

THE PLIGHT OF UNWED MOTHERS

**A Critical Study of the Social and Spiritual Repercussions for Unwed Mothers
with reference to Makorora Lutheran Parish in the Tanga District
of the Evangelical Lutheran Church in Tanzania North-Eastern Diocese
(ELCT-NED).**

By Sabina Kihyo Lumwe

**Submitted in partial fulfilment of the requirements for
Masters in Theology Degree, in the Department of Theology
University of Natal, Pietermaritzburg**

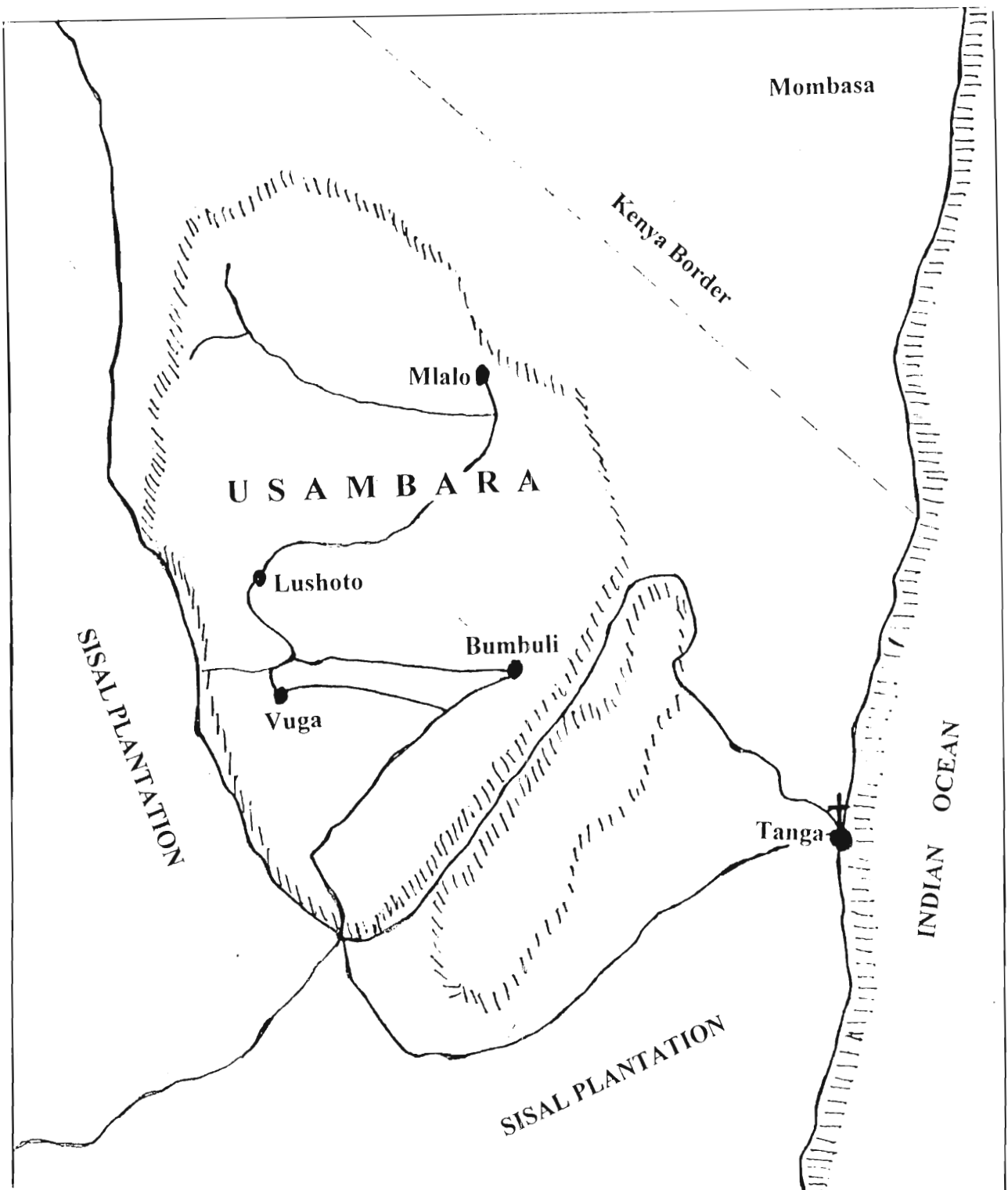
Nov.1998


Declaration

I, Sabina Kihyo Lumwe declare that, this whole thesis, unless otherwise indicated to the contrary in the text is my own original work. It has not been submitted for another degree to any other University before.

Signed: 

MAP OF THE EVANGELICAL LUTHERAN CHURCH IN TANZANIA
NORTH EASTERN DIOCESE



KEY:  Makorora Parish with its Five Congregations where the Research was done (Centre, Mikanjuni, Amboni, Mwambani, and Mleni)

Source of Map: Tanga City Council – Printed by ELCT – NED Vuga Press, Soni 1979

ACKNOWLEDGEMENTS

There are many people without whose assistance, it would have been virtually impossible for me to produce this study. My unqualified and wholehearted thanks are due to them.

* My Church - Evangelical Lutheran Church in Tanzania, North Eastern Diocese (ELCT- NED) for giving me this opportunity to further my studies and the School of Theology for giving me the graduate assistance scholarship in 1998.

* Throughout the period that I have been engaged in this study I have received the encouragement and support of my supervisor, Ms. E Ward. I gratefully acknowledge the value of her suggestions and advice at critical stages. I thank her for tireless efforts and offering valuable comments and also the way she brought Pastoral Counselling to my ministry. Without her ingenious supervision this task would not have taken shape.

* I am also deeply indebted to my Sister Mrs. Elizabeth Kiondo and my brother Mr. Henry Mambo for their helpful comments and the review of the final draft of this dissertation.

* I thank my parents for their encouragement and support whenever they wrote to me throughout my studies.

