying other people's property. In this way, he or she is known for bringing disharmony. The false shepherd, that is the thief, comes to harm. "Beware of false prophets, who come to you dressed up as sheep while underneath they are savage wolves" (Matthew 7:15). These false prophets are false teachers, false Christians, who try to stop people from passing through the narrow gate. They say this is not the way; we will show you a wider gate and an easier way. They are dangerous because they seem on the outside to be good, their teaching sounds good. However, they lead men to destruction. The false shepherd brings death; the true shepherd brings life. That is why even those who have livestock have well fenced yards. They even put raiser wires. All these efforts are done to prevent thieves. They are done to protect the livestock. The kinds of shepherds of the past especially from the Middle East were like that; they would go in front of the flock and lead them to green pastures. They would call the sheep by their names and the sheep will follow because they would know the voice of their shepherd.

The shepherd of old would heal those that are sick, carry them on their shoulders, give them that comfort, they would look for the lost. That would depict one a good shepherd. The sheep will only follow the shepherd whose voice they recognize. They do not recognize the voice of a false shepherd. In the Old Testament, God Himself was the shepherd of Israel. Now He has appointed Jesus to be our shepherd, and He has appointed under-shepherds that is, pastors and teachers for the church. The true shepherd is the owner of the flock. He cares much more for the sheep than a hired hand. The hired hand runs away when the wolf comes and the flock is scattered and destroyed.

As pastoral givers, we are not expected to act like today's shepherds. In my community, the shepherd opens the gate, enter and drive the sheep out of the kraal. They go behind the flock drive the flock to the field. Today's shepherds look for the fat ones to pasture. They do not want to shepherd those that are thin or sick. They want to shepherd those sheep that will give them wool or meat. They know only those with recourses. If you are a sheep without recourses, the shepherd will not look at you. In every generation, there are some among the leaders of the church who are only hired hands. They do not put their flock first. They do not put the welfare of Christ's church first. They run when trouble comes. To them, being a church leader is a means of making a living.

The leaders of the church must first keep watch over themselves. Satan seeks to attack leaders more than others do. If a leader falls to Satan's attack, great harm comes to the flock that is the church. Even from among the leaders of the church, false prophets and false teachers rise. The Holy Spirit appoints Church leaders and equips them to be shepherds of the flock. Shepherds of today pasture themselves, they promise green pastures when they do not even know the way to those green pastures. All they do is to speak without any tangible actions. Those who are supposed to be caregivers, good shepherds, devour the sheep. They become wolves; they become vultures.

In the process of shepherding, we need others to understand each other. We have shepherds who have to enter into the sheepfold because they want the competition. It is a competition versus completion. Some shepherds enter the sheepfold to lout and to destroy. That is why; we sometimes hear the news, shared about a pastor who has impregnated a teenager within his church. When they look at the youth, they see adults. That is why they sleep with them instead of assisting parents in growing the child. Those are shepherds because they have been called to be shepherds. They know that in this kind of shepherding we do, we do not compete but we complement each other. We have shepherds who think of themselves. We have shepherds who no longer have an interest in caring for the sheep. Our work as shepherds as pastors; is to heal those who are sick.

Parents with pregnant teens are sick spiritually and emotionally, even if that parent was active in church activities. Teenage pregnancy whether it is by a girl or a boy makes him/her weak. Sometimes it happens that the parents of the girl in the case of a boy who impregnated a girl are also members of the same congregation. Many questions arise from the parent, especially the mother. How am I going to look at that family? What would be their take in all this? Our work as shepherds is to tend the weak. Our work as shepherds is to love the unloved. Our work as shepherds is to touch the untouchable. Our work as shepherds is to be available for the sheep, to be the voice of the voiceless. Our work as shepherds is to nourish the sheep, taking them to green pastures, where you know it is green. Not green for your benefit, but green for the benefit of the sheep. Our work today as a shepherd is to nurture the sheep. As pastoral givers, we have people under our care. We have people under our responsibility. We have people who need our guidance. Therefore, we are shepherds over God's flock. This common entry of shepherding helps priests to connect with the parents who are victims of the subject being researched because they know how to care for their 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. 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, old and young. 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 to empower people and offer care to those who are being neglected by the power of their communities.

The methods of reconciliation must now more nearly follow the manner of listening, an 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" (Gerkin 1997:80-81).

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 failed to discipline their children. This approach of shepherding needs to be practiced by all priests. All churches have members who are hurting and feel the pain. Some church members have left the church while others continue to come for worship while they hurt. Parents who are hurting regardless of their attendance need some care.

It is easy to distinguish between the active members and inactive members, but we cannot determine who is hurting based on their participation in the church. That is why as shepherds of the flock; we need to create a serious bond with our congregations. Gerkin supports this when he says, "The pastor caregiver, caring for the people of God involves care that confronts issues of injustice and moral integrity in the life of the people" (1997:25).

Gerkin continues to speak of, "the Old Testament biblical structure of leadership, which consists of the threefold function: Priests; Prophets, and Wisdom. For example, Priests in the Old Testament provided ritual liturgical celebration for the community. Prophets were to be the mouthpiece 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" (1997: 80-81).

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).

