The development of pastoral models for counselling pregnant teenagers and young mothers from the House of Life, Durban, KwaZulu-Natal: The MARRIAGE model and the Crisis Intervention model

By

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SUMMARY

The theme of this study is the development of pastoral models for counselling pregnant teenagers and young mothers from the House of Life, Durban, KwaZulu-Natal on the Biblical principles of marriage and their options for an unplanned pregnancy.

Osmer's theological research model served as the point of departure in this study. Using an adapted version of Osmer's model, the study started with the *Interpretive task*, which provided insights from the social sciences regarding the problem of teenage pregnancy. Chapter 2 focused on the prevalence of teenage pregnancy globally, and especially in Durban, KwaZulu-Natal, South Africa. It was found that teenage pregnancy and premarital childbearing are growing worldwide, since a large percentage of girls are becoming sexually active in their teens. Chapter 3 focused on the causes and consequences of teenage pregnancy and out-of-wedlock births. It was found that parental divorce increases the risk of teenage pregnancy and that the consequences of teenage pregnancy include the following: low academic achievement, poor health, dropping out of school, unemployment, single parenthood and higher levels of poverty.

The *descriptive-empirical task* was described in chapter 4. An empirical survey was conducted among pregnant teenagers and young mothers from the House of Life in Durban KwaZulu-Natal, in order to ascertain their perceptions regarding the main reasons for teenage pregnancy. The main reasons associated with teenage pregnancy were found to include the following: The separation of the parents, the lack of sex education and the abuse of alcohol and drugs.

The *normative task* was presented in chapters 5 and 6. Chapter 5 focused on the Biblical and theological foundations for marriage, divorce and remarriage in the Old Testament, while chapter 6 dealt with marriage, divorce and remarriage from the perspective of the New Testament, especially what Jesus said about divorce in Matthew 19:3-9.

Under the *pragmatic task* two pastoral models were designed in chapters 7 and 8. Chapter 7 presented a pastoral model for counselling pregnant teenagers and young mothers from the House of Life in Durban, KwaZulu-Natal on eight Biblical principles of marriage using the letters of the word MARRIAGE (as an acronym) to describe each principle. Chapter 8 proposed a pastoral model, the Crisis Intervention model, for counselling pregnant teenagers from the House of Life, Durban, KwaZulu-Natal regarding their options for an unplanned pregnancy.

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CHAPTER 1

Introduction and Problem Statement

1.1   Introduction

This study reports on the increased rate of teen pregnancy in South Africa and conducts an empirical survey of the perceptions of pregnant teens and young mothers attending the House of Life in Durban, KwaZulu-Natal. The researcher plans to gather information through questionnaires to determine the internal and external causes of unplanned teenage pregnancy. The information will be analysed and evaluated in order to design two tailored pastoral models for counselling pregnant teenagers and young mothers from the House of Life, Durban, KwaZulu-Natal regarding the Biblical principles of marriage and the options for an unplanned pregnancy.

The introduction to this study includes a brief literature review of the background to the problem, a description of the research problem, definitions of relevant concepts, the research methodology, and the structure of the study.

1.2   Background to the problem

1.2.1   Teenage pregnancy worldwide

The rapid increase in the rate of teenage pregnancy and child bearing is acknowledged as a major social problem worldwide in both developed and underdeveloped countries. Both Britain and the USA have identified teenage pregnancy as a national public health issue, requiring target interventions (Lawlor and Shaw 2004). David Campos points out that the 1976 Alan GuttMacher Institute proclaimed teen pregnancy as an "epidemic" (Campos 2002:22). Also, the UN Secretary General's Global Strategy for Women's and Children's Health, launched in September 2010, aims to save the lives of 16 million young women by 2015. The strategy recognizes that millions of adolescent girls aged 15–19 years are facing health risks due to early, unplanned and often unwanted pregnancy and childbirth (World Health Organization 2011a).

1

In addition, an article, published by WHO called *Young people: health risks and solutions*, alludes to the fact that globally 16 million girls aged between 15 and 19 give birth every year – roughly 11 percent of all births worldwide. The risk of dying from pregnancy complications is much higher for teenagers than for older women (World Health Organisation 2011b).

1.2.2 Causes of teenage pregnancy

Researchers have contributed to the field of adolescent reproductive health by identifying a large range of risk factors that are the cause of teens (girls) becoming sexually active, pregnant and giving birth in their teenage years.

Catriona Macleod, a Professor of Psychology at Rhodes University, has for many years studied the consequences and the causes of early pregnancy and sexual behaviour. The following are some of the contributory factors that she has identified as possible causes of unplanned teenage pregnancy (Macleod 2011:72):

- Socio-economic conditions
- Partner relationships
- Family structures
- Health status
- Employment opportunities
- Social support networks
- Educational opportunities

Intergenerational cycle of teenage motherhood

Many studies have concluded that girls born to teen mothers have a greater risk of becoming teenage mothers themselves, thus maintaining the cycle of disadvantage.

According to Barbara Dafoe Whitehead (1993:4):

> Evidence on intergenerational poverty indicates that, indeed, offspring from [single-mother] families are far more likely to be poor and to form mother-only families than are offspring who live with two parents most of their pre-adult life … Among white families, daughters of single parents are 53 percent more likely to marry as teenagers, 111 percent more likely to have children as teenagers, 164 percent more likely to have a premarital birth, and 92 percent more likely to dissolve their own marriages.

Divorce

Worldwide researchers have shown that more and more teenagers are becoming victims of their parents' divorce. Being caught in the middle of their parents failing union is very stressful for them, since they worry about the fate of their family. Whitehead (1993:4) points out that daughters of single parents are "92 percent more likely to dissolve their own marriages". Researcher Ming Cui (2010:12) and his analysis of children of divorce and their view on marriage concludes as follows: "Young adults who have experienced parental divorce are likely to see divorce as an acceptable solution to an unhappy marriage."

Divorce is a subject that has been debated for many centuries. A dialogue between Jesus and the Pharisees, recorded in Matthew 19:1-9, demonstrates that Jesus revealed that divorce was not part of God's original plan for marriage, but came about as a result of man's hardness of the heart.

1.2.3 Situation of teenage pregnancy in South Africa

Similar to what is happening in developed countries, the South African Government is also confronting the alarming rate of unwed teenage pregnancy amongst youth. The Department of Education Survey (HSRC 2009:60) pointed out that the most important issues facing youth in South Africa in 2003, following HIV/AIDS, were first drug and alcohol abuse, and then teenage pregnancy.

Health Minister Aaron Motsoaledi stated that, "A high number of young girls died during pregnancy or in childbirth in South Africa. Teenage mothers account for more than a third of deaths in childbirth". He affirmed that in "2012-2013, 8% of South African pregnancies were of girls under 18. But the 8% accounted for 36% of maternal deaths. Many deaths were the result of backstreet abortions". Furthermore, "in 2012-2013 financial years, there were 89 000 abortions in public hospitals". Motsoaledi further commented that "The demand [for abortions] is too high and it's an abnormal demand. Many young girls do it two times a year" (Times Live: October, 2013).

The South African newspaper, *The Mercury*, the 14 June 2012 edition, published an article by Lungelo Mkamba and Yusuf Moolla, entitled, *Alarm at school pregnancies*. Mchunu, speaking at a joint media briefing with Childline and the Department of Health, made the following statements (Mkamba and Moolla 2012:1):

- "We are in a crisis in this province."

- In 2010 and 2011, 12 971 KZN schoolgirls fell pregnant, and this year the figures looked like they would be as shocking.

- "Our children are very vulnerable today. It is ugly."

- Some of the startling figures that he presented were:

    o 465 pupils are already pregnant in the Uthungulu district this year.
    o In 2010/11, the statistics show that:
        ▪ 1 263 schoolgirls fell pregnant in the Pinetown district.
        ▪ 1 193 were pregnant in the uMlazi district.
        ▪ 1 725 were pregnant in Vryheid.
        ▪ 1 383 were pregnant in Empangeni.

Most teenage mothers are and will remain single, making it difficult for them to access opportunities of a "productive future" (Musick 1993:8). Young teen mothers are even less likely to graduate from high school. Fewer than four in ten

(38%) mothers who have a child before they turn 18 have a high school diploma (The National Campaign: Teen Pregnancy and Education 2010).

Pregnancy out of wedlock places young mothers in a very difficult socio-economic situation, where the majority of them are forced to have unstable sexual partners. Regarding the inner city of Durban, the IOL News reported in an article entitled, "City child sex shame" on May 2006 that "teen prostitution in Durban has now reached alarming proportions" (IOL News: May, 2006).

Researchers such as Catriona Macleod (2011: 57) have shown that unplanned pregnancy in the early teens brings with it many potential consequences. The following are some of them:

- Disruption of schooling
- Perpetuation of a cycle of disadvantage
- Socio-economic circumstances
- Poor child outcomes
- Health risks associated with early pregnancy
- Welfare dependency
- Contribution to unacceptable demographic patterns
- Association with HIV

1.2.4 The House of Life: A Christian Organization in Durban

As a member of the Umhlanga Baptist Church in Durban, KZN the researcher became involved as a volunteer in a Christian organization called the House of Life - a project assisted by the churches in Durban. The House of Life is a non-profit organization, which assists pregnant teenagers and teens with a child. They also help to rehabilitate teen girls that are involved as a sex-workers in the streets of the Durban CBD.

The main objectives of the Centre are as follows: To minister the Word of God, to offer counselling, to provide support for the girls having babies and to help them to find employment. The researcher spent six years at the Centre teaching the Word of God and new skills to prepare the girls for future job opportunities.

1.3   Statement of the research problem

The main research problem can be stated as follows:

- How can pregnant teenagers and young mothers from the House of Life, Durban, KwaZulu-Natal be counselled regarding the Biblical principles of marriage and their options for an unplanned pregnancy?

The following key questions can be derived from the main research problem:

- How prevalent is teenage pregnancy, especially in Durban, KwaZulu-Natal, South Africa?
- What are the causes and consequences of teenage pregnancy and out-of-wedlock births with special reference to the effects of parental divorce on teenage pregnancy?
- What are the perceptions of pregnant teenagers and young mothers attending the House of Life in Durban, KwaZulu-Natal regarding the main reasons for teenage pregnancy?
- What are the Biblical and theological foundations of marriage, divorce and remarriage in the Old Testament?
- What does the New Testament say about marriage, divorce and remarriage, especially what Jesus says about divorce in Matthew 19:3-9?
- What pastoral model can be used for counselling pregnant teenagers and young mothers from the House of Life in Durban, KwaZulu-Natal on the principles of Biblical marriage?
- What pastoral model can be used for counselling pregnant teenagers from the House of Life, Durban, KwaZulu-Natal regarding their options for an unplanned pregnancy?

1.4 Aim and objectives of the study

The main aim of the study is as follows:

- To determine how pregnant teenagers and young mothers from the House of Life, Durban, KwaZulu-Natal can be counselled regarding the Biblical principles of marriage and their options for an unplanned pregnancy.

The aim of this study can be achieved through the following objectives:

- To reflect on the prevalence of teenage pregnancy globally, especially in Durban, KwaZulu-Natal, South Africa. [Chapter 2]
- To examine the causes and consequences of teenage pregnancy and out-of-wedlock births with special reference to the effects of parental divorce on teenage pregnancy. [Chapter 3]
- To conduct an empirical survey on the perceptions of pregnant teenagers and young mothers attending the House of Life in Durban, KwaZulu-Natal regarding the main reasons for teenage pregnancy. [Chapter 4]
- To explore the Biblical and theological foundations of marriage, divorce and remarriage in the Old Testament. [Chapter 5]
- To investigate marriage, divorce and remarriage in the New Testament, especially what Jesus said about divorce in Matthew 19:3-9. [Chapter 6]
- To develop a pastoral model for counselling pregnant teenagers and young mothers from the House of Life in Durban, KwaZulu-Natal regarding the Biblical principles of marriage. [Chapter 7]
- To develop a pastoral model for counselling pregnant teenagers from the House of Life, Durban, KwaZulu-Natal regarding the options for an unplanned pregnancy. [Chapter 8]

1.5   Elucidation of the problem

1.5.1   Scope and delimitations of the study

The scope of the study is limited to the topic of teenage pregnancy, especially relating to the increased rate of teenage pregnancy at the House of Life, in Durban KwaZulu-Natal. It also focuses on the Biblical view of marriage and the Biblical arguments against divorce. The pragmatic task of this thesis is to develop of two pastoral models for counselling pregnant teenagers on the importance of Biblical marriage and on the options for an unplanned pregnancy.

Furthermore, the researcher has delimited the scope of this study to girls who become pregnant during their teens, between 13 to 19 years old, from the House of Life in Durban KwaZulu-Natal, South Africa.

It is not the scope of the study to present an exhaustive examination on the Biblical view of marriage, divorce and remarriage in the Scriptures. The thesis will rather focus on the Biblical principles in the Old and New Testament that portray the importance of Biblical marriage and the arguments against divorce. These guidelines will then be used to counsel pregnant teenagers and young mothers regarding the significance of having a Bible-based, structured family to raise a child.

The study does not address the causes of divorce but will rather focus on the direct effect of divorce on teenage pregnancy.

1.5.2   The central theoretical argument of the thesis

The central theoretical argument of this research is that there are challenges facing pregnant teenagers in the context of the House of Life, Durban, KwaZulu-Natal, and that these can be addressed from a practical theological perspective by formulating two pastoral models for counselling the pregnant teenagers regarding the options for an unplanned pregnancy and the importance of Biblical marriage.

1.5.3 Presupposition of the researcher on the importance of the study

There is substantial value in helping present and potential counsellors to expand their understanding of the causes of teenage pregnancy and in inspiring them to serve the target group of pregnant teens.

The researcher believes that the proposed pastoral models for counselling pregnant teenagers will be able to accomplish the following:

- Make a positive contribution to the literature and improve the public understanding of the effect of divorce on teenage pregnancy in light of the Biblical view on marriage and divorce.
- Support institutional interventions aimed at reducing out-of-wedlock and provide guidance regarding the options for an unplanned pregnancy.
- Present helpful strategies to guide out-of-wedlock pregnant teenagers to confront their present situation in terms of the Biblical concept of marriage and God's standard in the area of sexuality.
- Offer direct and short-term help to pregnant teens who are emotionally overwhelmed and facing an event that requires rapid interventions.

1.5.4 Basic assumption of the researcher

This thesis is based on the assumption of 'Sola Scriptura ("Scripture alone"): The Bible alone is our highest authority' (Holcombe 2014); that the Bible is the final norm of truth and absolute source of authority in all areas of doctrine and practice.

1.6 Definition of relevant concepts

1.6.1 Marriage

Harvard University's Journal of Law defines marriage as the "union of a man and a woman who make a permanent and exclusive commitment to each other of the type that is naturally fulfilled by bearing and rearing children together" (Girgis et al. 2010:246).

1.6.2 Christian marriage

Christians consider Christian marriage "as a divine institution that was inaugurated by God. Is a bonded relationship, entered into by a solemn promise, confirmed with an oath or vow by which the parties call God to witness the binding nature of the commitment they have entered into with one another" (Marshall 2003:56).

For the Christian, marriage goes beyond the earthly covenant; it is also a divine picture of the relationship between Christ and his Bride, the Church (Lowery 2002:43).

1.6.3 Divorce

Divorce is "A legal dissolution of the marriage relation" (Molldrem 1991:45).

1.6.4 Biblical divorce

The New International Bible Dictionary defines divorce as "a means whereby a legal marriage is dissolved publicly and the participants are freed from further obligations of the matrimonial relationship" (Tenney and Douglas 1987:279).

1.6.5 Pregnancy

"Pregnancy is the state, condition, or quality of being pregnant. The condition of having a child or other offspring developing in the body: a pregnant utterance" (Webster's Universal College Dictionary 1997:623).

1.6.6 Unplanned or unintended pregnancy

The GuttMacher Institute defines unintended pregnancy as follows: "Unintended pregnancies are pregnancies that are reported to have been either unwanted (i.e., they occurred when no children, or no more children, were desired) or mistimed (i.e., they occurred earlier than desired). In contrast, pregnancies are described as intended if they are reported to have happened at the 'right time'" (Perspectives 2003:2).

1.6.7 Teenage pregnancy

UNICEF defines teenage pregnancy as a "teenage girl, usually within the ages of 13-19, becoming pregnant" (UNICEF Malaysia Communications 2008:1).

1.6.8 Abortion

Richard Wightman Fox and James Kloppenberg define abortion as the "termination of a pregnancy, by the loss or destruction of the embryo/fetus before birth, may be spontaneous or induced. Spontaneous abortions are generally referred to as 'miscarriages'; the term 'abortion' commonly denotes the intentional termination of a pregnancy" (Fox and Kloppenberg 1998:1).

1.6.9 Counselling

The Collins English Dictionary (2011) defines the term counselling as "systematic guidance offered by social workers or doctors, etc., to help a person resolve social or personal problems".

1.6.10 Christian Counselling

Gary Collins variously defines Christian counselling as follows:

- It is an attempt "to provide encouragement and guidance for those who are facing losses, decisions, or disappointments" (Collins 1988:15).
- The application of "God-given abilities, skills, training, knowledge, and insights" by "a deeply committed, Spirit-guided (and Spirit-filled) servant of Jesus Christ" in "helping others move to personal wholeness, interpersonal competence, mental stability, and spiritual maturity" (Collins 1993:21).

1.6.11 Biblical counselling

Jay Adams defines Biblical Counselling as follows: "Truly Biblical counselling … is using the Word of God considered exegetically and theologically to understand

what God has said about man, and his problems, and the solutions that God has provided for them" (Cantanzaro 1999).

1.6.12 Crisis

According to H. Norman Wright, a crisis is a "crucial time" and "a turning point in the course of anything … This term is often used for a person's internal perception and reaction to an external hazard" (1991:9).

1.6.13 Crisis Counselling

According to American Counselling Association, "crisis counseling is to help an individual to restore some sense of control and mastery after a crisis event or disaster. It is not unusual that in a crisis or disaster event an individual's normal coping capacities are taxed. Individuals can become overwhelmed emotionally and may have difficulty with problem solving and other coping skills".

1.7 Methodology

1.7.1 The Osmer model will be used in this study

This study will use the Osmer model (2008:4). According to Smith (2008:1), "Osmer's primary purpose is to equip congregational leaders to engage in practical theological interpretation of episodes, situations, and contexts that confront them in ministry" (Smith 2008:1).

The Osmer model employs the following four tasks:

1. The descriptive-empirical task asks, "What is going on?"

2. The interpretive task asks, "Why is it going on?"

3. The normative task asks, "What ought to be going on?"

4. The pragmatic task asks, "How might we respond?"

In his model Osmer uses the hermeneutical circle to indicate the relationship between the four tasks (see Figure 1 below). Although the four tasks are distinct, they are also closely related.
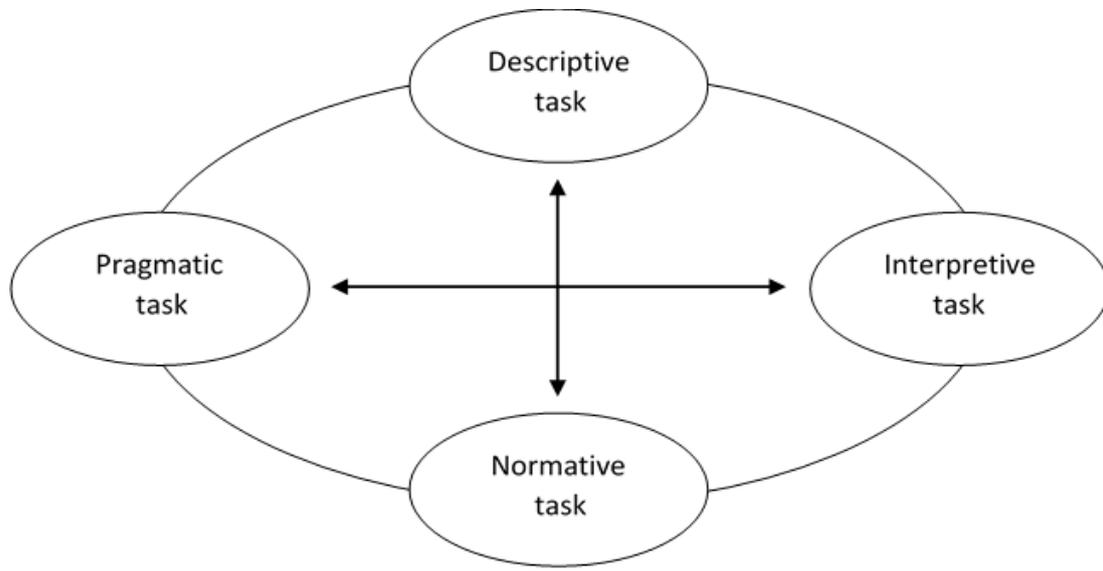
Figure 1: Osmer's hermeneutical circle

1.7.2 <u>Organisation of the study: How the Osmer model will be utilised in this study</u>

In this study an adapted version of the Osmer model will be used, in which the first two steps are reversed:

1. <u>The Interpretive task (Chapters 2 and 3)</u>

The following chapters will take the form of a literature review, and will seek to answer the question: "Why is it going on?" regarding the prevalence, causes and consequences of teenage pregnancy:

Chapter 2: The prevalence of teenage pregnancy globally, especially in Durban, KwaZulu-Natal, South Africa.

Chapter 3: The causes and consequences of teenage pregnancy and out-of-wedlock births with special reference to the effects of parental divorce on teenage pregnancy.

2. The descriptive-empirical task (Chapter 4)

The descriptive-empirical task asks the question, "What is going on?" This question will be answered in the form of an empirical survey of pregnant teenagers and young mothers from the House of Life:

Chapter 4: An empirical survey of the perceptions of pregnant teens and young mothers from the House of Life in Durban, KwaZulu-Natal regarding the main reasons for teenage pregnancy.

3. The normative task (Chapter 5 and 6)

The following chapters will seek to answer the question, "what ought to be going on?" regarding the Biblical principles of marriage and the Biblical arguments against divorce:

Chapter 5: The Biblical and theological foundations for marriage, divorce and remarriage in the Old Testament.

Chapter 6: Marriage, divorce and remarriage in the New Testament, especially Jesus' teaching on divorce in Matthew 19:3-9.

4. The pragmatic task (Chapters 7 and 8)

The pragmatic task asks the question, "How might we respond?" This question will be answered in the form of the development of two models for counselling pregnant teenagers and young mothers from the House of Life, KwaZulu-Natal based on Biblical guidelines as part of the normative task:

Chapter 7: A pastoral model for counselling pregnant teenagers and young mothers from the House of Life in Durban, KwaZulu-Natal on the Biblical principles of marriage.

Chapter 8: A pastoral model for counselling pregnant teenagers from the House of Life, Durban, KwaZulu-Natal regarding their options for an unplanned pregnancy.

Chapter 2

Literature Review: The prevalence of teenage pregnancy globally, especially in Durban, KwaZulu-Natal, South Africa

2.1 Introduction

2.1.1 The aim of the chapter

The main research problem of this study is: How can pregnant teenagers and young mothers from the House of Life, Durban, KwaZulu-Natal be counselled regarding the Biblical principles of marriage and their options for an unplanned pregnancy? Before one can attempt to solve this problem, it is necessary to do research into the prevalence of and the factors that promote teenage pregnancy worldwide, and especially in South Africa.

The aim of this chapter is to provide a literature review, including a theoretical reflection on teenage pregnancy globally and in KwaZulu-Natal, South Africa. In pursuit of this aim the following topics will be dealt with:

- The prevalence of teenage pregnancy globally and South Africa

- Adolescence

- Factors leading to adolescent pregnancy

- Role of the South African Government in response to teen pregnancy

- The situation of teenage pregnancy in Durban KwaZulu-Natal

2.1.2 The task of reflection

Jennifer Moon, in her book *Reflection in Learning and Professional Development,* uses Van Manen's definition of reflection as, "a means of mental action that distances the person from events in order that they may be viewed in a more

objective manner" (Moon 2005:17). She concludes that "reflection is the tool for service rather than being part of the service itself" (Moon 2005:19).

In line with Moon's concluding remarks on reflection, this chapter aims to reflect on the social sciences, in particular, its views on changes in family patterns. It is hoped that such reflection will serve as a tool for aiding the community.

The family structure is changing globally and these changes include the following: the growing number of teenage pregnancies, out-of-wedlock births, divorce and absent fathers. As "reflection" serves as a tool for service it is important to recognize the seriousness of the present situation relating to the family structure and in so doing, seek guidance from "theology" in the search for a solution to the problem.

According to Don Browning:

> There seems to be a growing desire to make theology in general more relevant to the guidance of action and to bridge the gap between theories in general and practice, through and life, the classical theological disciplines and practical theology (Browning 1983:3).

2.1.3 The task of a literature review

As Merriam states (1998:6) "qualitative researchers are interested in understanding the meaning people have constructed, that is, how they make sense of their world and experiences they have in the world".

Johann Mouton (2001:86-87) defines a literature review as "a review of the existing scholarship or available body of knowledge to see how other scholars have investigated the research problem that you are interested in".

In line with Mouton's idea of a literature review, the researcher will use the term as a foundation and as a support for the contribution of new insight relating to teenage pregnancy. In addition, the most important issues and latest breakthroughs relating to teenage pregnancy will be brought to light.

The literature review in this chapter intends to present facts about social and health-psychological issues surrounding teenage pregnancies, especially in KwaZulu-Natal. The role of the church and of social workers in relation to the prevention of teenage pregnancy in the Durban CBD will be explored.

2.2 The prevalence of teenage pregnancy globally and in South Africa

2.2.1 Global statistics for adolescent pregnancy

Globally, there is increasing concern regarding the disturbing rate of teenage pregnancies and its consequences. In order to fully comprehend and effectively respond to the complexity of teenage pregnancy in Durban, a theoretical refection on family issues and a deeper examination of the external influences on adolescents who become involved in a pregnancy, is required.

Initially an attempt will be made to gain the most current statistical information on teenage pregnancies globally and in South Africa. Besides seeking statistics on out-of-wedlock teenage pregnancies, the research will also examine related statistics, such statistics on births, abortions, school and social status and the family background of the relevant teenagers. The study will include available statistics from the World Health Organization (WHO), The Guttmacher Institute, National Center for Health Statistic (NCHC 2009) and the Centers for Disease Control and Prevention (CDC). It will also report on statistics relating to teenage pregnancies in Durban KwaZulu-Natal and the high incidence of teenage pregnancy in South Africa.

The information will be based on publications of the South African Bureau of Statistics, the South African Medical Research Council (MRC 2010), the Reproductive Health Research Unit, the South African Institute of Health and Welfare, the South African Teen Pregnancy Statistics, Prevention and Facts, and other relevant sources.

2.2.2 Sexually active generation

The statistics stated below indicate that globally the percentage of young people in the world has grown at an alarming rate and most of them became sexually active in their teens. In addition, the statistics indicate that a large percentage of young unmarried girls had an unintended pregnancy.

The United Nations World Youth Report 2005, estimates that globally the number of young people aged between 15–24 years has grown from 1.025 billion in 1995 to 1.153 billion in 2005, meaning a 12.5% increase within ten years. In 2005 young people comprised 18% of the world population. On World Population Day, 11 July 2008 UNICEF announced that half of the world's population were under 25 years old. Some 1.8 billion were aged between 10 and 25; history's largest generation of adolescents (UNICEF Malaysia 2008:1). According to community studies in this generation, most adolescents become sexually active before their 20th birthday. The result is that between 10% – 40% of young unmarried girls have had an unintended pregnancy, and some 14 million children worldwide are born every year to young married and unmarried women aged 15 to 19 (UNICEF Malaysia 2008:1).

2.2.3 Abortion

According to the UNICEF declaration, under 25% of the young girls that become pregnant every year, will seek an abortion (UNICEF Malaysia 2008:1).

The Guttmacher Institute (2012a) and the World Health Organization (WHO) announced that after a period of substantial decline, the global abortion rate has stalled, according to new research. Between 1995 and 2003, the overall number of abortions per 1 000 women of childbearing age (15–44 years) dropped from 35 to 29; the global abortion rate in 2008 was virtually unchanged at 28 per 1 000. Researchers also found that nearly half of all abortions worldwide are unsafe, and almost all unsafe abortions occur in the developing world. Researchers from UNICEF (2008) declared that at least 1.25 million teenagers become pregnant

each year. Of these, approximately 75% will go on to become teenage mothers, and 500 000 will seek an abortion (NHS 2003:13).

2.2.4 Teen pregnancy in developed countries

Amongst developed countries, the USA had one of the highest indices of teenage pregnancy; 39 live births per 1 000 females, age 15-29 years (CDC: July 2011b). The fertility rate among US teens remained above the rates in Western Europe and in countries with a comparable level of economic development (Hoffman and Maynard 2008:6). Law Professor Barbara Glesner Fines (2011:309) from Dayton University, declared that US statistics indicated that in 2008, 141 428 girls under the age of eighteen gave birth. About 4% of these mothers were under the age of fifteen, 12% were aged fifteen, and 29% were aged sixteen. She states that each year, almost 750 000 women in the United States between the ages of fifteen and nineteen become pregnant, roughly 60% of these women give birth (Hoffman and Maynard 2008:308).

2.2.5 South African statistics on teenage pregnancy

South Africa has a long record of high teenage pregnancy that equals that of Latin America. The incidence of teen pregnancy is growing, according to the Human Science Research Council (HSRC 2008). Chigona and Chetty (2008:261) pointed out that recent research from Mahy and Gupta (2002) in South Africa has shown that by the age of 18 more than 30 percent of teens have given birth at least once. A third of adolescent girls in South Africa, become pregnant before the age of 20, despite contraception being free and mostly accessible (Wood and Jewkes 2006: 109).

A South African National Youth Risk Behaviour Survey (YRBS 2008:30) conducted by the Medical Research Council (MRC) in 2002 found that a substantial number of young people were engaging in unprotected sex. The study also revealed that one in three teenagers had become pregnant by the age of 19. It was further concluded that 11 percent of pregnancy terminations were by women under 18 years old. Nationally, 24.4 percent of the girls surveyed in the

same study in 2008 admitted to having been pregnant. This was 5.3% more than when the study was conducted six years earlier. In 2002 KwaZulu-Natal accounted for 21.8 percent of the interviewed girls who admitted to falling pregnant, while the figure stood at 25.8 percent in 2008.

The most recent statistics available have shown that out of every 1 000 girls in school in 2004, 51 were pregnant; the number jumped to 62 in 2008 (HSRC 2011:1). In 2004, the Education Department registered 51 pregnancies for every 1 000 female learners (Panday et al. 2009:40).

According to Statistics South Africa (2006), out of 100 female youth, approximately 3 were mothers between the ages of 13 and 17 years. The proportion of youth who were teenage mothers between the ages of 13 and 19 years was estimated at 7 percent, that is, 70 teenage births per 1 000 female youth (Department of Social Development S.A. 2009:73). The prevalence, among learners, of having made someone pregnant or having been pregnant, or having had sex, was significantly higher for learners 19 years and older (31.4%) than for those aged 13 years or under (14.6%), 14 years (12.5%), 15 years (14.3%), 16 years (15.0%) and 17 years old (17.7%) (YRBS 2008:33).

2.2.6 Sex outside of marriage in South Africa

According to recent statistics, it can be shown that sex outside of marriage has increased and that the number of children being born out of wedlock has risen. In the South African context, marriage seems to have lost its significance as a determinant of fertility. Firstly, this can be seen from the insignificant difference between marital and non-marital fertility. In 1996, the average teen fertility rate (births per 1 000 women) for African women who were never married or who were cohabiting, was 3.9, while that of those who were married was 4.3. Secondly, it can be seen from the high rate of unmarried teenage pregnancies (Swartz 2002: 542), most teenage births in South Africa occur outside of marriage (Makiwane and Udjo 2006:3).

Johnson et al. (2009:317) from *Demographic Research* published in the commentary of the Survey of Sexual behaviour patterns in South Africa indicate:

> In spite of the uncertainty regarding the HIV prevention benefits of earlier marriage, it is clear that most of the sexual transmission of HIV in South Africa is occurring in the context of non-spousal relationships.

It was estimated that almost 80% of all HIV transmission in 2010 would occur in non-spousal or commercial sexual relationships.

2.2.7 Education

Statistics South Africa (a Government Department) has recognized that teenage pregnancy and childbirth have a significant impact on educational outcomes. They also point out that "pregnancy" is the main reason for girls not attending school. Pali Lehohla, Statistician-General South Africa, pointed out that in 2004, there were 86 000 teenage girls that reported pregnancy as the main reason for not attending an educational institution. This figure, however, dropped to 71 000 in 2006 (Stats SA 2006).

A very important research project in South Africa on the link between teenage pregnancy and school dropout was conducted by Grant and Hallman (2006). Using data collected in 2001 in KwaZulu-Natal, they examined the factors associated with schoolgirl pregnancy, as well as the likelihood of dropping out of school. Their main findings were that 76% of those interviewed cited pregnancy as the reason for dropping out of school; and a further 6% reported that they dropped out of school to care for a child (South Africa Ministerial Committee 2007:80-82).

The Department of Social Development (2009:74) stated that approximately 83% of youth who had adolescent pregnancies and were out of school had not completed their secondary education. Also the analysis of the Department of Education Management Information System (EMIS) data on teenage pregnancy showed an increase in learner pregnancies between 2004 and 2008. An analysis

of provincial trends showed a concentration of learner pregnancies in the Eastern Cape, KwaZulu-Natal and Limpopo. EMIS data provided some indications of the types of schools in which learner pregnancies are concentrated. For example, learner pregnancies are higher in schools that are poorly resourced (Panday et al. 2009:6).

2.3 Adolescence

2.3.1 Definition

The concept "adolescence" is derived from the Latin word "adolescere", which literally means "to grow into" adulthood. It refers to "the period in human development that occurs between the beginning of puberty and adulthood" (The Collins English Dictionary 1990:19).

2.3.2 Adolescence

Amy Jacober in Nash and Whitehead (2014:99) states that "adolescence ushers in the opportunity to develop identity as an integrated whole resulting in humanity".

Catriona Macleod (2001:3) in her research *Teenage pregnancy and the construction of adolescence,* explains that as important as knowing the causes and consequences of teenage pregnancy is, understanding of 'teenage-hood' is the real issue. She states that adolescence needs to be accepted as a separable stage of human development. Macleod (2001:2-3) elaborates:

> Adolescence is an identifiable phase in the life span of a human during which she/he is no longer a child, but not yet an adult. Certain 'truths' concerning the nature of adolescence and adolescent sexuality need to be taken-for-granted.

The dominant 'truth' concerning adolescence in developmental psychology is that adolescence represents a transitional stage between childhood and adulthood (Burman 1994). Macleod (2001:3) reports that adolescence is seen:

As a time of natural, inevitable, universal development in which the organism moves, following a developmental blueprint, from a less to a more complex organisation of physiological, cognitive, emotional and psychological attributes.

In the final analysis adolescence could be considered as the period of transition between being a child and being an adult.

2.3.3 Developmental stages of the adolescent

It is important to know the adolescent's stages of development, since it is fundamental to an understanding of what adolescents are capable of, physically, mentally and emotionally, at each stage of development. It is therefore important that all counsellors who are required to work with adolescents should be aware of each stage in the development the adolescent.

According to Cawood (2008:20), the developmental tasks facing teenagers are as follows:

- Physical: The adjustment to body changes and the development of adult sexual characteristics, which involves the dramatic impact of an acceleration of hormone activity.

- Social: Peer pressure and the need to conform and be accepted. School pressure and the need to make correct subject choices for future careers. Parental expectation and anxiety regard job uncertainty.

- Psychological: the need to form a congruent identity. There needs to be a 'fit' between how others see them and how they see themselves.

2.3.3.1 Identity formation: Developmental stages of the teenager

The issue of identity formation is, according to Erick Erickson, in *Personality Theories,* the most important aspect of the adolescent developmental challenge. Erickson's stage description is a good overall description of how humans develop socially. He explains typical teenager behaviour patterns (participation in group

activity, falling in love) as part of the "search for identity". The adolescent needs to test, experiment, push boundaries, query values and even rebel in order to come out at the other end of this stage with a clear and confident sense of identity (Cawood 2008:22).

2.3.3.2 The problem of teenagers who become parents

- Eriksonpoints out that becoming a parent is an important turning point. By becoming a parent, a teen is, in a sense, using this transition to psychologically work through (or avoid) the transitional challenges of the adolescent years. How this takes place will vary not only according to her life experiences but also according to where she is in the adolescent developmental process (Musick 1993:125).

2.3.4 <u>Piaget's stages of cognitive development</u>

Piaget's learning theory is based on the stages that children go through in order to learn. It is vital for people working with children and teens to understand the different developmental stages that children go through, since, in each stage, the child accomplishes something different.

Saul MacLeod (2009) says that Piaget (1936) was the first to make a systematic study of cognitive development. His contributions include a theory of cognitive child development, detailed observational studies of cognition in children, and a series of simple but ingenious tests to reveal different cognitive abilities.

The goal of Piaget's theory is to explain the mechanisms and processes by which the infant, and then the child, develops into an individual who can reason and think using hypotheses. Piaget developed an interest in the intellectual development of children. Based upon his observations, he concluded that children were not less intelligent than adults, they simply think differently. Albert Einstein called Piaget's discovery "so simple only a genius could have thought of it" (Cherry n.d.).

Atherton (2011) describes Piaget's stages of cognitive development as follows:

- <u>Sensorimotor</u> – This stage takes place from birth to about age 2. In this stage the person is separating himself or herself from their environment. They learn that their parents, toys, etc. still exist even though they cannot see them.

- <u>Preoperational</u> – This stage begins about the time the child learns to talk until about age 7. In this stage, language takes over and the child relates objects to words. Thinking is about the present. There is little relation to time. Much of children's thinking is about how they would like things to be, and they assume that others see things their way.

- <u>Concrete</u> – This stage begins around first grade and lasts until early adolescence. Abstract thought and rational judgment begin. Prior to this stage, the youth needs to have physical interaction to understand.

- <u>Formal Operations</u> – At this point, hypothetical and deductive reasoning appear. At adolescence, children begin to look at difference perspectives and consider multiple possibilities.

Atherton (2011) describes Piaget's important concepts as follows:

- <u>Scheme:</u> A scheme is an organized way of making sense of experience, and it changes with age. In other words, a scheme describes a thought, notion, or behaviour that has been learned and ingrained into the child's mind.

- <u>Assimilation:</u> Assimilation is when a child changes/adapts something from the external environment so that it can "fit" into a pre-existing scheme.

- <u>Accommodation:</u> Accommodation is when a child changes a pre-existing scheme or cognitive structure to better "fit" the external environment.

- <u>Organization:</u> Organization is the tendency to link schemes together in an interconnected system.

- <u>Adaptation</u>: Adaptation is a dynamic process combining assimilation and accommodation.

Atherton (2011) indicates Piaget's four factors that influence cognitive behaviour as follows:

- Maturation of the nervous system

- Experience

- Social transmission of information or teaching

- Equilibration (innate tendency for mental growth to progress toward increasingly complex and stable levels of organization)

Atherton (2011) lists Piaget's six developmental stages of the child:

- prenatal

- infant (the first year)

- toddler (1 to 3 years)

- early childhood (3 to 6 years)

- school age (6 to 12 years)

- adolescent periods

Atherton (2011) explains the characteristics of some of these periods of development:

- By age 7, the brain has attained about 90% of its adult weight. The cerebral cortex is now myelinated and the EEG (electroencephalogram) shows stable alpha wave patterns.

- Between 7 and 10, balance, equilibrium, control of large muscles, and timing improve dramatically. Fine motor skills become adaptive.

- The child can decentrate (consider more than one dimension simultaneously).

- The child also develops the ability to conserve - first quantity, then weight, and finally volume.

- Morality becomes subjective, as children understand feelings of other people and the influence of their own actions on others.

- Girls are better students than boys, according to some educational theorists.

- Most 8 year olds read for pleasure, but their ideas still exceed their writing ability.

- 10 year olds memorize well but still have difficulty with abstraction.

- A more realistic concept of death develops at 10 to 11.

- An 11-year-old can interpret simple proverbs and perform multiplication and division.

- By age 10 to 12 children have developed metacognitive abilities (understand something about what they know and how they learn).

- This stage is also characterized by ego and superego development.

- Boys attain sexual maturity two years later than girls (typically at age 15 for girls).

- Youth can use abstract thought to devise hypotheses and ways of testing them.

- In late adolescence, youth can understand metaphors and complex, abstract subjects such as algebra and calculus. However, many adults do not reach this stage and are incapable of dealing in a flexible rational manner.

- Three leading causes of death in adolescence are accidents, homicide and suicide.

- Masturbation is normal and serves a generalized function in reducing anxiety and discharging tension.

Atherton (2011) indicates Piaget's three types of temperament in childhood development, where the concept of temperament is seen as the style of behaviour that is stable and present in all developmental stages:

- The Easy Child

  A child that can quickly establishes regular routines and adapts easily to new experiences. The child is a delight to parents and has a relatively low risk of emotional or behaviour problems.

- The Difficult Child

  A child that has irregular daily routines tends to act negatively to new experiences. These children are at the highest risk of developing behavioural problems as they grow up.

- The Slow-to-warm-up Child

  A child that is inactive, shows low-key reactions to environmental stimuli, may be negative in mood and adjusts slowly to new experiences. They tend to be at risk of developing behavioural problems, but their risks can be reduced with sensitive management by parents and teachers.

2.3.5 Erikson's psycho-social stages of development

Erikson's theory of psychosocial development is one of the best-known theories of personality in psychology. He believed that personality develops in a series of stages. In each stage there are characteristics considered normal for that age. If the child is not effectively parented at each of those stages, there is a negative effect that makes it very difficult for the child to proceed to the next stage in an

emotionally stable state that will enable him to tackle the next developmental challenge (Cawood 2008:19).

Erikson elaborates:

> Human personality in principle develops according to steps predetermined in the growing person's readiness to be driven toward, to be aware of, and to interact with, a widening social radius; and, that society in principle, tends to be so constituted as to meet and invite this succession of potentialities for interaction and attempts to safeguard and to encourage the proper rate and the proper sequence of their unfolding (Erikson 1963:270).

Cawood (2008:19, 20, 25) describes Erikson's (1963) six stages of psychosocial development as follows:

Psychosocial Stage 1 - Trust vs Mistrust

The first stage of Erikson's theory of psychosocial development occurs between birth and eighteen months of age and is the most fundamental stage in life. The development of trust is based on the dependability and quality of the child's caregivers. If a child successfully develops trust, he or she will feel safe and secure in the world. Failure to develop trust will result in fear and a belief that the world is inconsistent and unpredictable.

Psychosocial Stage 2 – Autonomy vs Shame and Doubt

The second stage of Erikson's theory of psychosocial development takes place during early childhood and is focused on children developing a greater sense of personal control. Children who successfully complete this stage feel secure and confident, while those who do not, are left with a sense of inadequacy and self-doubt.

Psychosocial Stage 3 – Initiative vs Guilt

During the preschool years, children begin to assert their power and control over the world through directing play and other social interactions. Children who are successful at this stage feel capable and able to lead others. Those who fail to acquire these skills are left with a sense of guilt, self-doubt, and lack of initiative.

Psychosocial Stage 4 – Industry (being capable) vs Inferiority

This stage covers the early school years from approximately age 5 to 11. Through social interactions, children begin to develop a sense of pride in their accomplishments and abilities. Children who are encouraged and commended by parents and teachers develop a feeling of competence and belief in their skills. Those who receive little or no encouragement from parents, teachers, or peers will doubt their abilities to be successful.

Psychosocial Stage 5 – Identity vs Confusion

During adolescence, children explore their independence and develop a sense of self. Those who receive proper encouragement and reinforcement through personal exploration will emerge from this stage with a strong sense of self and a feeling of independence and control. Those who remain unsure of their beliefs and desires will feel insecure and confused about themselves and the future.

Psychosocial Stage 6 - Intimacy vs Isolation

This stage covers the period of early adulthood when people are exploring personal relationships. Those who are successful at this step will form relationships that are committed and secure (Cawood 2001:25).

Erikson's theory provides guiding principles relating to the different stages in the psychosocial development of the individual. He believed that each step builds on the skills learned in previous steps. Erickson's principles are important for dealing with problems relating to the psychosocial development of the child or teen. Those with a poor sense of self tend to have less committed relationships and are more likely to suffer emotional isolation, loneliness, and depression.

2.4 Factors that promote adolescent pregnancy

Based on the findings of South Africa and international statistics on teenage pregnancy, it can be argued that the majority of teenagers who end up becoming mothers, do so for many different reasons, such as early initiation in sexual life, a lack of information about contraceptives and reproductive ignorance. Other reasons include:

- they are already experiencing academic difficulties in school, with low educational aspirations;
- their life experiences are associated with poverty, alienation at school, unemployment and lack of job opportunities; and
- tt has also been reported that girls living in poor socioeconomic conditions with an early onset of menarche (the menstrual cycle) will engage early in sexual behaviour.

Musick (1993:97) comments that Polit, White and Morton's (1990) research found out that one of the reasons that teenager girls engage in voluntary sexual intercourse is because they have experienced sexual abuse. Other researches like Herman 1981; Silbert and Pines 1981, Fisher 1983 and Fromuth 1986 present the same conclusion: girls who have been sexually abused are generally more sexually active.

On the other hand, numerous studies reveal that many adolescent females become pregnant intentionally because they see no other life goals within their reach (Winter 1997), or they are attempting to escape abusive home situations (Coles 2005; Koshar 2001). In addition, peer pressure and the media influence adolescents and challenge them to take all kinds of risks to be part of the group.

Family instability caused by unmarried or divorced parents may play a role in increasing their chances of falling pregnant. Other factors include the parents' lack of education and having an unstable career. Judith Wallerstein et al. (2000:299) concluded in their research that teenage girls from divorced homes,

compared to those raised in intact families, are more likely to have early sexual experiences.

2.4.1 Adolescence as a transition discourse

Macleod refers to the concept of adolescence as a *transition discourse* - a way of talking about our social practices, specifically regarding interventions with teenagers, who are sexually active and/or pregnant. He elaborates as follows:

> Teenage pregnancy threatens the basic understanding of 'adolescence' as a period of transition. A person who is not a child but also a child, who is not an adult but also an adult, displays the reproductive characteristics of adulthood, thereby threading the not adult or child aspect of adolescence (Macleod 2011:56).

Macleod (2001:12-15) indicates that the following characteristics should be found in an adult/mature person: Being fully informed, able to plan ahead and make decisions, and able to conceptualise about matters in a realistic way, accepting responsibility for oneself, making independent decisions, becoming financially independent, standing alone as a self-sufficient person, developing greater concern for others and avoiding behaviour that might harm others. However, he concludes that these characteristics not always are found in an adolescent.

The American Psychological Association's (APA's) stance on the psychological maturity of adolescents describes adolescents as developmentally immature. The question of whether adolescents are as mature as adults depends on a consideration of the following differences between adolescents and adults (Steinberg 2009:583-594):

- Firstly, lack of maturity and an underdeveloped sense of responsibility are found in youth more often than in adults, and are more understandable among the young.

- The second area of difference is that the adolescent is more vulnerable or susceptible to negative influences and outside pressures, including peer pressure.

- The third broad difference is that the character of an adolescent is not as well formed as that of an adult.

- By the age of 16, adolescents' general cognitive abilities are essentially indistinguishable from those of adults, but adolescents' psychosocial functioning, even at the age of 18, is significantly less mature than that of individuals in their mid-20s. In this regard, it is neither inconsistent nor disingenuous for scientists to argue that studies of psychological development indicate that the boundary between adolescence and adulthood should be drawn at a particular chronological age for a policy purpose and at a different age for another purpose.

2.4.2 <u>Peer group pressure</u>

During the adolescence period peer group plays an enormous role in social and emotional development. The peer group is usually also a primary source of information about sex and may be the direct cause of an unwanted pregnancy. However, parents ought to be the children's most important source of information and the ones with the greatest influence in their personal development. According to Garfield Bester, parental support is critically important for adolescents in terms of emotional security and their ability to assert their independence during early adolescence (Bester 2007:178).

Corblin (2006:352) maintains that children, especially during adolescence, begin to spend a lot more time with their friends, and less time with their family. This makes them more susceptible to the influences of their peers. During this time, peer pressure plays an enormous role in social and emotional development. The peer group usually is also the primary source of information about sex and may be the direct cause of an unwanted pregnancy.

2.4.3   Teenage sexual behaviour

2.4.3.1 Age of sex initiation

More than one in ten boys and one in seven girls have had sex by the time they turn 15. In the 12 to 14 age group, 10.8 percent of boys, and 14.5 percent of girls, said that they had already had sex. Most boys in the survey - which covered children from birth to 18 - tended to have sex with partners in their own age groups (UNICEF 2009:64).

2.4.3.2 Older partner

The South African National AIDS survey in 2005 showed that a number of sexual behaviours were identified that could partially explain women's increased risk of HIV. Women are significantly more likely to report using condoms inconsistently and to have relationships with older partners. Older male partners have been theorized to place young women at greater risk of HIV infection. Women in this study were four times more likely to be infected with HIV in comparison with men of the same age (15.5% versus 4.8%). This finding suggests that in a generalized epidemic, sexual mixing with partners, who may be only a few years older, significantly increases the risk of HIV infection (Pettifor et al. 2005:1525-1531; UNICEF 2009:64).

2.4.3.3 Pregnancy and HIV

Pregnancy among sexually experienced young women in South Africa is high; close to one-third of 15–19 year olds and nearly two-thirds of 20–24 year olds reported having been pregnant. The majority (66%) of pregnancies in the Pettifor study were reported to be unwanted. The combination of high HIV prevalence and unwanted pregnancy highlights the unmet need for contraception, and in particular the importance of dual protection in South Africa (Pettifor et al. 2005:1532).

2.4.3.4 Multiple partners

The indicated number of reported lifetime sexual partners among men in the Pettifor survey was significantly higher than among females. Having more than one lifetime sexual partner significantly increased the risk of HIV infection (Pettifor et al. 2005:1532).

2.4.3.5 Condom use

Studies in South Africa have shown that the use of condoms is not constant and consistent among sexually active people.

Nwabisa Jama's research in *Gender and age differences in condom use in South Africa* concluded:

> There is a gap between ideal and actual condom use among South African youth in this study (Jama 2008: iii). Women had significantly more negative attitudes towards condom use than men. 60% of women believed using condoms was embarrassing compared to 37% of men (Jama 2008:iv). While 'every' condom used was good, consistent condom use by the males was considerably lower (Jama 2008: v).

The Pettifor study concluded that youth use of condoms was inconsistent:

> The consistency of condom use was much lower. Seventy-seven percent of youth reported that they did not always use condoms with their last partner and these youths were more likely to be HIV infected (Pettifor et al. 2005:1532).

2.4.4 Urbanisation

Similar to many developed countries, South Africa has a large percentage of young people that migrate to urban centres in search of educational and work opportunities. A lack of formal settlements has contributed towards the high prevalence of sexual diseases.

South African Statistics 2005 indicates that 16.7 percent of 15-24 year olds live in informal settlements (Panday et al. 2009:36). The figure increased to more than 30 percent in the urban centre of Gauteng. Although the 1998 SADHS did not differentiate pregnancy by urban informal areas, data from the 2003 RHRU survey is indicative of the concentration of risky sexual behaviour in informal settlements. HIV prevalence among young people living in urban informal areas is double that of other places (Panday et al. 2009:37).

2.4.5   The influence of culture on teenage pregnancy

The level of fertility in South Africa is known to be influenced by both indirect and direct determinant factors, such as socio-economic factors, cultural systems and religious beliefs, including the value of children as carriers of traditions and religion. Even for unmarried women and teenage girls, pregnancy has a positive value.

> Childbirth confers on girls the valued status of motherhood and it may be the pathway to adulthood in cases where marriage is delayed by lack of money. By having a child, a girl realises an important aspect of her femininity (Preston-Whyte & Zondi 1991a:139).

A similar perception is that having children is seen as the necessary foundation of successful womanhood:

> Parenthood and marriage are equated with the achievement of female adulthood … It is implied that where gaining adulthood through marriage is delayed, the girl may attain this status through bearing a child (Macleod 2001:11, 12).

2.4.6   Social problems of teenage pregnancy

Pregnant teenagers in South Africa face many problems. It can be argued that the most difficult one is the right to attend school and/or lack of support to complete their studies. Even though the pregnancy policy in South Africa

guarantees teen mothers the right to education in public schools, most communities force teen mothers out of school. In addition, the social system is not designed to accommodate the special needs of pregnant and parent teens.