* I wish to thank my beloved husband Rev. Charles Lumwe for his support but also for the extra responsibility he has taken during my studies. I thank our three children Hans Lloyd, Rebecca Grace and Festus Patrick for their endurance during my studies.

* Last but not least, I remember those unforgettable times I had spent with those unwed mothers. I would also like to extend my sincere thanks to all those who helped me in one way or the other. To all of them I say, " May God bless you ".

ABSTRACT

Premarital pregnancies resulting in unwed mothers is a problem within the church and in society. My hypothesis is that this plight of unwed mothers is not the sole responsibility of the girls but rather the result of lack of education of the church and the society. Therefore the main objectives of the research is to investigate. Firstly, to highlight the plight which unwed mothers receive from the Church and Society. Secondly, to conscientize the Church and the society as to the severity of the problem and its future implications. Thirdly, to challenge the Church not only to rethink its present stand as regards discipline, but to seek ways and means to alleviate the problem of teenage pregnancies. Fourthly, to sensitise all involved in the problem.

An overview of literature and interviews was used to arrive at a broader appreciation of the root causes of being unwed mother. In depth interview with a small sample of unwed mothers were interviewed in order to document individual case studies. Church leaders, parents and other Youths were also interviewed.

The research has found out that there are various factors that lead young women to bear children out of wedlock. Usually, those young Unwed mothers face severe consequences which impact negatively on themselves, their families, their children and the Church. To heal their painful experiences, unwed mother is last resort is to seek relief from the Church. The current Church practice is to put these unwed mothers under Church discipline.

This research challenges the Church attitude and instead recommend several practical coping strategies to assist the unwed mothers and to alleviate the problem. These strategies include pastoral counselling and care, educational activities such as organisation of educational seminars and workshops and the publication of youth magazines in order to educate young people and society on his matter.

TABLE OF CONTENT

	Page
Map of ELCT North Eastern Diocese	i
Acknowledgement	ii
Abstract	iii
CHAPTER ONE: Introduction	
1. Introduction	1
1.1 Background and Motivation	2
1.2 The Problem	3
1.3 The Objectives of the Research	6
1.3.1 The Research Questions	7
1.4 Methodology and Study Procedures	8
1.5 Scope and Limitation of the Study	9
1.6 Definition of Key Concepts	10
CHAPTER TWO: Common Factors of Unwed Mothers	
2 Introduction	11
2.1 Age	11
2.2 Education Attainment	12
2.3 Future Marital Status of Unwed Mothers	13
2.4 Economic Position of Unwed Mothers	14
2.5 Family Background	14
2.6 Participation in the Church	15
2.7 Social Relations	16

CHAPTER THREE: Root Causes of Pregnancies out of Wedlock

3.	Introduction	18
3.1	Lack of economic Support	18
3.2	Enforcement of Marriage	26
3.3	Women Being Overburdened by Work	30
3.4	Lack of Concern and Misbehaviour of Parents	35
3.5	Aversion to Dowry and Wedding Expenses	41
3.6	Lack of Cultural Values and Norms	43
3.7	Sexual Harassment and Rape	49
3.8	Oppression by Stepfather	50
3.9	School, Hostels and Media	55
3.10	Fear of Impotence and Sterility	59
3.11	Ignorance and Social Pressure	60

CHAPTER FOUR: The Consequences of Being an Unwed Mother

4	Introduction	63
4.1	To the Unwed Mothers	63
4.2	Burden to Family and Society	68
4.3	Their Relationship with the Church	72
4.3.1	The Implication of Church Discipline	74
4.3.2	Does the Church Discipline offer Pastoral Counselling to Unwed Mothers	79
4.4	Impact on Children born out of Wedlock	81

CHAPTER FIVE: Pastoral Counselling to Unwed Mothers

5.	Introduction	84
5.1	Shock of the Pregnancy	89
5.2	Anger Experience towards the Man	90

5.3	Grief at Losing her Status	92
5.4	Stress/Depression as a Result of Pregnancy	98
5.5	Guilt in Reference to the Man	103
5.6	Rejection from Society and Church	104

CHAPTER SIX: Concluding Remarks and Strategies to Alleviate the Problem of Pregnancies out of Wedlock.

6	Introduction	107
6.1	Concluding Remarks and Strategies	107
6.2	The Role of the Church	108
6.2.1	Christian Education	109
6.2.2	Centre for Premarital Counselling and Care	112
6.2.3	Bible Studies	114
6.2.4	Ministers to be Committed to their Call	114
6.2.5	Information Dissemination (Sex Education)	115
6.3	The Role of the Family/Community	116
6.3.1	Conducive Social Environment	116
6.3.2	The Socialisation Process	116
6.3.3	Parental Responsibility	117
6.4	The Role of the School and other Educational Institution	118
6.4.1	Sex Education in School	118
6.5	The Role of the Society and the Government	120
6.5.1	The Need to Improve the Economic Well being of People	120

BIBLIOGRAPHY	121
---------------------	-----

Appendix A (English Version)	126
-------------------------------------	-----

Appendix B (Swahili Version)	129
-------------------------------------	-----

Appendix C - Table

Table 1 Age at which Pregnancies before Marriage are Commenced	132
---	-----

Table 2 Level of Education of Unwed Mothers	133
--	-----

Table 3 Marital Status after being an Unwed Mother	134
---	-----

Appendix D – List of Interviewees

List One: Unwed Mothers	136
--------------------------------	-----

List Two: Others	138
-------------------------	-----

CHAPTER ONE

1. Introduction

Premarital pregnancies resulting in women becoming unwed mothers are a problem within the church and in society. The problem is so widespread that the church should be encouraged to start discussions on how best to address it. Currently, the church does not have any plan or strategy to deal with the problem in terms of preventing premarital pregnancies or assisting young unwed mothers socially and spiritually. Thus church attitudes need to be challenged. While there is a desire to address the problems of unwed mothers, there are paradoxical issues related to the problem which need thorough examination. It is on the basis of the above that this study has been designed to investigate the plight of unwed mothers.