When teen pregnancy transpires in a family, sometimes the parents fill like being in a desert. They fill as if it is the end of life especially if the girl is still a school-going child. Every parent is optimistic when it comes to children. Some see their children graduating, getting a job, getting married, and have children after marriage. Some are struggling even to have money to pay tuition fees, buying school uniform paying hostel fees. Nevertheless, as a parent, one does all that it takes to provide for her child. That is why pregnancy affects heavily on parents. In some churches, it easy to judge a parent with a pregnant teen. However shepherds, are required to account for those in their care and not toss out because their teenagers are pregnant, priests have to lead the people to a better understanding of God's unconditional love. As pastoral caregivers, we must make parents fill comfortable to come forward with their problems. We need to show them a need to confess their shame. Not to keep it within themselves as if they told their children to go out and get pregnant.

Wimberly supports this as he says, "Psychologically, confessing shame or guilt is an attempt to acknowledge that shame has occurred and to relieve it by going to others and telling them about it. Shame is acknowledged by allowing oneself to be aware of its existence, but one detaches the self from it using placing it outside the self" (Wimberly 1999:75).

With the help of Gerkin's method of healing, the pastors can use it to show the greener pastures to the parents, to give hope to those hopeless parents. In addition, this method would not only help parents with pregnant teenage girls but it would be very helpful also in addressing the challenges that the parents of teenage boys who impregnate girls out of wedlock face. Instead of being judgmental and condemning to them, the clergy and the lay leaders need to show the following elements as suggested by Gerkin:

6.2.1 Pastor as shepherd of the flock.

In Gerkin's understanding, he emphasizes that "we need to have written on our hearts the image most clearly and powerfully given to us by Jesus, of the pastor as the shepherd of the flock of Christ. This image originated in a time and place in which the shepherd was a commonplace figure, and we live in a social situation in which shepherding is a scarcely known, even marginalized vocation". (Gerkin 1997:80).

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

Writing about pastoral care and life's crises, Wimberley 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" (1991:49)

This could be of great help when talking with those parents in crisis. 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 by providing security and being willing to give up their lives for them to see them safe. Therefore, seeing and trusting the shepherd, the flock can respond to the voice of the shepherd. This makes it easy for the shepherd and the flock to communicate. This is the reason why there must be a good relationship between the shepherd and the flock which is been taken care of.

In addition, Gerkin points out that a shepherd is "also placed alongside that image of the pastor as a 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 caregivers 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 lay leaders, as shepherds, need to care for parents when challenged by problems of teen pregnancy, by educating them to know that everything is from God. The following are the things that a clergy person needs to give grounding into parents.

God created everyone for a reason. God decides when one would be born and how long would he or she live. He planned the days of one's life, choosing the exact time of birth and death. God also planned where you would be born; who will give birth to you and where you would live for His purpose.

Most amazing, God decides how you would be born. Regardless of the circumstances of your birth or your parents are. It does not matter whether you are born out of a married family or out of wedlock, whether your parents were good, bad, or indifferent.

God knew that those two individuals possessed exactly the right genetic makeup to create the custom He had in mind.

Some children may be unplanned by their parents or teenagers, as most of our teens would always say it was a mistake. It was not their intention to impregnate or to fall pregnant, but they are not unplanned by God.

The purpose of God takes into account human mistakes, even sin. This does not mean that God can redeem any situations and use them for his good. This shepherding model 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 the right way that shows that they care for the spiritual and well-being of these parents, and by not fearing how people will respond if they unjustly do things.

The caring model of shepherding 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 to, not only pay lip service but also rather actively act out this role and opt to care without discrimination or fear especially for those who are marginalized, stigmatized or poor, and the afflicted by community. This ties in well with how Gerkin 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 caregiver assumes the role of a healer, sustainer, 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 shepherd and sheep is important. As shepherds of the flock, we need to know people we lead. We need to keep ties with them. We need to make them comfortable to share their pain with us.

When writing about pastoral care and life crises Wimberly alludes to the fact that "when members of the church community are facing predictable life transitions they often call on a priest and laypeople. 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" (1991:49).

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 researcher agrees with Wimberly, as these steps allow the caregiver or priest 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.

6.2.2 **Pastor as Mediator and Reconciler**

Within this aspect, the pastor needs to help these parents to understand that they need to be reconciled with their children.

Also;

- Those that have treated them badly, called them by names when their son impregnated a girl or their teen daughter fell pregnant.
- 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.

By applying the above, the church will be helping these parents to start a new journey of moving from a place of hurt to healing and becoming responsible grandparents. They will show that while they do not condone the behavior of 'teen pregnancy,' they are also not judgmental to those parents with that kind of pain.

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 parents to be able to enter into a place of reconciling with their teenagers.

The above process seeks to help people to understand the place in which these parents find themselves. Some of them need to be reconciled with their family members, the family of the girl, or the family of the boy who impregnated their girl and the church.

Therefore, the clergy and the lay leaders, playing a role of reconcilers will be of a great impact. Gerkin states, "Method of reconciliation must be in the manner of listening, invitation and clarification of commitment" (1997:81).

The understanding is 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. Gerkin's book helps work with troubled parents and guides them. However, it lacks a way of entering their troubled souls, (pastoral impact of irresponsibility) and thus works on the problem they are facing. This is where Pollard becomes helpful with his methodology of Positive deconstruction.

He writes, "The process is positive because this deconstruction is done positively to replace it with something better. This process is 'deconstruction' because I am helping people to deconstruct what they believe to look carefully at the belief and analyze it" (Pollard 1997:44).