Chigona and Chetty's (2008) research showed that socially, the community regards teen mothers as those that have low morals. The communities discouraged the girls from attending school, since they did not like to see teen mothers learning together with their peers in the same school or class. According to a Life Orientation (LO) teacher:

> When they are discovered to be pregnant they are sent to me as a 'life skills teacher' ... then we tell the parent that we are not really supposed to chase this child away from school but at the same time according to the morals there are people who come from the township to school complaining that why do teachers allow learners with big tummies to come to school wearing uniforms (Chigona and Chetty 2008:274).

2.4.6.1 Acceptability of teen pregnancy

Pregnant teenagers confront society with a social problem, since their fertility-related behaviour occurs outside of the social controls imposed by institutions of education, work and family (Stiffman and Davis 1990:233).

Stiffman and Davis describe the disruptive nature of teen pregnancy as follows:

> Teen pregnancy is "off time" events that tend to be disruptive for both individuals and society (Stiffman and Davis 1990:233).

Linda Naidoo, Child line's director, explained to the *The Mercury*, June 14 edition that they are working on developing programmes that would be integrated into the school system to make children more aware of sexual abuse. She elaborated as follows:

> There are many children out there who are engaged in abusive incidents that are also very prone to exploitative incidents. We are

finding that because of children being vulnerable and without support, they tend to be vulnerable to sugar daddies and to prostitution. We are going to look at exactly how we can address the abuse and exploitation of children (Mkamba and Moolla 2012:1).

From a sociological perspective, Scanzoni, Polonko, Teachman and Thompson (1989) tend to perceive the behaviour of the pregnant adolescent, and those who become single parents, as deviant, because they violate institutionalized norms regarding the sequencing of events involving fertility, education, and marriage.

2.4.6.2 Attitudes toward pregnancy

Teen mothers are often subjected to discrimination and criticism from society. The majority of people see them as a symptom of bad parenting and the lack of family morals.

In W. J. Wilson's (1997) research entitled, *The truly disadvantaged,* he observed that pregnant teens themselves and others in their social networks view their pregnancies positively. Teen pregnancy is clearly defined as a normative event in the population sampled (Stiffman and Davis 1990:203). Wilson explains:

> These findings lead us to urge that "teen pregnancy problem" cannot be addressed until society is prepared to offer all young people the educational, economic and social opportunities that make delay of pregnancy a desirable personal goal (Stiffman and Davis 1990:203).

2.5 Role of the South Africa Government in response to teen pregnancy

2.5.1 The Government's social support to pregnant and parenting teenagers

The goal of the South African social plan is to improve the socio-economic status of the poor families and children in South Africa. The social plan has also included support for pregnant teenagers and teens with babies. Along with financial support (grant), the plan provides social services, health care, housing, children education and employment programmes for teenagers.

Gottlieb (1983:28) in *Social support strategies* defined social support, as "verbal and non-verbal information or advice, tangible aid, or action that is proffered by social intimates by their presence and has beneficial emotional or behavioural effects on the recipient".

There is a substantial body of research pointing to the beneficial effects of government social supports on pregnant and parenting teens. Researchers like Barth, Schinke and Maxwell (1983) concluded that economic and social supports from government, such as counselling, physical and economic assistance are "the more powerful predictors of adolescent well-being" (Stiffman & Davis 1990:193).

Boipuso Stephina Mashigo's research on *Transformation of social welfare 2007*, indicates that the international and local evidence prove that increasing family incomes through cash transfers or subsidies reduces poverty levels in households, and enhances the children's development, educational achievement and health status. Cash transfers are found to be effective for the immediate relief of needs of poor children (Mashigo 2007:31).

Mashigo further points out that the South African government realised the need to create an integrated social welfare system to meet the basic human needs of the poor:

> The goal of the developmental social welfare is a humane, peaceful, just and caring society, which will uphold welfare rights, facilitate the meeting of basic human needs, release peoples' creative energies, help them achieve their capacity and self-reliance and participate fully in all spheres of social, economic and political life (Mashigo 2007:6).

Mashigo concluded in her research by pointing out the shortcomings of the present situation of social welfare in South Africa:

> [a] lack of capacity and training on the part of social workers as well as inadequate resources has hindered the implementation of these developmental approaches (Mashigo 2007:95).

2.5.1.1 Welfare Support

The financial support to teenage parents by the Government is regarded as questionable by many segments of society in South Africa. Some point out that a child is the mother's responsibility, and not the Government's. Others claim that government financial support is necessary to support poor families in providing for the basic needs of children.

UNICEF South Africa in its 2012 research *The South African Child Support Grant Impact Assessment* describes the benefit of the child support grant as follows:

> The South African Child Support Grant (CSG) was first introduced in 1998 (UNICEF South Africa 2012:1). The current Child Support Grant ("CSG") is a cash transfer from the government for 0 to 18 year-old children to support poor families in providing for children's basic needs. The results of the study identify the positive developmental impact of the Child Support Grant in promoting nutritional, educational and health outcomes (UNICEF South Africa 2012:5).

An analysis of adolescent absences from school provides some evidence of the impact of the Child Support Grant on schooling outcomes for adolescents. It was found that the receipt of the CSG by households reduces adolescent absences from school. An analysis of the impact of the Child Support Grant on adolescent risky behaviour found that the grant significantly reduced six main risky behaviours amongst adolescents – sexual activity, pregnancy, alcohol use, drug use, criminal activity and gang membership.

In particular, it was found that the grant resulted in a reduction in the following areas (UNICEF South Africa 2012:107):

(1)   Reduced sexual activity and a fewer number of sexual partners, particularly when the adolescent had also received the grant in early childhood;

(2)   Reduced pregnancy, again particularly when the adolescent had also received the grant in early childhood; and

(3)   Reduced alcohol and drug abuse, particularly for females, with the effect strengthened by receipt of the CSG in early childhood.

Professor Leila Patel, director of the Centre for Social Development in Africa at the University of Johannesburg, points out certain misconceptions and shortcomings regarding child support grants (Sitole 2011):

> Uninformed opinions of the grant - that it is abused, that teenagers fall pregnant to access the grant or that people who depend on the grant become lazy and don't aspire to find work - are misconceptions … a large percentage of fathers who do not live with their children don't pay maintenance because of the grant … the maintenance system continues to fail children. We need to work with men to change their attitudes about responsible fathering.

Pondering Panda, a consumer insights company that uses digital technology to survey people, conducted a census among 4 418 South Africans aged between 15 and 34. Pondering Panda's representative Shirley Wakefield stated the survey found that:

> The youth in South Africa think that 45% of teenagers fall pregnant to get government grants. They see the government's child support grant as an active incentive for teens from low-income families to have children (News 24: 2012-12-11).

2.5.2 <u>Reproductive Health services to the adolescent girl in Durban</u>

A Community Health Centre (CHC) for downtown Durban and the districts around Durban is the first point of contact for the provision of health care. The Centre offers the following integral components of sexual and reproductive health care (KwaZulu-Natal Department of Health 2001):

- Maternal child, adolescent and women's health services

- Family planning

- Antenatal care

- Voluntary counselling

- Testing, prevention and management of STI/HIV

- Distribution of condoms and pamphlets about sexual diseases

- Sexuality and gender-sensitivity education

- Friendly health services and opportunities for engaging in social and community life.

- The promotion of responsible and healthy reproductive and sexual behaviour among adolescents and the youth to reduce:

  o The incidence of high-risk teenage pregnancies

  o Abortion

  o Sexually transmitted diseases, including HIV/AIDS, through the provision of life skills

  o Drug and alcohol abuse

2.5.3 <u>The South African Government's strategies for preventing teenage pregnancy</u>

In 2007, South Africa's new Children's Act came into effect, expanding the scope of several existing children's rights and explicitly granting new ones. Mahery highlights the following important aspects of the Act:

- The Acts have now been consolidated into one Act called the Children's Act 38 of 2005 (as amended by Act 41 of 2007). On 1 April 2010, the whole Act (as amended) and a comprehensive set of regulations and forms came into full operation (Mahery 2010:4).

- The Act gives to children 12 years and older a host of rights relating to reproductive health, including access to contraceptives and to information on sexuality and reproduction, and the right of consent to HIV/AIDS testing and treatment (Mahery 2010: 5-19).

- The Children's Act states that no person may refuse to sell condoms to a child 12 years or older, or refuse to provide such a child with condoms on request where such condoms are distributed free of charge. No further regulations are needed to affect these rights. In addition to the Children's Act, the policies of the South African Department of Education (DOE) also govern condom distribution in schools. The Children's Act thus preserves the schools' right to choose to distribute condoms, with one modification. If schools do distribute condoms, they must provide them to all students 12 and over (Mahery 2010: 17).

- The Children's Act 38 of 2005 (as amended by the Children's Amendment Act 41 of 2007) provides access to contraceptives – section 134 (In force since 1 July 2007) (Mahery 2010:17).

The National Contraception Policy Guidelines issued by the Department of Health regards preventing pregnancy and the transmission of sexually infections (STIs) as a critical part of child protection. In accordance with this policy, the Children's Act facilitates children's access to contraceptives. The objective is to prevent

sexually active children from contracting STIs (including HIV) or falling pregnant. Contraceptives other than condoms may be provided to a child upon request and without the consent of the parent or caregiver of the child if (Mahery 2010:17) under the following conditions:

- The child is at least 12 years of age, and

- Proper medical advice is given to the child, and

- A medical examination is carried out on the child to determine whether there are any medical reasons why a specific contraceptive should not be provided to the child.

2.6 The situation of teenage pregnancy in Durban, KwaZulu-Natal

2.6.1 KwaZulu-Natal - a province in crisis

For many reasons a significant number of young people in KwaZulu-Natal have not been afforded the opportunity of developing to their full potential. They have experienced a broken family structure, young parenthood, heath problems, a poor housing environment, difficult access to education and job training, limited employment opportunities, and high levels of crime and violence. All the effort by Government has not sufficiently provided the required policies and programmes for addressing the needs of young women and men in KwaZulu-Natal.

The South African newspaper, *The Mercury* (14 June, 2012 edition) published an article by Lungelo Mkamba and Yusuf Moolla, entitled, *Alarm at school pregnancies.* The article refers to a media briefing held in Durban on 13 June 2012 by Senzo Mchunu, KZN MEC of education, where he explained the real situation of teenage pregnancy in Durban (Mkamba and Moolla 2012:1):

> We are in a crisis in this province … Our children are very vulnerable today … in a Vryheid high school 60 pupils were pregnant … It is ugly … schoolgirls are falling pregnant in their thousands in KwaZulu-Natal.

In the article Mchunu went on to present the following figures (Mkamba and Moolla 2012:1):

- 465 pupils are already pregnant in the Uthungulu district this year.

    In 2010/11, the statistics show that:

- 1 263 schoolgirls fell pregnant in the Pinetown district.

- 1 193 were pregnant in the uMlazi district.

- 1 725 were pregnant in Vryheid.

- 1 383 were pregnant in Empangeni.

The number of pregnancies at schools last year is expected to top 13 000, once the figures have been compiled. According to the provincial education department's social enrichment manager Gugu Madladla the year before (2010), a total of 12 971 pupils had fallen pregnant. Education officials expected the 2011 figure would be higher, once all the figures had been collated.

2.6.2 The inner city of Durban

For many underprivileged teenage girls living in shelters or in the streets of Durban CBD life is really hard. They leave their villages and parents home for many different reasons and end up alone on the streets of Durban, as sex workers, pregnant, with babies and with all kinds of infections. Many people regard them as a 'plague' that has infected the CBD area and curse them. Even though South African Laws prohibit the commercial sexual exploitation of children, many people exploit them sexually and use them as an opportunity for making some money.

Human Rights (2000) reported that child prostitution is on the rise, primarily in Durban, mainly because of the increasing number of children who live on the streets. They believe that this situation has contributed to the growing number of child prostitutes. The child sex industry has increasingly become organized, with children either being forced into prostitution or exploited by their parents to earn

money for the family. A common denominator of these children is that they come from families where the fathers are absent.

Durban Police Lieutenant-Colonel Vincent Mdunge told Lungelo Mkamba, *The Mercury* (19 March edition) that the Hawks, joined by several police units, raided a building in Rochester Street in Durban's Point area, which is known for drugs and prostitution, and rescued 15 girls who were being used as prostitutes. Eight were under the age of 16, while the youngest was believed to be 12. Two were pregnant. Mdunge said the girls had been held against their will. He said that "10 of the children had been reunited with their families" (Mkamba 2012:1).

According to a police spokesperson, Capt Gugu Sabela, teen prostitution in Durban has now reached alarming proportions:

> A large number of girls are selling themselves in Durban, especially the Point area. The men are usually older and are preying on their vulnerability. Once caught, these men face charges of statutory rape (Gounden 2006:1).

Childline's Joan van Niekerk sated the "scourge of teen prostitution in Durban is about to get worse". She elaborated as follows:

> This in turn is leading to the spread of HIV and AIDS and other sexually transmitted diseases, as well as teenage pregnancy. Many girls, who are barely in their teens, have already slept with many partners and, in most cases, without protection (Gounden 2006:1).

Fiona Gounden (Independent Online (IOL) News, 27 May 2006) claimed that thousands of girls and boys, some as young as 10, are selling themselves on Durban's streets, where many are making as much as R15 000 a month. The city streets are being invaded by teenagers working as prostitutes who openly practise their trade in Point Road, Grey Street, Stamford Hill Road, Umbilo and in the Central Durban and Chatsworth areas (Gounden 2006:1).

2.7 The role of the Christian Community of Faith in caring for pregnant teenagers in Durban

Churches of different denominations located in Durban CBD are running projects to empower young women (pregnant teens) and assist them in their basic needs. The Church is therefore not totally absent from the streets of Durban. Christians from various faith communities are dedicating their time and finances to assist these teens and by visiting the shelters where they stay and the "hot spots" of the city during the day and night. These dedicated Christian feed them and boldly preach the Gospel to all who are willing to listen.

In addition, many Christian's organizations "have their doors open to pregnant teenagers". They show God's compassion and love for them by their various actions. For example, many Christian's organizations run community projects that help pregnant teens learn skills in order to make a living. The presence of the Church in the streets of Durban, as a missiological agent of spiritual liberation, is touching the roots of their culture bringing freedom to these teenagers from all forms of bondage. The Christian Community in the streets of Durban's CBD is playing an important role, witnessing God's love and working toward the well-being of the teenage girls. The World Council of Churches (2012:2754) states the following regarding the calling of the Church:

> The Church is called and empowered to share the suffering of all by advocacy and care for the poor, needy and marginalized. It does this by critically analyzing and exposing unjust structures and by working for their transformation. It does this by its works of compassion and mercy. Thus the Church is called to heal and reconcile broken human relationships. The Church is to be God's instrument in the eradication of enmity, the reconciliation of human division and hatred, which is the main source of human suffering.

Jesus and the Old Testament prophets often called God's people to practise justice, to strive for peace, and to demonstrate compassion to the needy. The prophet Isaiah reminded the people that feeding the hungry, housing the

homeless, clothing the naked, and breaking the chains of injustice was the appropriate way of fasting that pleases God. When this type of fasting is observed, the prophet says, "You will be called repairers of broken walls, restorers of streets with dwellings" (Isa 58:12, NIV).

Jesus boldly proclaimed in the synagogue His mission, as He began his ministry in Nazareth:

> The Spirit of the Sovereign LORD is upon me, for the LORD has anointed me to bring good news to the poor. He has sent me to comfort the broken hearted and to proclaim that captives will be released and prisoners will be freed. He has sent me to tell those who mourn that the time of the LORD's favour has come (Isaiah 61:1-2, NLT).

Many studies have shown that many factors contribute towards the rise of teenage pregnancies, but the escalation of divorce and broken families is without doubt a very important factor. Furthermore, this trend is often linked with a lack of knowledge of God's view of marriage and divorce. Jack Hayford elaborates:

> The covenant of marriage is the single most important human bond that holds all of God's work on the planet together. It is no small wonder that the Lord is passionate about the sanctity of marriage and the stability of the home. This covenant of marriage is based on the covenant God has made with us. It is in the power of His promise to her mankind that our personal covenant of marriage can be kept against the forces that would destroy homes and ruin lives (Hayford 1998:5).

Amongst the many organizations in Durban making a positive impact on pregnant teens and offering life-changing opportunities, is the House of Life. The House of Life is a non-profitable organization dedicated to empower and rehabilitate women through the Gospel of Jesus Christ. Located in the Durban CBD, the

organization is multidenominational and several pastors and Christian volunteers from various denominations preach in their daily services.

The House of Life Centre serves as a coffee house type of ministry to young women who live on the streets. The building is open until late at night and is a place for these women to come and get off the streets for a break, drink some coffee and relax. The ministry team is there to build relationships, meet needs, counsel and pray. The House of Life also offers skills training to empower them. The centre also offers practical support, such as emergency food hampers, second-hand baby clothes and toys, toiletries, nappies and even bottles. The centre hosts guest speakers who talk about HIV, sexual diseases, birth control and future pregnancy prevention. Most importantly, it offers a place where teen moms can talk about their problems, their needs, their fears or share their joy.

2.8   Conclusion

The incidence of teen pregnancy is growing globally, since most girls become sexually active in their teens. The prevalence of teenage learners having made someone pregnant or being pregnant has increased significantly. The majority of teenage girls who end up becoming mothers, do so for many different reasons, such as early initiation in sexual life, a lack of information about contraceptives, experiencing academic difficulties at school and reproductive ignorance. In addition, Judith Wallerstein et al. (2000:299) concluded in their research that teenage girls from divorced homes, compared with those who were raised in intact families, are more likely to have had more early sexual experiences.

Human Rights (2000) reported that child prostitution is on the rise, primarily in Durban, mainly because of the increasing number of children who live on the streets.

In the South African context, marriage seems to have lost its significance, since for unmarried women and teenage girls, pregnancy still has a positive value. On the other hand, research by Chigona and Chetty (2008) showed that socially the community perceives teen mothers as those with low morals. A Health care

centre is available in Durban and it provides assistance for adolescents and women's health services. In addition, in the heart of Durban, churches from different denominations are running various projects to empower pregnant teens and to assist them with their basic needs.

A literature review of recent scholarship on the causes and consequences of teenage pregnancy and out-of-wedlock births, with special reference to the effects of parental divorce on teenage pregnancy, will be presented in the next chapter.

Chapter 3

Literature Review: The causes and consequences of teenage pregnancy and out-of-wedlock births with special reference to the effects of parental divorce on teenage pregnancy

3.1   Introduction

How can pregnant teenagers and young mothers from the House of Life, Durban, KwaZulu-Natal be counselled regarding the Biblical principles of marriage and their options for an unplanned pregnancy? Chapter 2 provided a literature review and theoretical reflection on teenage pregnancy globally and in KwaZulu-Natal, South Africa. It should be noted that Chapter 2, section 2.4, dealt with several factors that promote adolescent pregnancy. These factors are closely related to the causes of teenage pregnancy which will be dealt with in this chapter.

The aim of this chapter is to conduct a literature review of the causes and consequences of teenage pregnancy and out-of-wedlock births with special reference to the effects of parental divorce on teenage pregnancy. This literature review also seeks to provide a link between the research conducted by numerous scholars on the risks of early pregnancy and their proposals relating to practical social programmes.

Finally, this chapter intends to offer recommendations to the House of Life, Durban on how to apply available social programmes to their situation. The House of Life is a Christian non-profit organization that works with pregnant teenagers in Durban South Africa.

The research included in this review is grouped into two conceptual fields:

1. Research on the causes and consequences of teenage pregnancy and out-of-wedlock births.

2. Research on the effects of parental divorce on teenage pregnancy.

3.2 Adolescent sexual behaviour and teenage pregnancy

Adolescence is a period of a child's life that prepares him or her for adulthood. It is considered a period of physical and physiological changes. It is also understood as a time where most young women and boys start their sexual activities. Globally there is great concern about adolescent sexual intercourse, since in most cases it leads to an unintended pregnancy and early parenthood. Furthermore, sexually active adolescents are at great risk of contracting various sexually transmitted diseases.

According to Hoffman and Maynard (2008: 22):

> ... emphasis on reducing teen sexual activity and births, reducing non-marital births and preventing the spread of HIV/AIDS and other sexually transmitted infections.

Worldwide government health and justice departments have a serious interest in discovering the causes, consequences and factors associated with early pregnancy and parenthood, since pregnancy during adolescence often causes many problems that are carried on into adulthood. This in turn affects their future and causes many social problems. For example, Hoffman and Maynard (2008: 52) state:

> … the United States the National Research Council concluded that adolescent pregnancy and childbearing are matters of substantial national concern … Bill Clinton in 1995 asserted that teenage pregnancy is our most serious social problem.

3.3 Causes of early pregnancy and childbearing

Literature on teenage pregnancy has demonstrated that there are several causes that contribute to teenage pregnancy; one very important cause cited by most researchers is the influence of family structure.

<u>Family structure</u>

Family structure is generally recognized a nuclear organization formed by a married couple; male as father, female as mother and their biological or adopted children. However, besides the traditional image of the nuclear family, there are many variations of family structure. Nowadays, family structure could be formed by a single parent, where children, for some or other reason, grow up with one absent parent. There is also is the extended family, where children are raised not only by their parents but also by their uncles, aunts and grandparents. There is also the childless family, where for some or other reason, the couple has never had children (e.g., by choice, physical problems, biological problems, and same sex couple).

Over the years the composition of the family structure has changed and researchers have analysed the influence of these changes on the optimal development of children. Researchers have pointed out that any family structure presents both positive and negative aspects that will ultimately have an effect on the well-being of a child. Children from a two-parent family unit are more likely to break away from poverty. However, a broken family and parental divorce are closely linked with negative teenage behaviour, such as out-of-wedlock early pregnancy and unwanted childbirths.

After many decades of conducting research on the family structure and children of divorce, Judith Wallerstein and Blakeslee (1989:297-298) made valuable findings on the impact of divorce on children. Summarising their findings, they state that divorce is "almost more devastating for children than for adults", since "divorce occurs during their formative years". They further point out that:

> … an alarming number of teenagers felt abandoned, physically and emotionally … haunted by inner doubts and uncertainties about the future … almost half of the children entered adulthood as worried, under-achieving, self-deprecating, and sometimes angry young men and women (Wallerstein and Blakeslee 1989:297-298).

Fagan (1999:1) explains the impact of divorce on children as follows:

> Divorce permanently weakens the relationship between children and parents. It leads to destructive ways of handling conflict, diminishes social competence, leads to early loss of virginity, and diminishes young adults' sense of masculinity or femininity. It leads to more trouble in dating, to more cohabitation, to higher divorce rates later in life, to higher expectations of divorce, and to less desire for children.

Fagan (2012:2) claims that divorce affects many areas in the lives of children, for example regarding their spiritual life he indicates that parental divorce "diminishes the frequency of worship of God". Divorce also affects their educational achievement. He asserts that divorce: "diminishes learning capacities and high school and college attainment". Regarding citizenship, he maintains that divorce "massively increases crime rates, abuse and … the use of drugs". Also, divorce "weakens the health of children; even their life spans will be shortened". Finally, it "increases behavioural, emotional and psychiatric risks, including suicide".

Stephanie Stahl (2000:11) citing Andrew Root states the following about the impact of divorce on children:

> … divorce leaves imprints that may last a lifetime … but while our parents endured their divorces armed with the resources of age and experience, we were confronted with new and complicated emotions before we were fully capable of understanding them.

Stahl, referring to her own feelings relating her parents' divorce, says: "I witnessed love betrayed" (2000:11).

The U.S. President Barack Obama expressed his concern about marriage and fatherhood on 15 February 2013, when he delivered a speech in Chicago about strengthening the middle class and reducing gun violence. He stated the following:

There's no more important ingredient for success … nothing that would be more important for us reducing violence than strong, stable families, which means we should do more to promote marriage and encourage fatherhood … I wish I had a father who was around and involved (White House 2013).

Researchers have found that divorce is hard for adults but it is hardest for children. It is very difficult for a child to understand the complexity of a broken home and deal with the emotional feelings and fear that accompanies divorce.

As previously mentioned, research has found that family structure is one of the leading causes of unplanned teenage pregnancy and childbearing. Other related causes include the dating of older men, poor communication with parents, poor environment, lack of social care assistance, and lack of knowledge about sexual health. Other studies have shown that alcohol and drug abuse is another major cause of teenage pregnancy. Risk-taking behaviour, peer pressure, and poor academic achievement have also been shown to be important causes of teenage pregnancy. Research has also shown that the lack of any future prospects, school dropout and having been the child of a teenage parent can be considered as important causes of teenage pregnancy.

Research has shown that another major cause of teenage pregnancy is the cultural beliefs of the young girl. In many communities, girls grow up learning about the high value that their culture places on early pregnancy and childbearing. Hence, becoming a mother at a young age grants them high status in their society. For this reason, Stiffman and Davis (1990:204) claim that: "it is unrealistic to expect that any social support will have any real impact in their aspirations or behaviours".

Catriona Macleod is an awarded Professor of Psychology at Rhodes University. For many years she has been studying the causes and consequences of early pregnancy and sexual behaviour. Her research found that the following are some of the leading causes of teenage pregnancy in the context of South Africa (2011:72):

- Socio-economic conditions
- Partner relationships
- Family structure
- Preventive health status
- Educational opportunities
- Employment opportunities
- Social support networks
- Social determinants of health

3.3.1 Socio-economic conditions

Research has shown that socio-economic status is an important factor that shapes the lives of people. Socio-economic status is based on people's educational level, job opportunity and the income that they receive. Many studies have shown that socio-economic factors play a significant role in influencing adolescent pregnancy and childbearing. For example, Guttmacher's (2001) Institute studies on "Socioeconomic Disadvantage and Adolescent Women's Sexual and Reproductive Behaviour" concluded as follows: "Nevertheless, socioeconomic disadvantage correlates strongly with adolescent reproductive behaviours and outcomes" (Guttmacher 2001:258). Guttmacher elaborates:

> The association between socioeconomic deprivation and teenage pregnancy and childbearing is well established in Great Britain ... the risk of becoming a teenage mother is almost 10 times higher among women whose family is in the lowest social class than among those whose family is in the highest class (Guttmacher 2001:252).

3.3.2 Partner relationships

Lately, researchers have demonstrated that in most cases of young mothers' childbearing, their sexual partners are considerably older than them. Studies have reported that teenage girls with older sexual partners are more likely to become pregnant than those with partners who closer in age. A study by Planned

Parenthood (2010:2) on pregnancy among U.S. teens reported the following statistics by Darroch et al. (1999):

> A study found that 6.7 percent of women aged 15–17 have partners six or more years older than they are. The pregnancy rate for this group is 3.7 times as high as the rate for those whose partner is no more than two years older.

Social workers in contact with pregnant girls from the streets have observed that older male sexual partners have a significant influence in their sexual lives. These older men expect a child from their sexual relationship, hence the girls become very vulnerable and are at sexual risk. Guttmacher's (2002) Institute study claims that the older sexual partner "may influence relationship dynamics in ways that put the female at increased risk of unintended pregnancies and sexually transmitted diseases" (Guttmacher 2002: 304).

3.3.3 <u>Family structure</u>

Most published research on causes and consequences of teenager parenting point out the following:

- The importance of a well-structured family for the well-being of children.
- A child of a single parent generally presents more social risk behaviour than children of married parents. This is due to the former experiencing family instability.
- A well-structured family has a positive effect on children's cognitive, socio-emotional and physical development.
- A child born in a stable traditional family structure has lower risk of being a high school dropout, a pregnant teen or of presenting socio-emotional problems.

Regarding the value of the family structure, some important studies have concluded as follows:

- One study in Sweden concluded that pregnant teenagers are much more likely than teenagers who are not pregnant to be from broken homes (Guttmacher 2001:252).
- The structure of the family (i.e., intact, single-parent or extended) is an important force in shaping the adolescent's socialization and identity (Stiffman and Davis 1990:37).
- Other studies have pointed out the rise of an alternative form of the family structure, the 'single-parent' family. Bill Gillham (2010:12), in his book on facts about teenagers presents statistics on the proportion of families headed by a lone parent in Great Britain between 1971 and 1993, states: "Teenage mothers have been largely responsible for the rise in the 'single mother' category."

In addition, research by Hoffman and Maynard (2008: 59, 60) found that:

> Teen mothers come from much more disadvantaged backgrounds than the women who delay childbearing … Teen mothers are also more likely to grow up in single-parent families.

3.3.4 Preventive health status

The objective of preventive health care for teenagers is to support their physical, physiological and emotional growth and their social development. There are many health issues that teenagers need to face as they grow up to adulthood. For example, they face choices about alcohol, safe sex, smoking and drugs use.

Neinstein et al. (2008) point out that in the USA the proposed national objectives of Healthy (2010) are aimed at improving adolescent's health and well-being. These objectives are designed (Neinstein et al. 2008:49-50):

- To reduce the number of risk behaviours that causes premature death. As for example "use of alcohol and drugs" that causes car crashes, "violent fights that cause suicide".
- To increase the number of "adolescents who abstain from sexual intercourse or who use condoms if sexually active".
- To "reduce pregnancies among adolescent females".
- To "reduce rates of Chlamydia infection".
- To "reduce rates of new human immunodeficiency and virus (HIV) diagnosis among adolescents and young adults".

Alcohol and Drugs consumption

The consumption of alcohol and drugs is globally considered by doctors and social workers as health-risk behaviours. In addition, they contribute toward the causes of death and disability among the youth and adults, since alcohol and drugs adversely affect their ability to make wise decisions. Alcohol consumption is closely associated with a number of health risks, including road accidents, street fights, unsafe sex, unplanned pregnancies and poor achievement in school.

Smoking tobacco

Habitual tobacco smoking often starts at the beginning of the adolescence period. At that age they have no idea that tobacco contains an addictive substance, called nicotine. Neither do they consider the long-term health consequences that smoking might bring. Globally, private and public health organizations report that adolescents smoking tobacco is considered high risk behaviour, because it causes millions of death a year.

Neinstein et al. (2008: 888) report tobacco use among teenagers as a concern in America; they indicate that it is "a serious problem, with 2 000 American teenagers becoming regular smokers each day".

A study published by the World Health Organization (WHO) "estimates that if current smoking patterns continue, tobacco use will cause 10 million deaths each year by 2020" (Neinstein et al. 2008:888).

Unsafe Sex

Research has shown that there are many leading causes of teenage pregnancy. A very important cause is the lack of contraceptive use. There are many kinds of contraceptives, but the two most well-known options of birth control between teenagers are condoms and pills. Even though most teens have accesses to pills and condoms, they are still becoming pregnant as a result of inconsistent and incorrect use of birth control measures. Many of the youth have a negative attitude towards or lack the required skill to practise safer sex. Condoms often fail, when used incorrectly, and teenagers who use prescription birth control pills often forget to take them regularly, resulting in pregnancy.

Hoffman and Maynard (2006:35) show that in the USA "in 2002 among woman age 15 to 19 who had ever had sexual intercourse, about a quarter used no contraceptives at their first intercourse".

Stiffman and Davis (1990:179) point out other factors relating to the use of contraceptives:

> A segment of the American public, however, still believes that knowledge and availability of contraceptives encourage sexual experimentation among adolescents … thus the availability of birth control does not necessarily contribute to the increase in teenage pregnancy, rather, it is the lack of use of birth control.

3.3.5 Educational opportunities

Most studies have demonstrated that education plays an important role in the teenager's future life, especially in avoiding early pregnancy and childbearing. Access to education promotes the opportunity for children from disadvantaged backgrounds to learn – not only academic subjects but also life-skills to improve their well-being. Access to education has the power to reduce injustices, since it also provides teens with access to information. Furthermore, education opens up many opportunities for better jobs, which in turn helps to improve their socio-economic lives.

Numerous studies have shown that a lack of opportunity to remain at school is one of the primary causes of teenage pregnancy. Teenagers from poor neighbourhoods have a smaller chance of finishing their school career. They are more likely to experience educational problems. These teen girls usually find it difficult to study English and Mathematics and in general get poor grades in others subjects as well. There is a high rate of absenteeism among these teens. Consequently, they fail to get promoted to the next grade. There are many other reasons why teenage learners do not perform well at school, including a dislike for school, family problems, financial distress, emotional abuse and poor nutrition.

Generally, worldwide, school communities and families offer little or no educational support and resources to help teens who are struggling to overcome didactic obstacles. Consequently, they get discouraged, seeing no reason to study they give up going to school. In the end a lack of learning opportunities becomes a serious socio-economic problem and the risk of early pregnancy, as Stiffman and Davis (1990:203) attest: "Those that see no future role for themselves … have little reason to postpone childbirths."

In his research on the associations between attitude to school and risk of teenage pregnancy Dr. Chris Bonell (2005:229-230) concludes that a "dislike of school is associated with subsequent increased risk of teenage pregnancy".

3.3.6 Employment opportunities

Nowadays the labour force is requiring more and more highly skilled people. Therefore, a high school education has become a basic requirement for obtaining a job. The lack of a high school diploma is causing a number of problems in this present generation, such as unemployment, job insecurity, low wages and fewer employment opportunities (cf. section 2.6.1).

Sum et al. (2009:3) from Center for Labor Market Studies, Northeastern University summarise the situation as follows:

> Young high school dropouts confront a number of labour market problems in their late teens and early 20s. They are less likely to be active labour force participants than their better educated peers, and they frequently experience considerably higher unemployment rates when they do seek work. As a consequence, they are much less likely to be employed than their better educated peers.

3.3.7 Social support network

In Chapter 2, section 2.5 the role of the South Africa Government in response to teen pregnancy was discussed. The social plan includes support for pregnant teenagers and teens with babies.

Adolescence is a period of transition and in this stage of life the adolescent faces many different kinds of development challenges that they do not know how to deal with. Social workers believe that when adolescents are surrounded by a supporting society, their transition to adulthood will be easier and safer. For such adolescents' social support serves as a life coach for them.

The family, school, neighbourhood, community and the church all contribute toward the adolescent's successful life. Their unconditional support helps them to counteract negative circumstances, such as risky sexual behaviour, early pregnancy, the abuse of alcohol and drugs. Researchers Stiffman and Davis (1990:193) have shown the value of the community in supporting pregnant

teenagers and teen mothers. Community support includes providing the adolescent with sex education, physiological and emotional help, professional skills, a sense of belonging and a sense of worthiness. Crystal Tsay defines social support as "generally referring to resources provided by others that satisfy a person's basic social needs" (Tsay 2012:3). She also describes examples of the types of support provided, such as informational emotional, instrumental, esteem and network support (Tsay 2012:6).

3.3.8 <u>Social determinants of health</u>

Social determinants of health are the characteristics or the conditions of the environment where people grow up or live. Social heath issues such as teenage pregnancy are usually associated with individual behaviour, family structure, friends, peer pressure, poor community environment and poor health services.

Researchers have shown the importance of considering the environment where teenagers grow up or live. They have found that the quality of the social health system offered by the Government in providing basic health for the community either increases or reduces the chances of teen pregnancy. In this regard the Constitution of the World Health Organization states that:

> Governments have a responsibility for the health of their peoples
> can be fulfilled only by the provision of adequate health and social
> measures (WHO 2012:1).

3.4 Consequences of early pregnancy and childbearing

Literature on causes and consequences on teenage pregnancy has shown that an out-of-wedlock and unexpected pregnancy at an early age is a multifaceted problem that could bring about holistic consequences, such as emotional changes, higher incidence of physical risks to the mother and the infant, socio-economic distress, raising raise the child as single mother and increasing the chance of their children also becoming unwed teen mothers.

Catriona Macleod (2011: 57) in her recent research regarding the consequences of teenage pregnancy, provides the following list of some of them:

- The disruption of schooling

- The perpetuation of a cycle of disadvantage

- Socio-economic circumstances

- Adverse child outcomes

- Health risks associated with early pregnancy

- Welfare dependency

- Contribution to unacceptable demographic patterns

- Association with STDs

3.4.1 The disruption of schooling

Pregnancy is a stressful event in the life of a teenager, because most teens are unprepared for taking care of a baby and studying at the same time. Early childbearing brings a significant change in education, since most pregnant teens in high school eventually drop out. Data has shown that there is a close connection between teen birth and academic failure. Community-based organizations that are concerned about poverty and the education of young people are also concerned about preventing teen pregnancy, because early pregnancy and parenthood not only makes it more difficult to complete education, but it also affects their future career.

Domenico and Jones (2007:4) provide the following statistics on the effect of teenage pregnancy on education in America:

Seven out of ten females who became adolescent mothers did not graduate from high school. Less than one-third of adolescent females giving birth before age 18 ever complete high school, and

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the younger the pregnant adolescents are, the less likely they are
to complete high school.

3.4.2 The perpetuation of the cycle of disadvantage

Studies have shown that children born to unmarried teen mothers and high school failures are more likely, than those born to older mothers, to experience teen-childbearing, and less likely to graduate from high school as well. Teen childbearing therefore also impacts the future of their children.

The findings by Hoffman and Maynard (2008) relating to the perpetuation of the cycle of disadvantage can be summarised as follows:

- "Having a mother who first gave birth as a teen has negative consequences for her children" (2008:341).

- "Children of teen mothers are significantly more likely to have a teen birth themselves than children of older mothers" (2008:184).

- "Analyses strongly confirm the intergenerational impact of a teen birth on outcomes for young adults" (2008:350).

March of Dimes (2012:2) provides the following statistics regarding children born to a young mother in America:

> About 64 percent of children born to an unmarried teenage high-school dropout live in poverty, compared to 7 percent of children born to women over age 20 who are married and high school graduates. A child born to a teenage mother is 50 percent more likely to repeat a grade in school and is more likely to perform poorly on standardized tests and drop out before finishing high school.

3.4.3 Socio-economic circumstances

In most cases the socio-economic status of a family in a developing country determines the future of their children. Most children from family with a low socio-

economic status are never enrolled in school or only attend poor-quality schools. On the other hand, a family with a high socio-economic status, which includes a good level of education, usually ensures that its children attend a good-quality school, where they can obtain professional skills. To sum up, the socio-economic status of a family has a significant impact the future well-being its children.

The majority of teenage mothers are likely to have their education interrupted. Without any academic qualifications, they will have limited skills. Without any specialized experience their career options will be very limited. Without a decent job they are likely to live in a state of poverty or in economic dependency. From the above it is clear that educational failure, poverty, unemployment are negative outcomes of early childbearing.

J.J McWhiter (2004:101) provides a good description of the personal and the national economic consequences of a school dropout:

> The individual who drops out of school is at an economic disadvantage. Unemployment and underemployment rates are high among school drop-outs. They earn low salaries over their lifetimes compared with those who graduated. The economic consequence of the drop-out problem for a country includes loss of earnings and taxes, loss of social security and a lack of qualified workers.

3.4.4 Adverse child outcome

It has been well documented in the literature that children of teenage mothers will face more difficulties in life than children born from older mothers. For most children of teenage mothers, the problems start at birth, as the majority are born with a low birth weight and are at high risk of death. According to Hoffman and Maynard (2008:182-183) these children and adolescents are most likely to be low achievers, as portrayed in their following findings:

> Children of younger and older teen mothers have lower cognitive attainment and proficiency score at kindergarten entry relative to children of mothers age 20-21 … adolescent children of teen

mothers have significant lower Peabody Individual Achievement Test (PIAT) math test ... than do adolescent children of mothers age 20-21 at first birth.

Regarding the quality outcome relating to health, Hoffman and Maynard found that "children of young teen mothers tend to have more chronic health problems than children of older mothers" (Hoffman and Maynard (2008: 246).

3.4.5 Health risks associated with teenage early pregnancy

There are numerous articles on health consequences associated with early teenage pregnancy and childbearing. Health Departments from many countries have being challenged to reduce teenage pregnancy due to maternal and neonatal mortality high risks.

Bill Gillham (1997:14) alerts that "in general the risks are highest for the youngest teenagers". For example, maternal mortality for a young mother under 16 "is ten times the rate for those aged 16-29". He states some "specific risks related directly to pregnancy" that "can be a life-threatening," such as "hypertension (high blood pressure); anaemia and pre-eclampsia" (1997:14).

After "a systematic review of the literature on the health consequences of teenage pregnancy", Macleod (2001:65) found that:

Increased risks of these [negative health] outcomes were predominantly caused by social, economic, and behavioural factors that predispose some young women to pregnancy.

Abortion

Statistics have shown that globally the majority of teen pregnancies are unintended and occur outside of marriage, many of which end up in abortion. Most of the time teenagers have no access to safe abortion, they usually use careless methods or attempts to induce their own abortions or go to unhealthy and unspecialized places. As a result, many young women die or have serious

medical problems. The Guttmacher and The Lancet Institutes (2012) provided the following statistics:

> … worldwide 49% of abortions were unsafe in 2008 … About one in five pregnancies ended in abortion in 2008 and unsafe abortions contribute substantially to maternal morbidity and death worldwide" (Guttmacher-Lancet 2012:2).

3.4.6 <u>Medical risks associated with babies</u>

Having a lack of knowledge about prenatal care or no access to health clinic services, young mothers place their babies at increased health risks of premature birth, low birth weight and neonatal mortality. Studies have shown that babies born to teenage mothers are at a great disadvantage regarding low birth weight compared with babies born to older mothers. Research has also shown that a medical problems found in children born from teenage mothers, are frequently caused by neglect.

Gillham (1997:14) points out the following three risks commonly associated with babies from teenage mothers:

- Prematurity

- Low birth-weight for dates i.e. small but not premature

- Increased rates for perinatal and neonatal mortality

Research has shown that the risk of neonatal mortality is higher among teenage mothers. Gillham (1997:19) explains that the "Sudden Infant Death rates for babies born to teenage mothers are four to eleven times higher than mothers in 25-plus categories". Gillham (1997:20) also shows that external causes of infant deaths are higher among teenage mothers, when he states the following:

> Infant deaths due to external causes: accidents (fire, suffocation, drowning, head injuries); murder, and injuries undetermined

whether accidentally or purposely caused are significantly higher amongst babies of teenage mothers.

3.4.7 Maternal age and child abuse

Generally teenage mothers get very frustrated, stressed and confused, due to their new life, socio-economic situation and their unstable emotional condition. Statistics have shown that babies born to teenage mothers are twice as vulnerable to abuse compared to babies born to older women. This is confirmed by the findings of Gillham (1997:23):

> Following up a group of mothers over a period of time, and which compared mothers aged 18 and younger with those aged 19-24 in comparable circumstances. [It was found that] a rate of maltreatment by young mothers twice the rate for older mothers (even when this was restricted to 19-20 years old).

This is supported by the findings of Hoffman and Maynard (2008:276):

> Children born to younger teen mother are at greater risk of abuse or neglect than are children born to older teen mothers.

3.4.8 Welfare dependency

Social workers have observed that young single mothers are the ones that draw the most financial resources from Government economic support systems. Their financial problems and poor nutrition, and their lack of a high school diploma, family and community support and adequate housing, cause them to rely on welfare (Stiffman and Davis 1990:209).

In South Africa many people are concerned that teenagers are consciously and deliberately having a baby in order to qualify for the Government's child support grant (CSG). On the positive side, Macleod et al. (2010:9) reports that the main reason why the government provides the grant (CSG) is to improve the well-being of the mother and the child:

In general, the CSG is associated with an increase in school attendance, and improved child health and nutrition, which in turn contributes to school-readiness of the child, as well as extra money to pay for school fees and uniforms.

3.4.9   Contribution toward an unacceptable demographic pattern

Researchers have examined the association between early childbearing and incarceration and their studies have concluded that children of teenage mothers are at great risk of social behavioural problems. For example, in their research Hoffman and Maynard (2008: 310) have concluded as follows:

Early childbearing and youth crimes are linked ... delayed childbearing on the part of the young teen mothers ... would reduce the risk of incarceration on the part of their sons.

In 2002 Hoffman and Lauren Scher also analysed and updated the work of Grogger on the impact of early teen childbearing on incarceration. They concluded as follows: "thus our estimates strongly confirmed the impact of a teen birth on the incarceration of sons" (Hoffman and Maynard 2008: 318-319).

3.4.10   Association with Sexually Transmitted Diseases

Sexually transmitted diseases (STDs), also known as sexual transmitted infections (STIs), have a good chance of transmission by sexual contact. Most of the time teenagers do not know about the dangers of an infection, until they start to suffer from its symptoms. The infection usually can variously be caused by bacteria (e.g. Syphilis), fungal (e.g. yeast infection), virus (e.g. HIV/ AIDS) or a parasite (e.g. crabs). There is general consensus that teenagers who engage in behaviours that put them at risk of sexually transmitted diseases are also at risk of becoming pregnant. The Centers for Disease Control and Prevention state in their research (2012) that "sexual risk behaviours place adolescents at risk for HIV infection, other sexually transmitted diseases (STDs), and unintended pregnancy".

3.5 The impact of parental divorce as a major cause of teenage pregnancy

Literature on the importance of a stable family on adolescent sexually behaviour is abundant. Studies and statistics show that to a large extent family structure determines the kind of relationship between children and their parents, as well as their emotional, psychological, social and sexual behaviour. Divorce has shown to have many long-term effects on adolescents, such as their fear of the future, fear of adulthood, low sense of ambition and direction, leaving home earlier, low sense of femininity or masculinity, weakened ability to handle conflict, and a low level of commitment in marriage. There is also a close association between parental divorce and the dissolution of the offspring's romantic relationship. Parental divorce also has an effect on the religious beliefs and practices of the children involved.

3.5.1 The effect of parental divorce on the adolescent

Adolescence is a period of development where teenagers grow up not only physically, but also emotionally, morally, educationally and spiritually. Research has shown that parental divorce is normally accompanied by many different kinds of problems that affect adolescents in each of these areas. Research has also shown the potential effect that divorce has on a teenager's sexual behaviour and early pregnancy. On the other hand, a stable family plays an important role in a teenager's sexual life.

Worldwide research has shown that more and more teenagers are becoming victims of their parents' divorce. Being caught in the middle of their parents failed union is very stressful, since they worry about the fate of their family. Divorce breaks the strength of their family as a unit and they witness the love between their parents disappearing. Without the solid foundation of their parent's marriage commitment, they feel like they are standing in a vacuum, where the unity that held the family together is no more. This experience makes them rethink their ideas regarding love, family and commitment. Divorce introduces adolescents to a new concept of the word "love". If their parents stop loving each other even after

bringing a child in the world, for them love is no longer meaningful and is not forever.

Divorce also introduces teenagers to a new concept of the word "safe". They fear the probability of their mother and father starting a new family and having new children. If this happened they would no longer have their parents together as an exclusive family. The idea of sharing their parent's attention and love touches their innermost feelings and their sense of belonging evaporates. In the end they question their parent's capacity for commitment.

Furthermore, divorce introduces them to a new word in their vocabulary, namely, "suspicious", which could affect their ability to trust both themselves and their future partners. In addition, they might no longer trust their parents' ability to serve as caretakers. Furthermore, they might feel sceptical of their parents, because they see them as putting their own needs above the needs of their children.

Divorce also introduces to them a new concept of the word "family". Family for the adolescent is now regarded as a fragile institution that can be damaged. Divorce changes not only the structure of their family, but also its dynamics, when they start to have two houses with two different dynamics. In addition, they could experience what commonly occurs in some broken families, namely, older children taking on a parental role.

Another effect of parental divorce on children is that when they become adults, even though they might be very successful, the memories of their mother and father breaking up and leaving the marriage relationship, remain as a ghost that never rests. The couple's decision to break their history together has consequences that will affect their children's history and future.

In his book, *Twice Adopted*, Michael Reagan (2004), son of former US president Ronald Reagan, described his pain when his parents, Ronald Reagan and Jane Wyman, divorced, as follows:

> Divorce is where two adults take everything that matters to a child-
> the child's home, family, security, and sense of being loved and

protected — and they smash it all up, leave it in ruins on the floor, then walk out and leave the child to clean up the mess.

Psychologist and famous divorce researcher Dr Judith S. Wallerstein has the following to say about divorce and its effect on children:

Divorce is a life-transforming experience. After divorce, childhood is different. Adolescence is different. Adulthood — with the decision to marry or not and have children or not — is different. Whether the outcome is good or bad, the whole trajectory of an individual's life is profoundly altered by the divorce experience (Wallerstein et al. 2000: xxxiii).

Judith S. Wallerstein, who pioneered research on divorce, was widely considered the world's most important authority on the effects of divorce on children. She was once described by Time magazine as the "godmother of the backlash against divorce". In her book, *The Unexpected Legacy of Divorce: A 25 Year Landmark Study,* published in 2000 she studied a group of 131 children and their families who were going through the divorce process over a period of 25 years. In the course of her study she noted that the "feelings children of divorce experience" when their family breaks up "will carry on in each phase of their growth" (Wallerstein 2000:298).

Wallerstein points out that it is important to recognize that people who have never experienced divorce, would have great difficulty in understanding how divorce actually affects the lives of the children of divorce. Wallerstein et al. (2000:305) explains:

Except for those who were raised in divorced families, few people realize the many ways that divorce shapes not only the child's life but also the child. The divorce of their parents had profound effects on, who they became.

3.5.2 The importance of the family structure

Research has demonstrated that family structure is an important factor in adolescent holistic development. When the family structure is broken through divorce, it affects the well-being of the adolescent. For example, studies demonstrate that adolescents who have experienced parental divorce are prone to taking emotional risks and are more likely to engage in problematic behaviour, self-destruction activities and substance abuse, which results in school failure. Studies have also shown that family structure has an influence on the adolescents' sexual risk behaviour and early pregnancy. However, studies and articles on the effects of divorce on children, claim that the degree to which children of divorce will be affected, depends on many different factors, such as the developmental phase of the children.

Paul R. Amato, professor of sociology at Pennsylvania State University, points out that many social scientists have investigated how family structures affect children. However, there was no agreement among them regarding the effects of a broken home on children. "Some suggest serious negative effects of divorce, others suggest modest effects, and yet others suggest no effects" (Amato 2005: 76).

In 1991, Amato and Bruce Keith published the first meta-analysis dealing with the effects of divorce on children. Their analysis summarized the results of ninety-three studies published in the 1960s, 1970s, and 1980s and concluded that:

> Children with divorced parents are worse off than those with continuously married parents on measures of academic success ... conduct ... psychological well-being ... self-esteem ... and peer relations ... Moreover, children in divorced families tend to have weaker emotional bonds with mothers and fathers than do their peers in two-parent families. These results supported the conclusion that the rise in divorce had lowered the average level of child well-being (Amato 2005: 76).

In a more recent meta-analysis, based on sixty-seven studies conducted during the 1990s, Amato again found that "children with divorced parents, on average, scored significantly lower on various measures of well-being than did children with continuously married parents" (Amato 2005:77).

Demuth and Brown in their National Longitudinal Survey of Adolescent Health (2004) investigated the effects of growing up in a two-parent versus single-mother family by examining adolescent delinquency (including single-father families). The results indicate that:

> Adolescents in single-parent families are significantly more delinquent than their counterparts residing with two biological, married parents. The results reveal that parent-child attachments (e.g., closeness) have a much stronger effect on delinquency than do more direct controls such as supervision, restriction, and other physical controls (Demuth and Brown 2004:78).

Antecol et al. (2001:22) demonstrate the correlation between family structure and youth outcomes. In their research on *Single parenthood and the increase the probability of teenage promiscuity*, they reported that "children raised in single parent homes tend to perform more poorly in school, and are more likely to become sexually active, commit illegal acts, and use illegal drugs at young ages".

In this regard, Sturgeon (2011:45) cites the findings of Jaccard et al. (1996) in their *Family Structure* studies relating to close connection between family structure and youth outcomes:

> Family structure was a strong predictor of adolescents' attitudes about teen pregnancy, and these attitudes were in turn highly related to the likelihood that adolescents would conceive. Family structure was also indirectly related to sexual risk-taking behaviours through its effects on parental monitoring (Sturgeon 2011:45).

3.5.3 Divorce weakens the relationship between children and parents

When a family structure is broken by divorce, many problems appear in different forms and this weakens the relationship between parents and their children. One factor that contributes towards creating a barrier between teenagers and their divorced parents is their parents' remarriage. This "distance" that appears between them, is mainly because divorced and remarried parents tend to become more involved with their new family. Studies have demonstrated that divorced parents have the propensity to spend less time with children following a divorce.

The main problem with divorce is that it cracks the inner bond that once related a man, a woman and their children as a family. The gap that is formed interrupts the family's communication and as a result the family ties become weak.

Amato and Booth (1991:805-914) in their research report explain how children become more distant from their parents after a divorce:

> Children's relationships with both their parents change after a divorce: they become more distant from both, more so even than children living with married but unhappy parents (Fagan1999).