This study will examine the spiritual and social repercussions on unwed mothers. It will therefore address the problems of unwed mothers within the following parameters.

- 1). Girls who become pregnant while in school and who are forced to discontinue their education.
- 2). Girls who have left school but have been forced by circumstances to allow themselves to become pregnant
- 3). Adult women, who under social pressure, have been forced to bear children out of marriage.

This thesis is organised as follows; the first chapter introduces the study and discusses the methodology employed. The second chapter discusses the common factors of unwed mothers. Various causes which are associated with premarital pregnancies as identified in related literature

and also the cases which were encountered in the study research will be dealt with in chapter three.

The consequences and the findings regarding the problems facing the unwed mothers within society as well as in the church and the impact on the offspring of unwed mothers will be discussed in chapter four. Chapter five deals with the aspect of pastoral counselling of unwed mothers, who are often in shock because of the pregnancy, experiencing anger towards the man, in grief at losing their status, stressed or depressed as a result of pregnancy, feeling guilty in reference to the man and suffering rejection from society and church. Chapter six offers concluding remarks and strategies to alleviate pregnancies out of wedlock.

1.1 Background and Motivation

In our society, before the Europeans arrived, the changes in life style were controlled by our cultural beliefs. People worked and lived together and shared the bad and good of life together. *Ujamaa* to Shambala people in the Tanga region as well as to other Tanzanians was centred upon concern for the human person (Nurnberger 1998:32). This idea can be defined as “ubuntu” in South Africa, that is, “a person is a person through people (*umuntu ngumuntu ngabantu*).” This type of social control brought stability among the population. Due to this some of the problems, for instance premarital pregnancies, could be worked out within the society. However through the coming of the colonisers, our society experienced a wide range of changes covering both the social, economic and political sphere and youth were the most affected. For example, in the social the sphere the breakdown of traditional social values leads to pregnancies out of wedlock.

In the economic sphere, problems in the economy lead to unemployment and poverty. In the political sphere the system has not yet addressed this problem of unwed mothers. Thus there is the need to conduct a study which will examine the problem and chart out concrete strategies to alleviate it. My ministerial experience as a female pastor enabled me to see in depth the problem of girls who bear children before marriage. Most girls end up as unwed mothers because the men involved do not wish to marry them.

1.2 The Problem

Pregnancies out of wedlock for both school going and non-school going girls is a serious issue in our society today. Many girls are destroying their future by dropping out of school due to pregnancies, while others are becoming mothers when they are not yet mature enough. Their lives and their future become very difficult, and therefore they become a burden to themselves as well as to the society. The central role of these youth, in taking up their full responsibility within their society, becomes limited.

Pregnancy out of wedlock is a serious social problem in the whole of Tanzania. In the Makorora parish of the ELCT-NED this problem is serious. This was not the case some thirty or so years ago. In the Tanga region many cases of pregnancy before marriage have been reported.

At Makorora parish, this problem is rampant and has affected almost every family, including pastors families. The records at Makorora parish show that in the year 1997 there were approximately 90 reported cases of single girls who had fallen pregnant (Minutes of the Makorora Parish Elders meeting 1997: File No. 10). It should be noted that this problem is not

only affecting young people in Makorora parish. This problem also affects young people in other African countries. Kisémbó et al noted that;

Nowhere in Africa today have premarital sexual relations been described as non-existent or infrequent. In a survey in Ghana the percentage of sexual intercourse before marriage ranged as high as 75-100% (1977:128).

With regards to the situation in South Africa, Burmar and Preston-Whyte (1992:22) point out that 70% of children born are illegitimate children.

Unwed mothers face several social problems. First, when young girls become pregnant their destiny changes, they feel ashamed, guilty, helpless and lonely. Pregnancy out of wedlock is frustrating especially for the girls. It may cripple relationships, trust and confidence and may wreck the entire career of the pregnant girl. When they become pregnant, they expect everyone's judgement to be harsh and unforgiving. These feelings cause them to act irrationally and even make them run from help when they most need it (Winston 1972:7). To have an illegitimate child in the society brings shame and hostility.

Secondly, pastors are not keen to deal with the circumstances which unwed mothers face. They do assist these women by putting them under church discipline. Sometimes the problem of being an unwed mother raises a kind of mockery, because according to the African tradition, illegitimate children are named after their grandparents' name. So, for some people this grandfather is taken as the father of the child. Another problem is that no one seems to care for the psychological crises of the unwed mothers. The presiding group for judging and making decisions about unwed mothers is mostly composed of men. Since the society is patriarchal most of the decisions do not favour women.

Under these circumstances, discrimination takes place because the interest of women in general and those of unwed mothers in particular are not considered. It is in this regard that Oduyoye asserts that

although we live on the same continent, the experiences of women in religion, education and culture are different from those of men. It is therefore no longer acceptable to claim that when African men are writing African theology, they are speaking on behalf of all Africans (1995:69).

Thirdly, unwed mothers are considered to be of lesser value than their male counterparts usually they are placed under church discipline without any social or spiritual assistance. The responsibility of dealing with pregnancy out of wedlock should belong to both the man and the woman, but in most cases is solely carried by the woman.

Fourthly, the future of unwed mothers is in jeopardy. The church as well as society discriminates against women. For instance, it has been noted that more often than not the men responsible for impregnating girls are not sufficiently dealt with. Most of them receive minor punishment or even go unpunished. Also the majority of men do not participate fully in the upbringing and caring of children. However, it is noted that when children grow up, the relatives of the father's side demand control of the child.

Fifthly, in Tanzania, there are no mechanisms to protect the rights of women in many situations. For instance Omari shows that due to some family problems, boys are more likely to be sent to school than girls (1994:102). The same problem also applies to the church. The church does not have mechanisms to protect the rights of women. When a girl becomes pregnant the church does

not go beyond the imposition of church discipline on the affected girl. This implies that the church is not interested in the root cause of the problem but rather on the consequences. Sixthly, many girls drop out of school due to premarital pregnancies. This may lead to these girls lacking qualifications for employment, the increase of street children who could possibly become thieves or some mothers being forced to become harlots.