In other words, the researcher enters into the space where parents are now going to be grandparents. The researcher then positively helps them to get ready to become grandparents.

The researcher thinks that one should not blame the parents, but reconstruct the new worldview they are about to enter into. Especially that some of the parents become grandparents while they are still young. Several people are driven by resentment. They hold on to their hurts and never get over them. Instead of releasing their pain through forgiveness, they rehearse it repeatedly in their minds.

Some resentment drove people to cling up and internalize their anger while others blow up and explode it onto others. Both responses are unhealthy and unhelpful. Resentment always hurts you more than it does the person you resent. While your child is not sorry for what he or she did, and ready to go on with life, you continue to stew in your problem perpetuating the pain.

The researcher should journey with these parents in such a way that they discover something out of what they see as a problem.

As much as the church disciplines girls who fall pregnant and boys who impregnate girls, it needs also to care for the parents.

It is the responsibility of a pastoral giver to make parents know that, some teenagers are driven by the need for approval.

They allow the expectations of parents, teachers, or friends to control their lives. Others are driven by peer pressure always worried about what others might think. Unfortunately, those who follow the crowd usually get lost in it. No one knows all the keys to success, but one key to failure is to try to please everyone.

Other forces can drive one's life, especially the youth. It is easy for teenagers to be involved in drugs, sex, or even peer pressure, but they all lead to the same dead-end, unused potential, unnecessary stress, and unfulfilled life. Most parents act rough towards their children, because of the distress they receive around their families or their community.

Therefore, as Priests, no matter how painful it is to suspend and reinstate the youth that falls pregnant in our Parishes, we have to shepherd to them while we journey with the parents therapeutically.

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" (1997 29).

The majority of parents that are faced with teen pregnancy are driven by fear.

These fears may be because of traumatic experience, unrealistic expectations, growing up in a high control home, or even genetic predisposition. Regardless of the course, fear-driven people often miss great opportunities because they are afraid to venture out. Instead, they play it safe, avoiding risks, and trying to maintain the status quo. Fear is a self-imposed prison that will keep one from becoming what God intends for you to be. The only way to defeat fear is to move against it with the spiritual weapons of faith and love. Once a Priest has time with the parents, listening to their problems, taking their views, engaging with them in church activities, they gain confidence and interest in worship and giving themselves to God. Some parents bring their children to church trying to have a second hand in applying discipline to them. However, when these teenagers, fall pregnant, it is easy for parents to lose hope. As Pastoral counselors, we need to talk to them and make them understand that even in the situation they are faced with, God loves them. If there were no God, we would all be accidents. There would be no right or wrong, no good or evil, and no hope beyond one's brief years on earth. Life would be a meaningless existence, and death would be the end.

Nevertheless, there is God who made us for a reason, and our life has profound meaning. The reality is that our lives come from God and return to God and in-between we connect with God who is at the center of our world, the center of our being.

As pastoral givers, we need to help parents to understand that even if their teenagers fell pregnant out of wedlock, life comes from God. The purpose of one's life is far greater than one's fulfillment, peace of mind, or even happiness. It is far greater than your family, your career, or even your wildest dreams and ambitions. Our teenager's search for life has puzzled people. That is because they typically begin at the wrong starting point. Parents need to know that they did not create their children by themselves, but God created them and the parents gave birth to what God has already created. Therefore, there is no way one can tell what his/her teenager was created for.

It is only in God that we discover our origin, our identity, our meaning, our purpose, our significance, and our destiny. Every other path leads to a dead end. Worship disconnects us from the distractions of entertainment and the world so that we can reconnect with God and truly live. Furthermore, as the Priests therapeutically work with these parents, they must make them know that at worship one has only one task, to worship. Even if they are faced with a challenge of pregnancy of their teenagers, they must stay focused.

Whatever other people say around them, whether within the church or their community, they must clear their minds of all those thoughts and focus on worship. They need to focus on the good side of their lives. As Pastors, 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 the earth, matter, space, and time is there in worship service and reaching out to them. God promises to be with us when two or three are gathered in his name. The first purpose of one's life is to worship. It is the number one responsibility on earth. Worship is far more than going to a church service. Worship is a lifestyle of enjoying God, loving him, and giving ourselves to be used for his purposes. God wants our worship to be motivated by love, thanksgiving, and delight, not duty. When you use your life for God's glory, everything you do can become an act of worship.

Parents should not be destructed by the pregnancy of their teenagers, even during that difficult period, they must glorify God, and they must worship God.

Pollard was precise 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 rise with them (1997:47).

Pastors should encourage parents to instill family values at an early stage. Not anything that a parent instills in a child at an early stage of life can be taken away. On the other hand, as Priests together with the youth leaders, we need to be careful of what we do in front of the youth. We are supposed to be role models for our youth. If we do things carelessly in front of our children, it cannot be easy for us to reprimand them for the wrong they do. Positive deconstruction from Pollard can be of help as we work and talk with the parents and 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 the suspension was broken. The car was not 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 good ones he kept, the worn-out ones he threw away, the good part from the written-off car was 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 illustrates 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 parents handle the pregnancy of their teenagers. Some of the parents take teen pregnancy as a taboo. Some have unanswered questions in them.