Wallerstein et al. comment as follows on the broken relationship between parents and children:

> ... afterwards the world is newly perceived as a far less reliable, more dangerous place because the closest relationships in their lives can no longer be expected to hold firm (2000:27).

Relationships between children and fathers

In recent years, research on the role of fathers as child care providers has rapidly increased. Amongst other things, this research has indicated the benefits of having a father who shows commitment, availability and responsibility to their children. When children know that they can count on their father for their basic need, the distance between father and children becomes less.

Wallerstein and Blakeslee (1989:149-151) report as follows on the effects and the importance of the relationship between children and their fathers:

- "Low self-esteem in late adolescence is often related to unresolved psychological issues between divorced fathers and their children."

- Regarding the need for a father for "girls, the intensity rises during early adolescence. For boys, the need for the father crests somewhat later - at age 16, 17 or 18."

- The great tragedy about divorce is that "Many fathers have absolutely no idea that their children feel rejected. Many fathers genuinely think that they have good relationships with their children, while the children feel rejected and miserable."

- Many children of divorce feel pain when their fathers visit them: "The situation may be especially painful when the father appears, say, once a year, suggesting that the rejection is not absolute. With one foot in the door and one foot out, the father by his occasional visits constantly reawakens hope and re-opens the fantasy door ... This is a relationship that breaks children's hearts. Many young people, especially boys, cannot express the anger they feel toward the parent who is rejecting them."

3.5.4 Emotional, psychological and behavioural effects of divorce on children

There is a growing amount of literature that considers the relationship between parental divorce and children's emotional behaviour. For example, Fagan (1999) cites the following conclusion reached by Nadia Garnefski and Rene F. W Diekstra in their research on the effect of divorce on children's wellbeing:

Immediately upon the breakup of their families through the divorce of their parents, children experience a wide range of reactions including fear, sadness and yearning, worry, rejection, conflicting loyalties, and anger, lower self-confidence, heightened anxiety and

loneliness, more depressed moods, more suicidal thoughts and even attempts at suicide (Fagan 1999).

Rejection

Studies have demonstrated that it is very difficult for children of divorce to express their confused feelings about their parents' new situation after divorce. In most cases they think they are the cause of the divorce. The majority of divorced parents have no idea that their children are feeling guilt, angry and responsibility for their separation. Children usually feel rejected when their parents break up, since it is difficult for them to understand that dad is leaving mom (or vice-versa), them (children) and their home behind, because he/her is not happy anymore.

In the area of rejection Wallerstein and Blakeslee (1989:12) found the following regarding the feelings of children about their parents' divorce:

> Children of divorce regularly feel rejected by their parents … Children of all ages feel intensely rejected, when their parents get divorced. When one parent leaves the other, the children interpret the act as including them … 'He left Mom. He doesn't care about me'. Or 'She left Dad. I must not be what she wanted'. Children get angry at their parents for violating the unwritten rules of parenthood – parents are supposed to make sacrifices for children, not the other way around. Some keep their anger hidden for years out of fear of upsetting parents or for fear of retribution and punishment; others show it.

3.6 Long-term results

Some research in the social sciences asserts that it is difficult to affirm how divorce affects children and how long the effect may last. Other research affirms that divorce does in fact affect the lives of children and that the effects of divorce on children will continue into adulthood and, in some cases, affects the next generation of children as well.

Regarding the long-term effects of divorce on children Wallerstein and Blakeslee (1989:23) explain that:

> After ten years and sometimes fifteen years, among the children of divorce, strong emotions still persist: Some of the most troubled, depressed, and fretful children in our study turned out fine ten years later, while some of the least troubled, seemingly content, and calmest children were in poor shape ten and fifteen years later. *One cannot predict long-term effects of divorce on children from how they react at the outset.* After ten years and sometimes fifteen years, among the children of divorce, strong emotions still persist.

Fagan (1999) says that many longitudinal studies from different countries show a strong statistical link between parental divorce and long-lasting effects. The Parliament of the Commonwealth of Australia (1998:35, 39, 41) in their longitudinal study tracked children whose parents were divorced in 1946, and tested them two and three decades later. They concluded that the effect of their parents' divorce can be present: "throughout the next three decades of the children's lives". "Even thirty years after the divorce negative long-term effects were clearly present in the income, health, and behaviour of many of the grown offspring."

Other scholars have found similar long-term effects well into the mid-thirties of children of divorced parents. Fagan (1999) states that longitudinal research from countries, such as Germany, Sweden, and Finland, has come to a similar conclusion.

3.6.1 Fear of adulthood

Adolescence is usually a period of life in which adolescents start to worry about their future; it is a period when anxiety about what they will become hits them. Children of divorce, besides having a fear of the future, also have a fear of betrayal, abandonment and loss. Even though they want to get married, they are

afraid that they will have the same fate of their parents. According to Wallerstein and Blakeslee (1989:55-56) children of divorce have the following characteristics:

- "Relationships have a high likelihood of being untrustworthy; betrayal and infidelity are probable."
- "They detest divorce but end up divorced."
- "They believe in love but expect to be betrayed."
- "All hold two traits in common: fear of rejection and betrayal and a lifelong vulnerability to the experience of loss."

3.6.2 Children who have no sense of ambition or direction

Wallerstein and Blakeslee (1989:148-149) analysed a sample of divorced families; they found that a high number (over a third) of young men and women between the ages of 19 and 29 that had little or no ambition ten years after their parents' divorce. They concluded that "they are drifting through life with no set goals, limited educations, and a sense of helplessness". Furthermore, some of them did not make long-term plans.

In addition, they reported the following findings regarding the lack of ambition amongst children from divorced families (Wallerstein and Blakeslee 1989:148-149):

> Many of them live without purpose or have distant plans but no practical sense of how to put these plans into action. Many feel discouraged and rejected … they cannot close the door to the past, cannot give up the fantasy that history can be changed.

3.6.3 Children of divorce leave the home earlier

Numerous studies have shown that children of divorced parents have a predisposition to leave home early compared to children in continuously intact two-parent families. In his research Amato (2005) came to the following conclusions:

- "The less happiness there is in their parents' marriage, the earlier children leave their parents' home to get married, to cohabit or to move out on their own."

- "Children of divorced parents move away from their families of origin in greater proportion and earlier than do children of intact marriages."

- "Stepchildren are 40 percent more likely than children of intact marriages to leave home at any particular age to get married, and about 80 percent more likely to leave home early to cohabit, or to set up their own independent residence."

3.6.4   A diminished sense of femininity or masculinity

Fagan's (1999) research demonstrates a diminished sense of femininity and masculinity in adolescents from a broken family by divorce. He found that females find it difficult to accept that they are worthy to be loved and males struggle to relate romantically with women:

> Many teenagers struggle with feelings of inadequacy in their teens, and frequently turn these feelings into erroneous judgements of rejection by others. Daughters of divorce have a particularly difficult time with this struggle and find it more difficult to value their femininity or to believe they are genuinely lovable. Sons of divorced parents suffer in their own way, and frequently have less confidence in their ability to relate with women, at work, or romantically.

Wallerstein and Blakeslee (1989:149-151) in their studies relating to the gender of young adolescents from divorced parents, concluded that:

> Without the continued support of their fathers, these boys lack self-confidence and pride in their own masculinity. The issue, although different, is just as serious for girls. Afflicted with a sense of longing and rejection, they too feel hurt, unsure of their femininity, and insecure in their relationships with men.

3.6.5 Association between parental divorce and the dissolution of an offspring's romantic relationship

Many studies have demonstrated the correlation between parental divorce and their young adults' romantic relationship dissolution. Most researchers have commented that the divorce of parents makes romance more difficult for children of divorce as they achieve adulthood. Studies show that adults with divorced parents, compared with adults with married parents, report many more marital problems. For example, Cui et al. states that Kiernan and Cherlin (1999) found a "positive association between parental divorce and offspring relationship dissolution" (Cui et al. 2010:3).

Amato and Booth's (1997:111) conclusion regarding the romantic relationships of children of divorce:

> Divorce increases the frequency of dating, the frequency of failed romantic relationships and the turnover of dating partners. When the divorce takes place during the child's teenage years these effects on dating seem to be deepest.

On the other hand, Cui et al. (2010:2) point out that not all children from broken families will present marriage problems:

However, the effects of divorce are diverse and complex (e.g., Buchanan 2000), and not all children from divorced families experience relationship difficulties and dissolution.

3.6.6 Children of divorce and commitment in marriage

Literature shows that most children of divorce have less faith in marriage and easily accept divorce as a solution for a problematic marriage. On the other hand, many studies have shown that young adults from divorced families typically marry at an earlier age. It may be due to the emotional needs of adults from divorced families.

Researchers Cui et al. (2010:12) in their analysis of the view of marriage of children of divorce, concluded that when comparing children from intact families and those form divorced families:

- "Young adults from divorced families demonstrated a more favourable attitude toward divorce than those from intact families."
- "This favourable attitude toward divorce was associated with lower levels of commitment to their own romantic relationships, which in turn were associated with relationship dissolution."
- "Young adults who have experienced parental divorce are likely to see divorce as an acceptable solution to an unhappy marriage."

3.6.7 Weakened ability to handle conflict

A large amount of research on marriage and divorce has shown that the ability to handle conflict properly is the determining factor as to whether marriages stay intact or end in divorce. Furthermore, the ability to resolve conflict in a positive way helps a couple to have a long term successful marriage.

Many researchers have shown that children of divorced parents have less capacity to handle conflict or to work through relationship problems, since they learn from their parent's inability to handle conflict. In this way the inability to handle conflict is passed down through generations. Fagan (2012:11) confirms this as follows: "Thus, the destructive ways of handling conflict that lead to divorce can be transmitted across generations." Likewise, Ottaway (2010:43) refers to the research conducted by Westervelt and Vandenberg (1997) to confirm the weakened ability of children of divorce to handle conflict:

Children from divorced families learn poor conflict management skills and dysfunctional behaviour from their parents. In turn, they create similar environments by engaging in behaviour that they learned while growing up in families with severe conflict.

Ottaway (2010:43) also refers to the findings of a study conducted by Conger et al. (2000):

- "Using observational data from 193 families, found that behaviour between parents in 1989 to 1992 (when offspring were young adolescents) predicted offspring's interpersonal behaviour with romantic partners in 1997 (when offspring were young adults)."
- "They affirmed that parents' intimate relationships may determine how young adults resolve their own personal issues with intimacy and marriage."
- "When parents were warm and supportive with one another, offspring acted warm and supportive toward their romantic partners. The offspring behaviours were then linked with greater relationship satisfaction in their intimate relationships."

3.7 The impact of divorce on the religious beliefs and practices of the family

Research has shown that there is a link between an intact family and religious commitment. It has been found that worship is less prevalent in divorced families; when divorce occurs, the routine of family life changes and most of the time religious practices and church attendance is interrupted; and a good number of children drop out of worship services. This is confirmed by Fagan (2012:26-27) when he says: "following a divorce, children are more likely to stop practicing their faith. Even when they enter a new stepfamily, their frequency of religious worship does not return to its prior level."

Reichard (2011:2), in his research on the same topic of family influence on religiosity and academic achievement, cites McKune and Hoffmann (2006), who found that "High academic achievement can be predicted when parents and adolescents report similar levels of religiosity". In addition, Loury (2004) found that "religiously committed students performed better on most academic measures than did their less religious counterparts". After conducting a literature

review, Reichard (2011:3-4) concluded that "academic achievement is positively correlated with religiosity". Furthermore, William Jeynes (2003) reported that "strong religious affiliation for African-American students appears to be positively related to academic performance".

To sum up, Jeynes (2007:3-4) states that various studies, including meta-analyses, have found "a consistent positive relationship between variables such a religious commitment, Christian schooling, and intact parental family structure and school success".

3.8 Conclusion

This chapter presented a literature review of some of the many causes and consequences of early childbearing among adolescent. In most cases, it was found that the causes and consequences of teen pregnancy interact.

Literature has shown that the teenage mother is at a much higher risk of having medical complications during delivery, which could result in mortality for her and/or the child. Also, her child is more likely to be neglected, have poor health, low academic performance, and present high risk behaviour. Girls born to teen mothers have a greater chance of becoming teen mothers themselves, thus maintaining the cycle of disadvantage. Boys born of teen mothers have a higher risk of going to prison. The review also demonstrates that the most important negative consequences of teenage pregnancy includes lack academic achievement, dropping out of school, unemployment, single parenthood and higher levels of poverty.

The literature review demonstrated that there are many family influences on adolescent pregnancy risk. Most researchers consider family influences as a determinant of sexual behaviour. Adolescents from non-intact family structures are more likely to engage in sexual activity. A number of recent studies have also identified that parent-child connectedness, support, supervision, and parent-teen communication, reduces adolescent pregnancy risk.

Studies conducted worldwide on the effect of divorce on children especially studies by Judith Wallerstein and colleagues, Paul Amato and Patrick Fagan, among others, agree that divorce affects children to various ways, although they point out that that there is no way of predicting how and to what degree divorce will affect the adolescent. Researchers suggest that while some effects of divorce on the lives of teenagers are easy to overcome, others will be long lasting. They also affirm that it is possible to demonstrate the effect that divorce has on society. On the other hand, research found that not all of the negative effects mentioned in the studies, will be experienced by all children of divorce.

There are limitations in the literature review of this chapter. The biological and geographic influences on the adolescent have not been considered. An example of biological influences on adolescent pregnancy risk that have been left out, are the "period of pubertal development and hormone levels". Literature on "pubertal timing and sexual debut" in 2011 published by NIH (National Institute of Health) affirms that these influences are related to adolescent pregnancy risk, because of their association with adolescent sexual intercourse behaviours. The other limitation relates to the influence of the environment on socialization, where a lower class neighbourhood is associated with teen pregnancy. Although biological and geographic influences on the adolescent on teenage pregnancy are significant, they were not the main focus of this study.

It is recommended that, as a result of this study, parents, schools and Church Communities of Faith and NGOs seriously consider the empirical data about the close relationship between family structure and adolescent pregnancy. In particular, they need to acknowledge the causes and consequences of teenage pregnancy and childbearing, and the causes and consequences of divorce on the entire life of the teenager.

It is further recommended that children and adolescents from a divorced or broken family need to be counselled on how to:
- Face their fears, anxiety and loneliness.
- Fulfil their lack of love in the right way.

- Understand sexuality and reproductive issues.

- Avoid sexual risk or situations that are relatively difficult to control.

- Postpone sexual activity.

- Take good care of their health.

- Re-plan their life.

- Adapt to their new life.

- Avoid acting in a rebellious way.

- Have a purpose in life.

- Be confident about the future.

- Handle the distress of living with a single parent.

- Manage their emotional problems.

- Trust in marriage and in true love.

- Manage their anger and handle conflict.

- Forgive those who have hurt them.

- Be involved in communities of faith and grow in their spiritual life.

These recommendations, amongst other things, are aimed at helping the House of Life to develop suitable programmes and services that will better assist the young girls living in the streets of the Durban CBD, who are a high-risk population. In particular, the House of Life needs to include in their programmes, Biblical teachings about the importance of marriage and the effect of divorce on children and teenagers.

The next chapter will describe an empirical survey of the perceptions of pregnant teens and young mothers from the House of Life in Durban, KwaZulu-Natal regarding the main causes of teenage pregnancy.

Chapter 4

An empirical survey of the perceptions of pregnant teens and young mothers from the House of Life in Durban, KwaZulu-Natal regarding the main causes of teenage pregnancy

4.1 Introduction

The purpose of this chapter is to conduct and describe an empirical survey of the perceptions of pregnant teens and young mothers from the House of Life in Durban, KwaZulu-Natal regarding the main causes of teenage pregnancy.

4.1.1 Teenage pregnancy

There has been much debate about what causes teenage girls to become mothers at an early age. This topic has been extensively researched. Worldwide, researchers have pointed out many risks factors that have led to teenage pregnancy, such as poverty, lack of education, family structure and the desire to receive a government child grant. In line with previous studies, the researcher decided to investigate the causes for teenage pregnancy among those from the House of life, Durban, KwaZulu-Natal.

4.1.2 The House of Life

The House of Life is a non-governmental organisation that was established to provide care for destitute girls and children from the street, sex workers, and unemployed adolescents. The organisation provides daily breakfast, lunch, afternoon tea and two spiritual services (one in the morning and the other at night). It also offers an HIV/AIDS clinic, Christian counselling, computer lessons and crafts courses. The House of Life recognises the importance of doing preventative work with pregnant girls in order to prevent another pregnancy. The girls attending the House of Life come from rural areas all over Kwa-Zulu Natal looking for an opportunity to start a better life.

4.1.3 Background

Over a period of six years, the researcher worked with pregnant teenagers and young mothers at the House of Life, Durban in KwaZulu-Natal, South Africa, under the leadership of the director of the House of Life, a non-governmental Centre, dedicated to helping pregnant teenagers.

Teenage pregnancy is a major concern, because despite all the help offered by the House of Life and the South African Government to young mothers in raising their children, teenage pregnancy continues to be a disturbing phenomenon, which prevents the girls from becoming educated and keeps them in poverty.

The researcher noticed that teenage girls fall pregnant for very different reasons. It became clear that the majority of the pregnant teens were also born from out-of-wedlock teenage mothers. The following questions arise: What would prevent the teenage girls from becoming pregnant? Does a broken home contribute towards a teenage girl becoming pregnant?

This empirical survey chapter consists of the following components:

- Steps in the process of descriptive research in this study

- Designing the Questionnaire (Phase 1 and 2)

- Presentation of the data: Phase 1: A self-administered questionnaire

- Presentation of the data: Phase 2: Focus group interviews

4.2 Steps in the process of descriptive research in this study

Once clarity has been achieved about the purpose of one's research, it puts one in a position to decide about the strategy of inquiry, which "fall into two categories: quantitative and qualitative research" (Osmer 2008:49). This chapter uses descriptive research, which describes one or more characteristics of a group of people, technically called a population or target group. This section discusses the research design and research methodologies used in this study including

strategies, instruments, and data collection and analysis methods. Vyhmeister (2014:32) indicates that "the descriptive research process may be divided into four steps: defining the objectives, designing the approach, collecting the data, and writing the results".

4.2.1 <u>Defining the purpose of the study</u>

Within the framework of the purpose of the study, the following questions should be addressed in order to accomplish the first step in the descriptive research process (Vyhmeister 2014:32):

- What is the information to be obtained?

- From whom can it be obtained?

- What facts and characteristics are to be uncovered?

The main purpose of this study is to investigate the perceptions of pregnant teens and young mothers from the House of Life regarding the main causes of teenage pregnancy. The investigation includes a data analysis of the views of the pregnant teens and young mothers in order to address the high teenage pregnancy rate at the House of Life. This will be done by means of an empirical survey, which involves both quantitative and qualitative research: the collection of first-hand information through a questionnaire that requires both structured and semi-structured responses. Once the research has been completed, recommendations and conclusions will be presented.

The purpose of quantitative research is to understand the social situation from the perspective of the participants. Stainback and Stainback (1988:317) list the three basic purposes of quantitative research as: to describe, to compare and to attribute causality. In this study the purpose of the quantitative research is to determine the main causes of teenage pregnancy from the perspective of the participants from the House of Life.

The purpose of qualitative research is to establish relationships between measured variables. Maxwell (1998:66) enumerates five research purposes for which qualitative studies are particularly useful:

- Understanding the meaning that participants in a study give to the events, situations and actions that they are involved with; and of the accounts they give of their lives and experiences.

- Understanding the particular context within which the participants act, and the influence this context has on their actions.

- Identifying unanticipated phenomena and influences, and generating new, grounded theories about them;

- Understanding the process by which events and actions take place; and

- Developing causal explanations.

In this study the purpose of the qualitative research is to understand the particular context within which the participants, the pregnant teenagers and young mothers from the House of Life act, and the influence this context has on their actions (premarital sex).

4.2.2 Designing the approach in this study

4.2.2.1 Deciding on the best approach

This section discusses the research design and research methodologies used in the study including strategies, instruments, and data collection and analysis methods. Once a research objective has been established, the next step is to choose a suitable research design, which can be defined as, "a plan or blue print of how you intend conducting the research" (Mouton 2009:55). It is also important to choose an appropriate research methodology, which "focuses on the research and the kind of tools and procedures to be used" (Mouton 2009:56), such as data collection and sampling.

Once it has been determined what information is needed, the next step is to decide on the best approach to obtain the various kinds of information.

Then for each of these approaches suitable instruments, strategies, and procedures need to be designed. The term *instrument* is the "collective name for surveys, questionnaires, and interview outlines, etc." (Vyhmeister 2014:32). After designing the instruments, some form of validation is required:

> A pilot study, using a small number of respondents, may be used to find out if the questions are well worded, clearly understandable, and easy to answer (Vyhmeister 2014:33).

4.2.2.2 Quantitative and qualitative research methods

Quantitative and qualitative research methods are frequently used in empirical surveys. Best and Khan (1989:89-90) provide a good description of these two important methodologies:

> Quantitative research consists of those studies in which the data concerned can be analysed in terms of numbers ... Research can also be qualitative, that is, it can describe events, persons and so forth scientifically without the use of numerical data ... Quantitative research is based more directly on its original plans and its results are more readily analysed and interpreted. Qualitative research is more open and responsive to its subject. Both types of research are valid and useful. They are not mutually exclusive. It is possible for a single investigation to use both methods.

4.2.2.3 The difference between quantitative and qualitative research methods

When undertaking a research project, it is important to understand the differences between quantitative research and qualitative research methods. The question arises: What is the difference between quantitative research and qualitative research? Wyse (2011) explains the difference as follows:

Quantitative Research is used to quantify the problem by way of generating numerical data or data that can be transformed into useable statistics. It is used to quantify attitudes, opinions, behaviors, and other defined variables … Quantitative Research uses measurable data to formulate facts and uncover patterns in research … Quantitative data collection methods include various forms of surveys … interviews and systematic observations.

Qualitative Research … is used to gain an understanding of underlying reasons, opinions, and motivations … to uncover trends in thought and opinions, and dive deeper into the problem. Qualitative data collection methods vary using unstructured or semi-structured techniques. Some common methods include focus groups (group discussions) and individual interviews.

4.2.2.4 <u>The instruments used in qualitative research and quantitative research</u>

Quantitative research makes use of questionnaires, surveys and experiments to gather data that is revised and tabulated in numbers, which allows the data to be characterized by the use of statistical analysis (Hittleman and Simon 1997:31).

In qualitative studies the researcher is considered the primary instrument of data collection and analysis. According to Merriam (1998:23), the researcher:

engages the situation most often without an observation schedule, and plays a dynamic role in constructing an understanding of the research environment through self-interpretation of what happens … thus, qualitative research produces a result which is "an interpretation by the researcher of others' views filtered through his or her own".

4.3 Designing the questionnaire

4.3.1 <u>The development of the questionnaire</u>

In this study a questionnaire was developed as a measuring instrument to collect primary data in the empirical research process. Buckingham and Saunders

(2004:43) indicate some important advantages for using questionnaires in the research process:

> It is economical in terms of time and money; and the use of questionnaires enables the respondents to remain anonymous and be honest in their response.

In this study the questionnaire was formulated with a prearranged set of closed-ended questions (quantitative research) and as well open-ended questions (qualitative research). In the closed-ended questions the respondent is guided to choose from a set of alternative responses, while in open-ended questions the respondents are free to express their own opinion. The purpose of the questionnaire is to convert the data collected into information.

In Phase 1 of the Questionnaire the researcher used the quantitative research method, the aim of which is to use statistical numbers to measure the information collected by the questionnaires, in order to evaluate the final result. According to Blaikie (2003:232), "In studies commonly labelled as quantitative, data is collected in numbers, or are very soon converted into them, and are subsequently analysed and reported in the same form". The researcher opted to use a closed-ended questions for confirmatory purposes. Johnson and Christensen explain:

> In close-ended questions, participants must select from the predetermined responses provided by the researcher ... and close-ended questions are usually used in confirmatory research (i.e., when the researcher wants to test specific hypotheses) (Johnson and Christensen 2012:169).

In Phase 2, besides using the closed-ended questions, the researcher also used open-ended questionnaire to gather information on the respondents' opinions, experiences and expectations. Open-ended questions allow the participants to answer the question without any influence from the researcher. Johnson and Christensen (2012:169) explain:

Open-ended questions are valuable when the research needs to know what people are thinking and the dimensions of a variable are not well defined. Because the participants respond by writing their answers in their own words ... Nonetheless, open-ended questions are at the heart of qualitative research where the goal is to understand participants' inner worlds in their natural languages and categories.

4.3.2   The components and procedures of the questionnaire

The questionnaire consists of the following three sections:

Phase 1: Section A: Background information.
Section B: A self-administered questionnaire with closed-ended questions for the collection of quantitative data.

Phase 1 contains 39 closed-ended questions (quantitative measurements).

Phase 2: Section C: A semi-structured questionnaire including both closed-ended and open-ended questions, which allow for comments by the respondents for the collection of qualitative data.

The three-part questionnaire was used as the research instrument (see Appendix 3). The questionnaires were handed out to the pregnant teenagers and young mothers that attended the House of Life during the period of the survey. Care was taken to ensure that they understood correctly what they were being asked to do. It was also explained to them that they were under no obligation to answer questions that they did not understand or feel comfortable with.

Names were optional on the first page, and they were told that they would not be identified under any circumstances and that the provided information would be held in strict confidence.

4.3.3   The validation of the questionnaire: Pre-testing and the pilot study

The Pre-Test

Literature on quantitative social-research methods recommends that all research instruments used in the survey should be pre-tested. The researcher designed a preliminary questionnaire with specific questions as an instrument to supply the data for testing the research hypothesis. The preliminary questionnaire was shown to the supervisor of the research, who has qualifications and experience in conducting surveys for checking purposes.

The researcher pre-tested the questionnaire on a group of pregnant teenagers and young mothers from the same population as the respondents of the relevant research, and on the staff and volunteers from the House of Life. The researcher measured the time taken by the group in completing each part of the questionnaire. The group provided many important and helpful inputs about the comprehensibility of the questions and the formatting of the questionnaire.

The pre-test demonstrated that many respondents were concerned about revealing their own names, so the researcher placed the word "optional" in the line requesting the respondent's the name with an explanatory note saying: You do not have to write your name on this paper.

During the pre-testing it was found that the certain words used in the formulation of some questions were not clear to the respondents. Hence many words were replaced by simpler words with the same or similar meaning. The questionnaire went through a process of several revisions in the pre-testing stage, until the questions were clear enough for the respondents to understand.

The Pilot Test

After the questionnaires had been pre-tested the researcher conducted a pilot test. The participants of the pilot study were asked to provide feedback and recommendations for improvement. The feedback provided by the participants, along with further consultation with the supervisor of the research and the Director

of the Centre, led to the development of the final version of the questionnaire, which was more user-friendly and easier to understand.

4.3.4 Sampling method and size

Sampling method

Blaikie (2003:198) defines a sample as "a selection of elements (members of units) from a population; it is used to make statements about the whole population". According to Blaikie (2003:198), "a population is an aggregate of all cases that conform to some designated set of criteria".

The target area for collecting the sample was the House of Life located in Durban CBD. It is a non-governmental organization, which the target population uses as a stopover for assistance. The sampling size was determined by the size of the population in study.

Random sampling, which was used for the purpose of this survey, "is a technique used to ensure, as far as possible, an unbiased representation of the population" (Smith 2008:237). The subjects in this research are the pregnant teenagers and young mothers, who attended the House of Life during a specific period of time.

Sampling size (Participants)

Blaikie (2003:212) explains that the "sample size decisions are always a compromise between the ideal and the practical, between the size needed to meet technical requirement and the size that can be achieved with the available resources".

A *random sample*, which was used in this survey, is described by Smith (2008:238) as "a technique used to ensure, as far as possible, an unbiased representation of the population". In the sampling process a group of 66 teenage girls (between the ages of 13 to 19) was selected, who were either pregnant or had just had their baby, and who were attending the House of Life during the period from 11 October 2012 to 30 November 2012. From this group of 66 teenage girls, 50 were then randomly selected to complete the questionnaires in

the survey. Since the purpose of this study requires having a considerable number of respondents, the sampling of (50) respondents represents 75.75 per cent of the target population.

<u>Sampling Response</u>

The researcher distributed fifty questionnaires to the teenagers and young mothers in the House of Life and all fifty were completed. Despite the fact that some completed questionnaires contained grammatical errors or misplaced answering, the overall response to the questions was satisfactory for testing the research question.

4.3.5 <u>Data analysis</u>

According to Mouton, the analysis of data "involves 'breaking up' the data into manageable themes, patterns, trends and relationships" (Mouton 2009:108). Once all 50 questionnaires had been collected, the data was collected and recorded on a spread sheet in preparation for analyses. The data was then consolidated and converted into percentages for comparison and for better analysis. The responses were then assessed and evaluated.

4.4 Presentation of the data - Phase 1: A self-administered questionnaire

Phase 1 is a self-administered questionnaire that was used to provide quantitative data. Phase 1 contained 39 closed-ended questions for measuring the personal life of the respondents. Most answers could be selected from a set of options. The presentation and interpretation of the 39 answers about the personal life of the respondents are represented graphically below.

4.4.1 <u>Biographical factors of the respondents</u>

The following biographical information about the girls was derived from the questionnaire:

- 54% percent of all young women that were interviewed in the House of Life were between 14 to 19 years old and 46% were between 20-29 years old.

- None of them had received a High School diploma.

- 94% percent the girls that were interviewed did not have work.

- 92% percent of the respondents did not live with their parents.

- 80% percent of the respondents grew up in a broken family, where their parents were no longer living together.

- 78% percent of the respondents indicated that they did not receive moral, love and financial support from their families.

- 76% percent revealed that they did not have good communication with their parents.

- 86% percent of the respondents stated that their mother and father did not talk with them about sex.

- 58% percent of the respondents marked that their first sexual experience was not voluntary.

- 86% percent thought that their pregnancy was a mistake.

- 20% percent of the respondents experienced abortion.

- 52% percent did not get any sexual education at school.

- 54% percent used alcohol and/or drugs.

- 84% percent did not live with the father of their child.

- 54% percent of the respondents lived alone.

- 72% percent of the respondents indicated that the father of their children did not provide for them.

- 62% percent of the respondents do not receive a child grant from the government.

4.4.2 Graphical representation of biographical details of the respondents

The biographical details of the respondents are represented in the following graphs:

4.4.2.1 Biographical factor 1: Age of the respondents

Figure 2 shows the distribution of respondents according to their ages.
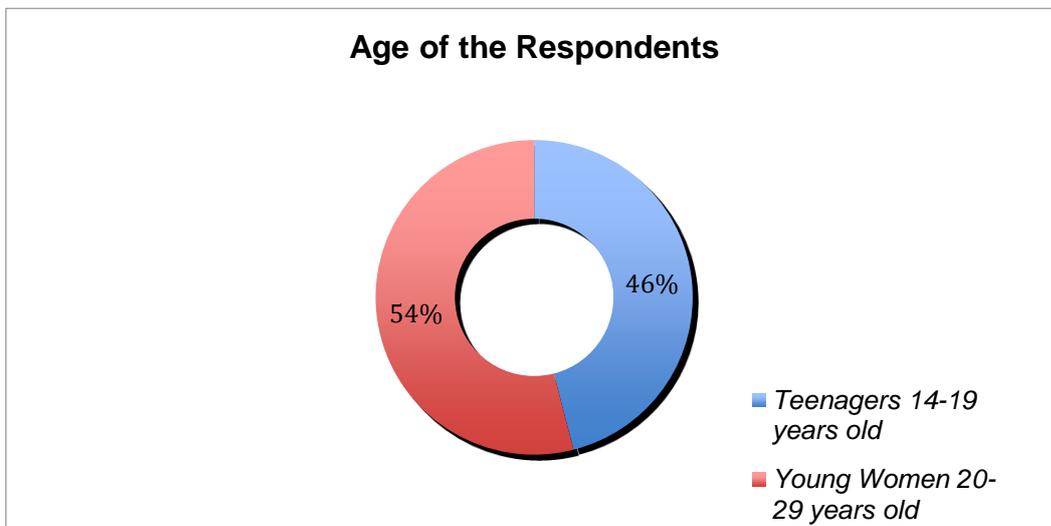
Figure 2: Age of the Respondents

The age of the respondent varies between 14 and 29 years old.

4.4.2.2 Biographical factors 2 & 3: Age of first intercourse and first pregnancy

Figure 3 shows the distribution of the respondents according to the age of their first intercourse and pregnancy.

Age of First Intercourse and First Pregnancy
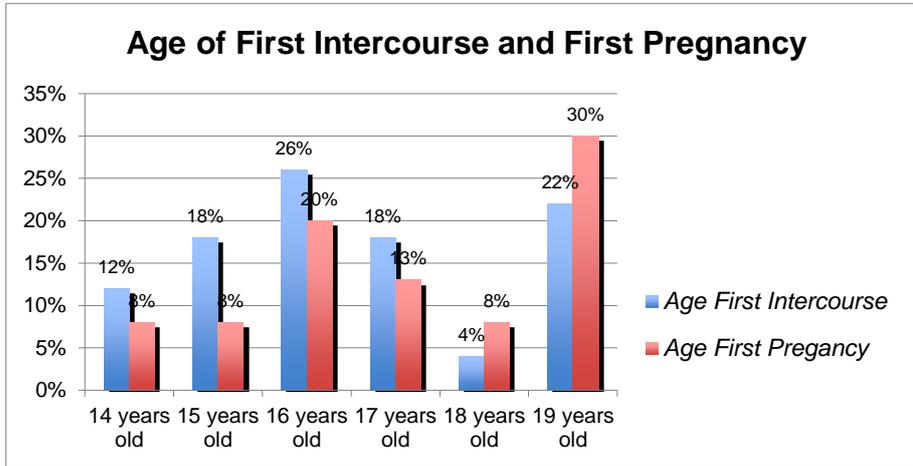
Figure 3: Age of First Intercourse and First Pregnancy

It should be noted that the age risk for the first intercourse of 16 year olds was 26% and the age risk for the first pregnancy of 19 year olds was 30%.

4.4.2.3 Biographical factor 4: Living with family

Figure 4 shows the distribution of respondents according whether or not they are currently living with their family.

Currently Living with their Family
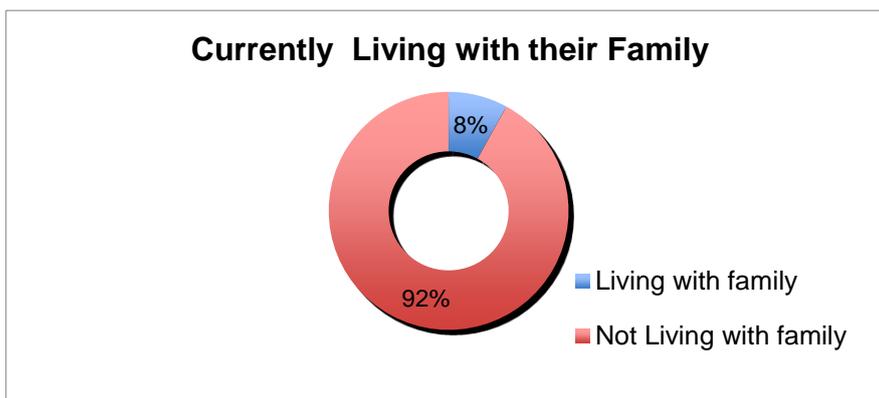
Figure 4: Currently Living with Family

The majority of the respondents from the House of Life (92%) were not living with their family.

4.4.2.4 Biographical factor 5: Marital Status of the parents of the respondents

Figure 5 shows the distribution of respondents according to the marital status of the parents of the respondents.

Marital Status of the respondents' parents

- 19% Parents living together
- 81% Parents not living together
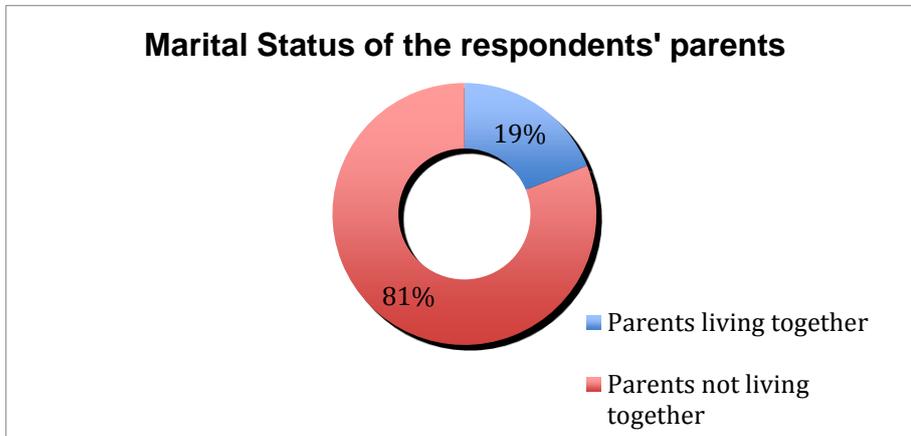
Figure 5: Marital status of the respondents' parents.

The majority (81%) of the young women attending the House of Life indicated that their parents do not live together.

4.4.2.5 Biographical factor 6: Moral and financial support from parents

Figure 6 shows the distribution of respondents according to the moral and financial support from their parents.

Moral advice, love and financial support from parents

- 22% Receive support
- 78% Do not receive support
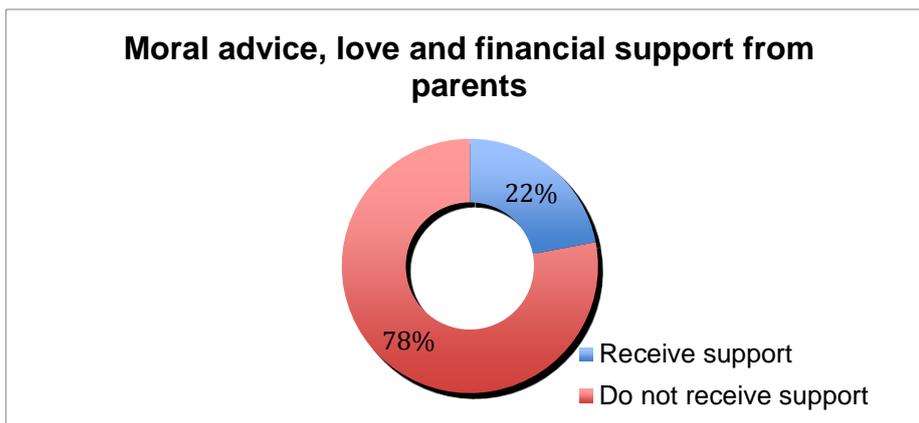
Figure 6: Moral advice, love and financial help from parents.

The majority (78%) of the respondents from the House of Life did not receive moral advice, love and financial support from their parents.

4.4.2.6 Biographical factor 7: Communication with parents

Figure 7 shows the distribution of respondents according to whether or not they had good communication with their parents.
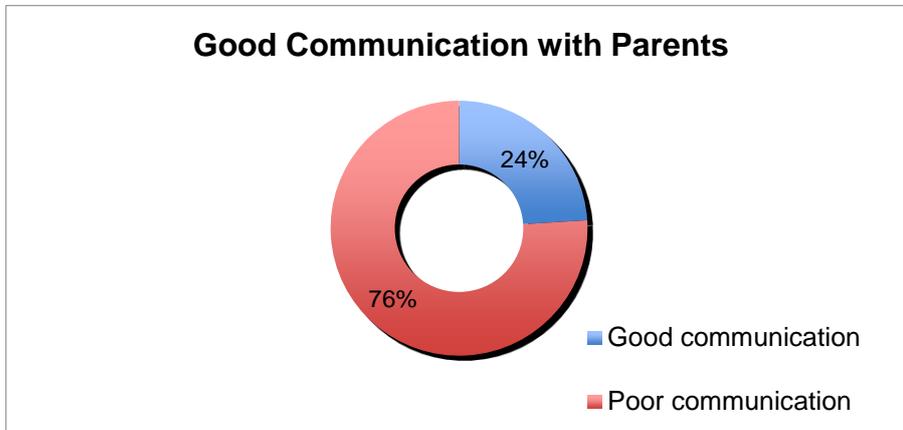
Figure 7: Communication with Parents

The majority of the respondents (78%) affirmed that their communication with their parents was poor.

4.4.2.7 Biographical factor 8: Parents' communication about sex

Figure 8 shows the distribution of respondents according to whether or not their parents communicated with them about sex.
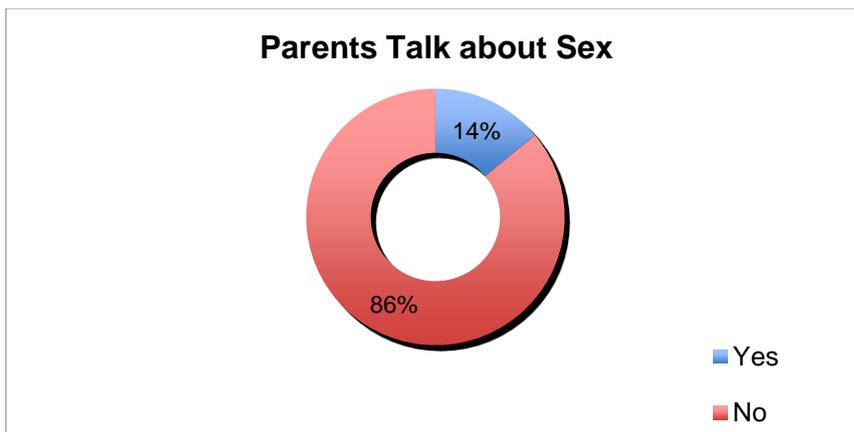
Figure 8: Parents' Communication about Sex

The majority of the respondents (86%) affirmed that their parents did not communicate with them about sex.

4.4.2.8 Biographical factor 9: First sexual experience

Figure 9 shows the distribution of respondents according to whether or not their first sexual experience was voluntary.

First Sexual Experience was Voluntary
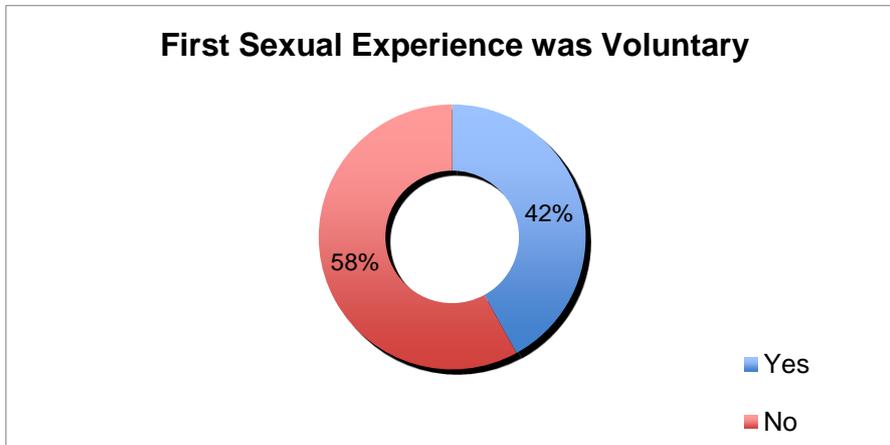
Figure 9: First Sexual Experience was voluntary

Most of the respondents (58%) indicated that their first sexual experience was not planned or voluntary.

4.4.2.9 Biographical factor 10: Living with the father of their child

Figure 10 shows the distribution of respondents according to whether or not they were living with the father of their child.

Living with the Father of the Child
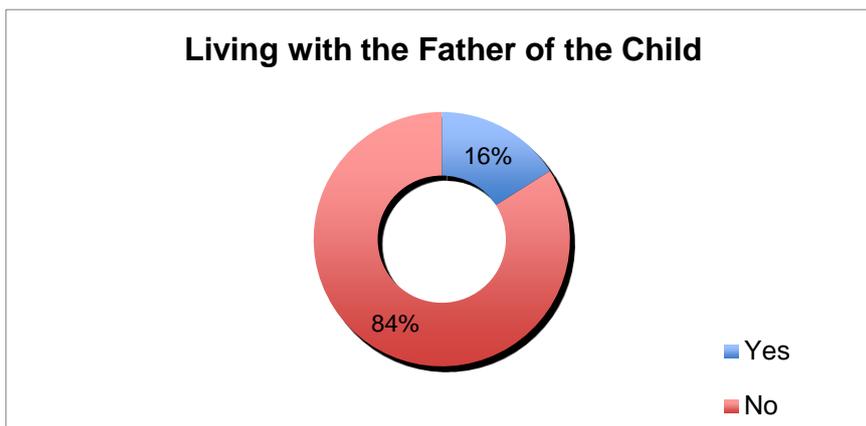
Figure 10: Living with the father of the child

The majority of the respondents, whose baby had already been born, indicated that they were not living with the father of their baby.

4.4.2.10 Biographical factor 11: Father of the baby as the provider

Figure 11 shows the distribution of respondents, according to whether or not the father of the baby provided for the child:

Does the Father provide for the Child?

28%

72%

■ Yes
■ No
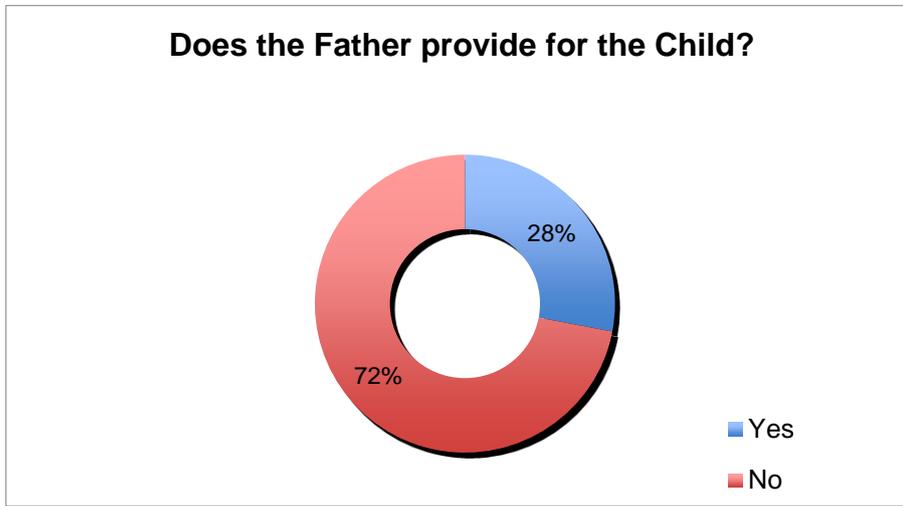
Figure 11: Father as the provider

The majority of the respondents (72%) did not receive any help from the father of the child.

4.4.2.11 Biographical factor 12: Respondent receives a child grant

Figure 12 shows the distribution of respondents, according to whether or not the respondent received a child grant.

Do you receive a Child Grant?

36%

64%

■ Yes
■ No
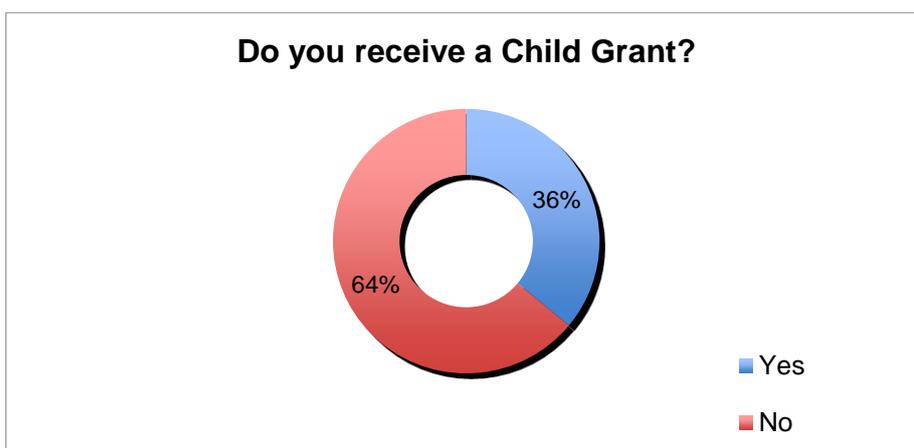
Figure 12: Receiving of a child grant

The majority (64%) of the respondents did not receive a child grant.

4.4.2.12 Biographical factor 13: Currently employed

Figure 13 shows the distribution of respondents according to whether or not the girls were currently employed:

Currently Employed

6%

94%

■ Have a Job

■ Do not have a Job
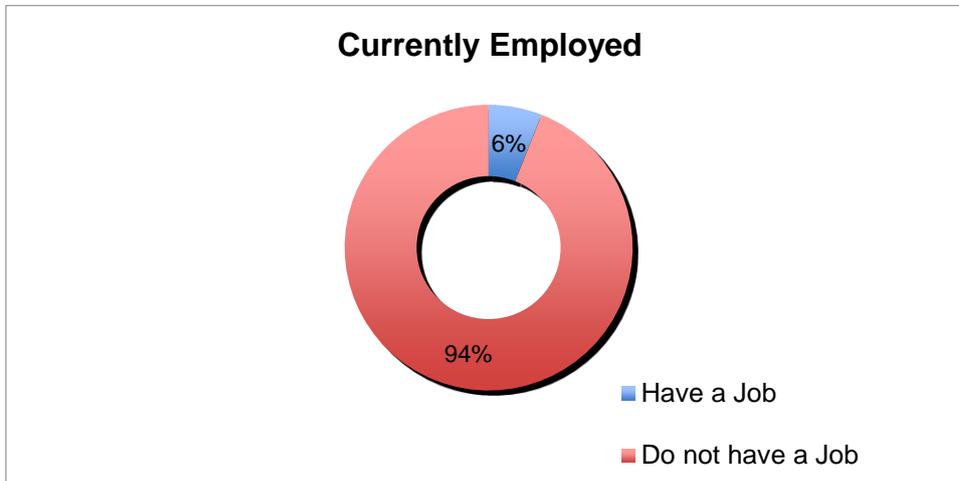
Figure 13: Current employment.

Most of the respondents (94%) were currently unemployed.

4.4.3 Rankings relating to the Top 10 risk factors (causes) that contributed toward their pregnancy

The purpose of Section 2 of the Questionnaire was for the pregnant teenagers and the young mothers from at the "House of Life", Durban to identify the Top Ten Risk factors (causes) that contributed towards their pregnancy.

The top 10 out of 18 risk factors (causes) that contributed toward their pregnancy, according to the respondents, were as follows:

Risk factors (causes)   Average percentage

- Parents did not talk with them about sex or anything else.   88%

- They did not use condoms or contraceptives.   88%

- They did not have enough information about sex.   76%

- They started their sexual life early.   70%

- They were always moving from place to place.   66%

- Their father was never at home.   62%

- They were lonely and sad.   56%

- They started their sexual life with an older man.   56%

- They wanted to get married and have a provider.   48%

- Their friends encouraged them to start their sexual life.   48%

The selected top 10 out of 18 risk factors (causes) relating to teenage pregnancy are represented in the following graph:
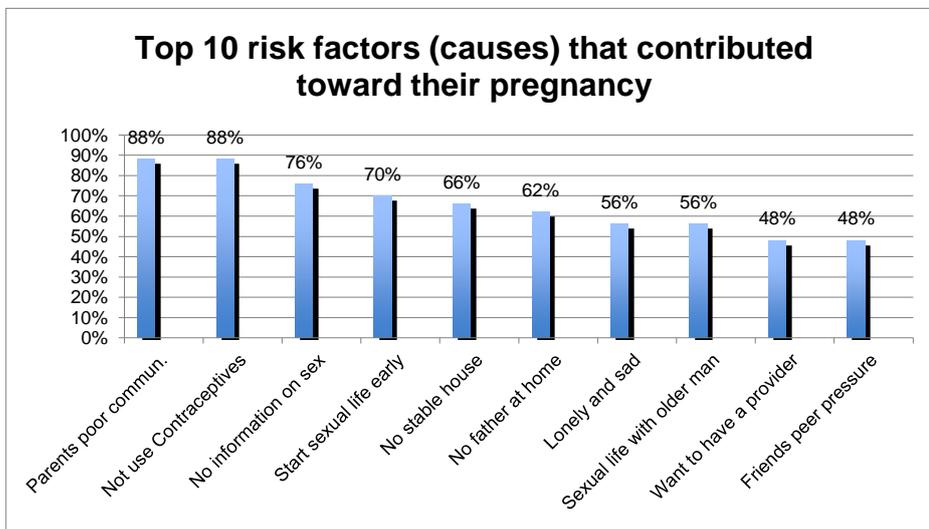
Figure 14: The Top Ten risk factors (causes) that contributed toward their pregnancy.