1.3 The Objectives of the Research

The main purpose of the study is to raise questions that need critical examination as far as the plight of unwed mothers is concerned. The church, as well as society, needs to ask itself this question; “While unwed mothers are many in number, to what extent are they outcasts from the church and society, and how much shock, anger, stress, guilt and depression are they suffering?” At the same time it should enquire as to how many of those around them in society care? One could also ask who is to blame; the girl who gives birth to the child or the boy/man who impregnates her? What would have been the right course? To abort in order to hide the truth, or to retain the pregnancy for the sake of the new life? Why doesn't the girl take contraceptives or use other safe methods to avoid pregnancy? What about condoms for boys? Why do young people engage in sexual intercourse before marriage?

The objectives of the research are; firstly, to highlight the plight of the unwed mothers which they experience as victims who do not receive any comfort, counselling or guidance from the church nor from the society; secondly, to conscientize the church and society regarding the severity of the problem and its future implications; thirdly, to challenge the church not only to rethink of its present stand as regards discipline, but also to seek ways and means to deal practically with

teenage pregnancies and readdress the unjust regulations in the society and the church itself which favour men at the expense of women, and fourthly, to sensitise all those who are involved in the cause of women, children and the impact on the extended family.

This research will therefore investigate the root causes of premarital pregnancies, particularly among the young girls and the effects of this predicament on their emotional and social well being.

The common factors of unwed mothers will also be examined. The research will suggest some strategies to alleviate this problem thus ensuring effective participation of youth in the development of church and society. I will also apply some models of pastoral counselling. In so doing I will attempt to critique these models and thus present my own views of pastoral counselling based on African experiences.

1.3.1 Research Questions

The following research questions guided this research study:

- What are the common factors of the girls who become pregnant before marriage?
- What are the root causes of being an unwed mother?
- What are the consequences of being an unwed mother?
- What precautions must be taken to solve this problem?

1.4 Methodology and Study Procedures

This research was conducted among two distinct groups. The first group consisted of unwed mothers. The records of the Makorora parish in 1997 show that there are 90 reported cases of single girls who have fallen pregnant. Out of these, 40 were randomly selected. This represents 44.44% of reported cases in the parish. The second group was also selected randomly. This group consisted of members of the congregation including church leaders and parents. Leaders included the bishop, the dean, district pastors as well as other pastors. The data was gathered by using the following methods; structured interviews, written sources such as books, journals and magazine and also my own ministerial experience.

My role as a married female pastor was useful in obtaining information for this research.

Experience and other studies indicate that church discipline is more often concerned with women rather than men. Therefore in this study I had to talk with women, to see their views concerning the situation. Being a woman, it was easier to approach and solicit other women's co-operation in answering relevant questions on sexual matters. Women felt that I was in a position to influence any future improvement of their situation. This explained why I interviewed a bigger proportion of women to men in my second group of interviewees.

Interviews were compiled in two ways; firstly, interview questions were prepared beforehand (Appendix A (English Version) on page 128). Secondly, three assistants were chosen. Rose, who is a nurse in the Tanga district hospital (this hospital is within Makorora parish), is also a counsellor specialising with pregnant girls who are found to be HIV positive. Rose interviewed a total of fifteen girls from the chosen congregations. Mandinga Mhina, who works with

abandoned children in the Tanga district for a 'Non Governmental Organisation (NGO), interviewed a total of five girls from one of the chosen congregation. Herieth Kanju, an unwed mother and a choir member, assisted me in selecting other unwed mothers identified in the sample and managed to interview twenty of them. My assistants were given interview questions and briefed on modalities, limitations and how to use the questionnaires at the interviews. In the first group a total of forty pregnant girls and unwed mothers were interviewed from the five chosen congregations (refer Appendix D List One: Unwed mothers on page 137). All interviewees were selected randomly.

The second group was selected purposely from the congregation. It included church leaders and parents. Other interviews were done with the bishop and the dean, pastors, church leaders and other members of the congregation (refer Appendix D List Two: Others on page 139).

1.5 The scope and limitation of the study

This research was carried out in the Tanga region mainly in Usambara (before it was called Digo land) within the NED of the ELCT. However due to the large size of the Diocese, the research was limited to Makorora in the Tanga region. Within Makorora parish, the five congregations of Centre, Mikanjuni, Amboni, Mleni and Mwambani were chosen. The main reason for choosing Makorora parish was that this the was the first place where the missionaries landed before moving to Mlalo, Vuga and Bumbuli which are also in the diocese. Lushoto being in the centre of Usambara is the headquarters of the Diocese (refer Map of ELCT-NED on page i).

1.6 Definition of Key Concepts

Church discipline: Church discipline is a form of punishment given to those congregants who go against the ten commandments. In ELCT-NED the act of having a child outside of marriage is garded as breaking the sixth commandment, which eals with adultery (Munga 989:10).

ELCT - NED: Evangelical Lutheran Church in Tanzania North Eastern Diocese

Unwed Mothers: This term throughout the thesis has been used to mean girls who have a child/children outside of wedlock.

CHAPTER TWO

THE COMMON FACTORS OF UNWED MOTHER

2. Introduction

This chapter discusses the common factors of unwed mothers in terms of age, education, future marital status, family background, participation in the church and social relations.

2.1 Age

The ages of the unwed mothers interviewed were between 16 and 35 years. The ages of those who seemed to be mostly affected by this social problem were from 16 to 20 years, although there were other women over 20 years who had fallen victim to unwanted and unplanned pregnancies (refer table one in appendix). For instance, Dr Mtunguja asserted that “the youth from approximately 15 to 20 years are the most vulnerable prey in this kind of social problem” (1997:NED). This age group should have been attending schools, however most of them had only completed primary school and were either engaged in agriculture or in petty trade because educational opportunities at higher levels were and still are limited. Mbilinyi's observation on the same problem indicates that;

Illegitimate pregnancy of female youth needs to be set in the context of general practices sexuality and fertility for women between the age of twelve to nineteen years. These are the years often referred to as adolescence (1985:112).