The tradition dictates that the child who is born will develop sicknesses that cannot be healed. How old is the boy who impregnated my child? Is it not a married man? The pastors can reconstruct the minds of the parents. Pastors can help parents to understand that everything comes from God. Even though parents see their teenager as damaged; but they must know that a baby is a gift from God. In other words, out of the problem, there can be a good thing. 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 parents 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 correct their minds on matters about the pain endured by parents with teenagers who fell pregnant. Let not the parent be isolated or stigmatized for the actions of their children.

As much as the grandparents are to see to it that the child is baptized, but the boy and the girl should be included in Baptismal class preparation as they are going to be part of the baby's life. The parents should continue to receive spiritual and emotional support from the priest. This process will improve the issue of humiliation and disgrace experienced by the parents after people heard about their boy who impregnated a girl or a girl who fell pregnant.

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 thinks that the church is quick to condemn anyone 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. He did not condemn him nor condone his acts, yet he loved him unconditionally (Luke 15:11ff).

The 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.

Parents, who come to pastoral caregivers seeking advice, come in a state of high anxiety and confusion. What they do not want to hear is caregivers condemning them because of the deeds of their offspring. The author agrees that when parents come to caregivers they need not be condemned, yet they need that support, as no parent can instruct a child to be pregnant or to impregnate.

- Don't condone

Clergy need to be clear about where they stand regarding biblical teachings on the matter of sex and families. The church needs to speak up and protect the sheep not condone.

The time has arrived for the church to talk and teach about sexuality. To engage parents to have talked about sex and its consequences even at home. They should not only expect that children would be taught about sex at school or in church.

- Love unconditionally

Many young people are engaged in sexual activity in an attempt to secure love and security. Parents, even if they are disappointed by the actions of their youth, need to love them. If we discard them, they can end up going out, looking for love from other men out there. That act can expose their children to another pregnancy, as she will be looking for security and love.

A man approaches them as if they love them, yet all they want is sex. After they use them or once they get pregnant they reject them. As much as our children want us to love them even though they have abused our love for them, pastors too, are supposed to show love to those they shepherd. Once there is that Godly love, it will be easy for parents to open up to us as pastors. Furthermore, as parents, we need to show our children the wrong they did with love. Again, once we fail to love them, they will go around looking for love and they will fall to wrong people who will destroy their future. 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.

Learning to love is one of the great lessons God wants us to learn on earth before taking us into eternity. Another great responsibility is to learn to love as God does because God is love and he wants us to be like him. That is why being connected to a local church, as our spiritual family is essential. No one can fulfill God's purpose on his own. God made us need each other. It means helping our children or applying disciplinary measures to them in love, for we too are in a sense under law, namely that we must love our children as ourselves as Jesus commanded us to love our neighbors as ourselves. However, the true Christian does not live by a set of rules.

His life is a spontaneous response to God's love, which means that under the guidance of the Spirit he is enabled to avoid a certain kind of behavior and to become more like Christ in his attitude and action. The author thinks 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. By so doing, we will be assisting the parents.

- 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 parents and the church at some point; fail to address this matter 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. Our teenagers engage themselves in sexual activities without thinking. Parents have a role to play. They need to know when these teenagers start to engage themselves in sex and start to sit with them, listen to their stories, and start to advise them.

Priests also need to sit with the boys and girls listen to their stories and bring in some advice so that in the end they become new people with clear understanding. The process of working with these parents is to help them reconstruct their minds regarding the teenage pregnancy issue, and then work with those parents in a responsible way that they become good grandparents. The positive deconstruction method when applied properly will create a new way of caring and understanding of parents. The two methodologies will help priests to enter into the space of parents who reject their teenagers when they are pregnant on the other hand the same parents are rejected by their own families and society and sometimes are even neglected pastorally by the church.

Gerkin echoes this when he says, "the primary care of the church for persons is provided by the family and group interactions that take place in the life of the church. For them, the focus began to move beyond the one-to-one caring relationships of the pastor towards the network of care to be provided by the church as a living community." (Gerkin 1997).

The method of caring leads one to conclude his thinking through applying research design that will finally guide priests when caring for the parents with a pregnant teenager.

6.3 ROLE OF PARENTS

Parents are important figures in the lives of children for they give basic education to their children. The primary information that the child obtains from the onset comes from their parents and children used to act as their parents as they take them as their role models.

Parents have been explained by Humanities and Social Science as an "individual who has the responsibility to influence the child in a manner that will make him or her to behave acceptably in the society" (2013: 41).

The researcher understood the term parent as the person who is superior to the child and has the responsibility to teach the child the right manner to behave in the community.

Nel emphasizes that: "In the Bible, the family has a unique hermeneutic function. One could say that the child needs parents to gain understanding. Children must learn to understand who God is and how he deals with people" (2005:19).

Most parents do not feel comfortable discussing issues of sex with their children, some of them (parents) were not taught by their own parents 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 the mother as the caretaker persists in most homes since the father's role continues to play little part in the daily routine of childcare 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 the investigation of how and where children receive sex information or form attitudes towards their sexuality" (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 learned by way of behavior or education from their parents.

Parents must bring their children up in the training and instruction of the Lord. The parents' goal is to teach the children obedience so that when they grow up they will obey Christ, just as they obeyed their parents when they were young. Even though parents teach their children to obey the rules of the house; the teachers out there; that is the peer group, become powerful to take out what is being taught by parents. As pastoral caregivers, we need to assist parents to add more teachings to the youth of our churches. Together with teaching them obedience, parents must also be loving and tender toward their children.