4.4.4 Summary of findings relating to the Top 10 risk factors (causes) that contributed toward their pregnancy

Family background

According to the respondents, the most important risk factors associated with teenage pregnancy are related to family issues. A considerable number of teenage girls (62%) said that their father was never at home. In addition, 88% of the respondents indicated that their parents did not communicate with them about sex or about anything else. Furthermore, 78% of the respondents indicated that they did not receive love, and moral and financial support from their family. 66%

of the respondents pointed out that they were always moving from place to place – a clear indication of family instability. Finally, a large number of the respondents (92%) did not live with their parents.

Education

Living most of the time in shelters or with boyfriends, many of the respondents did not attend school. The majority of them stopped going to school at an early age and 52% of them did not receive any sex education during their time at school. In addition, 76% of them did not acquire enough information about sex.

Sexual life

The age of the respondents at which they first had sex (sexual initiation):

- 12% started at 14 years' old

- 18% started at 15 years' old

- 26% started at 16 years' old

- 18% started at 17 years' old

- 4% started at 18 years' old

- 22% started at 19 years' old

The age of the respondents at which their first pregnancy started:

- 8% got pregnant at 14 years' old

- 8% got pregnant at 15 years' old

- 20% got pregnant at 16 years' old

- 8% got pregnant at 18 years' old

- 30% got pregnant at 19 years' old

Summary

70% of the respondents indicated that they had started their sexual life early, and 58% of them claimed that their first sexual experience was not voluntary. According to the respondents, 56% of them started their sexual life with an older man, and 88% of them pointed out that they fell pregnant because they did not use contraceptives.

Social life

56% of the respondents indicated, as a reason why they got pregnant, that they were lonely and feeling sad, and 48% of the respondents pointed out that friends encouraged them to start their sexual life. 48% of the respondents indicated, as a reason why they got pregnant, that they wanted to get married and have a provider for their needs. 94% the girls that were interviewed stated that they were unemployed, but only 48% pointed out that being unemployed was the reason why they got pregnant.

Other social issues include the following: 54% of the respondents indicated that they used alcohol and/or drugs. 86% of the respondents thought that their pregnancy was a mistake and 20% of them indicated that they had undergone an abortion.

Financial support

84% of the respondents did not live with the father of their child and 54% were living alone. 78% of the respondents did not get financial support from their families. 72% of the respondents indicated that the father of their children did not provide for them. Furthermore, 62% of the respondents did not receive a child grant from the government.

4.5 Presentation of the data relating to Phase 2 of the questionnaire: Focus group discussions

4.5.1 <u>Qualitative methodology</u>

Phase 1 only uses the quantitative method of research. Phase 2 includes both quantitative and qualitative research methods within the context of the focus group interviews, in which the qualitative data is measured in terms of the verbal responses of the participants. According to Blaikie (2003:232):

> Qualitative methods are more concerned with producing discursive descriptions and exploring social actors' meanings and interpretations.

4.5.1.1 Focus group discussions

A focus group (consisting of staff members, pregnant teenagers and young mothers from the House of Life, Durban) was formed to collect data on the specific topic of teenage pregnancy, in particular to gain perspectives and experiences from the people in the focus group on a topic, especially from those people who might otherwise have been marginalised. The focus group discussions were transcribed using note-taking. Based on the focus group discussions the researcher designed the final survey instrument, Phase 2 of the Questionnaire, consisting of both quantitative and qualitative research. The instrument was designed in such a way that it provided sufficient and clear information, so that all the participants in the survey would be able to answer all the questions without any misunderstanding.

4.5.1.2 Phase 2 of the questionnaire

The Phase 2 of the questionnaire consists of Section C, which is divided into Part 1 (Quantitative research) and Part 2 (Qualitative Research).

In <u>Part 1</u> (Quantitative research) of Section C the respondents were requested to choose the main reason from the following list of six options, what they considered to be the main reason why they fell pregnant: 1- From a broken family.

2- Lack of sex education 3- Left school. 4- Personal: I wanted to get pregnant. 5- Addiction: Alcohol and drug abuse. 6- Rape: I was raped.

In Part 2 (Qualitative research) of Section C the respondents were requested to write down the answers to the following three open-ended questions:

1. Once you have chosen the main reason (from the list of 6 options) why you fell pregnant, please explain why this particular reason/motivational factor had such an influence on you.

2. How do you think this reason (risk factor) could have been avoided and prevented you from falling pregnant?

3. Would you recommend to your teenage children one day to become a young parent like you did?

4.5.2   Quantitative and Qualitative data: Presentation and interpretation

4.5.2.1 Part 1: Quantitative research: Rankings of the main reasons why the teenagers and young mothers from the House of Life fell pregnant

In Part 1 the respondents were asked to choose from a list of six options what they considered to be the main reason why they fell pregnant. The results are as follows:

1	Family: My family was broken	44%	22
2	Information: Lack of sex education	22%	8
3	School: I left school	16%	3
4	Personal: I wanted to get pregnant	10%	11
5	Addiction: I used alcohol/drugs	6%	5
6	Rape	2%	1
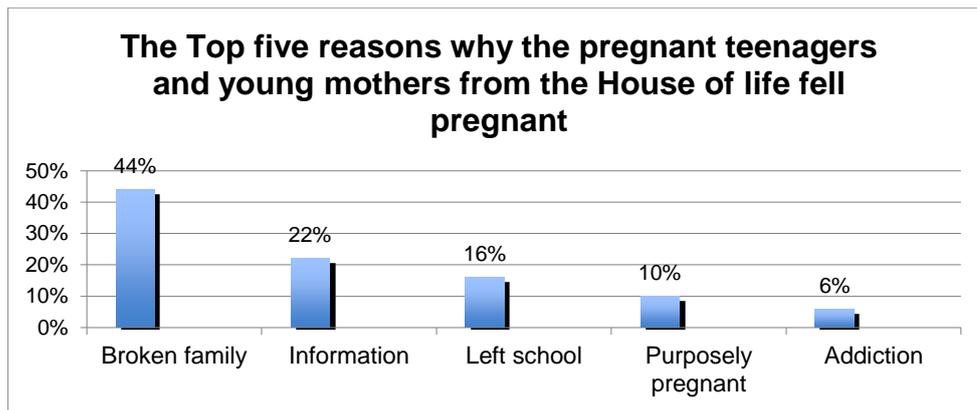
Figure15: The Top five reasons why pregnant teenagers and young mothers from the House of Life fell pregnant.

Summary

44% of the respondents perceived that the main reason for falling pregnant was growing up in a broken family. The second main reason was the lack of sex education (22%). 16% pointed out that leaving school was an important reason for falling pregnant. 10% of the respondents indicated that they fell pregnant on purpose. Furthermore, 6% pointed out that addiction to alcohol and/or drugs was the most important reason for falling pregnant. 2% indicated that they fell pregnant because they were raped.

Conclusion

From the above findings the risk factors (causes) associated with teenage pregnancy, are closely related to the main reasons for the teenage girls falling pregnant, as reflected in the perceptions of the respondents. It was clear that the predominant risk factors and main reasons for falling pregnant are closely related to family issues.

4.5.2.2 Themes relating to the five main reasons for falling pregnant

A qualitative approach was also employed in Part 2 of the empirical study. Participants were asked to reflect on the five main reasons for getting pregnant, as selected in Part 1 (from the list of 6 reasons) and to (1) briefly explain why they believe that this particular reason had such an influence on them, and (2) make

a brief suggestion in the space provided regarding how this reason/motivational factor could have been avoided and prevented them from falling pregnant.

The following themes emerged from the transcriptions of the focus groups:

(1) Theme 1: Broken family

<u>Explanations</u>

"My parents did not live together and I had to move from place to place. I never received any love nor was I taught anything about life-skills or protective sex."

"I have lived in poverty all of my life, because my parents got divorced and we ended up having to take care of ourselves. There was so much abuse from my father in our home that I left home and started a new life on my own as a child."

"I grew up in my father's family. They did not like me at all and never really wanted to support me. My father couldn't help or guide me, so I had to depend on my own understanding of life. There was no love for me in my family at all. I only found love in having a relationship."

"I grew up with my grandmother living on a grant. She was very sick most of the time and she had no time to care for us emotionally and socially, so I had to make all of my own decisions about life."

"I grew up in an unstable home. I felt unprotected and miserable. The lack of family guidance led me to look for affection in men, and this led to an unwanted pregnancy. As a teen I grew up without guidance on the effects of sex."

"My parents were separated and they were not there for me. I was raised by a member of my family, who did not care about me very much."

"My parents were divorced. I grew up with my father who was alcoholic. He hardly ever spent time at home, so I did not have anyone to tell me what was right and wrong. I just followed in his footsteps and began to consume alcohol. I also began indulging in activities like clubbing."

"My family was not together, so I started making my own decisions at a young age. I felt so much freedom. One day I decided that I wanted to have sex thinking it was right."

Suggestions

"If my parents were together and had helped to raise me, I would have felt their love and would not have started looking for someone else to love me. They would have protected me and taught me all about life."

"If my parents had been together and not abusing each other, I would have received love from them and had a home where I could be raised properly."

"If my parents had lived together, they would have protected me from the consequences of young parenthood. They would have given me love and protection."

"If my parents could have stayed together and raised me, I would have been protected from all the troubles that I am going through right now. They would have taught me about life."

"If my parents were together they would have loved me and taken care of me. I wouldn't have had to go elsewhere looking for love."

"If my parents had been there to give me support, love, and guidance, it would have prevented me from falling pregnant."

"If my parents were together and I had received their love, I wouldn't have gone out looking for love. I would have been content with life and listened to what my parents told me to do."

"If my parents were there to look after me, I would not have made the mistake of leaving school and having a boyfriend at a young age."

Many of the respondents (44%) pointed out that living in a broken family was the main reason for them falling pregnant, especially because their parents were separated and/or their father was never there for them. Many did not feel loved and protected by their parents and by the people around them. A lack of family love, care and guidance led them to look for affection and protection in a man. Since a young age they were required to make their own decisions. Their parents did not talk to them about sex or about any other matters. Without parents to take care of them, they felt so much freedom to make them own decisions.

How could this have been prevented? The respondents stated that if their parents had been together, they would have given them the proper love, guidance, protection and raised them as normal children, keeping them in school and talking with them about sex, and they would not have been in their present situation.

(2) Theme 2: Lack of sex education

Explanations

"Sex education is very important for teenagers."

"I just had sex to please the man I loved at that time. I was not aware of the consequences."

"I was raised by my grandmother and she did not teach me anything about sex. There were so many of us in our family that were raised by one old granny. She couldn't attend to all our social, emotional and financial needs. I didn't know that if you had sex, you would fall pregnant right away."

"When I was young, I did not have the opportunity to learn about sex. I had no one to teach me. I had to experience everything on my own."

"My parent didn't tell me anything about sex and I also had bad friends."

"A lack sex education has had a bad influence on me … without knowledge you do bad things."

"I was not educated enough about sex. I did not know at the time the outcome of having sex."

"I did not know what I was doing."

Suggestions

"If I was told about sex at the young age, none of this would have happened in my life. When I started to date I followed my heart, but when I started having sex I did it to please my boyfriend, because I loved him."

"If I had had enough sex education, I would not have fallen pregnant."

"If I knew about sex and was educated about it, I would have known not to have unprotected sex … and not to indulge in such act at a young age."

"If I had known about sex at a young age, I wouldn't have fallen pregnant and I would have known all about preventative methods, such as the pill and condoms."

"If I was taught about sex, I would have been more cautious about my life … more aware of the consequences of my actions. I would have thought about my own needs, before those of my boyfriend."

"It would have been helpful if I had known earlier that indulging oneself in unprotected sex has really bad consequences."

"I think that my pregnancy could have been prevented, if only I had had enough knowledge about sex … maybe I would have waited a bit longer and none of this would have happened."

"My pregnancy could have been prevented if my parents had talked to me about sex, because at school they don't fully teach about sex."

<u>Observations</u>

Some respondents indicated that no one gave them early sex education, so that they were not aware of the consequences of having sex. A lack of sexual education at an early age led them to start unprotected sex to please their boyfriend. A lack of knowledge about sex was the reason why they got involved in doing bad things.

How could this have been prevented? The respondents explained that if they had had enough sex education, they would not have had unprotected sex at such a young age. If they had been taught about sex, they would have been aware of the consequences. They would have thought about their own needs first, and not about those of their boyfriend. If they had been taught about sex at an early age, they would have waited to have sex, and they would not have fallen pregnant.

(3) Theme 3: Left school

<u>Explanations</u>

"When I left school I had nothing to do and I was bored; so I decided to have a boyfriend to keep myself busy. Then I fell pregnant."

"After leaving school, I looked for a job, but I found none, because I was not qualified. I tried to find someone to take care of my needs. By falling pregnant I thought that my partner would take care of me."

"I left school because of the bad influence of my friends. My father left our family when I was quite young. The members of my family were not very communicative. At home they used to fight all the time. I was forced to take sides and that hurt me very much."

"After leaving school, I had nothing to do but look for a job. I couldn't find a job, so I had to rely on my boyfriend for help."

"I left school and fell pregnant, because I wasn't aware of what I was doing."

"When I left school I had nothing to do. I couldn't find a job, so I spent most of my time with my boyfriend. Then I fell pregnant."

"I was lonely and bored. I had nothing to do, so I decided to have a boyfriend."

Suggestions

"If I was at school I wouldn't have had time to have a sexual relationship … I would have learned about sex and lessons about life at school."

"If I had stayed at school I would have learned more about life and also received more information about sex education. I would not have wasted my life trying to please a man."

"If I had spent most of my time at school and occupied myself doing my homework, I would not have got involved in doing wrong things, like spending a lot of time with my boyfriend."

"If I had had proper knowledge about sex, none of this would have happened. I could have avoided this by attending school projects and the church. I could have had a good future, but now I don't have any."

"If I had studied hard at school, I wouldn't have had to live on the streets."

"If I was at school most of the time, I would not have had time to fool around with my life."

"If I had I continued with my schooling, I would have learned more about life and not had the time to fool around."

Observations

A few respondents indicated that after they had left school, they got bored and found a boyfriend to keep themselves busy. After leaving school, many of them tried to look for work, but they could not find a job, so they had to find someone to take care of their needs. They therefore had to rely on their boyfriend.

How could pregnancy have been prevented? The respondents indicated that if they had spent most of their time at school doing their schoolwork, they would not have had time to spend with their boyfriend. If they had studied hard at school, they would have been able to get a job, and would not have had to live on the streets. If they had been at school, they would not have had time to fool around with their lives.

(4) Theme 4: Wanted to get pregnant

<u>Explanations</u>

"I was not forced to have a child. I made my own choice to have a child, but no one told me that it was going to be so hard."

"I wanted a child and wanted to fall pregnant."

"I dreamed of having my own baby, because I love children."

"I wanted to get pregnant and have someone to provide my needs."

"I wanted to get pregnant to have a provider for my needs."

<u>Suggestions</u>

"If I had had more counselling and guidance, I would not have made a bad decision."

"I would not have had the desire to have a baby, if there had been someone to guide me."

<u>Observations</u>

Some respondents indicated that they had deliberately made the choice to get pregnant and to have child. They wanted to get pregnant hoping to have a provider.

How could the pregnancy have been prevented? According to the respondents, if they had had more counselling and guidance, they would not have made a bad

decision. If somebody had guided them, they would not have desired to have a baby at an early age.

(5) Theme 5: Addiction to alcohol/drugs

<u>Explanations</u>

"My friends encouraged me to use alcohol and drugs and I enjoyed it."

"I was very depressed when my mother passed away so I turned to alcohol … I was not in my right mind and not thinking straight, so I had unprotected sex."

"As a result of alcohol abuse, I was not aware of what I was doing."

<u>Suggestions</u>

"If my parents had known about my behaviour [alcohol abuse] this [my pregnancy] would not have happened … I should never have listened to my friends at all."

"If it were not for alcohol, I would never have gone to bed with a man and had unprotected sex."

"If I had not been drunk, I would never have had unprotected sex or slept with my boyfriend at an early age."

<u>Observations</u>

A small number of respondents indicated that abusing alcohol and/or drugs caused them to have unprotected sex. They were not aware of what they were doing. How could this have been prevented? The respondents argued that if they had not been under the influence of alcohol or drugs, they would never have gone to bed with their boyfriend and had unprotected sex. If they had not been drunk, they would never have had unprotected sex or have had sex at an early age.

4.6   Conclusion

The focus of this study has been the situation surrounding the pregnant teenagers and young mothers from the House of Life.

4.6.1   <u>Ethical considerations</u>

The system of ethical protection used in this study involved the following principles to protect the rights of the research participants: Voluntary participation, informed consent, and confidentiality.

4.6.2   <u>Key findings</u>

The graph relating to the age of the first intercourse and age of pregnancy (Figure 2) showed that (1) the critical age for teenager to start their sexual life is 16 years old, and (2) the most critical age of their first pregnancy is 19 years old.

The graph relating to the top ten risk factors associated with teenage pregnancy (Figure 14) showed that 88% of the respondents did not use condoms or contraceptives in their sexual relationship, and the same percentage indicated that they did not have good communication with their parents. Furthermore, 76% of the respondents stated that they did not have enough information about sex; in other words, there was a lack of sex education.

In the graph relating to the main reasons why the teenagers and young mothers from the House of Life fell pregnant (Figure 15), 44% of the respondents affirmed that their parents did not live together; in other words, they came from a broken home. Secondly, 22% of the respondents indicated that the main reason for falling pregnant was a lack of sex education, and 16% pointed out that leaving school was the most important reason they fell pregnant.

It is interesting to note that 100% of the respondents answered "no" to the following question: Would you recommend to your children one day when they are teenagers to become a young parent like you did?

Findings relating to family background are as follows: The majority of the teenagers who were pregnant or with babies (80%) grew up in a broken family, where their parents did not live together. 92% did not live with their parents and 78% said that they did not receive any financial support and love from their families. Also 76% revealed that they did not have good communication with their parents. In the topic of receiving sex education from their parents, 86% percent of the respondents indicated that their mother and father did not talk to them about sex. 44% of the respondents indicated that the main reason why they had fallen pregnant at such an early age was because they belonged to a broken family.

4.6.3 Concluding remarks

Based on the key findings of this study (quantitative and qualitative methods) the researcher strongly recommends that any organization, such as churches, schools and NGOs working with teenage pregnancy prevention in the Durban CBD, should give due consideration to the teenagers' family background. This is confirmed by the fact that the main reasons given by the respondents from the House of Life as to why they fell pregnant, were related with family issues. For example, 44% of the respondents in this study indicated that the main reason why they fell pregnant was because they belonged to a broken family.

4.6.4 Recommendations

It is recommended that the House of Life and other Christian organizations in Durban should recognize the importance of addressing the social aspects of teenage pregnancy and early parenthood. It is also important for them to understand the cultural motivations as to why Zulu mothers have many children with different partners.

It is also recommended that the above institutions should design special programmes on sex education for reaching the teenage population that frequent and live in shelters around the Durban CBD. It is not enough for churches to simply distribute pamphlets about salvation or packets of biscuits, when the

young girls from broken families are being exploited by the sex industry, experiencing much rejection, economic insecurity and becoming trapped by drugs or teen pregnancy. While it seems that some Christian organizations are working hard in this area, the Church as whole needs to do more. The local churches need to train lay leaders with knowledge about teen pregnancy and sex education, marriage and parenting skills in order to help and protect young girls from their environment.

In particular, the House of Life needs to request help from:

- Social Workers from the Government Department: to coordinate assistance to the girls that spend most of their time in the CBD streets, by providing (1) health education on HIV/AIDS and the consequences of unprotected sexual relationship; and (2) a compassionate humanitarian response to their physical, social and emotional needs.

- The CBD police, who need to provide and maintain a safe environment when Christian Outreach Ministry occurs in the CBD community.

- Christians Churches and Christian Communities, who, strengthened by the Holy Spirit, need to bring light into the Durban CBD area by offering Christian counselling, praying, Bible classes and workshops, on the following themes:

1. Biblical principles on Jesus' view of women and the status of women in the Bible.

2. The importance of a good relationships between parents and their children.

3. Marriage enrichment programmes and seminars on Biblical marriage, the dangers of divorce and the importance of Christian moral values.

4. Marriage as a sacred commitment between a man and a woman who are responsible for each other and their children.

5. Programmes on the importance of fatherhood: Building strong families includes building families with fathers. A fatherless family is one of the

primary causes of social disintegration. Parenting cannot be left to mothers and grandmothers. Fathers are essential. Fathers need to be encouraged to stand up and be role models for their children.

The Justice's Department that needs to help the pregnant teenagers to obtain:

- An allowance from the fathers of their children.

- A government child-grant to help them to raise their children in a decent manner.

- Application for government funds to support single and two-parent families.

- Provision of support and information—acting as a substitute extended family.

4.6.5 Further research

It would be interesting to compare the reasons given by the girls from the House of Life why they fell pregnant with the reasons given by teens from a medium and rich target group.

Finally, regarding the problems of our age, including the problem of teen pregnancy, Carl Zinsmeister of the American Enterprise Institute writes:

> There is a mountain of scientific evidence showing that when families disintegrate children often end up with intellectual, physical and emotional scars that persist for life … We talk about the drug crisis, the education crisis, and the problems of teen pregnancy and juvenile crime. But all these ills trace back predominantly to one source: broken families (New York Times 1992).

In the next chapter the Biblical and theological foundations for marriage, divorce and remarriage, will be presented.

Chapter 5

The Biblical and theological foundations of marriage, divorce and remarriage in the Old Testament

5.1 Introduction

Worldwide statistics show that the rate of divorce is progressively increasing. According to the U.S. Bureau of the Census (2006), the latest statistics on

marriage and divorce shows that: "People marrying today have a 50% chance of divorcing. Statistically, 40% of first marriages, 60% of second, and 73% of third marriages end in divorce" (Smart Step families, March 2013). And there is no simple justification for this occurrence.

There are many reasons for divorce, each of which that has contributed towards destroying the institution of marriage. The concept of family and the importance of marriage have changed over time. The primary purpose of marriage of establishing a lifelong relationship between parents and their siblings has become out-of-date.

Psychologist and sociologists have documented divorce as a major social problem that has been shaking the structure of the family. Social science has offered several proposals to help society to decrease the rate of divorce, but the problem is not easy to solve. It is the researcher's contention that the culture of divorce should be challenged by the Church, using with the Scriptures pertaining to marriage and divorce.

For this reason, the purpose of this chapter is to present a Biblical and theological foundations for marriage, divorce and remarriage. In pursuit of this aim the following topics will be covered:

- Biblical definition of marriage in Genesis 2:18-24

- Biblical purpose for marriage
- Old Testament texts on divorce
- Biblical and theological views of divorce and remarriage in the Old Testament

5.2 Biblical definition of marriage in Genesis 2:18-24

<u>Biblical definition of marriage</u>

The New International Bible Dictionary (1987:624) defines marriage as: "the formalization and sanctification of the union of man and woman for the procreation of children". According to this definition, one of God's intentions for marriage is to protect and sanctify the human family.

Christianity has its origin in Judaism, but it flourished as a new world religion. It is based on the fact that God has redeemed the human race through His Only Son, Jesus Christ. Christianity thus bears witness to the life, death and resurrection of Jesus Christ, as the promised Messiah. It recognizes the Scriptures as the ultimate source of revelation for Christian teaching. According to the above position, the Christian Community of faith interprets marriage from a Biblical point of view.

Christian Denominations agree that marriage originated at the time of Creation and that God created the institution of marriage. Historically, from the twelfth to the sixteenth century, the doctrine of marriage was one of the central points in Catholic theology, even though marriage was viewed as being of a lower status compared to celibacy within the context of popular monasticism. The Medieval church considered celibacy for ecclesiastic purpose superior to the marital status. Many early Catholic theologians wrote about the purpose of marriage in Gen 1:28 as to "be fruitful and multiply". One of the theologians Augustine the Hippo (354-430 CE) is considered one of the most important writers on marriage in Christianity. His famous dissertation on "The Good of Marriage (*De Bono*)" has influenced many theologians throughout Church history.

According to the New Westminster Dictionary of Church History (2008:413), "Augustine insisted that Christian marriage consisted of three 'goods': "The procreation of children, sexual fidelity and indissolubility"; "Augustine regarded the last of these goods as the true 'sacrament' in marriage."

Augustine's three goods of marriage; procreation, fidelity and indissolubility led him to write *On the Good of Marriage*. In Augustine's theology indissolubility is placed as a sacramental bond (*sacramentum*). He explains that the sacrament of marriage is 'the' good that makes marriage indissoluble. He compares the institution of marriage with the indissoluble union between Christ and the church.

5.2.1 The Roman Catholic Church views marriage as a sacrament

The Roman Catholic theology of marriage was influenced by Augustine's view on marriage. He defended his view that the main purpose of marriage is to beget and to educate children. In 1439 at the Council of Florence the Catholic doctrine placed marriage as one of the seven sacraments. Later in 1564 at the Council of Trent the Council approved the 1439 statement on the seven sacraments once again. According to the Roman Catholic Church Catechism Article 7, the Sacrament of Matrimony defines the sacrament of marriage as follows:

> The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament (CIC, can. 1055 § 1; cf. *GS* 48 § 1.) (Catechism of the Catholic Church).

The Catholic Church, consistent with its sacramental view of marriage, penalized abortion and contraception as a violation of the God's ideal for marriage. In addition, marriage was described as a lifelong indissoluble contract, where the marital union represents the eternal alliance between Christ and his church.

5.2.2 Protestant theology of marriage

Over the centuries the Christian church gained new insights and the Protestant Churches under Martin Luther and John Calvin reformulated the subject of marriage and produced a new theology of marriage. The Protestant Reformation adopted scripture as the final authority from God. They confronted the Catholic Church doctrines and challenged their views on marriage. In his treatise on marriage *The Estate of Marriage 1522* Luther presented his theology of marriage in contrast to Augustine's understanding of marriage. In his theology of marriage Luther considered that "marriage was superior to celibacy" (Wengert 2004:173). Also, that "marriage was no longer a sacrament" (Wengert 2004:172).

Marriage, in Luther's view was a social institution. In this way marriage was under the state civil law, not the law of the church. The role of the church was to teach about God's perfect will for marriage. Furthermore, Luther defended the right of everyone to choose marriage or to serve God ecclesiastically. He understood that marriage was for the sake of human social order, where the institution of marriage could keep away sexual immorality from society.

Regarding Luther's revision of the sacraments, Wengert (2004:172) states that "recognizing that no divine promise or divinely instituted sign was attached to marriage, Luther rejected its sacramental character and the Biblical argument for it". Wengert (2004:172) also indicates that "Luther recognizes that marriage belongs to creation and not to redemption".

John Calvin from 1536 to1564 introduced fundamental changes in the Geneva church. He attacked the Catholic view of marriage and transformed the Western theology on marriage and family matters with his theological reform on marriage. His new theology involved "marital formation and dissolution, children's nurture and welfare ... sexual sin and crime - essential concerns for both church and state" (Selderhuis 2009:455). He opened the church for public weddings, to all that desired to do get married. The ceremony and marital liturgy also included Biblical instruction. He defended the view that God ordained marriage in Genesis to be a long-lasting union between a man and a woman, and that "through

marriage, husband and wife are joined together in one body and one soul" (Selderhuis 2009:458). The purpose of the union is for the couple to support each other in love, to procreate and care for their children and to protect each other from sexual sin.

The Calvinist understanding of marriage is that marriage is a covenantal association, not a sacrament, because it does not involve a divine promise. Calvin and his colleagues associated marriage with the covenantal relationship between God and Israel and between Christ and His church.

> Just as God draws the elect believer into a covenant relationship with Him, Calvin argued, so God draws husband and wife into a covenant relationship with each other. Just as God expects constant faith and good works in our relationship with Him, so God expects conjugal faithfulness and sacrificial works in our relationships with our spouses (Selderhuis 2009:457).

The Calvinist theology of marriage had a great influence on national laws regarding marriage in Europe and North America.

5.2.3   The creation of man and woman

God's revelation to mankind in the Bible enables human beings to understand how they came into existence and for what purpose. The account in Genesis reveals how the whole universe, including the world of nature and the solar system were ordained and created by God. Once completed, God expressed that all He was made *was good*. In addition, the author of the book of Genesis extends the boundary of the reader's understanding of creation by providing Genesis chapter two, in which the details of the creation of woman are recounted. When God created man on the sixth day as a living soul, He finally expressed that everything that He had made *was very good.*

Genesis 1:26-27 describes how the couple was created in "God's image, after God's likeness" with the responsibility of stewardship over the earth. Genesis 2 provides more details of the creation of the man and the woman: man was formed

of the dust of the ground, and received the breath of life and became a living soul (Genesis 2:7); the woman was formed from one of Adam's ribs (Genesis 2:21-22). Both came into existence from a different material; man from the dust and woman from the rib. From the beginning, when man was formed and received the breath of life (Genesis 1:27), the woman was already inside of the man. Eve was taken out of Adam and God created two different genders (feminine and masculine).

Genesis 2 provides a structural differentiation between the first two human beings. The purpose why God created two different genders is for them to be united as a couple to fulfil each other's lives; to have relationship with God and to originate the creation of humankind. Hamilton (2005:28) claims that "humankind is set apart from the rest of creation and indeed is placed on a pedestal".

5.2.4 The creation of marriage

The Bible presents marriage as God's own idea. William E. May (2009:16) states that within the book of "Genesis are narratives not only of the creation of the universe, not only of the creation of man, male and female, but also of the creation of *marriage".*

In His Word God explains that He created a man, not to be alone, but to have companionship and intimacy with a helper suitable for him. God's original plan in creation was to unite the man and the woman together as a couple. It is clearly noted in Genesis 2:19-20 that Adam was looking for a companion among all the animals that God had created, as the Scripture conclusively states: "But for Adam no suitable helper was found." Sailhamer (1982:15) elaborates:

> The first point that the author is intent on making is that the human being, though a special creature made in God's image, was nevertheless a creature like the other creatures which God had made.

May (2009:56) explains what marriage is all about: "This beautiful partnership, this wonderful covenant of love, unites human persons who differ in their sexuality and complement each other."

Genesis describes marriage in terms of a union between the man and the woman: "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh" (Genesis 2:24, NIV). Smith (2006:62) indicates that Genesis presents "three basic laws of marriage: The laws of (1) leaving, (2) cleaving, and (3) weaving".

- The first step to start a marriage, according to God's ordinance, is for the man to *leave* his parents' house to start his own family. His wife should have priority over all others. Smith (2006:62) states that "He who would marry must leave *('azabh*) father and mother - physically, psychologically and economically". Smith goes on to explain what '*azabh* means. "The Hebrew word suggests the termination of a loyalty. Hamilton (2005:29) says that *leave* "may also be translated 'forsake'... meaning to terminate the loyalty".

- The second step is to *cleave.* Lewis gives the following definition of *cleave*: "The Hebrew word for cleave is *dabaq ...* It means to cling to ... to keep close … This word *dabaq* yields the noun form of the word *glue* and also denotes *loyalty* and *devotion …* the Greek word for cleave is *proskollao* ... which means to glue or to adhere to" (Lewis 2010:46). Hamilton (2005:29) also shows that "to cleave may also describe one's covenantal commitment to God (as in Deut. 10:20; 11:22)". Lewis explains that "In order to cleave, one must first make a clean break; hence, cleave as in to cut. Then once cleanly separated a joining is easy" (Lewis 2010:46).

- The third step is that "they become one flesh". The Hebrew word for *one,* according to Chapman (2003:34), "is the same Hebrew word used in Deuteronomy 6:4: 'Hear, O Israel: The Lord our God, the Lord is one.'" In becoming one flesh in marriage man and woman do not lose their individuality. God is manifested in three persons, but God the Father, the Son and the Holy Spirit maintain their

uniqueness. To become *one* speaks about an inner inter-relationship. To become *one* means that husband and wife become a team. According to Jay Adams (1983:31), "While becoming 'one flesh' includes the sexual relationship that is not the primary meaning".

In Genesis 2:23 Adam realizes that Eve was specially tailored for him from his own essence "bone of my bone, flesh of my flesh", so Adam "cleaves" to Eve. This act bonds their flesh as "one flesh". Colin Hamer (2006:13) comments that the word "one flesh" in Hebrew is "(*basar*) in the Old Testament means one family". When God joins a man and a woman together they become one family. This new family bond is so strong that it can break the previous family bond with their parents.

Jesus in the Gospel presents His relationship with God as one of unity, and in constant communication with Him and with His creation. In a similar way, in the Old Testament God presents His relationship with Israel in the likeness of husband-and-wife unity.

God designed man, not to be alone, but to have a woman as his companion. God joined them as husband and wife, as one flesh to live in togetherness, in companionship and intimacy. The New Testament texts are also not silent about the commitment of husband and wife to each other. They advise husbands to love their wives, to be considerate, and to respect them. At the same time, they counsel wives to submit to their husbands, as to the Lord (Eph 5:22).

5.2.5 God's provision of a suitable helper (Genesis 2:18)

In Genesis Chapter 1 God over and over again recognized that His creation *was good.* The only thing that the Creator recognized to be *not good* in His work was man being alone. The man's loneliness demonstrated that the creation was incomplete. God declared that "It is not good for the man to be alone. I will make a helper suitable for him" (Genesis 2:18, NIV). So God made a woman from a rib, which had been taken from Adam. Adam acknowledged that the *helper* that God

created for him was special, as he expressed: "This is now bone of my bones and flesh of my flesh" (Genesis 2: 23, NIV). Adam felt an inner connection with Eve; he could relate to her in a way that he could not do so with the animals in God's creation. Furthermore, Adam recognized that Eve was made from his own flesh, as he recognized: "she shall be called 'woman', for she was taken out of man" (Genesis 2:23, NIV).

The Hebrew word עֵזֶר (*ezer*, Strong's 5828) is used in Genesis 2:18 and 20 in the sense of "help" or "helper". Its particular significance is that it recognises that "woman was created specifically to be man's unique companion and helper" Generally speaking, God is described as the helper of His people (Ex 18:4; Deut 33;26; Psa 33:20) (Renn 2005:486).

God designed Eve as an equal sexual counterpart, without any hint of inferiority or superiority, because both were created in the image of God. James E. Smith speculates that Adam (speaking to Eve), "composed the first marriage vows in which he declares his fidelity to his mate regardless of the circumstances" (Smith 2006: 62). Referring to Smith's comment, Victor Hamilton (2005:29) claims that the phrase would be the equivalent of our modern commitment "in sickness and in health".

In Genesis 1:26-28 God commanded Adam and Eve to fill and subdue the earth and to rule over all living creatures. Furthermore, God reviewed that it was only when man and his *suitable helper* (the woman) were together that the creation was complete. It is only when man and woman are together in a relationship that they can truly fulfil God's mandate for creation.

5.3   Biblical purpose of marriage

Augustine, the early father of the Catholic Church, as well as Luther and Calvin, the Protestant Reformers, placed marriage in the context of creation, as an ordinance of God and as a spiritual institution. Luther stated that marriage "has been instituted by God" and that "marriage by nature is of such a kind that it

drives, impels, and forces men to the most inward, highest spiritual state, to faith" (Snuth 1990:137).

God Himself clarifies the purpose of marriage or the motive for creating it. In Genesis 2:18, the Lord says: "It was not good for the man to be alone." Marriage was created to overcome the first man's solitude, and to establish the idea of monogamy, in which one man and one woman live together in a close relationship becoming "one flesh". Marriage in terms of the man and the woman becoming "one flesh" implies that God decided to create a commitment or a binding agreement in support of the marriage institution.

5.3.1 Marriage involves a formal commitment (covenant)

Contemporary society thinks of marriage only in terms of a legal contract. However, the Bible shows that marriage is more than a legal contract; it is a covenant. Marriage involves a formal commitment, a covenantal binding agreement that encapsulate the solid foundation of Biblical marriage.

According to the New International Bible Dictionary (1987:237-238), the word *covenant* "translates the Hebrew noun *berith.* The verbal root means either 'to fetter or to eat with', which would signify mutual obligation or 'to allot' (1Samuel 17:8), which would signify a gracious disposition".

The Greek word used for covenant is "*diatheke;* (a thing, literally, 'put through'), the primary meaning of which is 'a disposition of property by will'" (New International Bible Dictionary 1987:238).

It is important to note that in Hebrew and in Greek the word *covenant* does not have the same meaning as the English word for covenant. According to Vine's Dictionary (1996:135), the word *covenant* in English has a different meaning to the Biblical word for covenant:

> In contradistinction to the English word covenant (lit., 'a coming together'), which signifies a mutual undertaking between two parties or more, each binding himself to fulfil obligations, it does not in itself

contain the idea of joint obligation, it mostly signifies an obligation undertaken by a single person.

The Bible, throughout its pages, presents a very different kind of covenant or agreement made between two parties. A Biblical covenant could be between two people or between two close friends, as in the case of David and Jonathan in 1 Samuel 18:2-4 or between Ruth and Naomi in Ruth 1:16-17. In addition, the Bible contains covenants made by God with His people that were unconditional covenants. For example, in Genesis 6:18 God made an unconditional covenant with Noah and his generation and in Genesis 17:8 God made an unconditional covenant with Abraham, in which God promised to give him and his descendants the land of Canaan.

Marriage as a Covenant

In the book of Genesis God made known His will to the man and the woman in accordance with the principle of the covenant. It was God's desire that man and woman should be united. He bound them together in His presence.

The Biblical idea of marriage as a covenant occurred in Genesis 2:18-25, in the Garden, when God gave Eve to Adam as his wife. As Keller (2011:85) attests that "love needs a framework of binding obligation to make it fully what it should be". Selderhuis (2009: 457) cites Calvin's commentary of marriage as a covenant as follows:

> God is the founder of marriage ... Hence Solomon in Proverbs 2:17 calls marriage as the covenant of God, for it is superior to all human contracts. So also Malachi [2:14] declares that God is as it were the stipulator [of marriage] who by his authority joins the man to the woman, and sanctions the alliance.

God's relationship with Israel is often described in terms of a covenant marriage that reflects His mercy and His love. In the Old Testament the prophet Isaiah (54:5) declares God as the Husband of Israel. Furthermore, in 2 Corinthians 11:2 the Apostle Paul presents Jesus as the Husband of the Church.

The Old Testament describes God's covenant with His people in terms of the love of man and woman in marriage. Jeremiah 31:32 shows the image of God as a merciful, faithful and forgiveness Husband to Israel, when God says, "they broke my covenant, though I was a husband to them". The Book of Proverbs (2:16) comments on a disobedient wife, "who has left the partner of her youth and ignored the *covenant* she made before God". In addition, the prophet Ezekiel (16:8) shows God in a type of marriage covenant with Jerusalem: "I gave you my solemn oath and entered into a covenant with you, declares the Sovereign Lord, and you became mine." God describes Himself as the "husband of Jerusalem", using the metaphor of a marriage covenant between a man and a woman.

In Malachi 2:14-16 the Jews were complaining that God was not accepting their offering. So, Malachi explained to them that the Lord was seeing that they were divorcing their partners, which God calls the "wives of your youth," and the "wives of your marriage covenant". God reminded them that the covenant between them was made in His presence; it means that He was called as witness to their covenant of marriage. They were not only dishonouring their wives but they were disrespecting God as a witness to the covenant.

To sum up, God has revealed that marriage is a covenant, by which the husband and wife should abide, walk in His presence and learn from Him to be faithful to the marriage covenant. As Jesus said, "Therefore what God has joined together, let no one separate" (Mark 10:9, NIV).

5.3.2 Marriage is made between a man and a woman (Genesis 2:24)

In Genesis 2:18 God has stated that "It is not good for the man to be alone. I will make a helper suitable for him". God's love and compassion for the man "caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh" (Genesis 2:21, NIV). Then God presented the woman He created to Adam.

Adam acknowledged that the new creature was created special for him when he attested: "This is now bone of my bones and flesh of my flesh" (Genesis 2:23,

NIV). He recognized that the new creature was not the same gender as him when he used the words *she and woman ('ishshah)* in reference to the creature that God had presented to him: "she shall be called 'woman', for she was taken out of man" (Genesis 2:23 NIV). He also referred to himself as a man *('ish).*

Genesis 2:24 plainly shows that God's design for human sexuality and marriage was between a man and a woman. God's intention for this design was for reproduction purposes. Later on Moses stated in the Books of the Law (Leviticus 18:22, NIV): "Do not have sexual relations with a man as one does with a woman; that is detestable." Moses clearly states that anything contrary to God's original plan for marriage is an abomination. Also, the commandment of God in Genesis 1:28 (NIV) was for them to: "increase in number". This request would only be possible between a male and a female.

5.3.3 Marriage provides companionship (Genesis 2:18)

Genesis 2:18 (NIV) states that: "It is not good for the man to be alone. I will make a helper suitable for him"; the word *alone* in Hebrew, according to Chapman (2003:34), means to "cut off". God solved Adam's problem of being alone or "cut off" by bringing into his life a helper fit for him; with the intention of joining them together in the institution of marriage.

Sharon Jaynes (2010:16) in her book *What God Really Thinks about Women,* defines the word *helper* in Genesis in terms of a person who:

> … holds a place of honour. The Hebrew word 'helper' that is used for woman is *ezer*. It is derived from the Hebrew word used for God and the Holy Spirit, 'azar'. Both mean 'helper' – one that comes alongside to assist.

Genesis 1:26-28 portrays the woman as created in the image and likeness of God, who reveals Himself in terms of the word "us". She was created with the man for the same purpose: to rule the *earth.* Furthermore, she participated with Adam in the blessings of God. In addition, the woman, like the man, was equally

equipped for the same mission: "Be fruitful and increase in number; fill the earth and subdue it. Rule over" (Genesis 1:28, NIV).

Describing the woman as a "helper", Richard Elliott Friedman (2003:19) elaborates:

> Woman is usually understood to be created as a suitable "helper" (Hebrew *'ezer*) to man in this account. The Hebrew root, however, can also mean "strength". The Hebrew phrase *'ezer kenegdo* therefore may very well mean "a corresponding strength".

God's idea to bring Eve to Adam was for companionship and partnership, in which they could live, rule, and enjoy God's presence together. Jaynes (2010:16) cites the theologian William Mounce on the topic as follows: "the husband and the wife have been designed by God to stand together and help each other fight the battles of life. And God is there as the divine *ezer* to fight with them."

5.3.4 God's mandate for fruitfulness in marriage (Genesis 1:28)

God's mandate to the man and the woman was: "Be fruitful and increase in number" (Genesis 1:28, NIV). With God's blessing upon the husband and wife comes the first mandate to "be fruitful and to increase in number" (v.28) and to rule over creation. The order given to the couple to *be fruitful* was also used by God in Genesis 1:20 (NIV) to refer to the "great creatures of the sea ... to the winged bird". But the difference is that God's initial announcement of His plan in Genesis 1: 26 was, "Let us make mankind in our image, in our likeness." Since the couple was created in God's image, they were not just called into existence like all of the other creatures. They were also requested to be fruitful and to increase in number. This shows God's close and inner union with mankind.

According to Vine's Expository Dictionary (1996:257), the Greek word for fruitful is "*karpophoreo,* to bear or bring forth fruit". The Bible uses this word in "a natural sense of 'the fruit of the earth'". It is also stated that when the word is used in a metaphorical way, it represents, "works or deeds, 'fruit' being the visible expression of power working inwardly and invisible" (1996:256). The New

Testament uses the expression to show "the invisible power of the Holy Spirit in those who were brought into living union with Christ (John 15:2-8 & 6)" (1996:256).

God's desire for Adam and Eve was for them to be fruitful and multiply. His plan was for them to bring forth offspring to initiate social life on earth, where their history would be God's own creation history. Robinson (1998:185) elaborates:

> Here Moses would simply declare that Adam with his wife was formed for the production of offspring, in order that men might replenish the earth. God could himself indeed have covered the earth with a multitude of men; but it was his will that we should proceed from one fountain.

The same imperative order was given to Noah in Genesis 9:1. The Bible shows parallels between Noah after the flood and Adam in the Garden. In a certain sense Noah is a kind of a new Adam; so once more the earth is to be filled with the human race.

5.4 The Biblical and theological view of divorce and remarriage in the Old Testament

With an increasing number of divorces and children from divorced parents, who encounter all kinds of social and emotional problems, marriage needs be emphasized today as a covenant union and divorce as the last option.

Old Testament texts

Even though divorce and remarriage are clear Biblical doctrines with trustworthy instructions, the Biblical subject of divorce and remarriage is still debated amongst scholars. Malachi 2:10-16 and Deuteronomy 24:1-4 are the two most important Old Testament passages on divorce. However, Deuteronomy 24:1-4 is the most cited passage relating to remarriage.

Adultery in the Old Testament

The New International Bible Dictionary (1987:19) refers to adultery in the Old Testament as:

> [S]exual intercourse usually of a man, married or unmarried, with the wife of another. One of the Ten Commandment forbids it (Exod 20:14; Deut 5:18). The punishment for both man and woman was death, probably by stoning (Deut 22: 22-24; John 8:3- 7). "Adultery" and related words translate derivatives of the Hebrew root *n'ph (na 'aph)*, conveying the one plain meaning.

Unlawful intercourse as Fornication

According to The New International Bible Dictionary (1987:360) the word fornication, "derived from the Hebrew verb "*za·nah'* and the Greek word *porneia,* [is] used in [the] KJV for unlawful sexual intercourse of an unwed person". Fornication is related to illicit sex outside of marriage.

5.4.1 <u>Malachi 2:10-16 on divorce</u>

<u>Background</u>

In Malachi 2:10-16 the prophet writes about mixed marriages, the unfaithfulness of the Israelite men in worship, and their condemnation in divorcing their wives and marrying foreign women. Malachi's message from this passage is about covenant loyalty. He focuses on the way in which people treat each other with treachery. Carl Laney (1997:176) states that "according to Malachi, divorce breaks a covenant, constitutes treachery, and God hates it".

It is important to note that Malachi 2:10 looks on the Nation of Israel as a family unit, and that unity is found in God, who is called Father and Creator. However, the people had been unfaithful to one another. Malachi says that the nation is practising detestable things (2:11-12). They were marrying the daughters of foreign god. In verses 13-15 God says that He does not accept the community's worship. The Lord indicates that He is acting as the witness between you and

"the wife of your youth" (v.14). And in verse 16 (NIV) God states the following: "For I hate divorce!" says the LORD, the God of Israel, "I hate it when one of you does such a cruel thing to his wife. Make sure that you do not break your promise to be faithful to your wife."

Malachi 2:10: The nation of Israel as a family unit

Malachi reminds his community that they have the same Father and were all created by the same God. He also points out that they have been disloyal to each other by violating the covenant of their ancestors. Their calling is based on the unity of Israel, since they have "one father" and "one God". The covenant between God and the nation of Israel implies a bond with one another as one family. Their "unfaithful" relationship towards each other "violates their covenant with God."

Malachi 2:11-12: Marrying the daughter of a foreign god

After accusing the Jews community of unfaithfulness, the prophet rebukes their mixed marriages, stating that they were being unfaithful to God by marrying pagan women. Mixed marriages between God's people and foreigners women were against God's law and it is well documented in the Old Testament. In the book of Nehemiah chapter 10:30 in the *Renewal of the Covenant* the Jewish people promised that they would not marry the pagan people of the land.

Malachi 2:13-15: Covenant with the wife of your youth

Malachi states that they have been unfaithful to their wives, even though their wives remained their faithful partner; they were divorcing the wife of their youth. Malachi advises them that such practices have serious consequences: God refuses to accept their sacrifices and their offerings. So Malachi reminds the community that marriage originates in creation. In addition, he states that marriage is a covenant and that God made husband and wife as "one" and that God expects "godly children" from their marriage. Malachi instructed the men to remain loyal to their wife, and not to substitute their wives for foreign women.

Malachi 2:16 says, "For I hate divorce!" says the LORD, the God of Israel". In this verse Malachi points out God's plan for marriage, as revealed in Creation, and that His purpose for marriage, between people from His Covenant people, is for them to create an appropriate environment for raising godly children.

"For I hate divorce!" says the LORD, the God of Israel.

The majority of Bible translations present Malachi 2:16 as God saying that He hates divorce. Some translation use in the first person "I hate divorce" (NIV); some in the third person "he the Lord hates divorce" (NKJV). Some scholars say that this translation does not match with the Masoretic Text.

A recent translation that many scholars are in favour of is the version, where the words "hate" and "divorce", are analysed "as two verbs that describe a sequence of actions with the subject being" (Collins 2005:1). In the NIV (1984) (an early) version of Malachi 2:16 states that *God hates divorce*:

> "I hate divorce", says the LORD, the God of Israel "and I hate it when people clothe themselves with injustice," says the LORD Almighty.

But the NIV (2011) for Malachi 2:16 no longer states that *God says that He hates divorce.* Instead says as the following:

> The man who hates and divorces his wife", says the LORD, the God of Israel, "does violence to the one he should protect", says the LORD almighty. "So, be on your guard and do not be unfaithful".

According to A. Philip Brown (2008:4), Luther and Calvin, the Reformers of the Protestant Church, understood Malachi 2:16 as follows:

> Luther: "Indeed, he who bears her ill will and repudiates her, says the Lord, the God of Israel …"

> Calvin: "If you hate (anyone hates), let him divorce (his wife), says Jehovah, the God of Israel."

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John Collins in *Malachi 2:16 Again* (2005:3) offers the following explanation of Malachi 2:16 from the Masoretic text:

> The translator interpreted the verbs *sânê' shallakh* as two consecutive actions: "he hated, [and then] he divorced". This is logical, since the same two verbs appear as a sequence in Deut 24:3, where a man comes to "hate" (*sânê', misevw*) his wife and therefore he "sends her away" (*shallakh, ejxapostevllw*) from his house.

Still other scholars point out that this second interpretation fades the Biblical view of divorce. For example, in the NIV (2011) version of Malachi 2:16 God expresses His disapproval of the man who "hates and divorces his wife", but it is no longer *God that hates divorce*. God is against man's unfaithfulness in marriage, because it was a form of violence against the wife "he should protect". God commanded the man to be faithful to his wife in all circumstances, because anything less than that God considers as "violence" against her.

Malachi states that God condemned the Israelite men for two reasons: First, because they had dishonoured the Lord's sanctuary by marrying women who worship idols (Nehemiah 10:30). Second, because of their infidelity, they were leaving their wives and breaking their conjugal covenant not only to each other but also to God, as a party to their marriage. Malachi says that the Jewish men's unfaithfulness violates Israel's Covenant with God. In the end God rejects husbands, who abuse their wives, are cruel to them, unfaithful to them and divorce them without valid grounds. The prophet presents the man that *hates his wife and divorces her* as having his clothing covered with violence.

The Apostle Peter confirms the truth that God rejects husbands, who are not considerate towards their wives, implying that their prayers will be hindered:

> Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as

heirs with you of the gracious gift of life, so that nothing will hinder your prayers (1 Peter 3:7, NIV).

Divorce and remarriage in the Mosaic Law

By God's guidance and through God's revelation Moses wrote the law that is enclosed in the Mosaic Law. Furthermore, Jesus confirmed that the law will never pass away.

Leviticus 20 and Deuteronomy 22

The Hebrew Covenant explicitly shows no provision for divorce in the cases of adultery presented in Leviticus 20:10. Deuteronomy 22:13-30 states that a man and woman convicted of adultery were to be executed. Divorce is prohibited only in two cases in verses 19 and 29.

In Deuteronomy 22:13-30 the Mosaic Law restrains a man from divorcing his wife who falsely questions her virginity. The law protects the wife, when proof of her virginity was shown by punishing the husband financially and commanding him not to divorce his wife as long as he lives. On the other hand, if she cannot provide proof of her virginity, the Law states that she shall be stoned to death. The main point of this Law is to defend the marriage against sexual immorality.

Both Deuteronomy 22:22 and Leviticus 20:10 show the same condemnation of a man that is found in a sexual relationship with another man's wife. In this case both the man and the woman must die. The purpose of this law was that Israel should be cleansed from this evil conduct.

The Law also speaks about pre-marriage infidelity. If a virgin girl is engaged to marry one man but she has sex or allows another man to have sex with her, then both are convicted of adultery. By law both she and the man are to be executed (Deut 22:23-24). If a man forces her to have sex with him, then the man should die and the woman will be declared not guilty (Deut. 22:25-27). The Law protects the girl from death, because it is assumed that she had been raped.

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Deuteronomy 22:28 is the only case where the man is liberated from execution. In this case the law commands that a man that forces sex with an unengaged woman should marry the woman, and they cannot get divorced for the rest of their lives.