One parent, talking about the increase of pregnancies out of wedlock, stated that “Adolescent age, teenagers, do not wish to be controlled or told what to do. Rather they want their own independence to make their own choices. Thus through their own immaturity they see sexual

relations as an acceptable way of life”. (Interview with Ngowo 1997:Centre congregation).

It appears that premarital pregnancy, as well as becoming an unwed mother, is a social problem affecting the youth in their critical stage of development. This problem is the result of negligence and misuse of their uncontrolled sexual desires.

2.2 Education Attainment

The research discovered that 4 out of 40 unwed mothers interviewed had no formal education, whereas 6 out of the 40 had received standard 1 - 4 of primary education and 16 had attained upper primary education, that is standard 5 - 7. A further 14 out of 40 unwed mothers had received secondary education (refer table two in appendix C). Therefore as pregnancies are found in all levels of education, it may be true that informal, primary and secondary education have not been a device that enabled young girls to be aware of the dangers and problems of pregnancies out of wedlock.

A large number of girls who had pregnancies out of wedlock were from the primary school level (refer to table two in appendix C and also case studies like Herieth, case study one on page 21, and Melina case study six on page 51). These are young girls, who after completing their seven years of school fail to continue into secondary education. Thus they remain home with their parents or grandparents. These young girls cannot see their own future as positive. They do realise that eventually they will marry, but unfortunately they use this time before marriage to experiment and gain experience as far as sexual activities are concerned.

Most primary schools and secondary schools in the Tanga region have been affected by this problem Pupils dropped out of school due to this predicament (Interview with Mzava 1997:Mwambani congregation). It is a pity that pregnant girls are not allowed to remain as students, as current school regulations require the girl, without option, to leave or be expelled. Despite the fact that these regulations may be a lesson to teach other students, the loss the nation suffers through school pregnancies is increasing every year.

2.3 Future Marital Status of Unwed Mothers

The research indicated that 29 unwed mothers out of the 40 married later and 11 were still single. But among these 29 only 9 of them married fellow Christians and therefore had a monogamous marriage whereas 20 entered into polygamous marriages (refer table three in appendix C).

The research has observed three reasons as to why unwed mothers enter into a polygamous marriage. Firstly, after being unwed mothers, some of them have no choice as to whom they will marry. Secondly, most of these polygamous marriages are a result of the influence of Muslim people. However some Christian men, being in town without their wives, are tempted to take another wife. Kisémbó et al discuss the future marital status of women, though from another context. They give reasons why men in Zaire have sex with other women outside of marriage.

They assert that;

It is in order to cater for the sexual needs of men whose wives were Pregnant or breast feeding and who were forbidden to have sexual intercourse with their husbands as well as for the need of men whose wives were not available (1977:63-64).

In the Makorora context, as well as in NED where polygamy is not allowed, girls are rejected after they have fulfilled the desires of the men.

2.4 Economic Position of Unwed Mothers

According to the research findings many pregnancies before marriage in the Tanga region of Tanzania, occur in poor families and a few occur in wealthy families (refer Herieth, case study one on page 21, Mary case study four on page 39 and also Melina, case study six on page 51).

It is therefore possible that a strong sexual drive coupled with economic inadequacy might not have been the only reasons for these girls to require sexual relationship as a ladder to economic stability. In this research it was found that a few girls found themselves being 'caught in this trap' though their fathers were able to provide everything they needed.

2.5 Family Background

Another factor which was revealed by this research was that some unwed mothers come from separated families and also from families where one of the parents has died (refer Melina, case study six on page 51). In most of these families where the children are raised by single parents, the children seemed to end up behaving badly. While talking with one parent about these children, she said, "It seems that most of the children are free to do what they like and due to this many illegitimate children are being born. In these families such illegitimate children are brought up with depression, and despair in life, and sometimes they regret the fact that they were born. Some children have to look for the means to support themselves. Boys engage in small

business or they may even start stealing, and the girls may do the same things as boys or else may follow the action of her mother”.

2.6 Participation in the Church

The problem of pregnancies out of wedlock is common among committed Christians, interfaith families and church elders' families. (According to the research findings it appears that religious beliefs do not seem to influence behaviour.) Being pregnant before marriage is not seen as the result of sinful actions, since most of the pregnant and unwed mothers are nominal Christians. These women, before falling pregnant, were good followers participating in all church activities. They attended Sunday services regularly and were active members of the youth groups in their congregations. They also participated in other church activities, such as self-help programmes, seminars and the church choir. Therefore from this situation one would assume logically that church teachings regarding the sanctity of one's body and the right use of one's own sexual organs were not clearly manifested to the youth, and as such, they participated in the church only routinely. Warning a confirmation group, one pastor said, "Being among others your words and deeds must show others that you have something (teachings) in common" (Rev. Ruwa, 1997:NED).

[Having fallen pregnant these women abandoned their youth groups as they were then regarded as mothers and not youth any more. Thus their situation within the church became ambiguous as they did not belong to a youth group or to a women's work group.]

The research highlighted another reason why many Christian families are affected by pregnancies

out of wedlock. It appears that most parents do not teach their children about sexual matters, rather they only apply the admonition "don't do it". Summons notes that "...many parents expect the child to act much more maturely than is possible simply because the child is Christian. These parents adhere that "To protect our testimony, we expect such behaviour;"(1991:137).