They must treat their children with fairness. Parents must treat their children equally. They must not frustrate their children; that is they must not needlessly rebuke or punish them, or inflict other unnecessary hardship upon them. Parents must not make their children angry without cause. Moreover, they will feel not loved by their parents. In addition, they will end up going out looking for love. They will end up getting pregnant. Yes, we must discipline our children, but this is always to assure their future welfare.

We must always discipline them in love; love and discipline must always go together equally. Some parents because of anger, when they receive the pregnancy news, they even beat the child without knowing the stage of the pregnancy. That sometimes leads to miscarriage. We must discipline our children only after explaining what they have done wrong and why we are punishing them. Our discipline should not be overly severe; we must be careful not to grieve or harden the tender hearts of our children.

We must never discipline our children in anger or impatience. If we are angry or upset with our children for doing something wrong, that is in this case we get upset because a teen is pregnant, we must wait until our anger is over before we discipline them. Both parents are supposed to talk to their teen children and maintain a relationship, which makes it possible for what they say matters to them.

Parents must 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 did not talk about sex. It will be easier going if parents make it, clear to make their children understand that things have changed. It is the duty of the church, through confirmation classes, to take up the role of not only focusing on biblical teachings or lessons but also do sexual education to these teen boys and girls, as a ministry of caring for them.

Because of this new process, the church will be preparing them for not creating the unnecessary problems of teen pregnancy at the same time the church will be assisting the parents in bringing up their children. The attitude of teenagers towards sex can play a major role. Programs 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/program that is focused on a change of attitude towards sex by teenagers with the full participation of parents.

6.4. PRELIMINARY CONCLUSION

The matter of discipline in the church is vital, yet it should be used equally between men and women because of the lack of a policy on this subject. Priests only focus on the girls when they are reported, even if a parent brings the teenager. Nothing is done to care for the parent.

On the other side, some of the congregants blame the parents of pregnant teens for not applying discipline to their children. If a parent of a pregnant teen is leading a youth group, some parents even withdraw their children from the group. With the model outlined in this study, priests can be assisted in dealing with the parents that are confronted by teenage pregnancy in their parishes. This research has opened a world that many priests did not know that it existed or was happening out there.

This chapter provided a window to look at what was supposed to be done to parents who are faced with teenage pregnancy and the way of preparing them to be good grandparents. The following chapter deals with the inferences that are drawn from the findings and the appropriate recommendations are made.

CHAPTER 7

DISCUSSION OF RESULTS, SUMMARY, AND RECOMMENDATIONS

7.1. 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 about the earlier research questions. The literature review in chapter two further consolidates the findings and recommendations. The findings are listed below:

7.2 Main findings

- Pastoral involvement
- Parental care
- Sexual awareness program
- Caring for parents of pregnant teenagers
- Pastoral involvement
- Treatment
- Advice
- Love and caring
- Awareness
- Parental assistance from church
- from various levels of departments

The findings presented in this section were discussed about the literature review (chapter 2).

The responses revealed by the four research sites during interviews showed that parents failed to report their boys who 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 of other pregnancies and there was nothing they could do, in order to assist parents regarding this issue. They felt as if they ignored them where help was desirable.

7.2.1 Pastoral care versus parents of pregnant teens

The findings of the study showed that when pregnancy occurred, parents became angry and started to blame themselves as if they have failed in bringing up their children.

The results further showed that the church found it difficult to assist parents of pregnant teenagers in terms of offering them advice and counseling sessions. Also on the side of boys who impregnated girls, no such cases were reported; they got the news from other church members because of their scarcity.

According to the findings, some parents decided not to report about the pregnancy cases because they first thought about what the society will say, the church, and more so the family members. Mathew chapter 7 vs. 1 & 2: 'Be not the 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 is going on.

Chigona and Chetty in their study support the above statement and revealed that "because of anger from parents, they even fail to provide support to their teenage boys who impregnated girls and fail to understand what their teenage girls and boys are going through so that their lives could go back to normal" (2008:274). The findings of the study further showed that parents were complaining that, teenage pregnancy brought shame in their marriages and as such, their lives were never the same. Their husbands started blaming them for their poor upbringing. Others even felt that it is to take the pregnant teen for abortion in trying to run away from the stigma and embarrassment. The interviews also included single parents and the findings revealed that there is no one to blame but themselves. They are not married and they handle every challenge they face.

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, "when the baby is born, teenage mothers need more parenting time with their new-born babies, and that the responsibility is carried out at night, which leaves the teenage mother with less time to study and do homework. Sometimes other parents end up parenting the grandchildren they were not even aware of for several months and this made them angry" (2010:431-439).

Even though they have to take care of their grandchildren while their mothers are going back to school, parents need to support their teenagers by loving them unconditionally.

For instance, if a teenager is doing matric, the parent should show support by encouraging the child to continue with her studies, as we all know that, education is the key to the future.

Scott points out that, "the best advice that one can have is by getting it from the person who gave the first experience in that particular problem or situation" (2014:12).

Parents who were challenged by teenage pregnancy are in the best position to advise other parents facing the same problem.

7.2.2 Sexual Awareness Programs

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 rife every year. This was a problem in almost all the research sites and that is why parents were ashamed to report it. The study also discovered that no sexual awareness programs 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 teenagers in life and that was the reason why it came as a surprise when they found that their teenage girls were pregnant.