5.4.2 Deuteronomy 24:1-4

This well-known passage was raised by the Pharisees in order to test Jesus on the matter of divorce in the following New Testament texts: Matthew 19:3 and in Mark 10:1-10. Their understanding was that Moses authorizes divorce and commanded them to give a bill of divorcement. But Jesus showed them that Moses indeed permitted divorce, because of the "hardness" of men's heart. The interpretation of Matthew (19:3) will be presented in this Chapter 6, where the topic of divorce will be analysed in the light of the various New Testament texts.

In Moses' time marriage, as a covenant, was being violated and men were divorcing their wives for any matter that offended them. On the other hand, the unwanted women were exposed to serious socio-economic and cultural adversity. Deuteronomy 24:1-4 presents a specific case relating to divorce and remarriage, which necessitates certain legislation in order to protect the rights of women, their dignity and self-respect. Accordingly, Moses allowed the husband to give to his unwanted wife a certificate of divorce, which prevents him from abusing the woman in the future. T. Scott Womble in his book *Beyond Reasonable Doubt* (2008:403) states the following about the importance of this *Certificate of divorce* for women in Moses' time: "Without the legal right to remarry, the woman could have easily been forced to join the economically deprived social classes of widows, orphans and aliens, or become a prostitute." In this passage Moses does not encourage, approve or command divorce; it only deals with its existence. Guthrie et al. (1976:223) clarify that Deuteronomy 24:1-4: "Is not a law instituting or regulating divorce, but a regulation concerning this ancient Semitic custom."

<u>Case Law</u>

According to House (1990:21), Deuteronomy 24:1-4, "is an example of Biblical case law where certain conditions from verses 1-3 ('if') are stated which become the basis for a command ('then')". In other words, this law could only be applied in this specific situation; it is not a rule on divorce and remarriage.

The case in Deuteronomy 24, verse 1 presents a supposition about: A man that marries a woman, who becomes displeasing to him, so he writes her a certificate of divorce, gives it to her, and sends her from his house.

Verse 2 presents the consequence of the supposition of verse 1: She becomes the wife of another man.

In verse 3 another supposition is presented: Her second husband dislikes her and writes her a certificate of divorce. Another option is also presented: He dies.

After all the conditions are presented, the general purpose of this law is given in verse 4 - a particular case of remarriage. The only legislation that prohibits a man from remarrying his past wife is, if she has married and got divorced from another man. "Then her first husband, who divorced her, is not allowed to marry her again" (Deuteronomy 24:4, NIV). The specific reason for this prohibition is that the woman would be defiled by her second marriage. Even if her second husband divorced her or died, she still could not return to her first husband. If a man disobeys the commandment and remarries his past wife, "that would be detestable in the eyes of the Lord". Moses commanded the Israelites: "Do not bring sin upon the land the Lord your God is giving you as an inheritance" (Deuteronomy 24:4, NIV).

To sum up, it can be stated that this law was established to forbid remarriage because this act would have been a violation of the covenant between the nation of Israel and God. Also, remarriage would have defiled the land as Israel's inheritance. Moses did not want this sin to threaten their position in the "good land" that they were about to take possession of, as described in Deuteronomy 4:22. The Israelites considered the Promised Land as a very important matter; a

place where God would dwell among them. So, Moses in this text teaches them how to guard their covenant with God: "Be careful not to forget the covenant of the Lord your God" (Deut. 4:23). In Deuteronomy, chapters 4 and 28, disobedience to the covenant is linked to curses and the exile, while obedience is connected to blessings and abundance in the Promised Land.

Erwat dabar

Deuteronomy 24:1-4 shows that the motive that the man was using, in this particular case, to divorce his wife, was that she "becomes displeasing to him because he finds something indecent about her" (Deut. 24:1, NIV). Regarding the word "indecent" House (1990:22) says that it means "literally, nakedness of a thing" or "a naked matter". The meaning of this word *erwat dabar* was the theme of debate between the two dominant rabbinic schools of thought (Laney 1992:6):

> In the first century conservative Rabbi Shammai interpreted the phrase as referring to marital unchastity, while Rabbi Hillel interpreted it more broadly to refer to anything unpleasant.

Up until today contemporary scholars have been divided on the meaning of the Hebrew words *erwat dabar.* Eugene Merrill (1991:130) in his book, *An Historical Survey of the Old Testament* interprets "Deut 24:1-5 as a case of adultery". On the other hand, House (1990: 22) claims that "it is very unlikely that the phrase (*erwat dabar*) refers to adultery, since adultery was punished by death".

Scholars who defend the phrase *(erwat dabar)* as not referring to adultery, justify their stance by saying that adultery was punishable by death in the Old Testament. Along these lines, Laney (1992:6) states that the phrase *(erwat dabar)* could be interpreted as "the "indecency" in Deuteronomy 24:1 may refer to some shameful or repulsive act". In this regard, Laney cites John Murray's interpretation, when the latter concludes that it must refer to "some indecency or impropriety of behaviour, short of illicit sexual intercourse" (Laney 1992:6).

<u>The prohibition against remarriage</u>

Scholars have offered many different explanations why Moses did not allow the woman to remarry her first husband. One reason given by Laney (1992:7-8) is that the phrase *"since she has been defiled"* may well be interpreted as follows:

> The word *rw, xE* is used as a conjunction with *yreHExa* and could
> be translated, "after that". The obvious question is, "After what?"
> The answer must be found in verses 1-3, which describe the divorce
> and remarriage of the woman.

So by breaking the marriage covenant and sending her away, the first husband caused the woman to *defile herself* in a second marriage. Laney (1992:8) concludes that "Deuteronomy 24:4 suggests that remarriage following divorce is placed on a par with adultery".

Remarrying the first husband is not an option, for the following reason:

> That would be detestable in the eyes of the Lord. Do not bring sin
> upon the land the Lord your God is giving you as an inheritance
> (Deut. 14:4, NIV).

Here Moses provides a reason for not remarrying the first wife: because it "would be detestable in the eyes of the Lord" and it is followed by a command: "Do not bring sin upon the land." Moses was reminding the Israelites about the fate of the Canaanites, because of their sexual sin mentioned in Leviticus 18:24-25. This passage explains that God cast out the inhabitants from their land, because they had defiled themselves and consequently the land had become defiled.

There are many opinions regarding the purpose of Moses forbidding a man to remarry his first wife. To sum up, Laney (1992:13) presents two positions: "First … to guard against divorce becoming a legalized form of adultery. Second … to serve as a moderating influence on divorce."

Moses' regulation of divorce and remarriage in this passage does not abolish God's plan for marriage. Moses presented an alternative solution for cases where

men do not want to pursue God's plan for their marriage. He permitted the man to give a certificate of divorce to his wife to set her free to re-establish her socio-financial life. In Matthew 19:8 Jesus gave the reason of Moses' legislation regarding divorce: because of the "hardness of men's heart". The case law stated in Deuteronomy 24:1-4 legislates in favour of the woman. The next verse (Deut. 24:5, NIV) shows that the same Law favours the happiness of the wife in the institution of marriage. It clearly states that a recently married man should be free to stay at home for one year, "and bring happiness to the wife he has married".

5.4.3   A Biblical theology of marriage, divorce and remarriage

Traditionally, in the church history, sex was interpreted as being part of a man's sinful nature that must be controlled. Consequently, marriage was viewed as a way to regulate sex outside marriage and after marriage. However, marriage was also for a social purpose, such as procreation, protection and, as an institution to educate the children for a godly purpose. Marriage also served a political and socio-economic purpose. The Catholic Church and the Protestant Church, over the course of time, have developed a Biblical theology of marriage, as a horizontal and vertical covenant of love between man and woman and God respectively.

Both Catholics and Protestants have taught the importance of marriage as a bonding commitment of love, loyalty and companionship. In addition, the Church has preached the purpose for marriage in Scripture: The husband should love and be faithful to his wife, as Christ loved the Church and gave His life for her.

However, the Biblical concept of marriage needs to be taught and incorporated at all levels of society. Keller (2011:26) comments that in a recent survey on marriage, "Less than a third of the [high school senior] girls and slightly more than a third of the boys seem to believe "that marriage is more beneficial to the individuals than the alternatives". This view of marriage lacks Biblical and theological understanding, and is perhaps the perception of a self-centred society that considers marriage in legalistic terms only.

A theological reflection on the Church's view of marriage reveals the following: God created a woman for a man to enjoy the blessing of companionship. Marriage is established by God with the intention that the couple should be united; where God bonds them together in a lifelong covenant of love. In a covenantal marriage the *two become one* without losing their identity and individuality. They become one as a team, committed to God and to each other. In this way the couple can witness God's love, faithfulness, forgiveness and mercy in a broken world throughout their marriage. In contrast to the contemporary view of marriage, as a short-term social contract, the Old Testament presents the institution of marriage as a covenant between husband and wife, with God as the witness. God uses the image of a covenantal marriage to explain His faithful and merciful relationship with Israel. The same image is used in the New Testament portraying Christ's relationship with His Church.

The Old Testament passages, Malachi 2:10-16 and Deuteronomy 24:1-4, show that divorce has a human origin. The prophet Malachi instructed the nation of Israel to be faithful to the vows of marriage. Moses regulated divorce and allowed remarriage in a way that protects women from the abuses and selfish decisions of their husbands. Worldwide statistics reveal that the rate of divorce is increasing year by year. Divorce is the result of culture of "self" and is destroying the institution of marriage and the family structure. The culture of divorce needs to be challenged by the Church on the basis of the Biblical view of the purpose of God for marriage.

5.5 Conclusion

In this chapter it was shown that both the Catholics and the Protestants agree on the Biblical view that the institution of marriage was created by God between one woman and one man. However, their theological views of marriage differ according to their understanding of the Bible. The Roman Catholic Church and their Canon Law of marriage present the institution of marriage as a contractual and sacramental entity. However, the Protestant theology of marriage states that

marriage is a covenantal relationship, not a sacrament, because it does not involve a divine promise.

In Genesis 2 it was found that, after the creation of man, God designed marriage when He stated, "It is not good to man to be alone. I will make a helper suitable for him" (2:18, NIV). God also performed the first marriage when he united them as "one flesh" in a covenantal union. Regarding divorce and remarriage the following two Old Testament texts were considered. It was noted that Malachi 2:6 does not comment about remarriage. The entire verse of Malachi 2:16 points out that God does not approve divorce, even though in some versions of the Bible the verse the words *hate* and *divorce* are linked with man and not with God.

In the second text, Deuteronomy 24:1-4 it was found that neither God nor Moses commanded or encouraged divorce. In this case the Law deals with a *divorce situation* that was already happening in Israel. The Law legislated in favour of a woman, in case the man finds some motive to divorce his wife. The man was requested to give his rejected wife a certificate of divorce in order to protect her from social-cultural and financial distress. In addition, the Law prohibited the man from remarrying his previous wife, if she had married another man after the divorce. Since God is the witness of a marriage covenant, He is the supreme authority to determine the reasons for a marriage covenant to be dissolved. This issue will be presented in greater detail in chapter 6.

5.6   Implications for the House of Life

Even though the Old Testament texts of Deuteronomy and Malachi refer to a specific situation relating to divorce during the time of ancient Israel, their messages are still valid for today's generation. For this reason, it is important for the young girls at the House of Life to understand the meaning of the Biblical concepts of marriage and divorce as explained in Old Testament. It is essential that these young girls are taught that marriage is a covenant relationship and that marriage is between *one man and one woman*. In addition, young couples should be encouraged to live together in *loyalty with their children as a family*. Moreover,

it should be explained to the young men (the biological fathers) that God is aware of the pain that their abandonment has caused their partners and children.

Furthermore, these young men should be taught the Biblical view of Malachi, where the prophet declares that the man who *hates his wife and divorces her* is considered by God as having his clothing covered with violence. In addition, they should be warned that God refuses to accept sacrifices and offerings from a man who abandons his wife (or partner) without Biblical grounds. The Apostle Peter (in 1 Peter 3:7) states that God will not hear the prayer of the man who does not treat his wife well.

The House of Life needs to counsel and coach the young couples regarding *partnership,* where the man takes the responsibility of fathering, and the woman accepts her role as mother. The House of Life also needs to find a way to sponsor the young couples with the purpose of building a family through the institution of marriage.

To conclude, the family unity developed through a covenantal marriage is the hope for the future of any nation. As William May (2009:22) points out, "society and the state must serve the family; they must make it possible for it to obtain the helps of which it has need and recognize the rights of the family in a formal way".

The next chapter will take a closer look at marriage, divorce and remarriage in the New Testament, especially Jesus' teaching on divorce in Matthew 19:3-9.

Chapter 6

Marriage, divorce and remarriage in the New Testament, especially Jesus' teaching on divorce in Matthew 19:3-9

6.1   Introduction

A topic of great concern in Christian culture in this present era is the validity of divorce and remarriage. Scholars and theologians have offered different opinions and ways of understanding difficult Biblical texts on divorce and remarriage.

The lack of agreement on what qualifies as grounds for divorce is the reason why many Christians today understand marriage simply as contracts that can be broken any time for any motive; no different from the view of the Israelites, as presented in Matthew chapter 19. On the other hand, many Christians who struggle physically, psychologically, and emotionally as a result of abusive spouses, search the Scriptures for a godly way of solving their problems. In addition, the debate regarding divorce is not only in the arena of marriage, but it is also debated in terms of a qualification for church leadership.

The objective of this chapter is to examine Jesus' teachings on marriage, divorce and remarriage and to investigate the grounds for divorce and remarriage in various New Testament texts.

In order to accomplish these objectives, it is necessary to investigate the following texts:

1.   A Biblical exegesis of Matthew 19:3-9.

2.   Jesus' reference to Genesis 2:24 as marriage was intended in the Creation.

3.   The Mosaic Law: Divorce is a concession and not a command; Jesus' mention of "the hardness of men hearts" (Matthew 19:8).

4. An analysis of the two key words used in Matthew 19:9, namely, *porneia* and *moicheia.*

5. An evaluation of the Pauline principles regarding marriage, remarriage and singleness on (1 Corinthians 7).

The purpose of this investigation is to determine how to apply the Biblical view of marriage, remarriage and divorce in counselling pregnant teenagers and young mothers from broken families that attend the House of Life.

6.1.1 Preliminary comments

Three of the Gospels (Mark 10:2-12; Luke16:18; Matthew 5:31-32; 19:3-9) have recorded the sayings of Jesus about divorce and remarriage. In addition, the Apostle Paul's text on divorce in 1 Corinthians 7:10-11 explains that his teachings on the relevant theme are based on the instructions of the Lord. However, Paul's instructions are not precisely the same as Jesus' teaching in Luke Gospel (16:18 NIV): "Anyone who divorces his wife and marries another woman commits adultery, and the man who marries a divorced woman commits adultery." In addition, in Mark Gospel (10:2-12, NIV), Jesus states that: "Anyone who divorces his wife and marries another woman commits adultery against her. And if she divorces her husband and marries another man, she commits adultery."

Both, Luke and Mark describe divorce followed by remarriage as adultery and do not present any exception clause as presented in the Torah or by the Pharisees presented. In Luke 16:18 Jesus explains that a man who marries a divorced woman commits adultery. In Mark 10:11-12 (NIV) Jesus states that "Anyone who divorces his wife and marries another woman commits adultery against her. And if she divorces her husband and marries another man, she commits adultery". In both texts it is implicit that divorce does not terminate marriage, otherwise the sexual relationship with another partner would not be adultery.

Matthew (5:31-32, NIV) states that, "It has been said 'Anyone who divorces his wife must give her a certificate of divorce. But I tell you that anyone who divorces

his wife, except for sexual immorality, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery" In this text Jesus only addresses the man and repeats what was advised in the Pentateuch, namely, "whoever divorces his wife must give her a certificate of divorce". However, Jesus tells them that if divorce happened outside of the ground of *porneia* (πορνεία) both are in adultery; and if a third person (woman or man) comes into the picture, adultery is committed.

Mark 10:2-12 and Matthew 19:3-9 record the same incident, in which the Pharisees attempted to test Jesus' interpretation on divorce. However, Matthew 19 presents not only the same content as Mark 10 content, but adds more information to the text.

Research shows that the main point that causes division between scholars, churches leaders and Christians in general is the question: Does the New Testament permit remarriage after divorce? According to Heth (1997:5):

> ... the majority (of Christians) ... believes that the New Testament allows remarriage after divorce for one or more reasons and the minority ... believes that Jesus did not want his disciples to remarry after divorce.

This subject of divorce is very complex as some key words in the Biblical texts have many different meanings. Nevertheless, recognised Bible scholars have offered the following three main key positions on divorce and remarriage:

- No divorce and no remarriage,
- Divorce but not remarriage,
- Divorce and remarriage.

6.2 Discussing the text of Matthew 19:3-9

6.2.1 The teachings of the School of Shammai and the School of Hillel

According to Harry Gersh (1984:50), Hillel was the head of the Sanhedrin that transmitted the oral Law (Mishnah). Shammai was the vice-president of the Sanhedrin. "These two, Hillel and Shammai, were the greatest teachers and masters of the Law in their time" (Gersh 1984:50). Both schools followed the Law closely and their decisions were based on justice and rightness. Traditionally, the school of Shammai was viewed as "stricter, and more demanding" (Gersh 1984:50). On the other hand, Hillel "was easier, softer, and more inclined to give one the benefit of the doubt" (Gersh 1984:50).

In the first century (AD) the two rabbinic Schools were in disagreement about "the new type of divorce invented by Hillelites, called the 'any matter' divorce" (Instone-Brewer 2002:111). The Hillelite view of divorce increased in popularity amongst the community of the day.

The ground for divorce (Deut 24:1) according to Rabbinic Judaism

According to Reinhard Neudecker, the Hebrew words *erwat dabar* from Deuteronomy 24:1 ("nakedness of a thing") was used by Schools of Hillel and Shammai as the grounds for divorce (Neudecker 2012:64). However, both followed two different methods of interpreting Deuteronomy 24:1. Adding to Neudecker's explanation, David Instone-Brewer comments that "*erwat dabar* ... could be translated as a 'matter of indecency'". He says that: "reading the phrase literally produces 'indecency of a matter' or 'nakedness of a matter'" (Instone-Brewer 2002:111).

The School of Rabbi Shammai held a more Conservative view of Divorce

On the other hand, the School of Shammai understood Deuteronomy 24:1 as referring only to sexual immorality. Neudecker comments on the School of Shammai's saying: "A man may not divorce his wife unless he found in her a

[legal] matter of nakedness (*erwat dabar)*, for it is stated [in Deut 24:1]: "because he found in her *erwat dabar* (Neudecker 2012:64). According to Instone-Brewer's Biblical research on texts relating to divorce and remarriage and their social and literal context, the School of Shammai "took the two Hebrew words *erwat dabar* to mean 'a matter of indecency'". The result of this interpretation was that "they understood the phrase to mean 'adultery'". Even though: "they recognized that the text said 'indecency of a matter', one should read it as 'a matter of indecency'" (Instone-Brewer 2002:111).

The School of Rabi Hillel held a more liberal view of Divorce

Neudecker comments as follows on the view of the School of Hillel: "[A man may divorce his wife,] even if she spoiled a dish for him, for it is stated: "because he found in her *erwat dabar*" (Neudecker 2012:64). This School also pointed out that a man could divorce his wife, if she did anything that in his eyes was "indecent" based on Deuteronomy 24:1, if she "becomes displeasing to him'.

According to Instone-Brewer (2002:111), the Hillelites concluded "that the two words referred to two different grounds for divorce – "indecency" and "a matter." In the Hillelites way of interpretation, a man "could base a divorce on an act of "indecency" or on "a matter". For the followers of the Hillel School 'a matter' meant "'any matter'... and 'any matter' encompassed all grounds for divorce" (Instone-Brewer 2002:111).

6.2.2   The case of remarriage after divorce

The School of Shammai accepted divorce only in a lawful case of nakedness. In their teaching the husband could divorce his wife, but was not allowed to remarry her.

The School of Hillel defended the same view of the Shammaites in the case of divorce based on the same reasons, except in the case of divorce for insignificant reasons, regarded as *dabar.* For the School of Hillel, it was acceptable for the

husband to re-unite with his ex-wife in the case where she did not remarry after the divorce. In this regard Neudecker (2012:69) points out that:

> Two grounds for divorce given in Deut 24:1 make it evident for the School of Hillel that marriage with a woman divorced because of a legal case of 'nakedness' is permitted.

In the end the School of Shammaites lost their attractiveness and Instone-Brewer (2002:112) informs that "by the second century the Shammaites had almost all disappeared, and the Hillelites had won the day".

6.3   A Biblical exegesis of Matthew 19:3-9

In this section the views of various Bible scholars on divorce and remarriage in the text of Matthew 19 are presented, many of which are no longer regarded as a viable interpretative option.

William A. Heth quotes R. F. Collins as follows regarding the meaning of the term *exegesis*:

> Exegesis is a matter of the interpretation of data, a matter of sensitivity and judgment. Even scholars viewing the data from the same angle often come to different conclusions. The use of similar methodology does not always provide the same results (Heth 1997:2).

Summary of Matthew 19:3-9

Jesus explains that divorce and remarriage should be viewed in the context of God's will for marriage, which is closely related to the union between Christ and His church.

Grant Osborne (2010: 700) points out that Matthew 19:3-9 can be summarised as follows:

> The continuing opposition from the Pharisees, who try to trap Jesus in the point of the Torah; and important teaching on both marriage/divorce (vv3-9) ... the reality of the kingdom demanding a stronger view of the sanctity of marriage and the recognition that both marriage and celibacy are valid kingdom realities.

Larry Chouinard (2005:335) summarises the content of Matthew chapter 19 as follows:

> Jesus calls for the stabilization and permanency of marriage, thus challenging a legal system that perpetuated divorce. Jesus' call to renounce the option of divorce seemed extraordinarily difficult for the disciples (19:10).

Background of Matthew 19:3-9

In the first paragraph of Matthew 19:1-2 the author explains that Jesus left Galilee and went into "region of Judea to the other side of the Jordan" (NIV), where a large crowd followed Him. Even though Jesus' ministry on earth was coming to an end and He was on His final journey to Jerusalem, He had compassion on and healed the sick among the crowd that was following him (Matt 19:1, NIV). The debate between Jesus and the Pharisees occurred in the region of Judea.

6.3.1   The Pharisees' first question (Matt 19:3)

Matthew states that the Pharisees came to "test" Jesus and to confront him legally; many places in the Gospels show Jesus' teachings being contrary to that of the Pharisees. In Matthew 19 it is clear that Jesus' teachings on divorce and remarriage conflicted with the views of the Pharisees. Chouinard (2005:337) explains that "whatever their exact motives, they certainly hoped that their exchange would provide sufficient leverage to call Jesus' absolute repudiation".

The Pharisees presented Jesus with the premeditated question: "Is it lawful for a man to divorce his wife for any and every reason?" (Matt 19.3, NIV). Matthew has shown in other texts (Chapter 16:1 and 22:18, 35) that the Pharisees and the Sadducees attempted to trap Jesus several times with polemic questions. However, Matthew comments that Jesus was aware of their "evil intent" (Matt 22:18, NIV). It is important to notice that the verb 'test', according to Sinclair Ferguson (1999:156), was used by Mark on four occasions. "But its first use in the Gospel describes the activity of Satan (Mark 1:13)." Ferguson (1999:156) concludes the following: "The Pharisees' activity involved the same mishandling of Scripture which had characterised Satan's approach to Jesus" (See Matt 4:1-10).

Among the Jewish community under the leadership of the Pharisees, divorce was regulated by Deuteronomy 24:1-4. This is the only passage in the Law that mentions divorce, and the Pharisees were questioning Jesus position on that subject. So they asked Jesus two questions regarding this text and Jesus answered them twice. The Pharisees initiated the debate questioning the correct way to read Moses' Law. They expected a direct answer from Jesus regarding the dispute about what could be considered the grounds for divorce. In other words, they expected Jesus' interpretation of the Hebrew words for indecency (*erwat dabar*) of Deuteronomy 24:1.

The interpretation of these Hebrew words (*erwat dabar*) was the reason for division amongst the Pharisees from the two different schools of thought: The School of Hillel and the School of Shammai; the first one allowed divorce for almost any reason; the other presented a much stricter view and less popular.

According to Osborne (2010:703), the question "any reason whatsoever" for divorce, was interpreted as being "even for trivial things like bad cooking or a prettier woman". Such an interpretation of the phrase "any reason whatsoever" made it easier for husbands to change wives without violating the Law. Eduardo Schweizer (1981:202) comments that "such a practice would actually be a kind of sequential polygamy".

6.3.2 Jesus first response: God's original plan for marriage (Matt.19:4-6)

Regarding the question: What ground justifies divorce? Jesus answered as follows: "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'? So they are no longer two, but one flesh. Therefore, what God has joined together, let no one separate" (Matt 19:4-6, NIV).

Jesus did not enter into a discussion about the words "any and every reason." Instead, He directs the conversation to Genesis 1:27; 2:24 and answers the question by raising the issue of monogamy. According to Osborne (2010:703), "in Jewish hermeneutics the further back one went in Torah the more authority it possessed".

When Jesus replied, "Haven't you read" (Matt 19:4, NIV), Jesus was calling the Pharisees' attention to the Scripture as He did before with the Sadducees in Mark 12:24: "Are you not in error because you do not know the Scripture or the power of God" (NIV). Besides this, Matthew (12:3-5) reported that Jesus had challenged the Pharisees' interpretation of the Scripture. Jesus' rhetorical question about reading Genesis was an invitation for them, above all, to consider God's design for marriage in the beginning of creation. But in verse 8, it is not a call simply to consider marriage; Jesus clearly affirms that permission to divorce was not from the beginning.

In other words, Jesus pointed out that He did not come to destroy the law, but to teach people how to apply it in their lives. He explains that marriage is about a husband and wife becoming one flesh. Jesus is not contradicting the Law of Deuteronomy 24 that permits divorce, but does not command it. Jesus showed that the original institution of marriage in Genesis has priority over Moses' permission for divorce.

Jesus sets up a high and holy standard of principles instead of taking sides with one school of interpretation against another. Jesus raises two passages from the

Scripture and guides them back to Genesis 1:27 and 2:24 that describe the creation of humankind, which predates Moses Law.

When God commanded the man in Genesis 2:24, to "leave" and "cleave", this order had covenantal conditions for them to become one flesh. Becoming one flesh in Genesis 2:24 refers to "the bondedness which results from and is expressed by sexual union" and "refers to the establishment of a new family unit" (cf. Gen 29:14; 37:27; Lev 18:6; 2 Sam 5:1; Isa 58:7) (Heth 1997:18).

The sexual relationship was part of the consummation of marriage and the Old Testament texts show that sexual infidelity defiles the marriage covenant and adultery is considered a violation against God's principles for marriage. This is confirmed by Heth (1997:19) who considers sexual infidelity as:

> A particularly grave violation of the marriage covenant, a sin against
> both the covenant partner and against God, and if covenants can
> be violated and dissolved, this sin strikes at the marriage covenant
> in a unique way.

A good example which shows the seriousness of violating the marriage covenant can be found in Genesis 39:9, where Joseph, when invited by Potiphar's wife to lie down with her, exclaimed: "How then could I do such a wicked thing and sin against God?" (NIV).

The Damascus Documents also use scriptural texts on marriage to debate against infidelity. Davies et al. (2004:10) point out that the Damascus Documents (CD 4:19-21) "show that before Jesus' time Gen 1.27 had been brought into connection with the subject of marriage and used to uphold monogamy".

Jesus continues to use God's concept of marriage in creation, when He states the following in this regard: "Therefore what God has joined together, let no one separate" (Matthew 19:6, NIV) as an ethical guide for marriage.

In Matthew 19:5 Jesus points out that in Genesis 2:24, God as Creator provided a clear definition of marriage in terms of "leave, unite and become one." It was God's plan to unite man and woman together as one, where husband and wife become one flesh. According to Davies et al. (2004:10), what Jesus quoted in Genesis 2:24, "appears to be generically anti-polygamous and implicitly anti-divorce".

6.3.3 The Pharisees' second question (Matt 19:7)

The Pharisees refer again to Moses: "Why then", they asked, "Did Moses command that a man give his wife a certificate of divorce and send her away?" (Matt 19:7, NIV).

When Jesus directed the Pharisees to the Genesis passage to demonstrate that divorce was not in God's plan for marriage, they tried to show that the Scriptures also ordered divorce. They did not formally quote Deuteronomy 24:1, but the mention of the certificate of divorce makes it clear that they were bringing it into the discussion. In their understanding the Scriptures command a man to give a certificate of divorce and send his wife away. In their questions regarding divorce they used the word "command (eneteilato)" and in contrast Jesus emphasised that Moses had permitted divorce or gave an "allowance (epetrepsen)" (Collins 1992:112).

Deuteronomy 24:1-4 is the most important text in the Old Testament, which addresses the theme of divorce in a permissible way. However, the text should not be interpreted as the Law had commanded or even that the Law had endorsed divorce, as stated by the Pharisees. Chouinard (2005:338), explains that "The Torah should not be read as either endorsing or mandating the practice of divorce".

The text (Matt 19:7) clearly shows the accepted practice of divorce and the use of a certificate of divorce, as a legal process for dissolving marriages. The Certificate was an official document declaring that the man had divorced his wife and she was free to remarry.

<u>Women in Jewish Culture</u>

Women in Jewish culture, in the nomadic period, were influenced by "ancient Near Eastern cultures" (Instone-Brewer 2002:295), where the women did not have many rights regarding divorce and remarriage. So, Moses instituted a way to protect the women from abuse and neglect. Instone-Brewer points out that the certificate of divorce was exclusive to Jewish culture: "There is no equivalent to the divorce certificate in any ancient Near Eastern culture outside Judaism" (Instone-Brewer 2002:32).

Originally the purpose of the divorce certificate was to allow the rejected woman to remarry and to provide her with legal rights; otherwise her former husband could charge her with adultery. Jesus did not define the words "something indecent" (used in Deut. 24.1, NIV), but explained that the Mosaic Law of divorce was a concession and not a command.

6.3.4   <u>Jesus second response - The Mosaic Law: Divorce is a concession and not a command and "the hardness of your hearts" (v. 8)</u>

Jesus replied, "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning" (Matt 19:8, NIV).

Here Jesus states the reason why Moses allowed divorce; it was because of the hardness of man's heart. According to Biblehub Helps Word-Studies (Strong's Greek 4641), one definition of the phrase *hardness of heart* is: "obstinate, which lacks the oil of the Holy Spirit and hence implies rebellion" (Biblehub/Matthew.19:9/Greek 2014).

Referring to the phrase *hardness of heart* Instone-Brewer *(*2002:144) states that the "Old Testament suggests that 'stubbornness' would be a closer meaning for a first-century Jew". In this regard Old Testament passages, such as Deuteronomy 10:16 and Jeremiah 4:4, show the need for the circumcision of the heart to get rid of the stubbornness. These texts point to the spiritual aspect of

circumcision, which is beyond the physical realm: "Therefore circumcise your heart and stop being stubborn" (Deut 10:16, ISV).

The first appearance of the commandment to practise physical circumcision was in Genesis 17 to establish God's Covenant with Abraham and his descendants. Later God used the concept of physical circumcision to describe the meaning of spiritual circumcision: "The Lord your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live" (Deut 30:6, NIV).

In the context of Matthew 19:8 Jesus points out that the reason why Moses permitted divorce was because the Jewish men were following the stubbornness of their evil hearts. The Scriptures clearly teach that the human heart is considered as the place of sinful tendency and the source of sin. Many Biblical texts "provide characteristic examples, where the 'change of heart' is coupled with receiving a new spirit" (Ruzer 2007:152). Ezekiel 18:31 advises people to get a new heart. Psalm 36:26-27 counsels a person to seek after a pure heart: "Create in me a pure heart…" (NIV).

Ruzer (2007:153) describes some of the evil manifestations of the heart of man in early writings in Pesiqta de RabKahana:

> The heart rebels … the heart desires, the heart commits adultery …
> the heart goes astray … the heart hates, the heart is jealous … the
> heart covets, the heart is deceitful … the heart is ignorant.

This description of the heart shows that the heart is the reason a person commits sin. The rabbinic literature places the heart perception in "terms of the evil inclination" and as well as "an additional notion of the good inclination" (Ruzer 2007:153). In the rabbinic texts usually the eyes are named together with the heart as a place of the evil inclination; the eyes follow the heart. Ruzer refers to the idea of the heart and eyes chasing after sin: "the first sinful impulse coming from the heart, the eyes only following the lead" (Ruzer 2007:155).

In the book of Numbers, the Israelites were advised to obey God's commandments and to consecrate themselves to Him and not to follow the sinful nature of their own heart. God described the men prostitutes in terms of "chasing after the lusts of your own hearts and eyes" (Numbers 15:39, NIV).

The importance of obeying and following God's Word is the key to master the sinful nature of the heart, as Ruzer (2007:156) clearly points out:

> ... when the words of the Torah manage to find a dwelling place in the chambers of the heart and enter and dwell there, the evil inclination loses its dominion over the person.

Jesus knew people's hearts very well. He was familiar with the Scriptures relating to the heart condition of man. For example, Ecclesiastes 9:3 (NIV) reads: "The hearts of people, moreover, are full of evil and there is madness in their hearts while they live." Jesus taught the same in Matthew 15:19: "For out of the heart comes evil thoughts—murder, adultery, sexual immorality, theft, false testimony, slander" (NIV).

Scholars agree that Jesus' position on divorce was that the instructions in Deuteronomy 24:1-4 were given by Moses, only because of the sinful condition of their hearts. Steve Moyise (2011:17) cites John Meier as follows: "Jesus presumes to teach that what the Law permits and regulates is actually the sin of adultery." In the light of the Old Testament texts, the certificate of divorce is only applied if the unlawful partner has broken the marriage vows as a result of being stubborn. However, Jesus teaches in Luke 17:3-4 that one must forgive his brother if he repents. In the context of marriage, in the same way the marriage partner should forgive his or her spouse to protect their life-long marriage covenant (vows).

6.4   Jesus' teaching on divorce and remarriage (v. 9)

6.4.1   An analysis of the two key words used in verse 9: *porneia* and *moicheia*

After Jesus has explained that Moses had allowed divorce and not commanded it, he made a pronouncement regarding the exception clause:

I tell you that anyone who divorces his wife, except for sexual immorality, and marries another woman commits adultery (Matt 19:9, NIV).

Using the clause "except for adultery" (Gr μὴ ἐπὶ πορνείᾳ) (Biblehub/Matthew.19:9/Greek 2014) Jesus transcended the discussion that He had with the Pharisees by demonstrating that marriage is a covenant and by explaining the reason why Moses allowed divorce in Jewish society. Although, Jesus recognised one exception to that rule for allowing divorce – "except for porneia" - He does not explicitly say that divorce is required in such a case.

Jesus taught that any man that divorces his wife, with or without a divorce certificate and remarries, commits adultery in God's sight. In the Pentateuch the penalty for this act was death. The Bible defines adultery in terms of a man, whether married or unmarried, having sexual intercourse with another man's wife. Furthermore, Malachi 2:14 explains that unfaithfulness is against the marriage covenant: "you have been unfaithful to ... your partner, the wife of your marriage covenant" (NIV).

In Genesis 39:9 Joseph illustrated that the adultery is an offence, not primary against the marriage, but against God: "How then could I do such a wicked thing and sin against God?" (NIV). This is confirmed by Malachi 2:14 (NIV): "It is because the Lord is the witness between you and the wife of your youth."

<u>The Alternative interpretations of *porneia*</u>

The word *porneia*, as used by Jesus in the exception clause in Matthew 19.9, has many different meanings, as shown in different Bible translations of the same verse:

NIV: sexual immorality	Webster's Bible Translation: Lewdness
KJ: Fornication	Young's Literal Translation: Whoredom
NLT: Adultery	Weymouth NT: Unfaithfulness

Gill's Exposition of the Entire Bible offers the following meaning for the word *porneia*:

> Except it be for fornication; or whoredom, for defiling his bed: for this is not to be understood of fornication committed before, but of uncleanness after marriage, which destroys their being one flesh (Biblehub/Matthew 19:9/Greek 2014).

In Calvin's Commentaries *porneia* means fornication:

> ... But an exception is added; for the woman, by fornication, cuts herself off, as a rotten member, from her husband, and sets him at liberty (Biblehub/Matthew 19:9/Greek 2014).

However, most scholars interpret *porneia* as allusion to adultery. The Greek word *porneia* has the following meanings: "harlotry (including adultery and incest); figuratively, idolatry – fornication" (Biblehub/Lexicon 2014).

It is interesting to note that the texts of Matthew 5:32 and 19.9 use both Greek words in the same verse: *porneia* and *moicheia.* The word *porneia* is used to

express sexual immorality and *moicheia* is used for a narrow meaning: *adultery.* The verses could be read as: who divorces his wife, except for *sexual immorality* "[πορνείᾳ] Porneia; (meaning fornication from porneuo)", and marries another woman commits *adultery* "[μοιχᾶται] *Moichatai* (meaning to commit adultery with, from *moichos*)" (Biblehub/lexicon 2014).

The Gospels of Mark and Luke (which were addressed to Gentiles) do not mention the exception clause; it is only mentioned in Matthew's Gospel, which was addressed to the Jews. Scholars have debated much on Matthew's reason for recording the clause and have presented many different exegetical conclusions regarding the clause.

Fitzmyer (1998:89) offers one explanation why Matthew included the clause in his text:

> ... because he was seeking to resolve a casuistic problem in early Jewish-Christian communities … (the Mathew clause) ... solves a problem for Gentile Christians living in the same community with Jewish Christians, who were still observing Mosaic regulations.

Chouinard (2005:339) confirms this reason for Matthew's inclusion of the clause:

> It would appear that Jesus general unconditional prohibition of divorce found elsewhere (cf. Mark 10:11-12; Luke 16:18) is adapted and applied in the interest of Matthew's Jewish-Christian readers. The exception clause is therefore another concession to the fallen state of humanity.

The meaning of the word *porneia*

The word *porneia* has been interpreted in many different ways, from a very specific sexual unfaithfulness to many diverse transgressions apart from sexuality.

H. Wayne House 1990 in his book *Divorce and Remarriage: Four Christians Views*, offers many interesting and divergent interpretations of the word *porneia,* as found in Biblical Literature.

According to House (1990:169), there are many interpretations of the exception clause in Matthew 19:9, for example, there are "those which deny that there is an exception in this verse and those which explain porneia in a way which refers to an invalid marriage".

House (1990:171) also indicates that some scholars present the idea that *porneia* does not specifically mean adultery, but marriage between a believer and an unbeliever: These scholars "interpret porneia as a reference to a mixed-marriage between a believer and unbeliever".

Another interesting point of view is when the word *porneia* is understood as "premarital unchastity". As previous noted, Matthew is the only Gospel that presents the divorce exception clause; neither Mark nor Luke recorded any exception clause. Adding to that, Matthew is the only one that tells the story of Joseph's intentions to divorce Mary. Some scholars claim that, because Matthew previously pointed out that Joseph was faithful to the law (Matt1:19), Matthew had to explain that premarital unchastity was morally a legal ground for divorce.

Stassen and Gushee (2003:286) confirm this interpretation:

> It may be that the best way to interpret the uniquely Mathean exception clause is simple to see it as his rule-based adaption of Jesus' unconditional teachings against divorce.

Using a different method of interpretation Gundry (1982:90) explains that when Matthew introduced the clause: "apart from the matter of immorality" these words correspond to the phrase "nakedness of a matter" in Deuteronomy 24:1. Matthew overturns the words as "matter of nakedness". This new interpretation leads to the new meaning of *porneia* as "unchastity, immorality".

Another point of view is that the term *porneia* [πορνεία] for the exception clause, cannot mean adultery, since the Old Testament says that the penalty for adultery is death (Lev 20:10 and Deut 22:22). Furthermore, in the New Testament, John 8:5 refers to the penalty of death, which is commanded, namely, to stone the sinful woman, caught in adultery.

One view that is popular among modern scholars is that the exception clause of Matthew 19:9 refers to incestuous marriages as Leviticus chapter 18 makes it illegal.

Another view is known as betrothal unfaithfulness and it refers to the situation, in which the betrayal occurred before the marriage was consummated. However, House (1990:176) indicates that "the betrothal view is impossible in this passage, a fact for which we should be thankful, unless we desire indissoluble engagements".

As a result of all his analyses of the word *porneia*, House (1990:187) concludes as follows:

> The natural meaning of porneia in Matthew 19:9 is adultery. Therefore, we conclude that Jesus Christ himself teaches that adultery is the one completely valid basis for divorce which also allows for remarriage.

In contrast to House's view, many scholars have concluded that the word *porneia* involves a variety of sexual behaviour. This implies that ground for divorce can be any immoral behaviour, since Leviticus 18 refers to a whole list of sexual immorality.

Considering that Jewish people were very concerned with purity, for them to remain in a relationship with an immoral woman represents impurity. Chouinard (2005:339) claims that "some rabbis went as far as to recommend divorcing one's wife who simply "gives impression of having betrayed her husband". Chouinard cites M. Bockmuehl (1989) as stating that "divorce for adultery was not optional

but mandatory among many groups in ancient Judaism". According to Chouinard, "Jesus' exception clause probably speaks to that issue" (Chouinard 2005:339).

Ancient texts for interpreting New Testament passages on marriage

Fitzmyer maintains that it is important to use ancient texts for interpreting New Testament passages about marriage. He cites one document found in the Temple Scroll of Cave 11, which gives instructions for the king of Israel not to divorce his wife and the instructions end with an order for him to stay with his wife until death: "He shall not multiply wives for himself lest his heart turn away." Furthermore, 11QTemple 57:17-19 states: "He shall not take in addition to her another wife, for she alone shall be with him all the days of her life" (Fitzmyer 1998:138).

The reason for Jesus' exception clause

The principle behind the exception clause used by Jesus shocked the disciples, firstly, when he called a man an adulterer, when he divorces his wife without her committing *porneia*, and secondly, when he called a woman (not guilty of *porneia*) an adulterer, when she marries another man. Apart from the debate about the real meaning of the word *porneia*, Jesus was referring to the serious nature of the sin of sexual unfaithfulness, capable of dissolving the marriage bond and making divorce permissible. Jesus applied God's unconditional intention for marriage in Genesis to show His disapproval of the hypocrisy of the Pharisees in misusing Moses' permission to divorce in Deuteronomy 24. Jesus point was that God's intention for marriage is not affected by the fact of human sin. Whether or not there exists grounds for divorce in the Pentateuch or in the New Testament, the teachings of Jesus go much further than just discussing the grounds for divorce. As Jesus elaborates:

> You have heard that it was said 'You shall not commit adultery'. But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart (Matt 5:27-28, NIV).

What Jesus pointed out was that the Jews were committing *moicheia* as a result of their heart's attitude towards *porneia*. Jesus' mission was to reconcile man with God through forgiveness. Therefore, spouses should likewise make every effort to forgive one another and re-establish their marriage. As Chouinard (2005:113) says, "the idealism of the Kingdom righteousness demands a return to God's original intent for marriage".

6.4.2 Grounds for divorce

The teachings of countless scholars on divorce usually combine the Old Testament and New Testament texts to explain the grounds for divorce. Instone-Brewer (2002:275) provides the following summary (overview) of the four grounds for divorce recorded in the Bible, which are accepted by many Bible scholars:

- Two Traditional NT grounds: The exception of Jesus and in Paul's letter.
- Two Old Testament grounds: Emotional neglect and material neglect

1. Two Traditional New Testament grounds: (1) sexual immorality and (2) desertion

The New Testament considers *porneia* (sexual immorality) and desertion by the non-believer as grounds for divorce. In both cases the marriage bond has been broken. Instone-Brewer (2002:284) states that some theologians consider that in such cases the "marriage has ended, just as it would have if the adulterer had been executed".

In 1 Corinthians 7:15 Paul explains that a Christian would be free from the marriage bond, if an unbeliever wants to depart. He explains that a woman "is not bound in such circumstances; God has called us to live in peace" (NIV).

Instone-Brewer (2002:288-289) states that even though Paul did not mention remarriage, "there was nothing in the Jewish or pagan backgrounds of Paul's readers that would even hint at the immorality of remarriage". Instone-Brewer

goes a little further, when he explains the meaning of what Paul argued in 1 Corinthians 7.15, namely that "you are no longer enslaved". Paul was speaking in this specific situation about being free from the marriage with the unbeliever, who had abandoned the spouse. Furthermore, Paul's readers knew "that Paul was referring to the right of a divorcee to remarry" (Instone-Brewer 2002:288).

In addition, according to Instone-Brewer (2002:271), scholars such as:

> I. Abrahams, Evald Lövestam and more recent Marcus Bockmuehl have pointed to rabbinic sources and suggested that adultery was a compulsory ground for divorce in Jesus' day.

Instone-Brewer (2002:271) indicates that "Heth and Andrew Cornes have argued that Jesus' exception clause referred to compulsory divorces that could not be prevented". He says that "Jesus did not want to allow divorce for adultery, but there was no choice within Judaism". In addition, Instone-Brewer (2002:272) claims that for this reason "neither Paul nor Mark (who wrote for Gentiles)" mentioned the exception clause.

2. <u>Two Old Testament grounds: (1) Emotional neglect and (2) material neglect</u>

These two grounds for divorce used by Paul were taken from Exodus 21:10-11:

> If he marries another woman, he must not deprive the first one of her food, clothing and marital rights. If he does not provide her with these three things, she is to go free, without any payment of money (NIV).

The Old Testament grounds for divorce from Exodus 21:10-11 used by Paul are emotional and material neglect, both of which are referred to by Paul in his letters and in Church tradition, as portrayed in I Corinthians 7:3-5, 32-34. The text says that the husband and wife must be faithful to their marital duty. Consequently, the married man should concern himself with how he can please his wife by providing

love, food and clothing; otherwise she is free to leave him. Likewise, a married woman should concern herself with how she can please her husband.

6.4.3 Views on divorce and remarriage

Bible scholars today represent different points of view regarding marriage, divorce and the right to remarry. These differences occur because they have interpreted the main passages in the Old and New Testament using different methodologies. The three most common ways in which Bible scholars classify the topic of divorce and remarriage are: No divorce at all; Divorce but no Remarriage; and Divorce and Remarriage.

1. No divorce at all

The main point of this view is based on Jesus' teachings regarding divorce and remarriage in Matthew 5:32 and 19:3-9. The essence of this view is that in the beginning of creation God designed marriage as a life of togetherness, where the man and the woman become a single unit of one flesh. God expected that the married couple should understand that marriage is a cord that cannot be broken until death. Those who defend this view, acknowledge that divorce is against God's will, and that Jesus taught his disciples that remarriage after divorce was considered a violation of the seventh commandment, as Jesus stated in Matthew 19:9 and as written in Exodus 20:14 and Deuteronomy 5:18. Walter A. Elwel (2007: 347) defends this view as follows:

> Jesus brings divorce and remarriage under the heading of adultery ... Divorce is not permitted. Remarriage is adultery … the commandment 'You shall not commit adultery' means 'You shall not break the one flesh'. Divorce, therefore, is covenant unfaithfulness; it breaks this command.

2. Divorce but not remarriage

Scholars that defend this view affirm that the Biblical texts allow for divorce on the grounds of sexual immorality and many scholars also accept divorce on the grounds of desertion by an unbelieving spouse. However, when divorce was not on the grounds of immorality or desertion, any following remarriage (if with someone else other than original partner) results in adultery.

H. Wayne House (1990:37-38) points out that an analysis by Wenham and Helth on the subject of Jesus' exception clause of *porneia* "indicates that the exception applies to divorce, but not to remarriage". House (1990:38) affirms that "those who had the closest contact with the language and culture of the New Testament did not regard exception to apply to remarriage".

3. Divorce and remarriage

Some scholars defend the idea that remarriage is allowed only in the case of death, after a spouse dies, as shown in Romans 7:3. Other scholars attest to the fact that remarriage is permitted after any valid divorce. According to Instone-Brewer (2002:288), "the whole purpose of a Jewish divorce certificate is to allow the woman to remarry". As reported in Deuteronomy 24:2, when Moses allowed the man to give a bill of divorce to his wife, remarriage was also permitted. Both Jewish predominant schools Shammai and Hillel accepted the teaching of Deuteronomy 24:2 that when a divorce was obtained, remarriage was also permitted.

In addition, the argument regarding divorce and remarriage from the Jewish context, according to Robert H. Stein (2008), is that "In Judaism, divorce always included the right to remarry. The very act of divorce assumes that remarriage can follow: 'You are free to marry whomever you will' (m. Git. 9.3)" (Stein 2008: 458).

6.4.4 Jesus offers a new view of the Law

In Jesus' conversation with the Pharisees in Matthew 19:3-9 the subject revolved around Moses allowing a man to write a bill of divorce and to put away his wife, as a recognition of the hardness of their hearts. John Piper (1979:89) offers a conclusion on this subject that is worthy of consideration:

> ... whereas once God made concessions on account of the hardness of man's heart and thus provided a control of the evil effects of that hard heart, Jesus now abolishes such concessions.

Piper came to this conclusion by analysing other teachings of Jesus, such as the Sermon on the Mount. In Matthew 5:33-37 Jesus changes the approach to the rule of making oaths in the Old Testament (Num. 30:2, Deut. 23:21), when He says:

> You have heard that was said … 'Do not break your oath, but fulfil to the Lord the vows you have made.' But I tell you, do not swear an oath at all … All you need to say is simply 'Yes' or 'No'; anything beyond this comes from the evil one (Matthew 5:33-37, NIV).

Piper (1979:90) explains that "again this means that Jesus' elimination of all oaths presupposes that the source of oaths is also being eliminated, namely the evil in men's hearts which causes lying".

Jesus message of love and forgiveness was a call for a new way to interpret the Law and also to overcome man's hardness of heart. Piper (1979:90) describes this new message as,

> A change of heart which makes superfluous the written Law of Moses is proclaimed by the prophet Jeremiah (31:31-34; 32:37 ff). It is a part of the 'new covenant' which Yahweh is to make with his people.

Furthermore, Ezekiel (36:26; 11:19) describes this change as the replacement of a heart of stone with a heart of flesh.

Jesus was bringing a new way to interpret Mosaic Law when He affirmed in Matthew 19:9 that the man, who divorces his wife, and marries another woman, commits adultery; if it is not on the ground of *porneia*. Furthermore, in the Sermon on the Mount (Matthew 5) Jesus affirmed that a man who even looks at a woman with sexual desire has already committed adultery with her in his heart. In both teachings Jesus was raising the adultery standard higher than the Mosaic Law. By placing the teachings of divorce between the teachings of vows, murder and lust, He was including the issue of divorce as part of the new message of the ethical principles of God's Kingdom. Jesus declaration of God's intention in marriage was based upon the elimination of the hardness of men's hearts, because it was part of the message of reconciliation that he was teaching.

6.4.5 A summary of Jesus' teachings in Matthew 19:3-9

Jesus' teachings on Matthew 19:3-9 were not what most Jews of that time and His disciples desired to hear or to apply to their lives. In conclusion, the teachings of Jesus in Matthew 19:3-9 on marriage and divorce can be summarised as follows:

- God stated from the beginning (v.4) that marriage should be between male and female (v.4).
- Marriage should be monogamous, between one man and one woman (v. 5); marriage should be for a lifetime; whom God unites let no one separate (v.6).
- Divorce is not a commandment (v.8); divorce can be avoided, if the hearts of the married couple are not hard (v.8).
- Divorcing a wife for any reason other than unfaithfulness makes it invalid, and marrying another woman is grounds for adultery (v.9).

6.5 Pauline principles regarding marriage, remarriage and singleness (1 Corinthians 7)

<u>Setting</u>

In 1 Corinthians 7 Paul deals with the subject of sexuality, celibacy, and marriage. This letter is Paul's response to a crisis regarding marriage problems and sexual behavioural issues that the Corinthian Christians were facing. As Hays (2011:111) points out, "Paul is not writing a general treatise on marriage; rather he is responding to ... the Corinthians' letter to him".

Corinth was a very important commercial city, situated on the Isthmus of Greece (Achaia), north of the Mediterranean Sea. Corinth had a reputation for its asceticism, immorality, intellectualism and the temple prostitutes of Aphrodite. Paul established a church there with a small group of Jews and his ministry is documented by Luke in Acts 18:1-18. In response to the Gospel many Corinthians had believed in the Lord (Acts 18:8). From Paul's response to questions submitted to him by the Corinthians, it is clear that some of the questions dealt with the relationship between a believer and an unbeliever. Spouses who had become Christians started questioning whether they should remain married to an unbeliever or whether they should divorce their unbelieving partner.