In Makorora parish one clergy member showed how four years ago the problem of pregnancies before marriage were a menace which retarded the development of the church and the society as a whole. His argument illustrates the degree to which the clergy are affected:

This problem brings shame to parents. It becomes more shameful to us as church leaders because people expect our daughters to be different from others. Premarital sex, premarital pregnancies and other bad behaviour are things from which the daughter of the church leader is expected to stay away. But as our daughters fall into the same problem people do not understand us. And it becomes difficult for us to teach chastity to the youth (interview with Rev. Msocha 1997:NED)

2.7 Social Relations

In the Tanga region young people relate to each other socially. They normally meet at night clubs, on youth trips, in youth groups in the church, at school and at the market place. "These places help us to be free from parents' control" (Interview with Wandu 1997: Centre congregation). Social relationships also exist among youth and older men, for example in school and in working places. So within these places we see that the men responsible for making girls pregnant include men with money (refer Melina, case study six, page 51), ordinary traders and teachers. Some of these men are older and are known as "sugar daddies". The relationships existing between these men and the girls are seen as "hit-and-run" relationships, or casual relationships.

Several Secondary schoolboys also practise this type of relationship. It was noted that during the Christmas period many girls and boys are pressured to have partners whether they be temporary or permanent.

This is done to show the peers that during this festive time, everyone has someone to share his/her love with, in other words, someone to talk to, someone with whom to dance, etc. To accomplish this, the youth organize parties to satisfy their sexual desires and gain peer approval. Parents insist that secondary schoolboys, on returning home for school holidays, cause a lot of trouble for young girls. These schoolboys claim to have had experience in sexual matters, and tell the young girls that it is possible to have sex without falling pregnant. As a result innocent young girls eventually fall pregnant.

CHAPTER THREE

ROOT CAUSES OF PREGNANCIES OUT OF WEDLOCK

3. Introduction

From the preceding chapter it is evident that there are various causes associated with premarital pregnancies. The main objective of this chapter is to discuss the various causes of premarital pregnancies as identified in various items of literature. These are lack of economic support, enforcement of marriage, women being overburdened by work, lack of concern and misbehaviour of parents, aversion to dowry and wedding expenses, lack of cultural values and norms, sexual harassment and rape, oppression by step-fathers, school, hostels and media, fear of impotence and sterility and lastly ignorance and social pressure. But also under each category, there will be case studies as an example of what was encountered during the research.

3.1 Lack of Economic Support

Lack of economic support is assumed by many people to be the main cause of premarital sexual relations and hence premarital pregnancies. The extreme poverty among the female youth causes them to use their bodies in sexual relationships as a means of earning money. These young girls choose to resort to premarital sex and as a result have premarital pregnancies when they and their parents are not financially prepared. This is so because, unlike the developed world, the Tanzanian system does not provide for a nation-wide welfare scheme for unemployed persons.

Most women receive low wages for regular employment and so attract extra sexual relations in order to earn additional income or for that matter any 'payment in kind' to assist with their daily requirements. A number of girls allow employers sexual favours in order to obtain a raise in salary, promotion or scholarship (refer Melina, case study six, page 51). In this way girls may use sex to enhance their social and economic status. School girls may also use sex in order to:

- a) earn money towards completing their education;
- b) be favoured in class by teachers in order to attract higher grades.

This may result in premarital pregnancies. The same idea, is expressed by Mbilinyi who asserts that:

Girls appear to approach sexuality not as an act of pleasure for themselves, in which their own demands would be met. Rather, sexual pleasure is something the woman 'gives' the man in return for which she would be paid something (1985:115).

Parents who are poor believe that if rich men marry their daughters, the daughters in turn will have security and a good future. Due to their poverty most girls see this as an ideal lifestyle and are prepared to do anything to reach their goal. Some will have sex with such men hoping that they will eventually marry them. These girls also believe that should they refuse sexual intercourse with these men, they will upset them and in return they will refuse to marry them. This vicious circle therefore encourages these girls to intentionally fall pregnant hoping that their partners would be forced to marry them.

This is not only true for the young girls. As in the previous paragraph the parents encourage these relationships in the hope of the same outcome for their daughters. Some parents wish their daughter/s to be married into certain families simply because of financial security. They think that their daughter being married into such a family will guarantee a good life as well as the parents receiving a promising dowry along with other assistance. Therefore, to this end the

parents do their utmost to encourage their daughter/s to go to that particular family.

Unfortunately, in some cases pregnant girls have been rejected by the so-called 'rich men'. As a result girls suffer alone as well as being rejected by parents.

One unwed mother narrated to me how she was encouraged by her mother to be involved in prostitution. The mother asked her daughter in a Swahili colloquialism, "Why do we grind shoulders throughout the day? Don't you see your fellow young girls?" This literally meant that the girl was staying indoors unnecessarily. Instead she could go out to look for some money from men for their economic support rather than staying together with the parents and the rest of the young children at home. The mother was indirectly telling her that she was old enough to make sex into a business (Blandina, 1997: Amboni Congregation).

Economic problems have been used as an excuse by some parents to force their daughters into prostitution. Because of this they pay little or no attention to the children who are the consequent outcome of this situation. As parents they don't bother themselves with either the physical or the emotional needs of their daughters. Being in such situations where no support or direction is given, it has become easier for such girls to be tempted to take part in unprotected sexual intercourse and some end up as unwed mothers. In an African context, the needs of teenage boys cannot be compared with the needs of teenage girls. Society demands and their physical changes

encourage girls to desire luxurious things such as expensive perfumes, soaps, fashionable clothing and jewellery.

It is obvious that some girls cannot tolerate missing these things, and when they do not have any means of getting them, they encourage men who can fulfil their needs. One schoolgirl said:

We spend the whole day in school, most girls come with money. They buy various things and are well dressed. We poor girls come without money and without adornments. Due to this we are tempted by men who trick us by buying us lunch, perfume, luxury soap, new fashion dresses, ornaments, hair curlers and other adornments (Upendo, 1997:Mikanjuni Congregation).

Most of the girls come from a low socio-economic background. The parents in this class have little influence on, or interest in, their daughters. The result is that the family relationship cannot be used meaningfully to prevent this problem of pregnancies out of wedlock.