Others thought that their teenagers are still young so that they know nothing about sex or they are cautious since they are taught Life Orientation in their schools. The findings show that, due to the lack of sexual programs in churches, teenagers never took life seriously especially when they were never reported to the priest, others decided not to return because of the stigma, which affected them spiritually.

Cohan and Gina in their study supported the above statement and stated, "Even at school, learners often quit because they do not want to be stigmatized by other learners especially in class" (2009).

The findings of the study further indicated that the church priests welcome both teenagers (boys and girls) after they had decided to return and to allow them to join guilds and church activities.

7.2.3 **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 many boys 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 invalid. The study showed that church leaders from the four research sites tried to fight the undesirable behavior 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 girls returned after nine months, they refused to show themselves to the priest for restoration, 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 teenage mothers; they tried to assist them when they returned after the suspension period.

All priests from the four research sites stated that, when girls returned to the church, they made sure that congregants accepted them and that they worked on their attitudes towards them by not giving any judgments.

7.2.4 ASSISTANCE FROM GOVERNMENT AND OTHER DEPARTMENTS

The findings of the study showed that priests and parents tried their level best to assist teenagers in trying to mold their lives and trying to prevent any risky behavior in church. Priests also indicated that they even went extra mile organizing 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 with their physical intimacy.

According to the findings, the church from the four research sites also tried to put in place all the disciplinary measures 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 the church to come and worship God.

The main aim was for the teenage boys to return from their wrongdoings, to join their youth guilds as before, and to learn from their mistakes.

Mpanza and Nzima 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 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" (2010:431-439).

The findings further indicated that teenage pregnancy affected the overall results in schools. These results could be generalized to the Department of Education in terms of analyzing grade twelve overall results. The results further indicated that, even if teenagers had the potential of producing good results, the performance drops because some of the teenage mothers were family heads so nobody would look after their newborn 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 newborn babies, as their parents were unemployed.

7.2.5 **PIECES OF ADVICE FROM TEENAGE GIRLS AND BOYS**

The findings of the study showed that affected teenagers blamed themselves for their behavior and as such, they promised to advise young people in their church so that they do not repeat the same mistake. They admitted that parents warned them about everything concerning aspects of life but they never listened because of peer pressure. Boys on the other hand indicated that it is never good to be a father at an early age where you still had to enjoy life with other young boys and all of a sudden, you see yourself as a father. The study further showed that teenagers advised young people to be vigilant enough when it comes to life. They stated that they should stop risky behavior like dating before marriage, abusing substances, which could lead to unprotected sex and to have a hawk-eye when choosing friends. Furthermore, they advised young teenagers to be responsible for their actions, finish education at the expected time. They also advised them to avoid sex at all times, as time wasted never returns. The main advice from all the participants was abstinence and they all preached the slogan 'Education first.' Since they failed to listen to their parents, they advised young people to respect their parents, quoting the verse from the book of Exodus Chapter 20: 12 'Honor your father and your mother that your days may be long upon the land which the Lord your God gave you.'

7.2.6 Assistance from Various Departments

The study showed that many attempts had been made by priests to try to assist young people 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 the Department of Education to come and address their youth). Social workers as people with the helping profession that work on improving the welfare of the individuals were considered.

Priests involved their congregations in suggesting how social workers could render support to parents of pregnant teens. Social workers were invited to do awareness campaigns to make the youth of the communities know the importance of respecting one's self. Social workers in their presence assisted the church to form support groups that would help parents who experience teen pregnancy in their families. In addition, the social workers visited the homes for offering counsel to those parents.

Masombuka confirms the above statement when he states that, "One can rely on the social worker to get help with social issues and child teen pregnancy" (2013:113).

The study further discovered that some parents were still angry at their pregnant teens and as such, they did not bother about reporting them so that they were offered help.

They further complained that, the pregnancy affected their children and that even in their schoolwork; they lost concentration as a result their results 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 blamed teenage boys and girls for the poor results and as a result, the school management 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 by asking parents, especially fathers, to put the cards on the table and talk to their teenage boys about the issues of 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 were it was stated that it was rife again.”

7.3 RECOMMENDATIONS

The following are the recommendations that the researcher came up with after conducting the study that might assist the priests in offering pastoral care to parents of pregnant teenagers and find a way as to how they could pastorally care and love them. Clergy need to understand the laws that govern the church and correctly interpret them. This will help them to account for the actions and decisions they make.

Religion plays an important role in the lives of many human beings and mostly the youth. Pregnancy is a very delicate topic amongst the youth of today, especially in churches.

Many areas are very disadvantaged when it comes to resources such as clinics, condoms, and contraceptives, as many do not attend school due to financial reasons and the church is the only place where one need not pay to listen or be educated and the priest (teacher) is the one person that the youth and youngsters look up to. Their priest or a pastor can also get more information from religious institutes as the foundation also plays a major role in social services to the needy by giving educational studies such as:

Adolescent family life-promoting self-discipline and affectively establishing the first federal program dedicating to restrictive abstinence, comprehensive sex education, contraception based education, and prevention efforts. Educating the youth about human sexual activity out of wedlock is likely to have harmful psychological and physical effects. Outreach to the youth is an important mission of the priest and the church, especially activities organized for youth. For example, sport, drama, choir, and clubs to help them to be protected against a range of negative health behaviors, such as unwanted pregnancy. The researcher recommends that, when all the events have been successfully organized by the church, it becomes wise for parents to allow their teenagers to attend such to keep them busy with church activities rather than risky behavior.