<u>Paul's high view on marriage</u>

For Paul marriage was designed and originated by God, as part of the creation narrative recorded in the book of Genesis, where both husband and wife "become one flesh" (Gen 2:24; Eph 5:31). It is in the light of this creation context that Paul answers the Corinthians. For him marriage is a pledge made for life (Romans 7:1-3). Paul links marriage with spiritual truth, where he exhorts husband to "love their wives as Christ loved the church" (Eph 5:25). Furthermore, in the same passage he exhorts husbands and wives to love and to respect each other. In addition, Paul in 1 Timothy 3:2 counsels that marriage should be between one man and one woman (monogamy).

In response to the problems in the Corinthian Church Paul addressed many different groups of people. In his instructions to believers he either used the direct teachings of Jesus or provided his own answers under the inspiration of the Holy Spirit (1 Cor 7:25). To the *Christian married couples* his instructions were about the necessity of maintaining sexual purity within marriage. To the *single (unmarried)* and *widowed believers,* he gave instructions about their singleness or about their future marriage. He counselled *married believers* about divorce and remarriage. Those involved in *interfaith* or *mixed marriages* he counselled on separation and divorce.

Even though Paul was dealing with sexual problems that the Corinthian believers were facing, in his letter he does not deal openly with the Old Testament grounds for divorce, as Jesus did in the Gospels. Rather, he deals with neglect and abandonment, as grounds for divorce. In this regard Instone-Brewer (2002:190) comments:

> Also, although Paul appeared to affirm the Jewish Old Testament
> marriage obligations, he did not specifically state that these could
> be used as grounds for divorce, as they were within Judaism.

People from Corinth were used to following the Roman customs and Laws to regulate marriage and divorce. They could divorce their spouses without any grounds or without any previous notice. By contrast, in the Pentateuch Law the man had to provide a divorce certificate for the woman and both were required to present valid grounds for divorce. According to Instone-Brewer (2002:191), in Greco-Roman culture "they expected the marriage to end in divorce, not death". In addition, "a funeral inscription from the late century B.C.E says: 'Uncommon are marriages which last so long, brought to an end by death, not broken apart by divorce'".

In his letters Paul insists that Christians are not supposed to cause a divorce and they should be loyal to their marriage obligations. He explains that the wife is united to her husband while he lives. Paul also introduces a new concept: If her husband dies, she is at liberty to marry whom she wants, but only in the Lord.

According to Paul, she is no longer under the Pentateuch Law of marriage, as presented in Deuteronomy 25:5-10.

6.5.1 Paul enlarges on the principle of purity (1 Cor 7:1-2)

Paul addresses the subject of purity in Christian marriages in his opening verse (1Cor 7:1). Here he repeats the phrase in the question that the Corinthians used when they wrote to him. Thus Paul initiates his teachings by answering the question by quoting their phrase: "It is good for a man not to have sexual relations with a woman." This is in line with the Law of Judaism, which states that those who are married should give to their spouse their conjugal sexual rights (Exodus 21:10-11). In addition, Paul gives them permission to have sex with their own spouse, because of the sexual crisis of immorality (*porneia*) in their culture. To a certain extent Paul is also opposing polygamy, which he had discussed this in his previous chapters (1Cor 1 and 6:18).

At that time in the Mediterranean culture some ascetic movements were in favour of sexual abstinence as a way to obtain holiness. Some Corinthian Christians probably believed that celibacy and abstinence from sex, even for married people, was the way to holiness.

Hays (2011:114) comments that "The Stoic and Cynic philosophical schools - whose thoughts ... significantly influenced the Corinthians - debated ... whether the unmarried state was more conducive to the pursuit of wisdom".

Paul goes against the ascetics' line of thinking of that time and counsels the couples not to abstain from sexual relations, because he knew that abstinence might lead to sexual temptation. In the light of the crisis of sexual immorality that the Church of Corinth was experiencing (understood as sex outside of the covenant of marriage), Paul counsels that each man should only have sexual relations with his own partner and that both the husband and wife should fulfil their mutual sexual obligations towards each other.

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6.5.2   The principle of mutual sexual responsibility in marriage (1Cor 7:3-6)

Paul clearly states that marriage brings marital duties; the husband should fulfil his marital obligation to his wife and equally the wife to her husband. According to the Scriptures (Acts 23:6 and 26:5 and Philippians 3:5), Paul had been a Pharisee. He therefore had been instructed on the marital duties of Exodus 21:10-11 that commands the husband to provide food, clothing, and sexual relations to his wife. In addition, Paul instructed the married couple to be faithful in their conjugal commitment to each other. He also told them not to deny their spouse from having sex; only occasional abstinence was permitted by mutual agreement for the purpose of prayer.

Instone-Brewer (2002:193) explains that "Paul stated this in a very strong language ... the obligation in terms of debt or robbery and submission to authority ... Paul's reply is based on the law of Exodus 21:10-11 ... where even slave wife had the right to expect love from her husband".

In 1 Corinthians 7:4-6 Paul challenges the Corinthian believers to understand the marriage bond in terms of one flesh; that their bodies belong to each other; that they have a sexual obligation to their partners and that they must submit to one another. Paul allows couples to take some time for abstinence from sex to pursue a spiritual purpose. However, in the end, Paul recommends that they should "come together again so that Satan" would not tempt them, because of their "lack of self-control".

Hays (2011:116) comments on this abstinence as follows: "Temporary short-term abstinence is permissible if it is undertaken 'by agreement' (the Greek *eksymphonou* means literally 'with a common voice')."

In verse 6 Paul explains that: "I say this as a concession, not as a command" (NIV). Scholars have discussed this verse as to what part of the text the word "this" refers. Does it apply to his advice in a broad-spectrum, or especially to the last verse? *Barnes' Notes on the Bible* summarises this debate:

It is not quite certain whether the word "this" (τοῦτο, *touto*), in this verse, refers to what precedes, or to what follows. On this, commentators are divided (Biblehub/Commentaries 1 Corinthians 2014).

Paul might be saying in verse 6 that the counsel he has given to them was from his own wisdom, and not a command from the Lord. If verse 6 finishes the topic of verse 5, then he probably meant that married couples are *permitted* to abstain from marital relations for a while for the sake of prayer, but not *commanded* to abstain.

If verse 6 is opening a new topic, then verse 6 is tied to the following verses. In that case Paul is dealing with the topic of singleness and marriage. So, he is not *commanding* a believer to marry or to stay single; both states are *permitted.*

6.5.3 Paul recognizes the benefits of singleness, but also of marriage (1 Cor 7:7-9)

In these verses Paul desires that all believers should be single as he was; but he recognizes that God has gifted his people differently. Hence he counsels those believers, who are single or widows to stay like him, unmarried. However, if they cannot control themselves, it is better for them to get married.

While in the Old Testament being single was not regarded as normal, both Jesus and Paul spoke highly about the value of singleness. They not only accepted celibacy, but they also referred to it as a gift and a divine calling (Matt 19:11-12). Furthermore, the book of Revelation (14:4-5) honours the celibate state, when reporting that the 144,000 chosen Jews were virgins.

Although Paul recognizes that God's call to celibacy is not for everyone, he desires that others should be like him, celibate. However, he does state that his celibacy is a gift from God (1 Co 7:7).

Paul counsels the unmarried and the widows as follows: If the unmarried and the widows have this gift they should remain single like him. Clearly, Paul declares that singleness is a normal condition, especially if it is received as a gift from God.

On the other hand, Paul also counsels them to seek marriage, showing the importance of marriage for those who are not gifted with singleness. Paul states that it is better to marry, in case they cannot control their sexual impulses. Hays (2011:119) raises Paul's concern in this regard: "Here again the spectre of porneia looms in the background. Paul is concerned that widowers … might find themselves lured into illicit sexual activity."

6.5.4   Divorce and separation for Christian couples (1 Cor 7:10-11)

In these verses Paul speaks to married couples, in contrast to verses 8 and 9, where Paul counsels single and unmarried Christians from Corinth. Here he applies the teachings of Jesus on divorce and gives them a commandment from the Lord himself.

If a Christian woman wants to break up with her husband, she must remain single. Equally, the Christian husband should not divorce his wife. It is interesting to note that Paul did not include Jesus' exception clause from Matthew 19, when he presented the Lord's commandment on divorce.

House (1990:41) presents two reasons for the absent clause. Firstly, "It appears that in the teaching of Jesus known to the Apostle Paul, the word of Jesus concerning divorce had no 'exception clause'". Secondly, "Paul may not have viewed the 'exception clause' as applicable to believing Gentiles".

Paul's statement here is clear: Christians should maintain their marriage bond and not consider divorce; if it does occur, then they must remain single or be reconciled with each other. Paul is applying Jesus' teachings on the Sermon on the Mount (Matt 5:24) on the need to "first be reconciled to your brother" before presenting an offering to God at the altar. Hays (2011:120) points out that Paul's

"major pastoral counsel is to prevent either partner from initiating divorce". He elaborates as follows:

> The reasoning behind this ruling is probably the same reason articulated in Mark 10:11-12: divorcing one spouse to marry another is nothing other than a legalized form of adultery (Hays 2011:120).

6.5.5 Divorce and remarriage when a Christian is married to an unbelieving spouse (1 Cor 7:12-16)

Structure of verses 12 to 16

Verses 12 to 16 can be constructed as follows:

Verses 12-13 forbids divorce
Verse 14 presents a reason to preserve the unit of marriage
Verse 15 declares the freedom of slavery
Verse 16 declares the reason to release the unbeliever.

Here, Paul instructs the church according to his knowledge, because he does not use any specific words from Jesus regarding mixed couples, where the believer is married to an unbelieving partner ("I say, not the Lord", v.12, NIV). As a fulfilment of the Jeremiah 50:6 prophesy, Jesus mission "was to gather these lost sheep of Israel" (Matt 15:24, NIV). In His mission Jesus had instructed the Jews according to Jewish Law. Jesus presented no teaching regarding mixed marriages, because in the Pentateuch intermarriage with non-Jewish nations was forbidden (Deut 7:3). As Hays (2011:120-121) explains, "Jesus was addressing a Jewish audience, and his prohibition of divorce assumed that both husband and wife were part of the covenant people of God".

The apostle Paul, as inspired by the Holy Spirit, instructed the believers not to divorce their unbelieving spouse, in the case where their partner wishes to remain with them. He also instructed married believers not to divorce each other.

House (1990: 42) explains Paul's reason for these instructions:

> A marriage is binding even if one of the partners is an unbeliever. The marriage covenant which binds a couple together is in no way changed when one of the partners is converted.

Many scholars and pastors today understand what is said in verse 15: "The brother or the sister is not bound in such circumstances", as Paul's exception clause meaning desertion. Furthermore, this exception clause allows for divorce and frees one to pursue a second marriage.

Jay Adams in House (1990:43) defends this view:

> All the bonds of marriage have been removed. He is released entirely from every marriage obligation, and is a totally free person. Nor is there any obligation to be reconciled in marriage.

However, House (1990:43) does not agree with Adam's statement and says that "it is very unlikely that Paul would permit in verse 15 something forbidden in verses 10-13". House (1990:43-44) also explains what Paul actually means in verse 15:

> If the unbelieving partner demands separation, then the believer is not 'under bondage' (*dedoulotai*, literally "enslaved") to preserve the union through legal manoeuvres.

In other words, when one partner is an unbeliever and leaves, forsaking his or her role in the relationship, the believer (the rejected partner) is not enslaved to feel obligated to maintain the marriage with an unwilling spouse. Verse 5 does not explicitly say that Paul allows or disallows remarriage in such cases.

In verse 16 Paul asks a question on behalf of both the inquiring wife and husband: "How will you know whether you will save your partner?"

The apostle Paul, in 2 Corinthians 5:21, makes it very clear that salvation comes only through the sacrifice that Jesus Christ made on the cross. What Paul means here is that believers have no assurance that by their love and example they will be the means of saving their unbelieving spouse. According to *Lange Commentary on the Holy Scriptures,* the meaning of the word *save* in this verse is as follows:

> Σώζειν, to save, as in 1 Co 1:18, is used here in a relative sense ...
> to be the instrument of saving, as 1 Co. 9:22; Rom. 11:14; 1 Tim.
> 4:10 (Biblehub/Lange Commentary 2014).

6.6 The theological and practical significance of Matthew 19:3-9 for the House of Life

It is important that the working staff and the pregnant teenagers and young mothers that attend the House of Life are made aware of the theological significance of the New Testament passages about marriage, divorce and remarriage. Firstly, they should not be deceived by false doctrines regarding marriage, divorce and remarriage. Secondly, they should understand that the Bible sheds light matters relating to the broken family reality of the pregnant teenagers.

The majority of pregnant girls and young mothers that were interviewed at the House of Life came from broken families and had no understanding of what the Bible says about marriage or whether divorce and remarriage are permissible.

An additional problem is that many Christian social workers, who deal with broken families, do not have a proper understanding of the New Testament views on divorce. Furthermore, all too often, many Faith Communities handle the issue of divorce and remarriage lightly by simply accepting the increasing number of divorces as part of life or by simply ignoring the pain of the broken families in their

communities. They also frequently ignore the psychological needs of the children growing up with only one parent.

Pregnant adolescents and young mothers from divorced parents that attend the House of Life should be encouraged to see marriage as designed by God at Creation; as a covenant between a man and a woman before God. They should also realise that it is the intention will of God that marriage should last until death. Jesus established the Kingdom of God in order to restore His creation and His people through redemption, so that His will would be done on earth, as it is in heaven.

Another serious problem (moral issue) is that many of the poor pregnant teens and young mothers attending House of Life, in order to obtain pocket money, are in sexual relationships with violent narcotic men who abuse them physically, mentally and psychologically. These teenagers and young adults need assistance to withdraw from this "marriage of convenience", in which emotional and physical cruelty puts their lives at risk.

The staff at the House of Life should also counsel the pregnant teens and young mothers to raise their children in a stable two-parent family unit and to teach Christian principles to the next generation.

Jesus' response to questions regarding divorce was a call to consider God's original purpose for marriage as a lifelong relationship. The circle of a culture that promotes sex before marriage, divorce, cohabitation and birth out of matrimony needs to be broken down. The consequence of divorce is passed on from generation to generation. Wallerstein's research (2000:298) confirms that the "feelings children of divorce experience," when their families break up, "will carry on in each phase of their growth". In the end, divorce brings pain, heart-ache and uncertainty about the future.

As previously stated, the effect of parents' divorce on children and adolescents are negative. Wallerstein's studies (2000) showed that teenage girls from divorced parents start their sexual life early and are twice as likely to drop out of

school and twice as likely to have baby before the age of twenty. These studies clearly show that divorce in a family seriously jeopardizes the future of the children involved. However, the most disturbing finding of Wallerstein in her 25 years of studies was that the majority of adults that were children of divorce, show many psychological scars from its effects; one of them is the uncertainty about trust in a love relationship and the fear of building relationships that last.

Sometimes divorce is necessary, as Jesus stated in Matthew 19:8, because the hearts of human beings are hard. However, an ideal married couple considers God's Word and His purpose for marriage, is prepared to soften their hearts in showing forgiveness, place their siblings first, and continue to fulfil the reconciliatory mission of the family.

6.6.1 Application of the Biblical views of marriage to the House of Life

The purpose of this section is to apply the Biblical views of marriage, divorce and remarriage in counselling pregnant teenagers and young mothers from broken families that attend the House of Life. Paul counselled members of the Corinthian Church on sexual issues arising from their culture or lifestyle. In the same way these pregnant teenagers and young mothers need counselling on the Biblical principles of marriage, sex and divorce. In this regard it is vital that they must be taught about the central message of the Old Testament and New Testament regarding sex morality, marriage and divorce. The following key values should be emphasized:

- The sexual union between man and woman should not be taken lightly.
- Marriage is a covenant between man and woman before God.
- A legal marriage should be engaged in, and not a casual marriage.
- Sexual union should be formalized.
- Marriage should be monogamous.
- Sexual purity and fidelity should be practised while waiting for marriage.
- Sex and child-birth should be planned within a committed marriage relationship.

- It is God's will for a marriage to last until death.
- Marriage brings marital duties and the husband should fulfil his marital obligations to his wife and equally the wife to her husband.
- In Exodus 21:10-11 the Mosaic Law commands that the husband should provide food, clothing, and sexual relations for his wife.
- According to Jesus, the antidote to divorce is a soft heart full of love, forgiveness and reconciliation.

6.7   Conclusion

This chapter has provided an exegetical analysis of selected passages from the New Testament relating to marriage, divorce and remarriage. In each passage the meaning of the author, when he wrote the passage, was considered. Each passage was examined as a whole, and key words were checked in their original language and according to their original intent. The goal was to properly understand the passages and their meaning in harmony with the theological accounts of other scriptural passages.

In order to achieve this goal many Bible scholars were consulted. It can be concluded that there is no agreement between scholars concerning (1) the meaning of the word *porneia* in order to establish a ground for divorce, and (2) the issue of remarriage apart from the death of one spouse. Ultimately, the issue of marriage should not revolve around the grounds for divorce, because according to the New Testament, Christians are called to practise the principles of the Kingdom of God that Jesus came to establish on earth, which include love, forgiveness and reconciliation.

The main purpose of this investigation was to consider how to apply the Biblical view of marriage, remarriage and divorce in the counselling of pregnant teenagers and young mothers (from broken families), who attend the House of Life. The central point of this counselling should be in line with Jesus' ministry of reconciliation, love and forgiveness, with the purpose of healing their negative feelings toward their family, sexual partners and themselves. The next chapter

will propose a pastoral model for counselling pregnant teenagers and young mothers at the House of Life on the Biblical principles of marriage.

Chapter 7

A pastoral model for counselling pregnant teenagers and young mothers from the House of Life, Durban, KZN on the Biblical principles of marriage: The MARRIAGE model

7.1 Introduction

The empirical survey on Chapter 4 on pregnant teenagers and young mothers attending the House of Life indicated that most of the girls had a history indicating a lack of education, being raised in a broken family, living in poverty with no fixed place of residence, becoming sexually active and vulnerable to unmarried motherhood. Moreover, there circumstances place them under the greater risk of more pregnancies.

In view of these findings, the purpose of this chapter is to develop a pastoral model for counselling pregnant teenagers and young mothers on the Biblical principles of marriage with special reference to the pregnant teenagers and young mothers at the House of Life. This pastoral model is based on the findings in the empirical survey (Chapter 4) regarding the main reasons that led to early pregnancy amongst the teenage girls from the House of Life, and on the Biblical and theological foundations of marriage (Chapters 5 and 6). In order to achieve this purpose, the following topics are discussed:

- Christian counselling
- Marriage counselling
- The Biblical instruction on the nature of marriage.
- The MARRIAGE model on the eight characteristics of a Biblical marriage relationship: A training programme

The main goal of this chapter is to develop a pastoral model for counselling pregnant teenagers and young mothers from the House of Life on the Biblical

principles of marriage, to equip them to make the necessary changes in their lives relating to marriage in order to improve their future.

7.2   Christian counselling

7.2.1   Key definitions in Christian counselling

Christian counselling is frequently referred to as pastoral counselling. Pastors and Christian laypersons usually provide this kind of therapy. On the other hand, there are more professional Christian counsellors, who have a degree in psychology and are trained in psychological counselling. In their counselling sessions these counsellors usually combine secular psychological methods with Christian teachings. Gary Collins defines *pastoral counselling* as the application of "God-given abilities, skills, training, knowledge, and insights" by "a deeply committed, Spirit-guided (and Spirit-filled) servant of Jesus Christ … helping others move to personal wholeness, interpersonal competence, mental stability, and spiritual maturity" (Collins 1993:21).

It should be noted that *Christian counselling* focuses on the teachings of the Bible and on Christ's redemptive work on the cross, in order to offer guidance and hope to counselees in times of crisis.

7.2.2   The nature and purpose of Christian counselling

The purpose of Christian pastoral care and counselling is: (1) to empower people; (2) to restore their dignity and self-worth; and (3) to provide people with ethical guidance and Christian values/morals in all dimensions of human life. By nature, Christian counselling and pastoral care seek to promote inner healing and the holistic growth of persons at each phase of their life. In order to achieve this goal, counsellors need to integrate both the theological and scientific insights in their counselling.

7.2.3   Models of Christian counselling

According to Willis C. Newman (2008:10), historically Christian counselling started as a "pastoral care". Pastors used to counsel members of their

congregation using the Bible and "applying Bible teaching to life experience". Around 1950's the name was modified and became "Christian counselling." Newman (2008:11) says that "The humanistic view which promoted human potential took center stage". By the 1980's Christian counselling became completely separate from the church and was placed in private organizations.

As a result of the above-mentioned changes, according to Newman (2008:11), "three main approaches emerged":

1. Jay Adams (1986) introduced "nouthetic counselling". He published a book called *Competent to Counsel,* in which he pointed out that counselling belongs to the realm of the church.

2. Gary Collins (1988) presented "discipleship counselling". In his book, *Christian Counseling,* he explains that he "is open to interact with secular psychotherapeutic approaches".

3. The third approach was developed by Lawrence Crabb (1977). In his book, *Effective Biblical Counseling,* he integrated the two domains (the Bible and secular psychology), but with the Bible being the final authority.

Many Christian scholars are in favour of integrating the Bible with the sciences, such as psychology, sociology and medicine in the area of pastoral counselling. Scholars have gone to great lengths to integrate these two areas, even though there are differences as to "how to integrate" and "what to integrate" in the various models.

John D Carter in his 1979 book, *The Integration of Psychology and Theology,* explains that: "Both the Bible and psychology have a great deal of subject matter in common … Both study the attitudes and behaviour of the human race" (Carter 1979:15). Several Christian counsellors, such as Larry Crabb (2005) believe that there is much to be gained from the dialogue between psychology and theology.

It can be argued that even though Scripture is sufficient in bringing teachings about love, forgiveness and reconciliation, it is important to acknowledge that

many models of psychology offer efficient methods and skills to help to apply these concepts. Thomson K. Matthew (2002:70) in his book, *Ministry between miracles,* elaborates:

> …caregivers committed to Christ can find ways of incorporating biblically confirmed psychological perspectives from the secular field without compromising their convictions.

According to the Bible, the Christians' final goal is to proclaim the Good News of the Gospel to all nations. However, the social sciences can provide knowledge and resources to Christian counsellors to communicate God's Word truthfully. As Matthew (2002:71) asserts, psychology "is only a toolbox" (cf. section 2.3).

7.2.4 <u>The Bible as the ultimate authority in Christian counselling</u>

The pastoral model for counselling pregnant teens and young mothers from the House of Life needs to recognise the ultimate authority of the Scriptures, above all other sciences, since only the Scriptures can provide information about the knowledge and wisdom of God to people who need help in finding their way through life.

According to 2 Peter 1:3 (NIV), if people have knowledge of God, then God's divine power would enable them to manage the issues of life:

> His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness.

The apostle Paul explains to Timothy that the man of God is "competent, equipped for every good work" (2 Tim 3:16-17, ESV). It is therefore important that any Christian counselling model should depend upon the Scriptures and the sufficiency of Jesus Christ and His complete work on the cross.

7.3 Marriage counselling

7.3.1 <u>The importance of marriage counselling</u>

The institution of marriage is one of the most important institutions for maintaining a healthy society. For this reason, marriage is worth preserving. However, the problem is that not many people realise that marriage provides benefits for the well-being of society.

In Chapter 2 (cf. section 2.2.6) it was seen that most teenage births in South Africa occur outside of marriage and that almost 80% of all HIV transmission in 2010 would occur outside of the marriage relationship. In Chapter 3 (cf. section 3.2.3) it was demonstrated that marriage has many benefits for society, especially for children. Children of single parents generally present more high-risk social behaviour compared to children with both parents. As discussed in Chapter 5 (cf. section 5.1) it was shown that statistically 40% of first marriages, 60% of second marriages, and 73% of third marriages end in divorce. Since the main purpose marriage counselling is to strengthen families, to establish a lifelong relationship between parents and their siblings, and to reduce the rate of divorce, marriage counselling should be considered an important tool for preparing young people for marriage.

Teenage pregnancy outside of marriage is one of the major challenges faced by teens globally and in South Africa. According to the *South African Journal of Education* (2008), Agnes Chigona and Rajendra Chetty point out that: "Recent research in South Africa has shown that by the age of 18 more than 30% of teens have given birth at least once" (Chigona and Chetty 2008:261). Makiwane and Udjo (2006:3) have also demonstrated that "most teen fertility in South Africa occurs outside of marriage". As mentioned in Chapter 2 (cf. section, 2.6.6.3), statistics have confirmed that a great number of young girls, who become pregnant, are not married and their child does not receive any kind of help from the father.

For this reason, it is very important that pregnant teenagers and young mothers residing at the House of Life, should receive instructions on the importance of marriage preferably before having a child, so that the child can be raised in a stable family. Christian counsellors need to understand that these pregnant teenagers do not always receive the correct guidance on how to choose the right option regarding their pregnancy. Many people may counsel the young inexperienced teenagers to risk their lives by having an unsafe abortion, as a solution for their pregnancy. Regarding the rate of abortion in South Africa, the IOL News (21 August, 2012) reported that in 2011 "a total of 77 771 legal abortions were performed in South Africa".

In view of the prevalence of abortion and improper guidance in South Africa, the importance of Biblical marriage counselling cannot be underestimated. It can be used as an instrument of information, transformation and spiritual guidance, equipping the pregnant teenagers and young mothers to reflect upon their lives through the lens of Scripture and to appreciate the importance of marriage for the wellbeing of their child and the society.

7.3.2 The importance of the Bible in marriage counselling

The Bible presents a holistic view of marriage (Martin 2010), ever since it was first established by God at the time of Creation. In Chapter 5 (cf. section, 5.2, 5.2.4), it was shown that the Christian church interprets marriage from a Biblical point of view, describing it in terms of a union between a man and a woman in an equal partnership, purposely designed by God for companionship and intimacy. In Chapter 5 (cf. sections, 5.3.1) it was seen that the Scriptures show that marriage involves a covenantal binding agreement, a formal commitment, in which the married couple are meant to set a godly example of unconditional love, respect, fidelity, kindness, mercy and forgiveness. Pregnant teenagers and young mothers from the House of Life would certainly benefit from learning what the Bible teaches about marriage, in view of the warning issued in Hosea 4:6 (NIV): "My people are destroyed for lack of knowledge" (NIV).

7.3.3 The role of the Church in marriage counselling

As discussed in Chapter 5 (cf. section, 5.4.3), the Church has to a large extent, over the course of time, held to a Biblical view of marriage, as a covenant of love between the man and the woman and God. Using the ministry of counselling the Church has continued with its teachings on the Biblical purpose of marriage, as portrayed in Jesus' mandate to Simon Peter: "Feed my sheep" (John 21:17 NIV). In this regard it is the role of the Church to train Christ-centred counsellors to help members of the congregation to make positive changes, especially by conforming to the Biblical view of marriage. Christ-centred counsellors should be a natural extension of the Gospel, where the end goal is to make Jesus Christ relevant in the life of the counselees by promoting their spiritual growth.

Unfortunately, not many churches have been faithful to the call of Jesus and have not offered marriage counselling to people from broken families, pregnant girls and those facing divorce (Johnson 1965). Most of the time, these people have suffered rejection and have been labelled as immoral by their community. They have therefore been ashamed to ask their local church for help. Clinebell (2011:6) points out that "Persons suffering from socially stigmatized problems often avoid seeking pastoral help because they fear rejection".

According to Motshedisi Makhudu (November 2010:5) in her thesis *Pregnancy out of wedlock and the church: Pastoral care perspective,* Makhudu comments as follows on the suffering of pregnant black young girls, who have been suspended from their church:

> This is what happens to these young ladies as they come across a
> sudden change in their lives. It comes at the time when they need
> support; and they never expect to be rejected by the church which
> is supposed to be caring, pastorally, for them.

In view of this problem in the present era, especially relating to pregnant teenagers and young mothers from the House of Life, the local churches need to develop or be provided with suitable counselling programmes on sexuality,

marriage and divorce. Only the local churches through Christian counsellors can present the Biblical principles of God's love, mercy and justice to these pregnant teenagers. The ministry of pastoral care and counselling should therefore be regarded as an extension of the ministry of the local church, as these counsellors present the Biblical principles of marriage, necessary for human wholeness, to the pregnant teenagers and young mothers from the House of Life in Durban.

7.3.4 The need for a pastoral model for counselling pregnant teenagers and young mothers from the House of Life on the Biblical principles of marriage

It was reported in Chapter 2 (cf. section, 2.2.4) that, according to the *South African National Youth Risk Behaviour Survey*, South Africa is considered a country with a significant number of young people. In addition, they point out that a considerable number of youth in the country are sexual activity and many of them start at an early age. "38% of learners had reported ever having had sex, with 13% of them reporting their age of initiation of sexual activity as being under 14 years old" (YRBS 2008:11).

The survey also found that a third of the young girls aged 19 are becoming pregnant, and most of them are having unprotected sex and becoming pregnant without planning it. "By the age of 19 years, one in three of all teenagers had become pregnant" (YRBS 2008:30).

There are many social programmes focusing on preventing early pregnancy. However, these programmes are not very relevant to the pregnant teenagers who reside at the House of Life for a short period of time (to receive help), since these girls are already pregnant and sometimes they already have another child out of wedlock. Hence, the proposed pastoral model for counselling pregnant teenagers and young mothers on the Biblical principles of marriage has been designed to cover the following key areas of counselling required by the pregnant teenagers and young mothers attending the House of Life:

- Biblical Instruction on Marriage
- Avoiding a subsequent pregnancy

- Ethics of marriage relationships

(Counselling on the pregnant teenager's pregnancy options - whether to raise the child, place the baby up for adoption or to have an abortion - was discussed in chapter 7).

7.4 Biblical instruction on the nature of marriage

Pregnant teenagers that have decided to keep and raise the baby should be counselled on the importance of considering marriage, especially for applying God's principles of marriage in order to create a godly and stable environment for her child.

In Chapter 2 (cf. section, 2.5), *Theories about Adolescence Period*, it was shown that adolescence is a very difficult phase, and for this reason, teenagers are greatly in need of help in dealing with the appeal and the struggles associated with being sexually active outside of marriage and the responsibility of parenting.

The topic of teenage pregnancy has been a cause of concern worldwide at all level of society. Different organisations have labelled the rise of unwed pregnant teenagers as an urgent problem. It is considered a problem for many reasons, since the pregnant teenager might drop out school, and not be able to obtain a decent job in order to support herself and her baby. This in turn could result in many kinds of social problems. It is interesting to note that while many organisations point out the need to help young women to avoid unplanned pregnancy, few organizations give attention to the fact that these women are actually having sexual relationships outside of marriage or that they really need to consider the possibility of marriage, when a pregnancy occurs.

Counsellors at the House of Life should help the pregnant girls to understand marriage as God's own idea. William E. May (2009:16) confirms this when he states that in Genesis there are "narratives not only of the creation of the universe, not only of the creation of man, male and female, but also of the creation of *marriage".* As discussed in Chapter 2 (cf. section, 2.1.2), it is helpful to seek guidance from "theology" in the search for a solution to the problem of teenage

pregnancy. The proposed pastoral model for counselling pregnant teenagers on the Biblical principles of marriage includes instruction in the following key areas of Biblical marriage: Leaving, Cleaving, Helping, Leading, Submitting and Loving. The aim of the pastoral model for counselling pregnant teenagers and young mothers on the Biblical principles marriage is to guide them through their struggles, because they are often marginalized and experience cultural adversity. The knowledge gained through counselling will also empower them in their fight for recognition, respect and dignity.

7.4.1 Leaving

"That is why a man leaves his father and mother and is united to his wife, and they become one flesh" (Genesis 2:24, NIV).

It was stated in Chapter 4 (cf. section, 4.4.2.1) that 80% of the pregnant teenagers from the House of Life grew up in a broken family, where most of them had no contact at all with their fathers. In addition, they experienced poverty and a culture that did not always promote gender equality. In Chapter 4 (cf. section, 4.4.2.1), it was found that 92% of the girls left their parents' house in their early teens, to live with relatives, boyfriends, girlfriends or in shelters.

Their lack of life skills and their socio-economic situation forced them into an urban environment of poverty and the abusive power of men. Their need to feel loved and find security in their cultural submission to a man, led them to have many sexual partners. In Chapter 2 (cf. section, 2.5), it was shown that, according to Erickson's theory, teens who experience loss of family stability, could easily experience a loss of identity and lose their faith in people. For this reason, counsellors should consider the girl's family background when presenting the Biblical principles of marriage; in terms of phases in the process of transition. As it was discussed in the Chapter 5 (cf. section, 5.2.4), there are three transition phases: Man leaves his parents' house, cleaves to his wife and they become one flesh.

The first phase is when "a man leaves his father and mother" (Gen. 2:24). This concept of man leaving father and mother to join a woman in marriage is odd and unusual to the pregnant teenagers. Most of them got involved and pregnant with men in a similar situation to theirs – they did not live or have affective contact with their parents.

It is important for pregnant teenagers and young mothers from the House of Life to understand God's instruction regarding *leaving father and mother.* The Christian counsellor should explain to them that the first step to start a marriage, in line with God's ordinance of marriage, is for the man to be a responsible, single, emotionally stable, financially independent person with a decent job, and eager to start his own family, where his wife and children have priority over all other people. The girls should be counselled not get involved sexually and have a baby with young man who is not capable of sustaining a wife and children. Counsellors should also instruct them not have sexual relationships with a man, who already has a wife and children, who are economically and emotionally attached to him.

In Chapter 5 (cf. section, 5.2.4) Smith (2006:62) states the following on the topic of *leaving*: "He who would marry must leave *('azabh*) father and mother - physically, psychologically and economically". According to Rene Gehring, the word *leaving* can indicate the departure of someone in a literal sense or simply refer to a change in "primary loyalty" using "covenantal language" (Gehring 2013: 24).

The Hebrew text shows a change in the bridegroom's priority: "the man leaves (locally) the bed in his father's house. However, of course he did not 'forsake' them regarding his filial duties, but what he left or forsook was his primary loyalty; his priorities changed and his wife now became the main person to whom his first obligations were" (Gehring 2013: 23).

The word *leave* in the book of Genesis 2:24 means to abandon the dependency on one's parents and, according to John D. Street (2013: 218):

> Genesis 2:24 instructs us that it is God's plan for people to give up their dependence on their parents (or parental figures) and to replace it with a God-honouring dependence on a spouse.

In the case of the pregnant teenagers and young mothers in the House of Life environment, the task of finding a man (husband), who is prepared to leave his independent way of practising sex, leave his many sexual partners to start a family, and assume the responsibility for and be loyal to his wife and children, is not an easy task. It is important that the counsellor should explain to them that their present sexual partners will never cleave (be united) and become *one* with them, if they do not change their permissive sex life, since with such a lifestyle the process of bonding will never occur. The pregnant girls attending the House of Life should be counselled on how to deal with sex in different circumstances. It should be made clear to them that God's principles for marriage should be followed for their own sake and for the sake of their child.

7.4.2 Cleaving

In Genesis 2:24 God stated that the first principle of marriage is for man to: "leave and cleave". The word *cleave* is used in the King James Version, which states that man "shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24, KJV); this order represents a whole-hearted commitment between a man and a woman. In Chapter 5 (cf. section, 5.2.4) the word "cleave" was defined in terms of the Hebrew word *dabaq*, which means to cling to, to stick or glue to. God's idea for marriage is that man and woman should stay bonded together and live in harmony.

In the modern versions of the Bible in English the word *cleave* is not so frequently used, as in the past. For example, the New International Version uses the word *united* instead of *cleave*: "That is why a man leaves his father and mother and is united to his wife, and they become one flesh" (NIV).

In Chapter 3 (cf. section, 3.5.6) it was shown that the broken family has many negative long-term effects on the adolescent, such as leaving home earlier, a weakened ability to handle conflict and poor commitments in marriage. Most children of divorce have less faith in marriage and easily accept divorce as a solution to a problematic marriage. Based on the above findings, it can be argued that cleaving is a very important topic for discussion with the pregnant teenagers and young mothers, because their understanding of formal sexual intimacy, monogamy, real commitment in marriage and a stable family, is very poor due to their background and environment. Furthermore, counsellors should guide them to develop a healthy relationship with a man before having sexual intimacy, in order to avoid having a baby outside of marriage.

Counsellors should also teach them the Biblical principles of companionship and commitment, as a guide to a stable relationship. This includes explaining the purpose of God's original plan in creation: joining together one man and one woman, as a couple, to enjoy each other's company and intimacy. This commitment or binding agreement was created to overcome the first man's solitude and to establish the idea of monogamy, in which one man and one woman live in a close relationship becoming "one flesh".

The pregnant teenagers and young mothers should also be instructed that that the order in the verse is of crucial importance: *Cleave* and then *become one*. The sexual union should not precede the bonding process, because after a time the physical attraction will disappear, but the bonding process will help the marriage to continue. Mutual faith in each other strengthens the process of bonding and helps the couple to continue with the marriage throughout a crisis. As suggested in Chapter 3 the counsellor should help pregnant teenagers and young mothers from the House of Life to do the following:

- Trust in God's principle of marriage: Leaving, Cleaving and Becoming one.
- Develop a true relationship - a bonding love - with a responsible man.
- Avoid pregnancy until marriage occurs.
- Avoid living an informal sexual life.

7.4.3 Helper

In Chapter 5 (cf. section, 3.2-3.3), it was pointed out that in Genesis chapter one God over and over again recognized that His creation *was good.* The only thing that the Creator recognized to be *not good* in His work was man being alone. Man's loneliness demonstrated that creation was incomplete. In Genesis 2:18 God states the reason why He decided to create the woman, namely, man's loneliness: "It is not good for the man to be alone. I will make a helper suitable for him."

In Chapter 5 (cf. section, 5.2.5) it was mentioned that the word *helper* in Genesis 2:18 has been misused, especially in many culture, where women are treated as second classes citizens, contrary to the original plan of God, as Creator. Genesis chapter 1:26-18 portrays the woman as created in the image and likeness of God. She was created with the man for the same purpose: to rule the earth. Furthermore, she participated with the man in the blessings of God. The woman, like the man, was also equally equipped for the same mission: "Be fruitful and increase in number; fill the earth and subdue it. Rule over it" (Genesis 1:28, NIV). Sharon Jaynes (2010:16) in her book *What God Really Thinks about Women,* defines the word *helper* in Genesis as following:

> [She] holds a place of honour. The Hebrew word 'helper" that is used for woman is *ezer.* It is derived from the Hebrew word used for God and the Holy Spirit, "azar". Both mean "helper" – one that comes alongside to assist.

Richard Elliott Friedman (2003:19) describes the woman as a "helper" as follows:

> Woman is usually understood to be created as a suitable "helper" (Hebrew *'ezer*) to man in this account. The Hebrew root, however, can also mean "strength". The Hebrew phrase *'ezer kenegdo* therefore may very well mean "a corresponding strength".

God's plan in bringing Eve to Adam was for the purpose of companionship and partnership, so that they could live, rule, and enjoy God's presence together.

Jaynes (2010:16) cites the theologian William Mounce on this topic of the wife as a helper:

> [The] husband and the wife have been designed by God to stand together and help each other fight the battles of life. And God is there as the divine *ezer* to fight with them.

God designed Eve as an equal sexual counterpart, without any hint of inferiority or superiority, because both were created in the image of God. God expressed equality when He commanded both Adam and Eve to fill and subdue the earth and to rule over all living creatures. Furthermore, God reviewed that it was only when man and his *suitable helper* (the woman) were together that the creation was complete. It is only when man and woman are together in a proper relationship that they can fulfil God's mandate for creation.

Counsellors should teach the pregnant teenagers and young mothers from the House of Life about God's plan for woman because it would help them to comprehend their role in the life of their future husband. They should understand that it is not acceptable to be treated as a disposable object by having a baby and then having to raise the child alone, even though this practice is culturally accepted. Men and women were not created to compete, harm, abuse, and take advantage of each other, since it is God's desire that they should complete and complement each other.

7.4.4 Leader

Marriage was established by God at the time of creation. It was God's desire to unite Adam and Eve in a lifelong covenant of love. In a covenantal marriage the man and the woman *become one,* one as a team, committed to God and to each other, but without losing their identity and individuality. Furthermore, the Bible clearly provides a structural organogram for marriage; 1 Corinthians 11:3 declares: "But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God" (NIV). In addition, in

Ephesians 5:21 the kind of submission that men and woman ought to follow is explained as follows: "Submit to one another out of reverence for Christ" (NIV).

The Biblical organogram for the family has placed the man as the leader of the household, and Jesus provided an example of how a true servant leader should behave in the following passage:

> You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you (John 13:13-15, NIV).

Jesus warns His disciples of leaders who use their power over people, and He instructs them not to lead in this manner:

> You know that the rulers of the Gentiles lord it over them … and exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave— just as the Son of Man did not come to be served, but to serve (Matthew 20:25-28, NIV).

In the above passage Jesus shows that a true leader does not lord it over people or demand their blind obedience to all his desires and commands. The teaching of the New Testament places the man as the leader of his family; in a position of responsibility. The Scripture shows that as leader he should guide, protect, provide and respect his wife and children. His responsibilities include meeting the material and spiritual needs of his family. 1 Timothy 5:8 (NLV) explains that:

> Anyone who does not take care of his family and those in his house has turned away from the faith. He is worse than a person who has never put his trust in Christ.

It is important that pregnant teenagers and young mothers should understand their role and the role of their future husband in the marriage relationship. They

should therefore be taught that the Bible teaches that the man, as the head of the home, has a specific role in marriage. However, the husband being the head of the home implies leadership, and leadership involves his responsibility, as the provider and protector of the family. As leader, the husband should be a model of honesty, fidelity and godly character. As the spiritual leader of the family, he should ensure that his family follows Biblical principles. In this way, the couple will be able to experience God's love, faithfulness, forgiveness and mercy, in a broken world, throughout their marriage.

7.4.5 Submitting and loving

The wife is required to submit to her husband

In Chapter 2 (cf. section, 2.3) it was stated that most of the pregnant teenagers and young mothers from the House of Life belong to the Zulu culture. In Zulu society, which is well-structured and traditionally patriarchal, it is accepted that the man has the maximum authority in the family. The culture also allows man to marry more than one woman if he so desires, but it is expected that the wife or wives have a subordinate position. According to Kogi Naidoo and Fay Patel (2009:201):

> In KwaZulu Natal like most of societies in the world, men dominate in all spheres of life. According to the Zulu culture, a man is seen as superior to a woman and should be respected.

Zulu culture is considered a male dominant culture, and, as such, it is viewed as a discriminatory culture against women. Zulu culture places a high value on fertility and childbearing, which is seen as the main purpose of marriage; so the marriage is only validated if the woman conceives.

Christian counsellors should instruct the pregnant teenagers and young mothers that the Scriptures are clear about the commitment that the husband and the wife should have towards each other. This includes mutual love, submission, respect, kindness and forgiveness.

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In this regard, the Apostle Paul instructs the man and the woman as follows:

- To "submit to one another out of reverence for Christ" (Ephesians 5:21, NIV).
- To "be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you" (Ephesians 4:32 NIV).

Paul also exhorts husbands to "love their wives, as Christ loved the church" (Ephesians 5:25, NIV).

Furthermore, the New Testament exhorts husbands not to be cruel to their wives. In this regard, Paul instructs husbands as follows: "love your wives and do not be harsh with them (Colossians 3:19, NIV). In a similar manner, Peter encourages husbands to treat their wives with respect and consideration; to "be considerate as you live with your wives, and treat them with respect" (1 Peter 3:7, NIV).

The Bible requires that the wife submits to her husband. This is clearly spelt out in Ephesians 5:22-24 (NIV):

> Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church … Now as the church submits to Christ, so also wives should submit in everything to their husbands.

The Scriptures clearly show that God allocates specifics tasks for the man and the woman in marriage. The key is for each one to know his or her specific role in marriage and to carry it out, thus working in harmony with God's plan.

In view of the above Biblical texts it is important for the counsellor to provide the pregnant teenagers and young mothers from the House of Life with proper instructions on the theme of *submission.* The Apostle Paul does not speak of the total submission of all women to all men. When Paul addresses the theme of submission, it is limited to a woman's own husband. The common denominator in the statement of submission in Ephesians 5:21, 22, 24 is Christ; this means that their submission to each other is a reflection of their submission to Christ.

Furthermore, submission to God comes before submission to man, as Peter and the apostles explain: "We must obey God rather than men"' (Acts 5:29, ESV).

It is important for the pregnant teenagers and young mothers to understand the doctrine of salvation, as well as the doctrine of the church, since the wife's submission to her husband is based on the relationship between Christ and the Church. It is only by understanding this relationship that they will be able to grasp the difference between the godly wife's submission to her husband and the cultural submission of all women to all men – as portrayed in Zulu culture, the culture that most of the pregnant teenagers and young mothers at the House of Life are exposed to during their childhood. Ultimately, the authority of Christ is the source of all Biblical submission. For example, the wife should submit to her husband in the same way that Christians ought to submit to Christ.

The counsellors also need to teach the pregnant teenagers and young mothers from the House of Life the Biblical teachings about sex and the meaning of love, respect and a stable relationship, because they live in an environment that propagates non-Biblical values about sex and marriage. Counsellors should be aware that the word *submission*, for many of these girls from the House of Life, is a very scary word, since it implies being forced to put up with abusive relationships. They need to learn that scriptural submission is not related to abuse and things which are morally wrong. Rather, submission to God is closely related to *agape* love, as taught by Jesus:

> Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and, Love your neighbour as yourself (Luke 10:27 NIV).

Ultimately, their love for and submission to God will result in a proper love and respect for others.

The husband is required to love his wife

> Husbands, love your wives, as Christ loved the church and gave
> himself up for her, … In the same way husbands should love their
> wives as their own bodies (Ephesians 5:25,28, NIV).

The above passage explicitly states that the husband should love his wife and take care of her, in the same way that he loves himself. It appears that love is the woman's most important psychological need, while for man it is to be respected. The term *love* is not always well-defined and its meaning is often abused, especially amongst adolescents. However, in 1 Corinthians 13:4-7 the Apostle Paul gives a clear definition of what love means. In terms of Paul's definition, the woman should expect the kind of love that respects and forgives, that is not rude, not resentful, and does not insist on its own way. Husbands and wives should follow Jesus's example of love and submission. They should love each other as Jesus loves the Church.

It can be argued that, if the hearts of the couple were glued together by love, they would learn to work on their differences by loving and submitting to each other. Paul's perspective in 1 Corinthians 12:12-26 on *Unity and Diversity in the Body* can easily be applied to marriage. For example, if the hearts of a married couple were to become "*one flesh*", they would still be able to maintain their own individuality, because marriage does not eliminate their individual ways of thinking, desiring and making their own decisions. However, by loving and submitting to each other, they are each placed on the same pathway, walking together in agreement and in a warm relationship. This kind of relationship is characteristic of the followers of Jesus.

God has revealed a threefold secret for a lasting man-woman marriage relationship: leaving, cleaving and becoming 'one flesh'. This order must be followed, because without *leaving* it is impossible to for the couple to *cleave* to each other, since they would remain bound to their parents or to their self-centred lives and desires. In addition, without reciprocal cleaving, they would never

become one flesh and any crisis would easily separate them. Furthermore, it can be stated that love and submission constitute God's fingerprint for marriage.

7.5 The MARRIAGE model on the eight characteristics of a Biblical marriage relationship: A training programme

Each of the eight characteristics of a Biblical marriage relationship in the MARRIAGE model has been organised by the researcher in the form of an acronym to form the word MARRIAGE:

Monogamy

Acceptance

Respect

Romance

Intimacy

Appreciation

God-centredness

Enjoyment
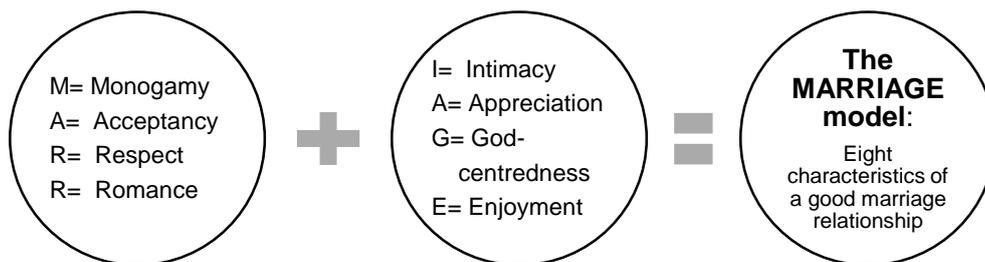
Chart 1: *The MARRIAGE model: Eight characteristics of a Biblical marriage relationship*

The MARRIAGE model

The purpose of the MARRIAGE model is to help couples to build a more responsible and godly relationship between the man and the woman, united in a

covenantal marriage with God. Good ethical conduct in marriage is the bridge that links love and respect in action.

7.5.1 Monogamy

According to Merriam Webster dictionary (Online Dictionary copyright © 2015) the word *monogamy* means the following:

> The state or practice of being married to only one person at a time;
> The state or practice of having only one sexual partner during a period of time.

From creation God intended marriage to be monogamous. God initiated marriage by making a single female for Adam, according to His sovereign will. The fact that Eve was made for Adam (Genesis 2:22-23) to begin the first marriage is proof that God intended marriage to be monogamous (Köstenberger and Jones 2010:25).

In Genesis it is recorded that God made one woman (Eve) for Adam when he stated that "it is not good for the man to be alone". Furthermore, in Genesis 2:24 God stipulated that in marriage the man should leave his parents to join his wife. The use of the singular is significant, since it demonstrates the monogamous nature of marriage (Feinberg 2010:282-283).

Genesis 2:24 states: "Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh." This verse also places emphasis on monogamy. First, it is stated that a single man will join his wife and not wives. In addition, the use of the words "father and mother" indicates that that there should be a single father and a single wife living together. This is also evidence that God intended marriage to be monogamous (Geisler 2010:300).

Ephesians 5:31-32 repeats the injunction of Genesis 2:24: "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh. This mystery is profound, and I am saying that it refers to Christ and the church." In this passage God uses marriage as a picture of the oneness

between Christ and his bride, the Church. Ephesians 5:31 alludes to Genesis 2:24. It shows that it was God's purpose for marriage to be monogamous from its beginning (Engelsman 1975:14-16). Therefore, all marriages need to mirror the future monogamous marriage between Christ and his bride, the Church. Monogamous marriage should be the normal practice, especially for Christians. Any form of marriage other than monogamy is therefore against God's Word (Engelsman 1975:16-18).

Although God intended marriage to be monogamous, unfortunately some of God's followers chose to be polygamous (married to multiple wives). The record of such polygamous marriages in the Old Testament does not imply that it is accepted by God. "Polygamy is introduced in a descriptive way as a result of the fall while monogamy is introduced as prescriptive, in other words, as the will of God" (Giesler 2010:202).

The Apostle Paul in 1 Corinthians 7:2 (NIV) explains the preference of marriage over sexual immorality: "But since sexual immorality is occurring, each man should have sexual relations with his own wife, and each woman with her own husband." In the midst of the prevalence of sexual immorality in Corinth, Paul recommends monogamy. Chapter 6 (cf. section 6.5.1) shows how Paul argues that it is more appropriate for the husband to have only one wife and the wife to have only one husband in a sexual sense. In other words, Paul counsels the Corinthians that each man should only have sexual relations with his own partner.

It is very important for pregnant teenagers and young mothers from the House of Life to be counselled on the topic of monogamy, because for various reasons many of these girls do not stay long with the same sexual partner. So, when they became pregnant, there is no guarantee that her partner will accept the baby, since for most of the time their boyfriend is a "*sugar daddy",* usually a married man or a young man economically dependent on his family or unemployed. In both cases the men refuse to accept paternal responsibilities. Many men are reluctant to admit fatherhood and accuse the girl of promiscuity and of having

multiple partners. Hence the girls are often left without help and with a heavy economic burden.

Most pregnant girls from the House of Life dream of getting married, of having a stable home, where they can improve their self-esteem, of having a happy relationship that can help them to achieve a better future, and of having a man, who can love and protect them and their child. However, without this help they will end up on the streets with many sexual partners and more children. In order to stop this cycle, they need to be counselled on the Biblical principle of monogamy, as they receive help to re-plan their lives and to abandon the streets.

7.5.2 <u>Acceptance</u>

According to Merriam Webster dictionary (Online Dictionary 2015) the word *acceptance* means the following: "The act of accepting something or someone."

Thomas (2008:109) refers to acceptance in marriage as:

> The often difficult, yet necessary, need for loving acceptance of each other for better or for worse. It creates the solid foundation upon which marriage lasts … Acceptance is the grounding force of marriage.