One of the church elders in Makorora argued that the teenagers who were sexually active, and who later conceived, had poor relations with parents, entailing only superficial communication and little parental supervision or control (Mchau, 1997: Mikanjuni Congregation). The following case illustrates the above situation.

CASE STUDY ONE - HERIETH

Due to the lack of economic support, Herieth ended up wondering, "How and who will pay for the children, " I know I am wrong, but what can I do without this man".

Herieth comes from a poor family. She was educated in the Tanga district and was supported by her brother who also had a large family of his own to support. Because Herieth lacked

financial standing she opted to fall pregnant in the hope that father of her unborn child would support her. However, as the father of Herieth's unborn child was still a student at school, his parents agreed to look after Herieth in order that their son continue with his education. Unfortunately the baby died shortly after birth. Additionally, Herieth was not happy living in a Muslim community. So she decided to run away. After a while Herieth was taken on as a house girl by an Indian family where she was not well paid and not well treated. Every morning when she left home to go to work, she met a man riding a bicycle on his way to work. After meeting with him for at least two weeks, the man stopped her and professed his love for her. After having talked to her about his love the man proposed to her saying that he wanted to be her husband. She agreed to his proposal based on his Christian beliefs, believing he must be the right man to share her life with. However their living together was not an official church marriage.

After living together and having two children, a son and daughter, the man started showing his real inner behaviour. Although he used to drink liquor, he would still come home early, but that changed and he started coming home very late in the night. He also came home smelling of perfume, which he himself did not use. This indicated to his wife that he was involved with other women. At this stage Herieth's life began to break down. The man also started to spend his money as well as his time unwisely. So Herieth decided to run away again from that man, this time taking her two children with her.

Herieth went to the social welfare offices requesting that her common-law husband would at least be required to support his children. This he did for only two months and thereafter failed to financially maintain his two children. Being a single parent without any other forms of assistance

Herieth experienced a difficult life trying to support, feed and clothe her children as well as herself. She started to look for a job again. In her heart she also thought, "If I am to be a maid, who will look after my children?" She recalled that in the previous year her mother who was living in the rural area, had agreed to take Herieth's children with her. However the situation worsened when her mother was divorced and chased away. Though Herieth had two elder brothers, a younger sister and another younger brother, they had difficulty in supporting their own families, let alone assist their parents, and sister along with her two children.

Herieth then met another Muslim man who promised to help her. This man divided his nights between Herieth's home and his wife's home. He gave Herieth one thousand Tanzanian shillings every day, which is equivalent of R 10. This was however given on certain conditions. The man used to tell her, "when our relationship ceases I will make sure I take all my belongings".

During my research period Herieth fell sick with malaria. The man with whom she lived took her to the hospital where she was admitted for two days. On admission she was asked to pay seven thousand shillings, but unfortunately her man had gone back to work. On visiting Herieth in hospital I found her to be extremely depressed and withdrawn. She confided that she didn't know how to pay the hospital bills and was to stay there until this man came to pay. So I therefore obliged and paid the account and took her home.

In the course of talking to her I then realised the difficult life she had thus far endured which I felt also appeared to affect her children. For example, sometimes these children slept without food.

Herieth and her friend Rose, who was also an unwed mother, agreed to help each other, and Herieth's children had meals with Rose if Herieth was unable to feed them.

Herieth was not an irresponsible person, she had to spend wisely any money received from the man she lived with in order to be able to buy clothing for her children as well. I recall one day when Herieth thought of making ice cream and ground nuts so that her children aged five and three years could sell it in bars at night. Her difficulties however became more serious when the children were of nursery school age. Herieth found herself wondering "How and who will pay for them?" Showing how education is not easy to achieve, Mshana argues that; "The introduction of school fees means that education has become too expensive. The budget allocation to the sectors of health and education is not sufficient to improve these areas" (1994:88).

Herieths' case shows how lack of economic support caused a girl to shift from a Muslim man to a Christian man and then to somebody's husband. Such life affected not only the girl but also her two children. A directive approach (Peterson 1980:22) seems to be productive to such people. This means that though we feel sorry for them there is still a need to confront, challenge and condemn such girls for their behaviour. For example the behaviour of roaming around with other women's husbands shows how unfaithful she is.

PASTORAL COUNSELLING

During my dialogue with Herieth I realised that her past trauma deeply wounded and depressed her as her non-verbal signals spoke louder than her words.

For example, though she could dress smartly, this particular day she was dressed badly. She was very quiet in her mannerisms and made only the slightest bodily movements, her head hung down with tremendous sadness reflected on her face most of the time. We also did not appear to have any eye contact when talking. Her own words showed me that she knew the truth of her situation but she was trapped and couldn't escape. During our conversation she used to say, "I know I am wrong, but what can I do, Pastor, without this man?" According to Muslim rules this man is allowed to have more than one wife but according to our Christian rules Herieth should have been under church discipline.

When asked about her life, my response was to counsel her using the direct approach. I reminded her that while she ran away from the second man because she discovered his unfaithfulness by being with other women, she herself was now doing that very same thing with another woman's husband. That behaviour is unacceptable under our Christian rules. Showing how the directive approach is productive for people like Herieth, three words that summarise the procedure of directive counselling are:

...confrontation, challenge and condemnation. Each violation of reality, such as an immoral thought or an illegal act is confronted as wrong. The client is not allowed to excuse such behaviour by blaming parents, society or God. On the contrary he is responsible for his own problems. Logic is then used to challenge the client into changing his behaviour (Peterson, 1980:22).

Though Peterson does not always recommend this approach (1982), in Herieth's case it had a positive result. Herieth quickly admitted her guilt and since then she developed some respect and awareness. It was after this counselling that she started two small projects to allow herself to get something of her own.

To enable her to get support from the father, I contacted the social service agencies again. That was to enable the father of her children to also fulfil responsibility also.