A strong relationship with God, parents, and the use of spiritual coping is associated with delayed sexual activity and reduction in alcohol and drug use amongst adolescents. Progressive voices on sex education: Priests can also have more open discussions about sex education in the Church. The scriptures have a lot to share in this regard. They also need to know that sexuality is a gift from God. It is to be accepted with respect and used with reverence and joy by those that are married. Priests and Church leaders should provide useful resources, leadership skills, and opportunities for sex education and emphasize the vital role that churches play.

In other words, the researcher would like to recommend the following areas for future research: Coping strategies be developed for priests to deal with Parents' challenges and coping with teen pregnancy. Another one could be the importance of the support that the priests can render to parents that are struggling to cope with challenges that emerge through teenage pregnancy.

A priest had to help parents to understand a need to educate their children about sex and not wait until a teenager gets pregnant or a boy impregnates a girl. Because parents experience different types of challenges upon finding out about their teen pregnancy, the researcher recommends that priests should make it their responsibility to form group discussions with the parents that have challenges of coping with their teen pregnancy to avoid unnecessary depression. When parents get together, they will be able to help each other by sharing how they overcome the challenges that came from their teen pregnancy. The priests must also assist and educate them to deal with their challenges in a constructive manner. All churches need to have a policy and programs where parents are helped to deal with issues of teenage boys who impregnate girls and teenage girls who fall pregnant. The church needs to address these issues and play a role that needs to be played by church leaders starting from the adolescent stage.

The church also needs to have a policy related to teenage pregnancy and workshops should be part of the church programs to equip priests to therapeutically journey with those parents. It is, therefore, important for the church to take a leadership role in identifying the priority issues and addressing them with strength. The church could also stand firm and encourage parents not to keep their problems within themselves. Pastoral givers are supposed to make parents feel comfortable sharing their problems with them. The church needs to advise parents to have talked about sex in their homes and that is primary education. In some churches, sex education programs are offered and that promotes open communication about sexuality between teenagers and parents. It is understandable that at first parents would feel that those talks encourage teenage sexual activity, but at the end of the day, they will see the results.

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 and girls. It is, therefore, necessary for the church to create parenting programs for parents faced with teenage pregnancy, teenage boys who became young fathers and teenage girls who became young mothers.

In addition, parenting programs offering family counseling, 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 those parents who experienced a challenge of teen pregnancy in their families before, to participate in those parenting programs to help those who are new in contact with the situation. The church also needs to have a sort of support group to help parents who are faced with teen pregnancy.

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 champion workshops and training planned to build constructive parent-child relationships. The clergy must avail themselves for a consultation to guide on marital problems and should use these opportunities to be a resource for parents with young boys and girls while at the same time benefiting the church. Pastors should assist parents on how they should guide their children, organizing family gatherings where they could casually talk to their children. Male parents should also participate in these gatherings, talking to their teenage boys and should open a room for discussion so that the problem of teenage pregnancy cannot be seen as something that is on the shoulders of female parents.

Out of the findings, most parents feel embarrassed and disappointed when their teenagers fell pregnant. The above challenges present to therapeutically journey with these parents. They also need to focus on those girls who are pregnant, by helping them, and challenge the boys who impregnated these girls. Even if a youth leader brings a pregnant girl or a boy who impregnated a girl a priest, should also have a session with the parents not to condemn them but to try to ease their pain. Parents should become primary teachers of their children.

Parents should create family programs, set family rules and chores that will keep their children busy so that they cannot be caught up by the outside world by so doing their children would become responsible children. Once more, let me emphasize the fact that parents should learn to share or disclose to their priests or to church leaders whatever is affecting them concerning their children especially pregnancy. Every priest must care for the people of God. They are the shepherds of God's flock. Shepherds look after the flock. Therefore, we are a flock of God's pastures. A shepherd can identify those that are sick, those that are lost and help them, go, and look for those that are lost. Because of this reason, priests are there for us as parents within our congregations. Parents are not the only caregivers but everyone is responsible for any child in the church as stated in the book of Galatians chapter 6 verse 2: 'bear one another's burdens, and so fulfill the law of Christ'.

Some burdens are caused by one's work and responsibilities. Parents are embarrassed by the actions of their children. It is hard to accept or to face reality when it comes to teen pregnancy. Therefore, we must help them to carry their burden. Other burdens are things like anxiety, disappointment, sadness, weakness, sickness, stress. These burdens can be both body and spirit. Teenage pregnancy is not only a burden to a teenager but also to parents. Parents know that it is a sin for getting pregnant out of wedlock. Nevertheless, from time to time they feel humiliated by pregnancy. For parents, it is a great burden. Priests need to find a way of helping these parents to carry that burden by showing them the love of God, advising them, restoring them gently, and accepting them lovingly. When a teenager falls pregnant, shame and disgrace come upon parents and family.

Josephine, Stella, Mbugua and Ogeda believe that "Monitoring friendships is an important parental duty which provides insight into the kind of friends their children keep" (Josephine, Stella, Mbugua and Ogeda 2013:31). This means the parent will be able to correct their children against the use of drugs and starting dating at an early age. According to the findings, it was highlighted that some teenagers fall pregnant while attending school. Some parents instruct their children to drop out of school because of their pregnancy. The church should help parents understand that education is a key to life.