In a marriage relationship the husband and wife need to realise that they will have different opinions and cannot expect that their partner will act exactly the same as they do. Couples need to find ways to tolerate and accept each other's differences. They need learn how to embrace their differences, focus on the good aspects of the relationship, and stop the negative cycles of rejection and the lack of consideration. In the end, learning to forgive each other's weaknesses and imperfections is the best way of forming a stable relationship.

Thomas (2008:109) points out that marital acceptance includes a great variety of ways in what couples can say to each other:

> I accept you as you are, your ideas and your opinions, you quaint and sometimes annoying habits, your faults and even failures at times, in other words, all that is essentially *you*.

It is important that partners accept each other's different ways of thinking and acting. Otherwise this area of marriage could deteriorate into a battlefield of indifferences. Men and women have different qualities, purposely given by God to complement each other, as 1 Peter 4:10 (NIV) points out that "Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms". Couples should, with the strength God provides, accept that, while for man, respect is very important, for woman, love is more important. A man shops out of necessity, while a woman needs no reason to spend hours doing window-shopping. A man is more reasonable, while a woman is more emotional. A man is more sex-oriented, while a woman is more love-oriented. In this way, acceptance in marriage is crucial for building a strong marriage relationship. To find the middle ground between "testosterone and estrogens" is a challenging task. Ultimately, acceptance is the ability to sacrifice. It is often more expedient for the man or the woman to settle for less in a conflict situation for the sake of peace and unity.

Acceptance in marriage is closely related to love. Thomas (2008:110) indicates that an essential characteristic of genuine love is the kind that the New Testament refers to as *agape* as described below:

> This is genuine altruistic love, a love for the other. The greatest test for our altruism is the wholehearted acceptance of our husband or wife in their totality.

In the marriage context Ferguson (2012) states that acceptance means "approved or compelling recognition; believable as true" and elaborates on the three different parts of acceptance:

> *Approved.* Accept that God has already approved your spouse, for you. No special conditions required. *Compelling Recognition.* Can you recognize your spouse's God-given strengths, and overlook their weaknesses? … Accept that both strengths and weaknesses go together. *Believable as True.* When your spouse tells you something, don't challenge it. If they believe something is true, accept that they believe it's true.

For many pregnant teenagers and young mothers from the House of Life the concept of acceptance is an unknown virtue, because most of them have been rejected by their parents, relatives, lovers and society. In Chapter 4 (cf. section, 4.4.2) it was shown that many of them live alone, since their family, school, close friends, and sexual partner(s) have not accepted their pregnancy. Counsellors should recognise that most of them have not had positive experience in the area of counselling, and therefore they have struggled to open their minds and hearts to accept guidance. First of all, counsellors should help them to accept themselves as God's precious children, to accept the present situation, and to focus on how to make the best of their present situation. Counsellors also need to help them to forgive all those who have rejected them in the past and in the present, and to see good things in these people, and accept them for who they are. Ultimately, they need to be helped to accept their pregnancy - and all the difficulties that they are facing - with a peaceful heart. At the same time, they need to be helped to overcome their fear of loneliness.

7.5.3 Respect

According to Merriam Webster dictionary (Online Dictionary 2015) the word *respect* means: "A feeling or understanding that someone or something is important, serious, etc., and should be treated in an appropriate way; a particular way of thinking about or looking at something."

Hawkins (2013) provides the following helpful suggestions relating to the need for mutual respect in the creation and maintenance of a healthy relationship in marriage:

> First, mutual respect is a foundation for any relationship. While infusing our relationships with respect may be challenging, and at times hard to define, it is critical for any healthy relationship … Second, mutual respect can be damaged and must be repaired … Third, rebuilding mutual respect will take time and effort. Once we have violated another, we've broken their trust … Finally, mutual respect must be maintained together. Both partners must commit to infusing their relationship with mutual respect. This is done by clarifying boundaries, needs and wishes.

We see Jesus' model respect as he interacted with various people in history: care and concern for his disciples; gentleness with the Samaritan woman at the well, (John 4: 1-11); his kind and sensitive treatment of children. The Apostle Paul teaches us to mutually submit to one another out of respect for Christ (Ephesians 5: 21). Clearly, we are to be people of mutual respect for all people.

The Bible is strongly in favour of respect. It exhorts people to have respect for others, irrespective of their colour, social classes and gender. People should respect each other because God's Word says that men and women are made in His image. In God's design, although He assigned the husband and the wife with different roles within marriage, both of them are equal in value. It is also important to notice that Paul exhorts everybody: "Do not think of yourself more highly than you ought" (Romans 12:3, NIV). And Peter urges Christians to maintain an attitude of respect for everybody: "Show proper respect to everyone, love the family of believers, fear God, honour the emperor" (1 Peter 2:17, NIV). In addition to commanding respect for everyone, Peter exhorts the husband to treat his wife with respect. "Husbands, in the same way be considerate as you live with your wives, and treat them with respect" (1 Peter 3:7, NIV).

The Apostle Paul applies the same principles to the wife. When he encourages the husband to love his wife, he also commands the wife to respect her husband. "However, let each one of you love his wife as himself, and let the wife see that she respects her husband" (Ephesians 5:33, ESV). Since wives are required to respect their husbands, as husbands are required to love their wives, mutual respect can therefore be regarded as is an important component of the marriage relationship:

> Mutual love, respect, and submission are the cornerstone of a Christian marriage. Built upon these three principles, both husband and wife will grow in Christlikeness, growing together, not apart, as each matures in godliness (Got questions 2015).

In this regard it is important for counsellors to explain to the pregnant teenagers and young mothers from the House of Life that respect is a Biblical principle. Respect is one of the most important ingredients for a healthy relationship. A lack of respect can destroy any relationship, including a romantic relationship and a marriage, because couples that are unable to resolve their differences usually get divorced. A feeling of respect is usually unknown to most of the girls attending the House of Life. In Chapter 4 (cf. section, 4.4.2.2), it was shown that they often feel undervalued and misjudged by people who disrespect them. Consequently, many of them have a damaged self-respect. Counsellors need to help them to respect themselves and to maintain their respect in the midst of a hostile environment. In particular, counsellors should help them to:

- Grasp the Biblical teachings about human worth and self-esteem.
- Develop a realistic self-image.
- Change their unhealthy self-defeating talk
- Pursue realistic goals
- Develop improved behaviour and ways of thinking.

The pregnant teens and young mothers will be able to respect others when they realise that respect and self-respect are closely connected. The counsellors

should therefore teach the girls to respect their partners physically, mentally, verbally and emotionally with their whole heart and mind. They should be counselled to treat their partner in the same way that they want to be treated. This is important, because frustration and anger can easily lead to disrespectful behaviour and this negative interaction results in a lack of respect. This cycle of mutual disrespect then continues, until the relationship is characterized by sarcastic behaviour.

In the case the pregnant teenagers and young mothers, they should work on their own behaviour (showing proper respect), and expect the same response from their partner, thus creating a respectful relationship. Counsellors should teach the pregnant teens and young mothers from the House of Life the following ways of respecting one's partner:

- Make evey effort to treat one's partner respectfully.
- Treat one's partner with consideration.
- Look at the positive side of one's partner.
- Behave respectfully towards one's partner.
- Avoid being critical even when disappointed by his actions.
- Correct him with love and not with sarcasm.
- Pray for his decision regarding the baby and then honour his final decision.
- Respect his space and time.
- See him as God sees him.

It can be argued that there is no area with more conflict and failure than in the relationship between a husband and his wife, where the husband is supposed to love his wife, and the wife is supposed to respect her husband. Statistics on divorce reflect the scope of this conflict very well. The Apostle Paul offers a Biblical principle to resolve this conflict, which is the same for both parties: *love and respect, out of reverence for Christ* (Eph. 5:21). This teaching echoes Jesus' saying: "If you love me, keep my commands" (John 14:15, NIV). In the beginning it appears a rather difficult to respect one's partner but, as the Apostle Paul says in Philippians 4:13: "I can do all this through Him who gives me strength" (NIV).

7.5.4 Romance

The Merriam Webster dictionary (Online Dictionary 2015) defines the word *romance* as follows: "Of, relating to, or involving love between two people; Thinking about love and doing and saying things to show that you love someone."

Romance improves a marriage relationship, because it indicates that both spouses are willing to sacrifice on behalf of each other. "Each of you should look not only to your own interests," Paul challenged the church at Philippi, "but also the interests of others" (Phil 2:4). Evans and Evans (2005) point out three important elements of romance:

> First, romance is self-initiated … Romance is when you do something unexpected for your spouse. It communicates that he or she is on your heart and that you really care … Second, romance involves communicating value to your spouse … Through romantic gestures, you show your spouse how important he or she is in your life … Finally, romance means learning to speak love in your spouse's language … Men need honor, sex, kindred fellowship, and domestic support. Women need security, open and honest communication, non-sexual affection, and leadership.

Romance is considered a very important ingredient for keeping alive both the dating and the marriage relationship. Couples need to find ways to keep the romance flowing, because a lack of romance can easily cause a marriage relationship to fall into a boring routine. Romance has the amazing ability to sustain, renew and prevent a couple from drifting away from each other. Romance also has the power to bind a couple together in harmony, bonding together in their body, heart and soul.

Romance is nurtured in the following ways:

- By spending time together.
- By listenin to romantic music.
- By accepting and forgiving each other's mistakes.

- By avoiding fights and unnecessary arguments.
- By expressing how valuable the other partner is.
- By maintaining the bedroom as a special place to enjoy love and intimacy.
- By praying together with thanksgiving.

McMenamin (2014) states how a wife can resuscitate romance in a marriage relationship by using the three-step "CPR":

- "C - Come alongside him: Every man wants a team-mate, a partner. This is the primary role of the wife, according to Genesis 2:18. The wife can ask her husband: What can I do to make your day go smoother? or How can I pray for you today in the midst of all that I have to do today?"
- "P - Praise the positives: A husband might be disappointing his wife and he already knows it. The wife should let him know what he's doing right and the things she appreciates about him. When she starts praising the positives in him, she will find that those positives become more and more apparent."
- "R - Respond to him enthusiastically: A man whose wife is excited about the things that he is interested in, eager to try new things with him, and positive about his suggestions can get closer to his heart."

It is important that romance should not only be expressed on special occasions. In fact, romance can be described in terms of a discipline (a good habit), which should be practised by the couple every day of the year. A married couple should therefore invest time in developing a culture of romance that brings joy and hope to the marriage relationship.

The faulty use of romance in the media to sell products

Nowadays the popular culture of love, known as the romantic ideal, is popularised in the social media. The problem with this type of romance is that it constitutes the cornerstone of the teenager's socialization. This romantic ideal that glorifies romance has been infused by the media into the minds of the pregnant teens

ever since childhood by exposure to fairy tales, such as Snow White and Cinderella, where the handsome prince appears on a white horse to rescue the princess. The picture that stays in their minds is that the girl and the prince kiss one another, have a beautiful marriage and then live happily ever after in a perpetual honeymoon. In Hollywood's romantic movies, romance is portrayed as synonymous with physical intimacy. However, in reality, romance is much more than just physical contact.

Romance should be accompanied by commitment

In Chapter 5 (cf. section, 5.3.1) it was shown that the Bible affirms commitment as a strong foundation for marriage. Commitment is the solution to a mediocre marriage. When the spouses are committed to each other, they are aware of each other's special needs. When romance is accompanied by commitment in a marriage, the spouses will be connected to each other physically, emotionally, and spiritually, and also to God, the Creator of marriage. As the Bible says in Ecclesiastic (4:12) "A cord of three strands is not quickly broken" (NIV).

According to research on romance and the adolescent, Lauren Berger, Dana McMakin and Wyndol Furman (2005:131) conclude that the romantic relationship is related to four primary functions: "(a) affiliation, (b) sexual /reproductive needs, (c) attachment and (d) caregiving." These functions were evident in Chapter 4 (cf. section, 4.3.3.3.) in the lives of pregnant teenagers and young mothers from the House of Life, as indicated by the following statistics:

- The majority of girls (56%) associated with older men.
- 48% of them planned to get pregnant, because they were looking for positive affection, protection, security and provision. Since they were at the onset of puberty, their romantic relationship was in context of sexual activities.

In view of the above perspectives on romance, counsellors should help the pregnant teenagers and young mothers from the House of Life to understand that the media's view of the romantic relationship - as a casual ardent passion without

responsible commitment – does not last long and results in a painful broken relationship. Counsellors should teach them that the Book of Genesis is not silent on the topic of romance. It describes the need of a man and a woman for closeness and intimacy and what a romantic, sexual relationship should be like. When the Scripture speaks about a true and genuine love, it uses the Greek word *agape* for the kind of love, which is unconditional, as demonstrated in 1 Corinthians 13:4-8. *Agape* love is God's concept of a romantic relationship between a man and a woman, which is closely connected to real commitment in marriage. However, genuine *agape* love between the husband and the wife requires a relationship with God in Christ and the presence of the Holy Spirit (*agape* love is a fruit of the Spirit, as mentioned by Apostle Paul in Galatians 5:22-23).

It is important for pregnant teens to understand that any romantic relationship will either be governed by agape love or by casual love. Therefore, in view of the Paul's discussion on purity in Chapter 6 (cf.6 section, 6.5.1), counsellors should teach them to wait for romance in terms of *agape* love, because it is only when this kind of love is present that there can be proper marriage relationship. On the other hand, uncommitted physical romance usually results in broken hearts. Unlike the adverse results associated with casual love, when *agape* love is at the centre of a marriage, the husband and the wife will love and respect each other, as they love and respect themselves.

The reality is that the majority of the pregnant teens from the House of Life are searching for an ideal romance, while their emotional relationship with their romantic partner is very strong. It can be argued that searching for a date and romance could be either a positive or a negative experience. On the one hand, it could be a positive experience, if the teenage girl has some social skills, self-esteem, and values relating to marriage. On the other hand, it could have adverse consequences and place her at a high risk, depending on the nature of the dating experience and the social environment, in which the romantic experiences are developed. Some of the main consequences of an uncommitted romantic relationship faced by many of the girls attending the House of Life are as follows:

unexpected pregnancy, dating violence, alcohol, drug abuse and sexually transmitted diseases.

Counsellors should help these pregnant teenagers and young mothers to identify the causes that have led to their unhealthy romantic relationship. They should also teach them that romance, which includes physical intimacy, should only be embarked upon within the formal commitment of marriage, in which romance is viewed through the Biblical lens of *agape* love.

7.5.5 Intimacy

According to Collins Dictionary (Online Dictionary 2015) *intimacy* can be defined as a "close or warm friendship or understanding; personal relationship (euphemistic) sexual relations."

Mutual commitment is important for the intimacy of the couple, both sexually and spiritually, in order to grow stronger (Dreyer and Van Aarde 2007:678).

Today the word intimacy could refer to different kinds of feelings, but it is often used by the media and in popular culture to refer to physical contact. In today's culture the word intimacy is either used to refer to the act of sexual intercourse between spouses or between two people in a casual date.

The concept of marital intimacy is derived from the Biblical principle of oneness. Since the phrase "the two shall become one" is used to describe the marriage relationship, "intimacy is living in full view of the other so that the two function as one". In order to function as one rather than two, they need to relate to one in a way that discourages conflict and encourages harmony. The meaning of the term "oneness" can be further understood by the Hebrew word *yadah* "to know" word which is used for physical intimacy or the sexual union (Bucknell and Bucknell 2015).

The term "intimacy" is clearly portrayed the book called Song of Songs. The book vividly portrays a couple that is romantically involved in each other's life. Song of Solomon 4:1 (ESV) presents some intimate romantic poetry:

> Behold, you are beautiful, my love, behold, you are beautiful! Your eyes are doves behind your veil. Your hair is like a flock of goats leaping down the slopes of Gilead.

Du Toit (2007:121) points out that Song of Songs is considered to be the greatest love poem ever written:

> 'Your lips cover me with kisses; your love is better than wine', is the opening line of Song of Songs (1:2). It sounds exciting – but could this centuries-old song shed some light on relationships in the 21st century?

Intimacy between husband and wife

Marital intimacy includes the four aspects of intimacy, namely, mental, spiritual, emotional and physical intimacy. Marriage intimacy will at its deepest level when all four aspects brought into play. The husband and wife therefore need to learn how to fulfil each other needs in these four different areas of intimacy in order to maintain a well-adjusted marriage. Usually, the way the husband and the wife experience intimacy is very different. For the husband the word intimacy means closeness, companionship and physical intimacy, such as in sexual intercourse. The husband does not need to be told all the time that his wife loves him. If she is still with him, it is implied that she still loves him. On the other hand, for woman the word intimacy means more than physical contact. She values being mentally connected to her husband's inner world and she craves emotional fulfilment and spiritual closeness. She needs to be told all the time that her husband loves and admires her very much. For the sake of a peaceful lasting marriage, it is important for spouses to have this kind of information in order to balance their different views regarding the meaning of the word intimacy.

Counsellors should remember that the majority of pregnant girls from the House of Life have experienced physical intimacy in their search for real love. Many of them have discovered that men from their Zulu culture demand sex as proof of their love and pregnancy as proof of their fertility. For this reason, the girls have

offered physical intimacy and sexual intercourse hoping to find true love and a stable life. In Chapter 4 (cf. section, 4.3.3.2) it was found that 88% of the pregnant teens interviewed did not use condoms or contraceptives, because in their culture the man's idea of intimacy is *flesh with flesh,* and to use condoms is not really *real intimacy*. These men do not know that the word intimacy means more than just sharing a body; it is first and foremost the sharing of one's heart.

Furthermore, counsellors should teach the pregnant teens and young mothers that the Bible only describes a romantic physical intimacy between husband and wife (cf. Chapter 6, section 6.5.1). God has designed that the man and the woman have physical intimacy under the protection of the pledge of marriage. In Chapter 5 (cf. section, 5.3.3) it was shown that God's intention in bringing Eve to Adam together was for romantic and physical intimacy through companionship and partnership, so that they could live, rule, and enjoy God's presence together. Their ruling mandate is highlighted in Genesis 1:28 (NIV): "Be fruitful and increase in number; fill the earth and subdue it. Rule over."

Finally, counsellors should encourage the pregnant teens and young mothers to wait for a good marriage partner, and not to engage in intimate conversations with men that could trigger their physical desires.

7.5.6 Appreciation

According to The Merriam Webster Dictionary (Online Dictionary copyright © 2015) the word *appreciation* means: "a feeling of being grateful for something; an ability to understand the worth, quality, or importance of something; an ability to appreciate something; full awareness or understanding of something."

Appreciation is one of the noblest virtues a person can have. The ability to recognise the worth and the quality of someone else is honourable. It is important that the husband and the wife should build up a culture of appreciation in their marriage, because it is hard to maintain a healthy relationship, when one feels unappreciated. A lack in the ability to express appreciation towards one another in marriage is a common cause of divorce. Hence, expressing words of

appreciation to one's partner is an important aspect of the marriage relationship that needs to be nurtured.

Spouses can demonstrate appreciation for each other by admiring, uplifting and valuing their partner with respect and honour. Appreciation also occurs when they take time to build each other up with kind gestures, unconditional love, sincere compliments and caring.

Appreciation should be expressed in everyday life, as and when the one partner recognizes how special the other is. Even in times when the relationship is passing through a difficult phase, spouses should develop a willingness to show appreciation. During such times it is important for the couple to be more sensitive and more grateful to each other.

The ability to appreciate somebody else does not happen by accident; it comes from a good heart. According to the Gospel of Luke 6:45 (NIV):

> A good man brings good things out of the good stored up in his
> heart, and an evil man brings evil things out of the evil stored up in
> his heart. For the mouth speaks what the heart is full of.

It is clear that all actions and all thoughts flow from the heart; so it is of utmost importance that one should guard the heart. In the end, the mouth (one's speech) reveals the heart; no one can disconnect the heart from the mouth. If the heart holds someone in the highest regard, then words of appreciation and understanding will certainly proceed from one's mouth. It is common for married couples to say things to each other that hurt, and one wonders why it was said. However, it can be argued that this feeling was deep in the heart, and finally made its way to the surface, thus damaging the relationship and breaking the harmony. In such cases the couple needs to be guided by the Holy Spirit and God's Word.

Counsellors should help the pregnant teens and young mothers from the House of Life to appreciate God's presence in their lives and to build up a sensitive heart, which does not fail to express appreciation. The relevant teens need to acquire hearts that are grateful are not indifferent; hearts that do not allow attitudes of

pride to get in the way of being appreciative and thankful. They should also be taught:

- The golden rule of appreciation, as recorded in Matthew 7:12 (NIV): "Do to others what you would have them do to you."
- The principle of encouragement, as recorded in Hebrews 3:13 (NIV): "But encourage one another daily."

The following are some simple ways in which the pregnant teens and young mothers can learn how to show appreciation to their future husbands in order to maintain a healthy relationship:

- Always address your spouse with: "thank you", "please", and "it was nice of you."
- Explain why you are grateful, for example, for an act of kindness.
- Show support in all circunstances.
- Always encourage with sincere words.
- Appreciate their willingness to help.
- Appreciate their creativity, and decision-making.
- Show acceptance and admiration.
- Appreciate the little things in life.
- Always be there for your spouse.
- Consider and share your spouse's positive qualities with others.
- Appreciate it when your spouse shows consideration and is concerned about the well-being of your family.
- As recorded in Song of Songs (5:16, NIV), refer to your spouse in terms of endearment, such as: "This is my beloved and my friend."

7.5.7 God-centredness

"A God-centered life will be a *Christ*-centered life, because Jesus himself stands at the very center of our relationship with God (1 Tim 2:5)" (Johnson 2015).

God-centred people have God at the centre of their lives. God is the foundation of their lives and every decision that they make revolves around God. Their focus is not on themselves, but everything they do is for God's glory. God-centred people have the following characteristics: First, they worship and praise God. Second, they give glory to God, acknowledging that their success comes from God alone. Third, they depend on God for their well-being. They rely totally on God's help, putting their trust in Him alone.

God-centredness in marriage

Marriage was originally designed by God at Creation for the man and the woman to be a team and to rule over the earth. However, as the couple rebelled against God, sin invaded the Garden and the couple became alienated from God. Consequently, they started to face unhealthy feelings, such as *self-centredness,* which always finds fault and leads to division. They were no longer God-centred but self-centred, acting according to their own egos. Genesis 3:12 (NIV) clearly shows *self-centredness*, as the man said to God: "the woman you put here with me - she gave me some fruit from the tree, and I ate it."

As a result of *The Fall*, the couple lost their right relationship with God, with one another, and with their innermost being. However, the Bible teaches that God in Christ has made a way to reconcile man to Himself and for a couple to be reconciled to each other, thereby defeating the spirit of enmity between them, enabling them to experience a spirit of togetherness. It is clear that married life from a self-centred perspective is not God's purpose for marriage. Rather God's strategy for marriage is for them to combine their strength and to acknowledge and glorify Him; in other words, marriage should be God-centred.

Counsellors should help the pregnant teens and young mothers from the House of Life to understand that when a married couple does not follow God's instruction

to love mercy, they become self-centred and their indifference, enmity, hostility and bitterness divides them and frequently results in divorce. They should realise that it is God's plan or the husband and the wife to solve their problems under the guidance of the Holy Spirit and to love each other out of reverence for God. This implies that they need to give up being self-centredness and to do things in God's way, not in a worldly manner. Ultimately, the reason for staying together and raising their child in a stable family is for God's glory.

7.5.8 <u>Enjoyment</u>

According to The Merriam Webster Dictionary (Online Dictionary 2015), the word enjoyment means: "things that give you pleasure."

Enjoyment is a process or state of having pleasure in something. Enjoyment is a feeling that one can experience if something desirable occurs. If a person enjoys something and the desire is there - to continue to do so, the person will persist in maintaining the necessary condition to experience enjoyment. Thus, desire is one of many necessary conditions for enjoyment to take place.

Dating couples demonstrate a high level of enjoyment as they do things together, spending a long time talking and enjoying each other's company. But, as the years go by, their lives and their priorities change, they encounter many problems, and they fail to experience enjoyment. Nevertheless, if their desire for enjoyment survives, and their desire to be faithful to their marriage commitment survives, they will be motivated enough to rediscover the excitement of their first love, as Hebrews 10:24 (NLT) points out: "Let us think of ways to motivate one another to acts of love and good works."

Counsellors should help the pregnant teens and young mothers from the House of Life to understand that marriage is the union of two imperfect people. For this reason, marriage requires the wisdom of always finding the middle ground between the marriage partners. Furthermore, there is a diversity of feelings associated with enjoyment, such as appreciation, acceptance, romance,

intimacy, respect and a felt desire. These feelings should not be neglected for the sake of the happiness and the joy of marriage.

Finally, the couple needs to submit to the authority of the Holy Spirit, to love one another unconditionally in order to experience real enjoyment. Ultimately, marriage is to glorify God, and the recipe for enjoying marriage is to allow God to be in the centre of it.

7.6 Conclusion

This chapter discussed the MARRIAGE model for counselling pregnant teenagers and young mothers on the Biblical principles of marriage with special reference to the House of Life. It was mainly directed at Christian counsellors working with the pregnant teenagers and young mothers from the House of Life.

The MARRIAGE model for counselling pregnant teenagers and young mothers at the House of Life on the Biblical principles of marriage is based on the research findings of the previous chapters 2 to 6, which include the empirical survey and the Biblical and theological foundations of marriage. For example, the empirical survey delineated the reasons given by the pregnant teens and young mothers regarding what led them to their early pregnancy. Based on this data, several objectives for the pastoral model were developed.

Firstly, the MARRIAGE model provided the Biblical principles of marriage for counselling those pregnant teens and young mothers that had decided to keep and raise their baby in a healthy and stable environment. Secondly, the MARRIAGE model provided eight characteristics of a Biblical marriage relationship. The MARRIAGE model for counselling pregnant teenagers and young mothers on the principles of marriage helps them to develop effective life skills to establish a lifelong relationship with their future husband.

In summary, the proposed MARRIAGE model should be seen as:

- An important tool that can be used by the counsellors for teaching and guiding the pregnant teens and young mothers from the House of Life.

- A means of equipping the pregnant teenagers and young mothers to reflect upon their lives in the light of the Scriptures.
- An instrument of information, transformation and spiritual guidance, helping them to understand the Biblical principles of marriage for the well-being of their child and society.

The next chapter will propose a pastoral model for counselling pregnant teenagers and young mothers from the House of Life regarding the options for an unplanned pregnancy.

Chapter 8

A pastoral model for counselling pregnant teenagers from the House of Life, Durban, KZN regarding their options for an unplanned pregnancy: The Crisis Intervention Model

8.1   Introduction

A Review of Teenage Pregnancy in South Africa by Samantha Willian (2013:3) affirms that "approximately 30% of teenagers in South Africa report 'ever having been pregnant', and the majority, unplanned". Studies from the Southern African Labour and Development Research Unit (SALDRU) have shown that the percentage of teenage pregnancy has decreased over the past few years. However, on the other hand, they have "found that the prevalence of teen childbearing in rural KwaZulu-Natal was higher (46%) than national average (25%)". It is a known fact that many pregnant teens from rural areas are migrating to urban centres searching for better opportunities. However, the chances of finding a decent life in the urban centres is very limited, so they end up living on the streets with an older sexual partner. In this process they face many crises and their lives get out of balance. They experience sex abuse, lack of love and the loneliness of the unwanted pregnancy outside-of-wedlock. With this reality in mind an attempt is made in this chapter to develop a tailored pastoral model for the crisis intervention counselling of pregnant teenagers from the House of Life regarding their options for an unplanned pregnancy and to reduce the intensity of their emotional, mental, physical and behavioural reactions to the crisis by the renewing their mind with the Word of God.

8.1.1   The aim of the chapter

The aim of this chapter is to develop a pastoral model called the Crisis Intervention model, for counselling pregnant teens from the House of Life in their transitional pregnancy phases. The intention is to develop this pastoral model in

such a way that it integrates Biblical principles with the methods of crisis intervention, so that the counsellor can help them in the following ways:

- Offer them an immediate act of intervention.
- Foster hope and assure them that they can change their path by trusting that God is taking care of them: "For I am the Lord your God who takes hold of your right hand and says to you, Do not fear; I will help you" (Isaiah 41:13, NIV**).**
- Provide support to avert a catastrophe and help them to cast all their anxiety in Jesus: "Cast all your anxiety on him because he cares for you" (1 Peter 5:7, NIV).
- As well, could guide them to *build self-esteem* by coming to Jesus for rest: "Come to me, all you who are weary and burdened, and I will give you rest" (Matthew 11:28 NIV).

The pastoral model has the following objectives:

- To offer direct, and short-term help to pregnant teens who are emotionally overwhelmed and facing an event that requires rapid interventions.
- To guide pregnant teens during a transition with Biblical principles and sufficient self-confidence to decide the fate of their pregnancy and to chronologically handle transitional events.
- To prevent teens from having additional children out of wedlock.
- To promote spiritual, emotional and mental growth.

8.1.2   The process of developing the pastoral model

The pastoral model, called the Crisis Intervention model for counselling of pregnant teenagers will be developed using the following procedure:

- Collect theological concepts, such as Christian values from God's Word, and combine it with the human sciences (ethics, biological and psychological insights) in a non-conflictive way in order to help the pregnant teens and young mothers holistically.

- Adjust and combine the following intervention models: (1) H. Norman Wright's model (1991) entitled, *Crisis Counseling* and (2) William Bridges' model (2004) entitled, *Transitions Making Sense of Life's Changes.*

- Measure the conflicting dynamics of reality and the girl's possible pregnancy options (abortion, keep the baby or place the baby for adoption or foster care).

- Select techniques of the *Management Transition* that can be used by the Christian counsellor or pastoral care workers to make the transition between the two different phases of life: From her present situation to a path into the future focusing on avoiding a second pregnancy outside marriage.

8.1.3 The strength of the Crisis Intervention Model

The main strength of the pastoral model for the crisis intervention counselling of pregnant teenagers is that it focuses on *managing transition* as a dynamic internal process of transformation, where the Christian counsellor, by using Biblical principles, can help the pregnant teens to progressively renew their mind, by following the apostle Paul's advice in Romans 12:2 on: "Do not conform to the pattern of this world, but be transformed by the renewing of your mind. The process of mind renewal is important, because, in order to be transformed into God's likeness, one needs to reject the pattern of this world; if there is a mind change, there is also a life change.

8.1.4 The sequence of the chapter

In pursuit of the aim of this chapter the following topics will be discussed:

- The characteristics and process of a crisis: This provides a framework for the pastoral crisis intervention model, are derived from H. Norman Wright's book (1991) entitled, C*risis Counselling in a transition as a source of crisis: Changes and Crisis Sequences.*

- Three steps of the process in crisis intervention during transition: These steps are based on the process of transition in the book by William Bridges (2004) entitled, *Managing Transition.*

- A pastoral model for the crisis intervention counselling of pregnant teenagers regarding their options for an unplanned pregnancy.

8.2   The Crisis Intervention Model

8.2.1   A framework for the Crisis Intervention Model

The materials and techniques applied in the pastoral crisis intervention model (see Figure 2) are based on two sources: (1) The characteristics of a crisis and the process of crisis intervention are derived from H. Norman Wright's book (1991) entitled, *Crisis Counselling in a transition as a source of crisis: Changes and Crisis Sequences* and (2) The process of transition is based on William Bridges' book (2004) entitled, *Managing Transition.*

- Characteristics of a crisis (Wright 1991:8-24): Common distinct elements detected in a crisis; a typical pattern of crisis sequence.

- The process in crisis intervention (Wright 1991:54-74): 1- Immediate intervention; 2- Taking Action; 3- Avert Catastrophe; 4- Foster Hope and Positive Expectations; 5- Support; 6- Focused Problem Solving; 7- Building Self- Esteem; 8- Instilling Self-Reliance.

- Three phase process of crisis intervention during transitions
  Transition is psychological and is a three phase process where people gradually accept the details of the new situation and the changes that come with it. An unexpected event that produce a crisis (Bridges 1991:189-199 and Bridges' Phase): Ending the previous state; Restructure Zone; Beginning New phase.

The pastoral model for the crisis intervention counselling of pregnant teenagers provides a framework for the crisis counsellor to evaluate a particular situation, to plan specific ways of successfully resolving the stress event, and to strategically apply ways to develop coping skills to face the future.

The Crisis Intervention Model

Characteristics of a Crisis

Common distinctive elements detected in a crisis:

The first element: The hazardous event

The second element: The vulnerable state

The third element: The precipitating factor

The last element: The state of active crisis

Typical pattern of crisis sequence

Phase I: The impact phase

Phase II: The withdrawal – Confusion

Phase III: Adjustment

Phase IV: Reconstruction – Reconciliation

Three phases of the Crisis Intervention Model the during transition process

1. Ending the previous phase
   - Immediate Intervention
   - Taking action
   - Avert Catastrophe

2. Restructure phase
   - Foster hope and positive expectations
   - Support
   - Focused problem solving

3. Beginning the new phase
   - Building self- esteem
   - Instilling self-reliance

Figure 16: The Crisis Intervention Model

8.2.2 Definition of a crisis

Wright (1991:9) defines a crisis as a "crucial time" and "a turning point in the course of anything … This term is often used for a person's internal perception and reaction to an external hazard".

8.2.3 What is crisis intervention?

The *Encyclopedia of Mental Disorders* (2015) defines crisis intervention as follows:

> Crisis intervention refers to the methods used to offer immediate, short-term help to individuals who experience an event that produces emotional, mental, physical, and behavioral distress or problems.

8.2.4 The purpose of crisis intervention

The Encyclopedia of Mental Disorders (2015) indicates that the purpose of crisis intervention is:

- "To reduce the intensity of an individual's emotional, mental, physical and behavioral reactions to a crisis."

- "To help individuals return to their level of functioning before the crisis."

8.2.5 Crisis intervention guidelines

All crises require immediate intervention to reduce the intensity of the crisis. The counsellor should use the following guiding principles in crisis intervention, as provided by Priscilla Dass Brailsford (2007:97) in her book, *A Practical Approach to Trauma: Empowering Intervention:*

- Make an accurate assessment to avoid overgeneralization in order to guide a unique intervention.
- Think fast and creatively.
- Establish specific targets regarding the pregnant girl's specific behaviour.

- Stay calm, maintain empathy and avoid personal involvement in the crisis.
- Focus action on the situation and prepare the pregnant girl to manage the impact of the event.
- Interpret the crisis from the viewpoint of the person experiencing it.

8.2.6 The characteristics of a crisis

(1) Common distinct elements detected in a crisis

A crisis is a normal, universal phenomenon, and no one is immune from the possibility of facing a difficult situation in life; even positive events may bring about a vast amount of tension. Since crises are personal, people facing similar circumstances or the same challenges might react in a different way.

Wright (1991:9-10) points out that a crisis has the following four distinct elements:

- The First element: *The Hazardous event*

  The hazardous event is an occurrence of a sequence of reactions that culminate in a crisis.

- The Second element: *The vulnerable state*

  Wright affirms that vulnerability is a very important element for a crisis to take place. He points out that "the person must be vulnerable for the crisis to occur" (Wright 1991:10).

- The Third element: *The precipitating factor*

  A precipitating factor is something associated with a trigger that causes a sequence of actions that may lead to a particular event.

- The Fourth element: *The state of the active crisis*

  The active crisis develops when people can no long deal with the situation alone and there are several indications of this state, such as symptoms of stress, an attitude of panic or defeat, a feeling of

discouragement and being in no condition to deal with the situation in a rational way.

(2) Typical pattern of the sequence of crisis-phases

When a teenage girl passes through a crucial time of an unexpected pregnancy, she knows that a turning point is imminent and necessary. She starts experiencing a typical sequence of crisis-phases. Wright (1991:18) explains that a person in a crisis will experience the following four phases in any "life-changing event or crisis":

Phase I: The impact phase

This phase is very momentary. The person immediately becomes aware that he or she have been confronted by a major event, experiences a physical and an emotional impact and in many cases the entire system shuts down. In addition, the emotion of guilt frequently accompanies the event and the person is vulnerable to make unwise decisions.

Phase II: The withdrawal-confusion phase

This phase can last days and even a week, and one of the vital factors of this phase is the decline in the emotional level, such as the denial of emotional feelings. According to Wright (1991:21), in this phase a person may be "suffering from some paralysis of the will". Intense anger and shame can manifest itself toward what has happened. Making an important decision during this phase is unwise.

Phase III: The adjustment phase

This phase takes longer than the other phases. Even though some depression might remain, positive attitudes have started. The person is just about to complete a detachment from the past and is ready to start looking for something new.

<u>Phase IV: The reconstruction-reconciliation phase</u>

A characteristic of this final phase is the spontaneous manifestation of hope and a sense of confidence. In this phase logical decisions are made and broken relationships are on the way to reconciliation. A crisis to some extent provides the opportunity for gaining new strengths and for finding new ways to face life.

(3) Process of crisis intervention

The crisis counsellor rather than acting in a long term process of counselling has the ability to intervene in a critical situation using the following phases of crisis intervention: Immediate intervention; taking action; avert catastrophe; foster hope and positive expectations; support; focused problem solving; building self-esteem; instilling self-reliance.

8.3 Three phases of crisis intervention in the transition process for counselling pregnant teenagers regarding the various options for an unplanned pregnancy

1. <u>Ending the previous phase</u>
    - Immediate Intervention
    - Taking action
    - Avert catastrophe
2. <u>Restructure phase</u>
    - Foster hope and positive expectation
    - Support
    - Focused problem solving
3. <u>New beginning phase</u>
    - Building self- esteem
    - Instilling self-reliance

Table 1: Three phases of crisis intervention in the process of transition

The proposed pastoral model for crisis intervention counselling uses three phases in the transition process in order to help the pregnant teenager to journey from one phase to the next. This transition process should culminate in the following outcomes: The pregnant teen chooses her pregnancy option; she brings

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her unmarried sexual activity to an end; she is transformed by the renewing of her mind and accomplishes whatsoever is necessary to achieve the next phase.

Wright (1991:12, 89) defines the word transition as follows:

> Life is full of many transitions. A transition is a period of moving from one state of certainty to another, with an interval of uncertainty and change in between.

> Transition is a bridge between two different stages of life. And involved in this transition is the process of change as one stage is terminated and a new one is begun.

William Bridges, author of the book, *Transitions: Making sense of Life's Changes,* maintains that people mistakenly confuse changes and transition as synonyms, but they are not: "*Change* is situational" and "*Transition* is psychological" (Bridges 2004: xii). When an unexpected pregnancy occurs among unmarried teenagers, this event changes the normal course of their lives. Additionally, change means that something occurred and things will never be the same anymore. On the other hand, *transition* is a period of transformation that a person experiences in the process of passing from one phase to the next, by renouncing the former phase in order to reach the next phase. Bridges describes *transition* as the internal re-alignment that one goes through in order to absorb the changes into one's life (Bridges 2004: xii). Bridges clarifies the importance of transition as follows:

> Without a transition, a change is just a rearrangement of the furniture. Unless transition happens, the change won't work, because it doesn't "take" (Bridges 2004: xii).

Helping pregnant teenagers through the transition process is of vital importance, because the way in which they chronologically handle transitional events, will determine the development of their lives in the years to come. As Bridges (2004:4) points out: "*Transition* provides the tools for identifying a personal developmental chronology."

8.3.1   <u>Ending the previous phase</u>

Helping the teens to end their former life (Encouraging them to "let go" psychologically).

"Forget the former things; do not dwell on the past (Isaiah 43:18, NIV).

Bridges' first phase in the transition process is known as the *Ending Phase.* In this phase any person experiencing transition should experience an ending of something, as a "precondition of self-renewal" (Bridges 2004:107).

In this phase of pastoral model for the crisis intervention counselling, the pregnant teenager faces an uncertain future and the difficulty of letting go of her former way of life. She might experience many kinds of losses such as the loss of her sexual partner, friends and common activities (see Chapters 2 and 3). A summary of these losses is presented below:

1. *Adolescence loss.* When the teenage girl becomes pregnant, her entire body (physical and psychological) growth is severely interrupted as the process of gestation occurs. This intense maturational change results in a deep sense of the loss of adolescence.

2. *Abandonment*: Unfortunately, the relationship with her boyfriend or sexual partner usually ends, when he is informed about her pregnancy. In the majority of cases, the girl cannot count on friends and family anymore.

3. *The ending of her current activities*: The girl may lose some of her typical adolescent social life for a while and may completely stop attending parties with drinks containing alcohol and drugs.

4. *Loss of her teen physical appearance.* Her body will change and will not allow her to do many things that she was used to doing. Her body will also lose its shape; the sexy curves will disappear and her body will also present symptoms that she has never experienced before.

Counsellors have an important role to play in this *Ending phase*, finding creative ways to alleviate the pregnant teen's emotional and psychological effects of her

many losses and to help her to plan and execute the necessary change from the *Ending phase* to the *New Beginning phase*.

The *Ending phase* may be painful, as the pregnant teen needs to figure out for herself what exactly she must let go of, and this represents the change that the transition process is preparing her to make.

▪ Immediate intervention

The Christian counsellor should offer immediate intervention in order to conduct an assessment of her crisis situation. Firstly, the contact counsellor should provide brief counselling to help the pregnant teenager to return to her normal level of functioning and to provide support and a sense of safety. The counsellor should also offer immediate help by providing emotional support, using sustainable techniques in order to lower her feelings of anxiety, guilt and desperation. This assistance could help to prevent the teenage girl from committing an unsafe abortion and/or jeopardizing her future.

▪ Taking Action

Most of the pregnant teens that contact the House of Life looking for help are scared, fearful, discourage, exhausted, hopeless, sick, lost, and lonely. Counsellors who work with them should, in this first phase, develop a bond with the girls by initiating a relationship with them based on trust and kindness, by following the instructions given in Zechariah (7:9): "show kindness and mercy to one another."

The Taking Action phase covers three very important subjects relating to the first contact (Wright 1991:57):

- Relationship
- Listening (which empathy)
- Understand her feelings and family structure

Relationship

Counsellors might have different personalities and styles of approaching the counselee. However, they could easily compromise their counselling success, if they do not make a personal connection with the counselee. The pregnant teen needs to feel that the counsellor cares about her situation and will listen to her without making any judgment. It is recommended by the researcher that the counsellor should use the following approach in order to help the pregnant teenager in the healing process of change:

- In the first contact the counsellor should introduce himself/herself with a smile and with confidence.
- Call the girl by her name and ask about the origin of the name. Also, compliment her about her name, since that will help her to think better of herself.
- If possible, offer her some tea and a biscuit; it will help to break the ice.
- The next task is to establish a relationship with her built on trust and credibility.

The importance of listening to the pregnant teenager with empathy

"Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger" (James 1:19 ESV).

Counsellors need to know that there is a time to listen and a time to give advice. There is also a difference between hearing and listening. Hearing is the act of gathering data, while listening is the act of being considerate and empathetic. Listening with empathy is the ability to understand with compassion the feelings and emotions of other people. Counsellors through empathic listening should encourage the pregnant teen to express herself and to narrate her story free of criticism. Listening to her feelings is the foundation of holistically acknowledging her present situation, in which her particular behaviour is rooted.

Andrew Lester (1995:27-28) talks about "narrative theory" as the "meaningful organizing principle for understanding human behaviour", and points out that "it is only through narrative that we can catch the connection between actions." The pregnant teenager's past experience (her story) might provide guidelines for the counsellor to prepare a tailored model for counselling her. Lester (1995:28) explains that "Research in narrative theory, both in psychology and theology, has confirmed that human personality is storied".

According to Müller, a narrative practical theology always develops from a specific 'moment of praxis' that is always local. Hence practical theological knowledge deals with specific persons in their particular contexts. The task of the researcher is therefore to assist researchers to develop their own interpretations of their stories and to create 'preferred' stories (2005:73). Müller's metaphorical narrative approach "helps to guard practical theology from losing its transformative orientation and its vital connection with religious practice" (Dreyer 2014:8).

Narrative theory implies that the pregnant teenager can construct a sense of identity out of her own past experience and out of the constant inputs of her environment. By using meaningful words, the girl can express her feelings, events, situation, unique characteristics, organize her own story, and express her values and perceptions about God, sex, money, marriage, divorce, etc. Such an example is described in Chapter 4 (cf.4 section, 4.4.1.3): A pregnant teenager called Felicity (fictional name) from House of Life, expressed her story as follows: *I have lived in poverty all of my life because my parents got divorced and I ended up having to take care of myself. There was so much abuse from my father in our house. I left home and started my own life as a child. If my parents had been together and not abusing each other, I would have received love from them and had a home where I could be raised properly … no I wouldn't recommend my daughter to become a young parent like me.*

Lester (1995:30) confirms that: "Revealing our stories … is the only effective way to communicate our sense of self to another person."

It should be noted that not many girls can readily "open up the gates of the past" and tell their story clearly and in order (as Felicity did), because of their mental confusion, often associated with suffering, an abusive situation, their fear of people, and repression. As a result of these negative factors they have developed a distorted self-image. The way in which a pregnant teenager interprets her experience and sees herself (bound by her actions), ultimately determines her pathway to the future. It is therefore important that the counsellor should listen to her story with empathy and show her love and care by understanding her situation. This will help to empower her and to raise her self-esteem.

The importance of understanding the teenager's situation holistically

Care workers and counsellors aiming to help pregnant teenagers from the House of Life should learn how to comprehend their situation in two ways: Firstly, by learning to understand the following aspects of their situation (see chapters 2 and 3):

- The transition period of adolescence.
- The adolescent anatomy during pregnancy.
- Their feelings.
- The pregnant teenager's family structure.

Secondly, by interviewing the pregnant teenager, the counsellor should be able to discover her strengths, weaknesses and abilities, understand the reasons for her inability to cope with the event, consider the *precipitating event* that led to her crisis, and recognise what impact the crisis has had on her life.

Comprehend the transition period of adolescence

It is important for the counsellor to recognise that adolescence is a period of physical, mental, intellectual, emotional, social, and spiritual transformations. The dynamic patterns of change during each transition period of adolescence are described in Chapter 2.

The following are some important key factors that the counsellors need to consider:

- They should not treat the pregnant teenager as a child, because she is not. On the other hand, they should not expect her to understand and behave like an adult, because she is not.

- Adolescence is a period, in which the adolescent needs to try to experience and drive the borderlines. It is a time to question values and their bodies bring the capacity to bear children.

- In searching for their identity many start their sexual life and become pregnant under the age of 20. Pregnancy, in turn, brings many unexpected changes, which are all completely opposite to what they imagined in the period of adolescent.

- "Teens develop almost adult bodies with new, powerful sexual urges" (Rowatt 2001:27).

- In the adolescence period the capacity to think critically is developed. They question everything, such as church doctrine, other faiths, the way their parents and teachers think, and justice versus injustice (see Chapter 2).

- Pregnancy counsellors should understand that in many cultures early pregnancy and motherhood confers to teenage girls a sense of accomplishment similar to that of having a career.

- It is important for counsellors to recognize that the majority of teenage girls worship their bodies; their hair, nails, body curves - everything must be perfect. They expect to "conquer the world" with their sensual clothes, modern makeup and shoes and their matching accessories.

- Many teenage girls live in gangs and their motto is that *friends are friends forever.* As such, they feel that nothing can happen to them, because they feel invincible - capable of fighting injustice and conquering the world. They daydream that their "prince in shining armour" will rescue them from their situation any time soon and then they will live "happily ever after".

- They have discovered sex - their bodies desire it and they are prepared for it - but they do not know how to deal with the acceleration of sexual hormonal activity.

Comprehend the adolescent's anatomy during pregnancy

During the transition period from childhood to adolescence a girl experiences many different kinds of changes that prepare her for puberty. Puberty for the majority of girls is all about appearance, such as having nice things to wear, feeling beautiful and fit, as well as feeling attractive and loved. In addition, pregnancy brings about other kinds of changes which prepare the girl's body for motherhood. When these two periods of transition happen at the same time, the teenage girl has to face both transitions simultaneously. Roberta Simmons and Dale Blyth (1987:304) indicate that "Findings support the idea that there are negative consequences for adolescents who must cope with several transitions at once".

During pregnancy a woman's body produces new hormones and more blood to carry nutrients to the foetus. Pregnancy also changes the way in which the body processes food. However, during pregnancy changes occur not only in the body, but also at the psychological level, causing mental and emotional stress. All these changes cause extreme fatigue and the pregnant woman or teenager needs to sleep more than usual. Furthermore, morning sickness caused by the pregnancy hormones makes the woman feel nauseous and she frequently vomits. During this period the pregnant teenager experiences new symptoms, such as the need to urinate frequently during the night, difficulty in sleeping and cramps in her legs. The pregnant teenager needs to learn how to deal with these symptoms.

For the pregnant teenager the real problem begins when she starts gaining weight and her belly begins to expand, as the baby grows. At this point going to school or doing other physical activities becomes a challenge. Facing her community also becomes a big challenge, which could adversely affect her self-esteem. She will need health care as soon as possible, because emotional symptoms start to occur during pregnancy, such as moody swings, forgetfulness, and a lack of concentration and dizziness. She will need to be aware of these symptoms in order to prevent any health complications.

Comprehend the teenager's feelings

"He heals the broken hearted and binds up their wounds" (Psalms 147:3).

Pregnant teenagers experience all sorts of physiological and psychological changes that might impact upon their behaviour and emotions. Counsellors should therefore be aware of these changes in order to help the girls to deal with the symptoms. Many teenagers are so scared to face this difficult situation that they deny their pregnancy and refuse to receive the help they need for moving on. If they do not receive guidance in this phase, many of them will probably decide to have an abortion. Depression usually hits teenagers very hard in this situation. Consequently, many neglect themselves, lose interest in life, skip school, stop eating, have suicidal thoughts, feel guilty of and blame themselves for having done something terribly wrong, and feel unworthy of life itself.

Comprehend the pregnant teenager's family structure and environment

The majority of pregnant teens attending the House of Life come from a broken family. In order to help them the counsellors should be aware of their family structure and its effects on their adolescent social behaviour. Research has shown that the way adolescents are raised, has a profound effect on the person they turn out to be. As discussed in Chapter 3 (cf. 3 section, 3.2), researchers have demonstrated that family influences are interlinked with adolescent risk behaviour (Fagan 1991:1; Fagan 2012:2; Catriona Macleod 2011:72; Antecol 2001:22). The effects of a broken home include the following:

- Leaving home early
- Unwanted childbearing by teenagers
- Increase in the frequency of dating and the turnover of dating partners
- Weakening of the relationship between parent and children
- Destructive ways of handling conflict
- Low self-esteem and low self-confidence
- Decreased social competence
- Early loss of virginity

- Increased trouble in dating, leading to more cohabitation
- Higher expectation of divorce
- Diminished learning capacities and high school and college attainment
- Massive increase in crime rates
- The abuse of drugs
- Increase in behavioural and emotional anxiety, loneliness and rejection
- Psychiatric risks, including suicide.

It should be noted that the effects of a broken family are numerous and multifaceted, but not all pregnant girl will present all the above symptoms.

It is important for the counsellor to fully understand the pregnant teenager's family situation in order to tailor the best way to counsel her holistically. As the Prov. 15:23 (NLT) recommends: "it is wonderful to say the right thing at the right time." The counsellor also needs to understand the *Ending phase* very well, because transition itself begins and succeeds by letting go of internal thoughts, attitudes and behaviours. "*The end is where we start from*" (Bridges 2004:107).

- Avert Catastrophe

In this step the counsellor helps the pregnant girl to restore her state of stability, by making a realistic list of attainable goals and guiding her to complete the task of achieving them during the next phase.

8.3.2 Restructure phase

"Turn to God and change the way you think and act" (Matthew 3:2, God's Word).

According to the Free Dictionary (2015), the word "restructure" means: "To make a basic change." The *Restructure phase* is a phase between the previous phase and the future phase, where the past becomes extinct and the way of reaching the future has not yet been found. The previous way does not work anymore and the road to the future presents many uncertainties. This is the most important phase in the transition process, because it is the time for inner examination and for making changes that can break strongholds, cleanse the heart, renew the

mind and free the person from the past. Counsellors should guide the pregnant teenager to turn to God (repent) and exchange the old behaviour for the behaviour that pleases God. They should also help her to restructure her world by changing her actions to the likeness of Christ. "This means that anyone who belongs to Christ has become a new person. The old life has gone; a new life has begun!" (2 Corinthians 5:17, NLT). In addition, this is a time, where healing, forgiveness, learning and spiritual and psychological growth occurs, liberating her to try out new ways of thinking and to learn how to explore new alternatives.

The Restructure phase is painful

This phase, situated between two other phases, is certainly quite a chaotic period, and it could be compared to standing in a vacuum, where there is no floor to stand on or nothing to hold onto, and the people facing this phase are often angry, worried and confused.

A good analogy of the transition period and the difficulties that it can bring, can be found in the Israelites' Exodus from Egypt. The Israelites were required to let go of their houses, their friends and their goods in Egypt, before entering the Promised Land. Their period of transition involved wandering in the desert for 40 years, where they became discouraged and complained all the time. *The restructure phase* is certainly not an easy or comfortable phase. Usually the majority of people look forward to leaving this phase of transition, as soon as possible, but the Word of God reminds us that, "There is a wonderful joy ahead, even though you must endure many trials for a little while" (1 Peter 1:6, NLT).

Since the *Restructure phase* is painful, it is important for the counsellor to help the pregnant teenager to understand the importance of this phase in order to effectively make the transition. The pregnant teenager should not move into a new phase of life without having completely let go of the past. Otherwise she would not have the strength to move forward. Most of the time the negative feelings and disappointments of the past will haunt her unceasingly. However, she needs to release her past and "lay those ghosts to rest".

In this phase the counsellors and care workers should show the pregnant teenager that she needs to:

- Still enjoy her youth even though she is pregnant, but in a different way.
- Accept the new reality and the necessity to learn new skills in order to be prepared for the new identity the future will require.
- Realise that the Scriptures teach that transformation of life comes about through the renewal of the mind.
- Learn that the renewal of mind comes through regular Bible reading and faith in Jesus' substitutionary sacrifice.
- Renew her mind by putting off any kind of bitterness, hatred, anger, unforgiving and sexual practices outside of marriage.
- Replace her old-self and fleshly thoughts with knowing Jesus Christ and following His commandments.

▪ Support

In this phase the counsellor provides support to the pregnant teenager, who is in a crisis, helping her to complete the task of achieving her goals. In the process of helping her to release her past struggles, the counsellor should establish some guidelines to keep the transition process on track. The counsellor might be the only source of support that the pregnant teenager will have, until she obtains adequate social support from members of the Community of Faith, who are committed to helping her. Wright (1991:63) points out that "intervention in a crisis involves giving support"; praying with the pregnant teenager for strength is one form of support that could calm her down in a time of fear and uncertainty. The counsellor should also support the pregnant teenager by helping her to reorient herself by the renewing of her mind, and to consider all the options that she might have regarding her pregnancy.

- Foster Hope and Positive Expectations

According to Wright (1991:62), "people in crisis feel hopeless" and for this reason "it is important to *foster hope and positive expectations".* Christian caregivers/counsellors should not only be concerned with guidance, healing, and liberation, but also with addressing the subject of hope in order to encourage the pregnant teenager to see the possibilities and options through the lens of hope. The Biblical meaning of *hope* includes trust, confidence and refuge in the God of hope. Hope also refers to a strong and confident expectation in things we cannot see and have not yet received.

Pastoral counselling represents hope for the discouraged and frightened pregnant teenager. It is natural for her to worry about her past, present suffering and what will happen in the future. Fear of the future is a major threat for her. Hope is one of her basic spiritual needs in the process of transition. Hope is the sure foundation to keep her making progress and moving on. Hope includes trusting that God will guide her and prepare a better future for her. Lester (1995:2) explains:

> Pastoral caregivers represent a God who is aligned "against the forces of featurelessness". Despair can be seen as an enemy, and pastoral caregivers bring their knowledge and skills into combat against it.

Pastoral counsellors should develop creative ways for nurturing hope in the pregnant teenagers, because the foundation of hope is that God is present with them. The psalmist confirms this, when he says: "But now, Lord, what do I look for? My hope is in you" (Psa 39:7, NIV). The Apostle Paul also supports this truth, when he says: "Let your hope keep you joyful, be patient in your troubles, and pray at all times" (Rom 12:12, TEB). It is important for the counsellor to combine his or her structured guidance with prayers, when coaching the pregnant teenager in the different phases of the transition process.

▪ Focused Problem-Solving

The counsellor should help the pregnant teenager to trust in the Lord with all her heart, and do not lean on her own understanding (Prov. 3:5) and to focus on the alternatives available for solving the main problem that led to her crisis. In this sense, the she has three alternatives to solve her problem: (1) Have and keep the baby; (2) Have the baby and place it up for adoption; and (3) End the pregnancy (abortion).

8.3.2.1 The pregnant teenager's three options
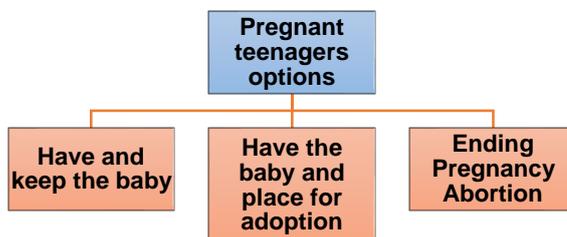
Figure 17: Pregnancy Options

In this *Restructure* phase the counsellor should confidently show the pregnant teenager all the pregnancy options and help her to explore the strengths and weaknesses of each option. She also needs to be reminded that that any decision she makes will greatly impact upon her future. Hence, she should consider and analyse all the options very carefully and be sure about the choice that she makes is the best for her life: She also needs to be reminded that any decision that she makes will have a great impact her future. However, she does not need to be afraid, since God has promised: "Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand" (Isaiah 41:10). At this time the Word of God is of vital importance.

<u>First Option: Have the baby and raise the child</u>

"Behold, children are a heritage from the Lord, the fruit of the womb a reward" (Psalm 127:3, ESV).

If the pregnant girl demonstrates an intention of carrying on with the pregnancy and raising the baby herself, the counsellor should help her to come to terms with the consequences and outcomes of her decision. In this regard, the counsellor should suggest that it would be helpful for her to answer some questions, as she considers the demands, the challenges and the management of her decision. The following are some questions that the pregnant teenager needs to answer:

- Am I prepared for 24/7 parenting?
- Am I ready to stop my current activities?
- Are any of the following - my sexual partner, friends or relatives - predisposed to take me into their house?
- If not, where would I live with the baby?
- How I would be able to raise the baby alone?
- How would I support the baby and myself financially?
- What would be in the best interests of my child's future well-being?

The counsellor should also advise the pregnant teenager to schedule an appointment with a physician or nurse, as soon as possible, in order to starts her pre-natal care. Teenage mothers, who decide to raise a child without any help and support from the family or the biological father, should also be conscious of the consequences of a broken family on the child's optimal development (see Chapter 2, section 2.3.2).

Studies indicate that children, who grow up with one parent, are more likely to be neglected, to have poor health, low academic performance and to present high risk behaviour. Furthermore, it has been found that girls born to teenage mothers have more chance of becoming teenage mothers themselves, thus maintaining the cycle of disadvantage. Research findings have demonstrated that the most negative consequences of raising a baby as a teenager includes the following: A

lack academic achievement, dropping out of school, unemployment, single parenthood and higher levels of poverty.

Second Option: Place the baby up for adoption, infant care or foster care

According to the National Department of Social Development, "there were 2, 400 adoptions per year in South Africa, but this amount is considered low compared with the number of abandoned children". Considering the high number of children who have been abandoned or are living in poverty, it appears that pregnant teenagers do not find *adoption* a viable option for their baby. In such cases, the counsellor should inform them about other informal alternatives, such as the temporary solution of Foster Care or Infant Care. Foster Care places the baby in a family that is willing to take care of the baby until the birth mother is able to raise the child. Infant Care is another alternative in which a relative, or another adult cares for the baby until the birth mother is in a condition to do so.

There are many trustworthy social organizations and private adoption agencies in South Africa that the counsellor could recommend to the pregnant teenager. These recognised bodies would be able to help her to understand the process of adoption. The counsellor should also help the pregnant teenager to consult the agencies current policies on adoptions, and her legal rights, such as the answers to the following questions: How many days does she have, after the placement of the baby, to change her mind? Will she be allowed to have continued contact with the adopting family? Furthermore, the counsellor should also advise the pregnant teenager about the rights of the natural father. According to the "Children's Act", "the natural father has the right to be informed of the pregnancy … and acknowledge the paternity" and "The father can accept or oppose an adoption" (Parenting. co.za Adoption 2015).

Pastoral carers and counsellors should help the pregnant teenager to understand that much research has been done on the importance of family structure in the life of a child. Sharing the following research findings with the pregnant teenager would help her to understand the benefits and the disadvantages of putting a baby up for adoption:

- Chapter 3 (section 3.4.1) referred to several research studies conducted in the field of broken homes. It was found that children raised in a broken family present a significantly lower degree of wellbeing compared to children with continuously married parents.

- Dr. Peter Benson (Jan, 2006) in his studies, has shown that 95% of the interviewed parents (715) that have raised an adoptive child have a strong attachment to their adopted child, affirming that there is no significant difference between adopted and non-adopted children.

- J.C. Willke from Life Issues Connector (October, 2003) from the *Columbia University* conducted a study with over 400 teenage mothers, who had placed their child up for adoption. The study revealed that these girls had more social-economic-educational opportunities than the other teens who had kept their child and parented them as a single mother. The study also revealed that these girls were, "More likely to delay marriage and considerably less likely to have another out-of-wedlock pregnancy".

Benefits of adoption for the child

Willke (October, 2003) from the *Search Institute,* in a study including 700 families, in which the children had been adopted at birth, reported the following findings:

- "Adopted adolescents' self-esteem was as high as or higher than their peers.

- Adopted adolescents are as deeply attached to their adoptive parents as their siblings who were not adopted.

- 95% of the parents said they had a very strong attachment to their adopted child.

- 75% of adopted adolescents are psychologically healthy."

Willke (2003) conducted a similar research that compared adopted children with (1) children living with a single parent born from an unwed mother, (2) children who were raised by their grandparents without the biological parents, and (3) children who lived with both of their biological parents. The task was to see how

the adopted children had turned out. Wilke found the following regarding the adopted children:

- They had superior home environments, more so than any of the other groups.
- They were in better health condition than children living with unmarried mothers and those living with grandparents.
- Access to medical care was similar to children from intact families, and better than the other groups.

Patrick F. Fagan (2010) in his research entitled, *Adoption works well,* concluded that "Adoption is life alteringly beneficial for children. Such is the general conclusion from a review of the literature".

Negative effects of adoption

On the other hand, Ginni D. Snodgrass (1998: Appendix A) from *George Fox University* in her research about *adoptees' and birthmothers' psychological well-being* reports on the negative effects of adoption as follows: "Adoption is a psychological burden to the adoptee. The effect of this burden is known, but the origin is confused."

Snodgrass (1998: Appendix A) cited Nancy Newton Verrier, Ph.D., who studied the problems involving the separation of mother and baby, concluded that:

> the original separation of the adopted child from the birth mother ...
> affects the adoptee's sense of Self and often manifests in a sense
> of loss, basic mistrust, anxiety and depression, emotional and/or
> behavioural problems, and difficulties in relationships with
> significant others.

Dr. Peter L. Benson and colleagues (2006) in their research entitled, *Growing Up Adopted* concluded that:

> Though most adolescents and families in this study demonstrate strength, there are no guarantees. Even in the best of families, some adopted as well as non-adopted youth lose their way. When this happens in adoptive families, there is a tendency to blame adoption.

Third Option: End the pregnancy (abortion)

Since abortion in South Africa has been legalized, this has become a viable option for an undesirable pregnancy. Most pregnant teenagers that decide to end their pregnancy do so for the following reasons: Sexual abuse, an unwanted pregnancy, immaturity and unable to afford a baby. Many of them are so confused and frustrated that their only fixed desire is to terminate the pregnancy by abortion. A counsellor can play an important role in the life of a pregnant teenager during this phase by explaining the clinical process of abortion, as well as the emotional and spiritual consequences of having an abortion. It is important for the counsellor to help the pregnant teenager by reading relevant Scriptures to her and by praying with her to minimize the feelings of fear, anger and regret that she could develop. Of particular importance is God's promise to be with us at all times: "And behold, I am with you always, to the end of the age" (Matt 28:20). Furthermore, the counsellor should help her to explore alternative options available to her, which she may not have considered, such as having the baby and placing the new born up for adoption or foster care.

In addition, before deciding to have an abortion, the pregnant teenager should be advised by the counsellor to discuss her desire to abort her baby with a trustworthy doctor, who would respect her need for confidentiality. Several studies have shown that many teenagers have regretted their decision to have an abortion and have frequently expressed emotional feelings of unworthiness. It has also been found that teenagers, who have an abortion, have a higher risk of experiencing post-abortion physical and psychological problems. In this regard,

the counsellor should instruct them about the subsequent physical and emotional consequences of abortion, such as negative reactions, depression, anxiety attacks, social regression, anger, substance abuse, self-reproach and confusion, a feeling of guilt, sleep disorders, self-punishment reactions, as well as the risk of contracting sexually transmitted disease and infections. The main objective this third option stage is to inform the pregnant teenager about the emotional and physical consequences of having an abortion and to offer her alternative options, without taking away her right to decide for herself.

8.3.2.2 The key to the Restructure phase: Renewal of the mind

The counsellor should equip the pregnant teenager with the skill of renewing her mind. The Bible teaches that the way to renew one's mind is through a daily process of thinking according to God's principles:

> Do not conform to the pattern of this world, but be transformed by
> the renewing of your mind" (Romans 12:2, NIV).

Romans 12:1-2 explains that the way a person is *transformed*, is by the renewing of the mind, meaning that a person must put off worldly knowledge and corrupt thinking and put on godly thinking, according to God's principles. In other words, it means to exchange one's way of thinking for another. The process of mind renewal involves the following:

- *Putting off* any fear, lust, hostility, selfishness, rebellion and the old-self by repentance, confession and being born again in Christ.
- *Putting on* the mind of Christ by studying the Biblical teachings of the Gospel of Christ.

8.3.2.3 Why is it so important that the unmarried pregnant teenager should have a renewed mind?

Studies have shown that the pregnant teenager is at high risk of a subsequent pregnancy. Many pregnant teenagers attending the House of Life constantly face this risk, given their present way of thinking. Many of them have a very active

sexual life outside of marriage and see no problem with having more than one sexual partner. Even though they use contraceptives inconsistently, they still think that they will never fall pregnant. Normally they fall pregnant with boyfriends, with whom they have a relationship of a short duration. Some teenagers that come from poorer families may see pregnancy as a way of ensuring future security, if the father of the baby is able to provide economic support.

Whatever teenagers feed their minds on will greatly influence their behaviour. Unless they renew and change their mind, worldly thoughts will continue to control their lives. For this reason, the counsellors should help them in the process of renewing their minds and softening their hearts, especially in view of the consequences of having sex outside of marriage and the problems that their out-of-wedlock children will face in life. The Apostle Paul supports the need for renewing one's mind in Ephesians 4:17-18 (NIV): "You must no longer live as the Gentiles do, in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts."

8.3.3 New Beginning phase

"But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus (Php 3:13-14 **).**

The *New Beginning* is the last phase in the transition process; it is the period of time for implementing the changes. In the previous phases of the transition process (*Ending phase, and Restructure phase),* the pregnant teenager was guided step by step in terms of both scientific data and Biblical principles, which provided her with sufficient information to choose between her pregnancy options (terminate the pregnancy, have and keep the baby or give the baby up for adoption or Foster Care). It is essential for the pregnant teenager to reach this phase comfortably, having made her decision and completed the change process. In this phase in the transition process the counsellor should be

dedicated, committed and supportive towards the pregnant teenager, encouraging her to accept, and not question or reverse her decision.

If she has decided to keep the baby, the counsellor should help her to make the emotional commitment to assume her new role as mother. Alternatively, the counsellor should help her to go through the deep, inner heart journey of terminating the pregnancy or placing the baby up for adoption, or any other informal option.

- Building Self-Esteem

According to Wright (1991:70), building self-esteem is one of the most important steps. In this step the counsellor helps the pregnant teen to protect her self-image and to see herself as a worthy person. The girl should reach the *New Beginning* phase with a better understanding of herself, interpreting her life from a different perspective. She should be capable of creating a new behaviour, a new talk, and a new person as a self in progress. As Lester (1995:35) comments, "New information can lead to a new frame of reference and a reinterpretation of the past events". When the pregnant teenager reinterprets her past experiences with new understanding, she starts thinking and asking questions about the future; she starts planning the future with a new dynamic. In addition, Lester (1995:35) explains: "Our self-transcending consciousness gives shape to our past experiences, integrates them with our present context, and allows us to project ourselves into the future by developing scenarios about what is to come." In this phase Christian pastoral counselling is a powerful tool, bringing about faith, hope and raising the self-esteem of the pregnant teen through God's Word.

8.3.3.1 Unfold an action plan for a new life according to the pregnant teenager's option

Before starting to unfold an action plan with the pregnant teen, the counsellor and care workers should consider the following:

- In the *New Beginning phase* timing is of vital importance to the pregnant teenager. As previously discussed, usually the girl looks for help after 12

weeks of pregnancy. The counsellor should therefore plan the duration of each phase wisely, irrespective of her pregnancy option.

- The counsellor and caregivers should acquire some knowledge of a teenager's pregnancy anatomy in order to understand her physical and emotional conditions during the process of counselling. They should be familiar with their basic symptoms, such as mood swings, hormonal changes that affect many organs and trigger symptoms like morning sickness, swollen breasts, tiredness, eating disorders, troubled sleeping, back pain and a headache.

- The pregnant teenager requires special nutrition during pregnancy and should have regular mealtimes to nourish the growing baby. Most teenagers put their heath at risk due to poor nutritional intake, a deficiency of right food, and a lack of knowledge in prenatal care. The Health Departments of many countries have being challenged to reduce teenage pregnancy due to the high risk of maternal neonatal mortality. In addition, the teenager's socio-economic situation, lack of basic nutrition and sexual behaviour, place both mother and child at risk resulting in serious health and social problems.

8.3.3.2 Instilling Self-reliance

The counsellor should help the pregnant teenager to become an independent person, confident enough to overcome the crisis of pregnancy and to accept responsibility for her selected option.

In the counselling situation the solution to the pregnant teenager's problem lies largely in the counsellor "being there" with her. Firet (1986:255) stresses this point in asserting that

equihuman treatment of another implies the recognition of her as an agent and of the concomitant responsibility she bears for the management of her life. It is precisely this recognition-in-fact which is so important in the kind of nurture which is directly related to the

process of humanization, the process in which a person begins to function independently as a spiritual being.

(1) <u>In the case where the teenager has decided to go ahead with the pregnancy and raise the baby</u>

If the pregnant teenager has decided to keep the baby, socially speaking, it means that a return to her environment may take the form of a new commitment to her child. This implies that she does not only return as a teenager, but as a responsible mom, who is likely to get involved in all kinds of new projects. Consequently, the pregnant teenager should be counselled and prepared for taking care of her child. The majority of pregnant girls attending the House of Life live alone in shelters. It is therefore important that the following concerns should be discussed with them, so that they can devise a future plan of action, in accordance with their chosen option:

<u>Stable place to live:</u> One possibility that she should consider is to return to her village in order to find a place to stay amongst her relatives and to pay for a trustworthy person to take care of her baby, while she works. Alternatively, she could try to find a day care mother or an organization that would take care of her child, until she finds an alternative option.

<u>Finances:</u> She should apply to the Government for a grant, and approach the local church and the local community for assistance.

<u>Education:</u> If the young mother has not finished high school, she should enrol for some subjects. It is important for her to pass her Matric in order to find a decent job. There are also many churches, faith-based organisations and social communities that offer training in basic computer skills, crafts, and courses for a supermarket cashier. She might also be able to find a public school that offers special help for young mothers with a baby.

<u>Spiritual nurture:</u> She needs to join a local church. Counsellors should reinforce the importance of belonging to and raising a child within a Christian community of faith.

<u>Health assistance:</u> According to her needs, the counsellor should refer her to some appropriate programmes that include: post-natal assistance, stress management, substance abuse, special medical concerns, as well as destitute care programmes which focus on self-care and include special nutrition, hygiene and supplemental vitamins for the mother and the baby.

<u>Child-care assistance:</u> It is important for the young mother to receive child-care counselling orientation on child growth and development and on how to develop a positive interaction with the child.

(2) <u>In the case where the pregnant teenager has decided to have an abortion or place the baby up for adoption</u>

Most of the teenage girls expressed the desire to keep the baby, when they discovered that they were pregnant. Generally speaking, young teens consider the abortion procedure to be scary, stressful and depressing. However, advice received from sexual partner and friends, plus the fear of the future and the adverse economic situation, are factors that usually lead them to have an abortion. If a pregnant teenager has decided to stop her pregnancy through abortion or by placing their baby up for adoption, the counsellor should guide her in the process of returning, as a teenager, to her old environment. This process involves the reintegration of her new identity with elements of her old activities. In either case (abortion or adoption), for the teenager the process of returning can be described in terms of "inwardly and outwardly, one comes home" (Bridges 2004:174).

Abortion might bring about many emotional consequences. The counsellor should therefore be attentive to the emotional needs of the pregnant teen. He or she should investigate whether or not she is having trouble dealing with one or more of the following post-abortion psychological feelings or medical conditions:

negative reactions, depression, anxiety attacks, social regression, anger, substance abuse, self-reproach, confusion, a feeling of guilt, a sleep disorder, self-punishment reactions, a sexually transmitted disease and infections. It should also be noted that not all pregnant teenagers will present all of the above negatives feelings.

Many of pregnant teenagers and young women attending the House of Life, who have experienced abortion, frequently express emotional feelings of being unworthy and regretting their decision. In this situation it is important for the Christian counsellor to guide the girl through her emotional crisis of guilt and self-condemnation using prayers, Bible studies and worship. The counsellor should also consider introducing her to the Biblical principles of marriage (see chapter 8).

8.4   The importance of spiritual guidance at the time of decision

Most pregnant teens attending the House of Life have heard about God but they do not know how to reach God for guidance at the time of decision. Hence, Biblical principles are of fundamental importance for helping them to deal with the new life ahead, as they pass through the process of transition during the period of their pregnancy. In any decision-making process, there are always many concerns, but once they have submitted themselves to God, the relevant Biblical principles will help them to make the right decision and to experience internal healing.

Christian counsellors are well suited for offering spiritual and moral direction to the pregnant teenagers, using Bible studies on specific topics such as abortion, how to raise a child God's way and on the importance of prayer and worship. In particular, the counsellor needs to provide spiritual guidance during the phases in the transition process and especially at the time of decision-making.

Counsellors providing spiritual guidance to equip pregnant teenagers to choose the best pregnancy option should remember that it is important:

- To interpret the girls' attitudes and beliefs about religion, personal relationship with God and Jesus Christ and to understand the source of their moral and basic values.

- To be sensitive and develop an atmosphere of motivation, trust, hope, faith and caring, when collecting relevant information in the spiritual realm.

- To know that the majority of unmarried pregnant teenagers show feelings of shame, condemnation, unworthiness, guilt, and being unloved by God. In this regard the pregnant teenagers need to learn about the saving work of Jesus to enable them to understand God's love and forgiveness: "Therefore, there is now no condemnation for those who are in Christ Jesus" (Romans 8:1NIV).

8.5 Practical advice for counsellors at the House of Life

Counsellors should realise that they do not have the power to solve all the pregnant teenager's multifaceted problems and may not have the answers to all their questions. The best approach is to gain their trust and to listen to them attentively and consider their background such as their environment, culture, family structure and feelings before providing any advice. Instead of just giving advice that might help them on a temporary basis, counsellors should assist them step-by-step in the three phases of the transition process by helping them to make small decisions in each phase. This will encourage them to face each challenge, one at a time. In each of the phases, the counsellor should provide the appropriate programme and developmental guidance in such a way that it addresses their biological, emotional, intellectual, social, and psychological needs. However, if in the end, the pregnant teenager decides to terminate the pregnancy (against Christian pro-life values), her decision should be respected, since she is the only one who has the right to decide the fate of her baby. For this reason, it is important for the counsellor to understand the following:

- All teenagers are unique and should be treated with respect.
- Perhaps the entire process (pregnancy) was against her will (rape).
- Each pregnant teen can overcome her situation.

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Christian counsellors should not try to preach the whole Bible during counselling sessions. They should rather use some appropriate Bible verses to encourage and empower the pregnant teenager. In addition, counsellors should not overwhelm her with complicated doctrines, especially during the *Ending phase.*

Counsellors should also avoid speaking about their own experiences or about the pregnancy experiences of someone else. The pregnant teenager needs to decide for herself, what is the best option for her life. Counsellors should also take into account that confidentiality is an essential element of pastoral care.

Most unmarried pregnant teenagers attending the House of Life have experienced academic difficulties, poverty, unemployment, drugs addictions and loneliness. They have also experienced an abusive sexual situation and intense sexual behaviour. June et al. (2002:41) in *Counseling in African-American Communities* offer the following important advice that could be helpful to those who intend to counsel pregnant teenagers from the House of Life:

> There is a natural tendency, unless you are fully grounded in the Word of God, to have some mental voyeurism taking place when you hear the sins of others. There are many counsellors who experience vicarious pleasure as they listen to their clients share about sexual activities. You don't need to have every sordid detail of your client's sexual experience. Just to know that it was dysfunctional is sufficient.

Furthermore, it would be wise for prospective counsellors to receive proper training in the fields of addiction and the medical aspects of teenage pregnancy. Counsellors should also prepare themselves with earnest prayers and protect their minds with God's Word, before counselling pregnant teenagers from the House of Life.

8.6 The importance of considering marriage for the wellbeing of the child and society

Besides recommending Biblical marriage to the pregnant teenager, the counsellor should also emphasize the benefits that her child would have, if he or she lived with both biological parents. Counsellors should instruct her about the harmful effects of a broken home on children. The counsellor at the House of Life should introduce programmes that would help the pregnant teenagers to understand the importance meeting the challenge of parenting as a couple. They should emphasise the fact that marriage brings stability to the family, which in turn provides a good example for the children, who are forming opinions about their future regarding responsibility, fidelity, and commitment. In Chapter 3 (cf.3 section, 3.4.) it was shown that children living with one parent are more likely to have health problems due to a lack of income, display poor academic achievement and risk behaviour, and bear children out of wedlock.

It is advisable that government schools and churches should promote, support and defend marriage as a beneficial social institution. It is God's intention for children to live under the protection and care of the institution of marriage, for the benefit of the family and society. Furthermore, there cannot be a strong society without stable marriages and strong families. For this reason, marriage should be protected and be encouraged in order to secure a healthier society.

8.7 The ASP model for counselling pregnant teenagers and young mothers on how to avoid a second pregnancy (out of wedlock)

The question arises: How can the pregnant teenagers and young mothers from the House of Life avoid *falling pregnant a second time* out of wedlock?

As stated in Chapter 4 (cf. section, 4.3.2.1), the majority of pregnant girls attending the House of Life do not get married to the father of their baby. Also, 84% percent of the girls pointed out that they do not live currently with the father of their child. In this situation, they get discouraged and feel abandoned, because in general, the fathers of the babies are also teens, and have no financial resources to contribute towards the baby. Also, many of the fathers allege that

they do not want to get married, because they are already married or because true love was not involved in the relationship; it was only for sexual pleasure.

Pregnant girls should be counselled to avoid a second pregnancy, especially if they are still unmarried, unemployed, using drugs and without a stable place to live. Such counselling is very important, since many young mothers have multiple babies before the age of 20, as the Center for Disease Control and Prevention (2013: April) points out:

Nearly 1 in 5 births to teens, ages 15-19, are repeat births. Most (86%) are second births. Some teens are giving birth to third (13% of repeat births) or fourth up to sixth children (2% of repeat births).

In view of the above key findings, it is important to develop a Christian counselling model that focuses on the specified reasons for their first pregnancy in order to avoid their second out-of-wedlock pregnancy. The model below (based on the ASP acrostic) provides the counsellor with some useful guidelines:

The ASP Counselling Model = AVOID, SECOND/SEXUAL, PREGNANCY

A = AVOID

- Avoid sex if you are not married (sexual abstinence is the ideal)

- Avoid unprotected sex (consistent use of effective contraceptives)

- Avoid getting HIV/AIDS and sexual transmitted diseases from sexual relationships.

- Avoid having sex with men who are not trustworthy marriage candidates (married men or unemployed men)

- Avoid places, friends and circumstances that may offer the opportunity for sexual risk

- Avoid any relationship that involves easy money, alcohol and drugs.

Counsellors should explain the consequences of pregnancies out of wedlock. Chapters 2-6 describe in detail the physical, mental, social, economic, and emotional problems pregnant teen girls face. In their guidance of the pregnant teens counsellors should recommend methods of protection including sexual abstinence. They should also counsel them to avoid places and conditions where they can be drawn into having sex with older men or men skilled in deceiving women.

S = SECOND/SEXUAL

The SECOND/SEXUAL pregnancy should be avoided by developing the habit of safe sex such as:

- Sexual relationships between man and woman should not be taken lightly (The importance of knowledge on the physical, emotional and psychological consequences of unsafety sex).

- Sexual purity and fidelity should be practised while waiting for marriage

- Sexual union should be formalized through legal marriage in order to raise a child in a stable home.

- Sexual union should be monogamous.

- Sexual relationships should be based on the Biblical concept of marriage and God's standard in the area of sexuality.

Pregnant teens from the House of Life need guidance on how to avoid a second pregnancy out of wedlock. Otherwise they will rely on other inaccurate sources of information, such as cultural tradition or peer pressure and will make poor decisions. They also need to be instructed on the consequences of unsafe sex, such as HIV, sexual transmitted diseases and early pregnancy. Their unstructured environment could jeopardize the work of the counsellor, if the latter does not help them to adopt the practice of safe sex or provide them with a direct

incentive to delay the second birth. Preferably, they should apply the Biblical principles of sexual purity, which includes sexual abstinence until marriage.

P = PREGNANCY

- Pregnancy in teenagers may bring loneliness and discrimination from friends, family and society.

- Pregnancy stops the teenage phase of life and brings upon them adult responsibilities, for which teens is not prepared.

- Pregnancy at an early age brings increases the risk of adverse birth outcomes.

- Pregnancy could risk the teen's own future and the future of her child.

- Pregnancy results in welfare dependency.

- Pregnancy in teenagers might perpetuate the cycle of disadvantage in their family.

The pregnant teen from the House of Life should be counselled on how her pregnancy could change her life. The counsellor should also point out that children living with one parent are more likely to have health problems due to the lack of income, poor academic achievement, risk behaviour, bearing children out of wedlock and becoming victims of child abuse.

It is recommended by the researcher that the counsellors should help the pregnant girls from the House of Life to develop:

- Some practical skill that will quip them to be employed and enable them to rent their own place to live in.

- A godly man-woman relationship that could lead to marriage.

8.8 Conclusion

The pastoral model, called the Crisis Intervention model, which includes the ASP model for counselling pregnant teenagers was developed in this chapter. It examines the gravity of the crisis of teenage pregnancy from a multidimensional perspective. It reviews effective guidelines for helping counsellors to make appropriate interventions. It proposes detailed practical steps for integrating Biblical principles with the accepted methods of crisis intervention. It recognizes the importance of managing the transition process as a dynamic internal process of transformation. Fundamental to this model is the belief that the process of mind renewal can successively guide the pregnant teens from the House of Life, as they go through the *transition process* (moving from their present situation towards an improved situation in the future) with a strong Biblical knowledge and the self-confidence that will enable them to make further ethical decisions.

Chapter 9

Conclusion

9.1 Introduction

Chapter 9 presents a synthesis of the research by providing: (1) a restatement of the research problem and the main research objective; (2) a summary of the research findings; (3) recommendations regarding the implementation of this research; (4) the contribution of this research to Practical Theology; and (5) a conclusion.

9.2 Restatement of the research problem and the main research objectives

9.2.1 Restatement of the research problem

The main research problem can be stated as follows:

- How can pregnant teenagers and young mothers from the House of Life, Durban, KwaZulu-Natal be counselled regarding the Biblical principles of marriage and their options for an unplanned pregnancy?

The following key questions can be derived from the main research problem:

- How prevalent is teenage pregnancy globally, especially in Durban, KwaZulu-Natal, South Africa?

- What are the causes and consequences of teenage pregnancy and out-of-wedlock births with special reference to the effects of parental divorce on teenage pregnancy?

- What are the perceptions of pregnant teenagers and young mothers attending the House of Life regarding the main reasons for teenage pregnancy and the relationship between teenage pregnancy and parental divorce?

- What are the Biblical and theological foundations of marriage, divorce and remarriage in the Old Testament?

- What does New Testament say about marriage, divorce and remarriage, especially what Jesus says about divorce in Matthew 19:3-9?

- What pastoral model can be used for counselling pregnant teenagers and young mothers from the House of Life on the Biblical principles of marriage?

- What pastoral model can be used for counselling pregnant teenagers from the House of Life regarding their options for an unplanned pregnancy?

9.2.2   Restatement of the research aim and objectives

The main aim of the study is as follows:

- To determine how pregnant teenagers and young mothers from the House of Life, Durban, KwaZulu-Natal can be counselled regarding the Biblical principles of marriage and their options for an unplanned pregnancy.

The aim of this study can be achieved through the following objectives:

- To reflect on the prevalence of teenage pregnancy globally, especially in Durban, KwaZulu-Natal, South Africa. [Chapter 2]
- To examine the causes and consequences of teenage pregnancy and out-of-wedlock births with special reference to the effects of parental divorce on teenage pregnancy. [Chapter 3]
- To conduct an empirical survey on the perceptions of pregnant teenagers and young mothers attending the House of Life regarding the main reasons for teenage pregnancy. [Chapter 4]
- To explore the Biblical and theological foundations of marriage, divorce and remarriage in the Old Testament. [Chapter 5]
- To investigate marriage, divorce and remarriage in New Testament, especially what Jesus said about divorce in Matthew 19:3-9. [Chapter 6]

- To develop a pastoral model for counselling pregnant teenagers and young mothers from the House of Life regarding the Biblical principles of marriage. [Chapter 7]

- To develop a pastoral model for counselling pregnant teenagers from the House of Life regarding the options for an unplanned pregnancy. [Chapter 8]

9.3   Summary of the research findings

9.3.1   Literature Review: The prevalence of teenage pregnancy globally, especially in Durban, KwaZulu-Natal, South Africa

Chapter 2 provided a literature review of the prevalence of teenage pregnancy globally, especially Durban, KwaZulu-Natal, South Africa. This included (1) The prevalence of teenage pregnancy globally and in South Africa; (2) Theories about Adolescence (Piaget's theory of Children's Development and Eric Erickson's Developmental Stages of the Adolescent); (3) Factors leading to adolescent pregnancy in Durban; (4) The role of the South African Government in supporting pregnant teens; (5) The situation of teenage pregnancy in Durban, KwaZulu-Natal.

This chapter provided the following findings: Teen pregnancy and premarital childbearing are growing worldwide, since most girls become sexually active in their teens. In addition, globally premarital sex has increased and the number of children born out of wedlock has risen. Many young people from South Africa, especially from rural areas are facing many difficulties such as health problems, poor housing environment, lack of education, and limited employment opportunity. Due to this situation large numbers of teenagers leave their rural villages to migrate to large cities, such as Durban, looking for a better status in life. This migratory process is placing many young girls at a high risk of contracting sexually transmitted diseases, HIV, prostitution, early pregnancy and out-of-wedlock childbearing. The South African Government is aware of the situation as recent research has shown: "by the age of 18 more than 30% of teens

have given birth at least once" (Chigona and Chetty 2008:261). Furthermore, Senzo Mchunu, KZN MEC for education explained the real situation of teenage pregnancy in Durban as following: "We are in a crisis in this province and … our children are very vulnerable today." He pointed out that "in a Vryheid high school 60 pupils were pregnant", and he concluded: "It is ugly … schoolgirls are falling pregnant in their thousands in KwaZulu-Natal" (The Mercury June 14 2012:1).

A survey of numerous experts in the field of the psychological stages of development of children and the social consequences of teenage pregnancy has greatly contributed towards a more holistic understanding of the main causes and consequences of teenage pregnancy.

9.3.2 <u>Literature Review: The causes and consequences of teenage pregnancy and out-of-wedlock births with special reference to the effects of parental divorce on teenage pregnancy (Chapter 3)</u>

In Chapter 3 a literature review was conducted in the following areas in order to discover the risks involved in teenage pregnancy: (1) The causes and consequences of teenage pregnancy and out-of-wedlock births; (2) The effects of parental divorce on teenage pregnancy.

The chapter concluded with the following findings:

- In most cases, the causes and consequences of teen pregnancy are closely related.

- Parental divorce and other family influences result in an increased risk of teenage pregnancy.

The literature review revealed that the most important negative consequences of teenage pregnancy include the following: Low academic achievement, poor health, dropping out of school, unemployment, single parenthood and higher levels of poverty. Clearly teenage pregnancy constitutes a high-risk situation, since girls born to teen mothers have a greater risk of becoming teen mothers themselves, thus maintaining the cycle of disadvantage.

It was found that most researchers consider family influences as determinants of sexual behaviour. Adolescents from broken family structures are more likely to engage in early sexual activity. In addition, a number of recent studies have shown that parent-child connectedness, support, supervision, and parent-teen communication, reduce the risk of adolescent pregnancy.

Studies conducted worldwide on the effects of divorce on children, especially by Judith Wallerstein and colleagues, Paul Amato and Patrick Fagan, amongst others, agree that divorce affects children in some ways, although they concluded that there is no way to predict how and to what degree. They suggest that some effects of divorce on the lives of teenagers are easy to overcome, while others are long lasting. However, most of them affirmed that it is possible to demonstrate the effects that divorce has on society. On the other hand, they state that not all children of divorce will experience all of the negative effects mentioned in their studies.

9.3.3 <u>A review of an empirical survey of the perceptions of pregnant teenagers and young mothers from the House of Life in Durban, KwaZulu-Natal regarding the main reasons for teenage pregnancy (Chapter 4)</u>

In Chapter 4 an empirical survey was conducted among pregnant teenagers and young mothers from the House of Life, in order to ascertain their perceptions regarding the main reasons for teenage pregnancy. The empirical survey using quantitative and qualitative methods of research revealed that, amongst other things, the three top risk factors (causes) that contributed toward the pregnancy of the pregnant teenagers and young mothers from the House of Life are as follows:

1. Parents did not talk with them about sex or anything else.   88%
2. They did not use condoms or contraceptives.   88%
3. They did not have enough information about sex.   76%

In the quantitative research the respondents were asked to choose from a list of six options, what they considered to be the main reason why they fell pregnant. The results of the rankings were as follows:

Family issue: (My parents did not live together)   44%
Information: (Lack of sexual education)   22%
School: (Because I left school)   16%
Personal: (I want to get pregnant)   10%
Addiction: (I use alcohol/drugs)   6%
Rape (got pregnant because they were raped)   2%

The qualitative section of the empirical survey research revealed the following results when the respondents were asked the question: How do you think this reason/motivational factor could have been avoided and prevented you from becoming pregnant?

42% wrote that if their parents had been together, they would have given them the required love, guidance, protection and raised them as normal children, and kept them in school and taught to them about sex. This would have prevented them from being in their present situation.

22% wrote that nobody gave them early sex education. They were therefore not aware of the consequences of casual sex. A lack of sex education at an early age led them to start unprotected sex to please their boyfriend. They concluded that, if they had been taught about sex, they would have waited to have sex and their pregnancy would have never happened.

The empirical research also revealed that any organisation working with teenagers on pregnancy prevention, including churches, schools and NGO programmes, and the House of Life needs to consider their family background and their lack of sex education.

9.3.4 <u>A review of the Biblical and theological foundations for marriage, divorce and remarriage in the Old Testament (Chapter 5)</u>

Chapter 5 presented the Biblical and theological foundation for marriage, divorce and remarriage in the Old Testament. In Genesis 2 it was found that, after the creation of man and woman, when God designed marriage, He stated, "It is not good for man to be alone … I will make a helper suitable for him" (2:18, NIV). God also performed the first marriage when He united them as "one flesh" in a covenantal union. Regarding divorce and remarriage two key Old Testament texts were considered. It was noted in Malachi 2:16 that God does not encourage remarriage. Malachi 2:16 points out that God does not approve of divorce. In the second text, Deuteronomy 24:1-4 neither God nor Moses commanded or encouraged divorce. In this case the Law deals with a *divorce situation* that was already happening in Israel. The Law legislated in favour of the wife, in the case where the husband finds some or other reason to divorce his wife.

9.3.5 <u>A review of marriage, divorce and remarriage in the New Testament, especially Jesus' teaching on divorce in Matthew 19:3-9 (Chapter 6)</u>

Chapter 6 presented a Biblical exegesis of Matthew 19:3-9 relating to Jesus' view of divorce, marriage and remarriage and its significance for counselling pregnant teenagers and young mothers from broken families. Chapter 6 dealt with the following topics: (1) A Biblical exegesis of Matthew 19:3-9; (2) Jesus' reference to Genesis 2:24 in terms of the intention of marriage from the beginning at creation; (3) The Mosaic Law: Divorce is a concession and not a command. Jesus mentions the hardness of men hearts as a reason for allowing divorce (Matthew 19:8); and (4) The Pauline principles regarding marriage, remarriage and singleness as found in 1 Corinthians 7.

It was concluded that there is no agreement among scholars concerning: (1) The meaning of the word *porneia* in order to establish a ground for divorce; and (2) The issue of remarriage apart from the death of one spouse. Ultimately, the issue of marriage should not revolve around the grounds for divorce, because, according to the New Testament, Christians are called to practise the principles

of the Kingdom of God that Jesus came to establish on earth, which includes love, forgiveness and reconciliation.

9.3.6 A review of a pastoral model for counselling pregnant teenagers and young mothers from the House of Life, Durban, KZN on the Biblical principles of marriage: The MARRIAGE model (Chapter 7)

Chapter 7 presented a pastoral model for counselling pregnant teenagers and young mothers from the House of Life in Durban, KZN on the Biblical principles of marriage, especially for pregnant teens who had decided to keep and raise their baby in a healthy and stable environment. The researcher proposed the MARRIAGE model, which includes eight characteristics of a Biblical marriage relationship. As the counsellor applies this model, it will help pregnant teenagers and young mothers to develop effective life skills to establish a lifelong relationship with their future husband and help them to make the necessary changes in their lives in order to improve their future opportunities. The MARRIAGE model can be applied as an instrument of information, transformation and spiritual guidance, helping them to understand the Biblical principles of marriage for the well-being of their child and society.

9.3.7 A review of a pastoral model for counselling pregnant teenagers from the House of Life, Durban, KZN regarding their options for an unplanned pregnancy: The Crisis Intervention model (Chapter 8)

Chapter 8 presented a pastoral model for counselling pregnant teenagers at the House of Life, Durban, KZN regarding their options for an unplanned pregnancy. The researcher proposed the Crisis Intervention model for counselling unmarried pregnant teenagers from the House of Life in the following three phases in the transition process: (1) Ending the previous phase; (2) Restructuring phase; and (3) Beginning the new phase.

This approach was based on the findings of the empirical survey in Chapter 4 and assesses the gravity of the crisis of teenage pregnancy from a multidimensional perspective. The model integrates Biblical principles with

methods of crisis intervention: guiding pregnant teens through the process of transition with a good understanding and sufficient self-confidence to decide the outcome of their pregnancy.

It recognizes the importance of *managing of transition* as a dynamic internal process of transformation. In the *transition process* the model measures the conflicting dynamics of reality and the girl's possible pregnancy options (abortion, keep the baby or place the baby for adoption or foster care). It was found that select techniques of the *Management Transition* can be used by the Christian counsellors or pastoral care workers to make the transition between the two different phases of life: from the pregnant teenager's present situation to a path into the future focusing on avoiding a second pregnancy outside of marriage.

Fundamental to this Crisis Intervention model is the belief that the process of mind renewal can successfully guide the pregnant teens as they go through the *transition process* with a strong Biblical knowledge and an assurance that enables them to make further ethical decisions.

9.4 Recommendations

The researcher recommends that the House of Life and other Christian organizations in Durban recognise the importance of contextualising teenage pregnancy and teenage motherhood in the right social context, and of understanding the socio-cultural motivations why young girls have many children with different partners outside of wedlock.

Considering this, it is recommended that the House of Life creates a special programme to reach the teenage population that frequently live in shelters around the Durban CBD using the following strategies:

1. Use the MARRIAGE model on the Biblical principles of marriage in order to help pregnant teens and young mothers to progressively renew their mind regarding the importance of establishing a lifelong relationship with a man through marriage. The process of mind renewal is important,

because if there is a mind change in terms of the Biblical principles of marriage, there will also be is also a life change.

2. Use the Crisis Intervention model to offer direct, and short-term help to pregnant teenagers, who are emotionally overwhelmed and face an event that requires rapid interventions. Apply the three phases of crisis intervention in the transition process in order to counsel them, so that they go through the transition process with a good understanding and sufficient self-confidence to decide on the outcome of their pregnancy.

It is important for the House of Life to train lay leaders as counsellors, so that they have a proper understanding of the causes and consequences of teenage pregnancy, sex education and the Biblical principles of marriage.

9.5   The contribution of the findings to Practical Theology

Although this research in Practical Theology on two Bible-based pastoral models was limited to the House of Life in Durban, KwaZulu-Natal, the study can be applied to any Christian organisation in need of strategies to achieve the following goals: (1) To decrease out-of-wedlock teenage pregnancies; (2) To promote Biblical marriage amongst the pregnant teenagers and young mothers; and (2) To use crisis intervention for counselling pregnant teenagers through the transition process to decide regarding the options for an unplanned pregnancy.

The findings of this research, without any doubt, fits within the parameters of Practical Theology. The researcher expects that the findings of this research, and the proposed pastoral models will help pregnant teenagers to renew their minds regarding the importance of raising a child in a stable and responsible relationship, in order to avoid the effects of a potential cycle of parental divorce.

9.6   Conclusion

The data collected and the interviews conducted with pregnant teenagers and young mothers from the House of Life have demonstrated that parental divorce has a significant influence on their pregnancy. It was found that being raised by

divorced parents, without receiving love, discipline, guidance and protection, was a crucial factor in teenage pregnancy. Lack of communication and instruction about sex and the desire for a responsible and stable relationship (marriage) with a man, led the teenage girls to start an active and irresponsible sexual life.

Having been in contact with numerous teen pregnancy programmes and having worked with pregnant teens for more than thirty (30) years in diverse countries such as Brazil, Argentina, Colombia, Mexico, India, Australia, The Netherlands and South Africa, the researcher has observed the following:

1. The majority of the pregnant girls have come from broken families.
2. Globally government and socio-organisations are working intensively to reduce teen pregnancy, but despite their many efforts to reduce the trend, the unwed teen pregnancies remain quiet high.
3. Most campaigns to prevent teen pregnancy do not focus on the consequences of a pregnancy outside of marriage or on the consequences of raising a child outside of wedlock.

The researcher would like to conclude with the following recommendations: There is a need to rethink the way teenage pregnancy prevention issues are handled. In this regard any organisation aiming to work with pregnant teens and young mothers from the House of Life or similar institutions, should include in their pastoral programme (1) The MARRIAGE model for counselling them on the Biblical principles of marriage to avoid the cycle of unwed motherhood and (2) The Crisis Intervention model for counselling them in the three phases of the transition process of pregnancy to help them to decide regarding the options for an unplanned pregnancy.

The researcher is of the opinion that progress in reducing teen pregnancy is closely related to the social conscience regarding the Biblical principles marriage, which culminates in helping pregnant teenagers and young mothers to develop a strong commitment to the institution of marriage.

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Appendix 1

<u>Questionnaire Section 1: Background information</u>

Please answer the following questions <u>EITHER</u>: (1) By answering the questions with an (X) either Yes or No <u>OR</u> (2) By providing details about your age and the number of children you have.

What is your age?	(……years old)
Do you live with your mother and father?	Yes ( ) No ( )
Do your mother and father stay together?	Yes ( ) No ( )
Do you get moral and love support from your family?	Yes ( ) No ( )
Do you get financial support from your family?	Yes ( ) No ( )

1. Do you have good communication with your parents? Yes ( ) No ( )
2. Do your mother and father talk about sex with you? Yes ( ) No ( )
3. At which age did you first have sexual intercourse? (…. years old)
4. Was your sexual experience voluntary? Yes ( ) No ( )
5. How old were you when you fell pregnant? (….years old)
6. Do you think your pregnancy was a mistake? Yes ( ) No ( )
7. How many children do you have? _____
8. Do you ever experience abortion? Yes ( ) No ( )
9. Do you get any sex/sexuality education at school? Yes ( ) No ( )
10. Do you take alcohol and/or drugs? Yes ( ) No ( )
11. Do you live with the father of your child? Yes ( ) No ( )
12. Does he provide for the baby? Yes ( ) No ( )
13. Do you live alone? Yes ( ) No ( )
14. Do you get child support grant? Yes ( ) No ( )
15. Do you have a church that you fell loved and welcomed? Yes ( ) No ( )
16. Do you have job? Yes ( ) No ( )

Questionnaire Section 2: Top Ten risk factors (causes) contributing toward your pregnancy

The purpose of Section 2 is to identify the Top Ten Risk factors (causes) that contributed towards your pregnancy.

How to respond to Section 2 of the questionnaire

1. Fist carefully study all the 18 risk factors (causes) of teenage pregnancy in the list below.

2. Then from the list of 18 risk factors (causes) please indicate the Top Ten risk factors (causes) that contributed toward your pregnancy.

THE TOP TEN RISK FACTORS (CAUSES) THAT CONTRIBUTED TOWARD YOUR PREGNANCY

I fell pregnant because …

( ) I was lonely and feeling sad.

( ) I did not use condoms or a contraceptive.

( ) I did not have enough information about sex.

( ) I started my sexual life at an early age.

( ) My parents got divorced.

( ) My father was never at home.

( ) I was physical and/or sexual abused.

( ) I was always moving from place to place.

( ) My parents did not talk with me about sexual matters.

( ) I want to get married to have a provider for my needs.

( ) I want to receive a government grant.

( ) I do not have good job.

( ) I do not attend school.

( )   I watch TV programmes with explicit sex; it influences me.

( )   I started my sexual life with a man older than me.

( )   I was not involved in any projects/activities at my school.

( )   My friends encouraged me to start my sexual life.

( )   I got pregnant because: I was drunk or using drugs.

Questionnaire Section 3: Questions derived from the focus group discussions

<u>How to respond to Section 3 of the questionnaire</u>

From the six reasons listed below, which do you consider to be the MAIN reason why you fell pregnant?

1.   Family: My family was broken

2.   School: I left school

3.   Addiction: I use alcohol and/or drugs

4.   Information: I did not receive any sex education

5.   Personal: I wanted to get pregnant

Once you have chosen the MAIN reason (from the list of six reasons) why you fell pregnant, please answer the following questions:

1.   Why do you think that this particular reason had such an influence on you?

2   How do you think this reason (risk factor) could have been avoided and thus prevented you from becoming pregnant?

3.   Would you recommend to your children one day when they are teenagers to become a young parent like you did?

Appendix 2

Letter to the House of Life

House of Life
Petra Luna
Director and Founder
Durban

Dear Mrs Luna,   18 October 2012

Survey for identifying the causes of and reasons for teenage pregnancy amongst
those attending "House of Life" in Durban

This is to certify that Teresinha Favaro Ceneviz is presently involved in doing
research towards her PhD degree under the auspices of the South African
Theological Seminary, entitled: *Pastoral models for counselling pregnant
teenagers and young mothers from the House of Life, Durban, Kwazulu-Natal on
the Biblical principles of marriage and the options for an unplanned pregnancy:
the MARRIAGE model and the Crisis Intervention model.*

It would be greatly appreciated if you could allow her to conduct a survey amongst
pregnant teenagers at the House of Life by means of the completion of a
Questionnaire relating to reasons for teenage pregnancy. The contents of the
Questionnaire will be kept in strict confidence.

Your assistance in encouraging the pregnant teenagers and young mothers at
the House of Life to participate in the survey would be greatly appreciated and
would make a large contribution towards the success of the research project.

Yours in Christ,

Dr Noel B Woodbridge
PhD Supervisor
SA Theological Seminary
Email address: noel@sats.edu.za
Tel: 012-348-1482
Cell: 0713861856

Appendix 3

HOUSE OF LIFE
45 Pickering Street
Durban 4001
South Africa
TEL: Petra +27 74 656 6304 Email: luna_petra4@gmail.com
Blog http://www.houseoflifeministries.blogspot.blogspot.com
South African NPO no. 2008/020257/08

A Ministry to Empower and Rehabilitate women through the Gospel of Jesus Christ,
who are Abused, Addicted, Exploited or Destitute.

Dear Teresinha Ceneviz

Thank you very much for your interest in conducting this interview in House of Life.
It is my pleasure to help you. Please let me know when you are coming to interview
the girls. I will be available any time.

Sincerely,
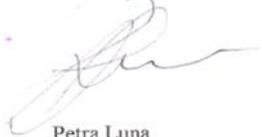
Petra Luna
House of Life
Director