Taking them out of school is not a solution because it is not easy to get a job if you are not educated. If a teenager drops out of school because of pregnancy that means both the mother and the baby will be more of a burden to the parents forever. The Department of Education should revise the policy that allows pregnant learners to attend school while being pregnant. When a pregnant teenager continues to attend school while pregnant, it affects the parent as some of the schools expect parents to attend school with their pregnant children. Surprisingly, the church on the other hand is trying to assist parents in building the future of young people by making teenagers get the feel of their mistakes.

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 yet the money is not used for the needs of the child. They use the money for their own needs. The department of Health should not get tired of visiting rural villages, churches, and rural schools and talk about risky behavior. Children from rural communities are not fully aware of the dangers of teenage pregnancy. Hunger and poverty lead teenagers to be victims of sexual activities which results in pregnancy.

Some parents even force their teens to get pregnant for them to benefit from the social grant. The church must correct that error. The department of Health should avail themselves when they are invited by church organizations to attend their conferences, awareness days to speak out about parenting, family planning, sexual education, and more. School-based programs may or may not be the most effective model to eliminate teenage pregnancy, but; the church should formulate a policy that would make teenagers understand the impact of pregnancy upon their parents.

According to the findings of this research, there are no parental programs that are arranged, within the Church, in order to help teenagers as well as their parents. It is wise for priests to run these programs as they help parents during frustrating times. In addition, it transpires that parents do not express their feelings to their priests. Some do not report cases of pregnancy to their priests. They only bring the case when they want their grandchild to be baptized living behind the mother of the child. The church should set up policies to deal with parents with issues of teenage pregnancy. When parents receive news about the pregnancy of their teen they need any kind of assistance they may get from the church. Psychologists need to make a joint band with the priests to assist them in counseling the affected parents as others refuse to attend those sessions because of the stigma.

Priests may also organize psychologists for those parents so that they meet with people whom they are not acquainted with.

7.4 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 the definition of terms.

Chapter two, covered the literature where the researcher consulted various sources to develop an understanding of the state, extent, and the impact of teenage pregnancy upon parents and challenges faced by priests in dealing with parents of pregnant teenagers in society and 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 analyze the data collected from the research participants.

In chapter four, the researcher gave a comprehensive account of how to analyze 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 awareness programs, caring for parents of pregnant teenagers, pastoral involvement, love and caring, parental assistance as well as assistance from various departments.

Chapter five, dealing with the actual impact of teenage pregnancy upon parents, case studies unpacking the impact of teenage pregnancy.

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

Chapter seven revealed that lack of parental involvement in disciplining and reporting their cases of pregnancy to their priests contributed to the challenges faced by priests and church leaders. Parental ignorance of sexual awareness programs organized by the church for young people also contributed to the challenges faced by priests.

Parents' failure to report pregnancy cases to the priests because of stigma and shame also contributed to the problems faced by the church in offering care.

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APPENDIX-A

QUESTIONS FOR CLERGY

1. Are you aware of parents with teenage boys that impregnate girls or girls who fall pregnant in your Parish?
2. Do you have programs in your parish that can assist parents to go through the teenage pregnancy cases?
3. How often do you conduct parenting programs in your parish?
4. Is there any sexual wellness program rendered for youth in your parish? If yes, what do you have in place?

TEENAGE BOYS

- I.* Did you tell your parents about the pregnancy yourself?
- II.* How old were you when you impregnated a girl?
- III.* What was the reaction of your parents?
- IV.* How did your parents treat you after discovering that you are pregnant?
- V.* Did your parents take you to the priest?
- VI.* What advices can you give to the teenage boys in your church so as not to repeat the same mistake?

TEENAGE GIRLS

- a) Did you tell your parents about the pregnancy yourself?
- b) How old were you when you fell pregnant?
- c) What was the reaction of your parents?
- d) How did your parents treat you after discovering that you are pregnant?
- e) Did your parents take you to the priest?
- f) What advices can you give to the teenage girls in your church so as not to repeat the same mistake?

QUESTIONS FOR PARENTS

- A. What was your feeling when you heard about your teen's pregnancy?
- B. What decision did you took?
- C. Did you report your teen's pregnancy to your priest?
- D. If yes, what was the reaction of your priest?
- E. Did your teen's pregnancy impacted to your marriage?
- F. What do you think the church can do to assist parents to eliminate cases of teenage pregnancy?



APPENDIX B

APPLICATION FOR CONDUCTING RESEARCH IN YOUR PARISH

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

1. **Topic: Teenage pregnancy and its impact upon parents: a challenge to pastoral care.**

1.2 **Target group:** Parish Rectors

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

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



INFORMED CONSENT FORM

Title of the project: ***Teenage pregnancy and its impact upon parents: 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. J. Masango***

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

PARTICIPANT'S INFORMED CONSENT

The researcher or another person authorized by the researcher in a language, which I understood, explained the purpose of the study and the extent to which I will be involved to me. 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 videotaped 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) _____ on (date) _____ by (full Name) _____ of (address) _____

Witness: Name: _____ Signature _____ 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 _____

Signature _____ Date: _____

ENDORSEMENT BY THE RECTOR OF THE PARTICIPANTS PARISH

Name: _____ Signature _____

Office Stamp