Other unwed mothers interviewed had fallen under the same causes of lack of economic support and lack of concern from parents. However, another reason that contributed to Herieths' situation was the disadvantage of intermingling with Muslims.

3.2 Enforcement of Marriage

Parents who decide on a particular husband for their daughter is another reason for girls to become unwed mothers. When two people love each other, they want to commit themselves to each other. This commitment, however, is to be public, for the love of two always exists within the world of others. In Makorora parish, as well as in the African context the arrangement of marriage is not the task of the engaged couple alone, but the task of both families. Since marriage is not a private affair, it was found during this study that for certain reasons one set of parents may not want their child to be married to the one with whom their child has fallen in love. Parents sometimes think that a certain boyfriend/girlfriend is not right for their son/daughter and vice versa. Criticising this habit, Donaldson shows how missionaries were particularly sensitive to the social customs that victimised women. She says, "A father chose husbands for his daughters without reference to them and a girl who refused to get married to the man might be beaten" (1985: 5). In many instances men made decisions for women and sometimes forced them to comply with these by means of physical violence. In other cases, antagonism from the couple's parents may prohibit the marriage from taking place.

But since two people have really fallen in love and want to be married, they may envisage various ways to see that their marriage is forthcoming despite the parents refusal. The way, which both young boys and girls pointed, out was to make the girl pregnant in which case the intention of the parents to prohibit the marriage would fail. The other way suggested was elopement. Debating this issue, some of the boys in Makorora parish commended these methods as the best alternatives whereby the parents of the couple cannot easily refuse the marriage. Kitembo et al illustrate the same problem. They point out that:

The young people make their own choice. To them being a boyfriend and a girl-friend means to sleep together. The purpose also is to see whether the girl can become pregnant, in which case it is more difficult for the parents to refuse marriage (1977:128).

Another reason why some parents refuse their children's marriages is religion. This study found out that most families would not allow their son or daughter to marry someone from a religion other than their own. The reason for this is theological. A pastor in Tanga argues that: "These parents fear that, if a Muslim marries their daughter, she will be forced to abandon her faith" (Mtoi, 1997:NED). So with such beliefs on the part of the parents, a young man and woman who have fallen in love and eagerly want to marry can resort to other alternatives. These include making the girl pregnant or eloping. This is done to force parents to allow their marriage. As Trobisch points out:

Girls would, however, consider becoming pregnant in order to force parents to permit them to marry the ones they prefer rather than the men their parents prefer simply because they make the highest bids (1962:12).

However, this study also found that some parents had refused a marriage, despite a pregnancy or elopement.

In the Tanga region, where Christians are intermingled with Muslims, there are also some

Christian parents who fall into the trap of forcing their girls to marry Muslim men, a practice that has made girls rebel by having children before marriage with lovers of their choice. Young Christian girls do not wish to have Muslim husbands, because in the Muslim religion, a man can marry more than one wife. For Muslims, it is also acceptable for an old man to marry a younger woman. Therefore instead of Christian girls marrying a Muslim who may be old or polygamous, these girls intentionally fall pregnant with any willing Christian boy as a way of avoiding a forced marriage. The following case illustrates the above.

CASE STUDY TWO - JANE

“The time has come for our parents to know that; ‘Better to eat vegetables with people you love than to eat the finest meal where there is hate’”. (The illustration of Proverb 15:17).

Daniel, though from a very poor family, was a polite and a hard working person. He fell in love with Jane, whose parents are doctors. Knowing that Jane's parents did not accept him, Daniel and Jane agreed that after her form four examinations, she would go and live with Daniel. Jane did not seek her parents approval or permission to go. After her examination she went away with Daniel where they stayed happily for a week. Though the parents knew about Daniel they did not think their daughter would go away with him immediately after school. After one week the parents started to search for Jane and discovered that she was with Daniel. The parents collected Jane and took her straight back home. Jane who felt very much in love with Daniel cried bitterly, trying to remain behind but this did not work. The parents pushed her into the car leaving Daniel bewildered. Meanwhile the parents discovered that Jane was pregnant.

They took her to the hospital where she had an abortion, thus increasing her problems. First she

had to leave Daniel and then lose their child. In Jane's mind, it would have been better for her to have remained with Daniel and have their child. Though Daniel was upset by this whole situation, he did not remain alone for long. He married another girl. This event caused Jane to feel extremely hurt and angry, as she felt Daniel was the only person whom she loved.

PASTORAL COUNSELLING

I was able to speak privately with Jane at her parent's house and she said to me; "Though I had seen the response of my parents from the beginning I thought they would change their mind. That is why I moved to Daniel's place". She ended up saying "Better is a dinner of vegetables where love is than a fatted ox and hatred with it" (Proverbs 15:17 NIV).

"Seeing them coming for me I was really shocked. I didn't believe my eyes. Back home I couldn't eat or sleep. I still don't believe it". I counselled her, that since Daniel had already married another girl, she had to accept the situation. I suggested that she desperately needed to be away from her parents for a while; she could register for further studies in another area, thus giving both parties the break they needed. Jane's case shows that when parents forbid their daughters or sometimes their sons to marry their lovers, these girls might decide to become pregnant by these lovers.

3.3 Women Being Overburden by Work

Generally it is believed that being an unwed mother applies to those girls who have only primary education. This belief is untrue as it was shown in some cases that there are some well educated women who have decided to become unwed mothers mainly because they have seen how their mothers have been exploited by their fathers. Therefore, they are trying to avoid male oppression and exploitation. Mbuli from South Africa echoes the same idea. According to her it is better to remain single than "to mother somebody for the whole of his life". (1998:6) That means she is not willing to work for a man, " a husband", who will exploit her throughout her life. During this study I met girls who also had the same belief. To them it is better to help their mother, to educate their sisters and brothers and to depend solely on rather themselves than be controlled by a man.

Other kind of unwed mothers are those from families where their mothers are overworked to the extent that they have no time to interact with their own children. The Natal Witness in its supplement magazine asserts that, unfortunately, not many parents know how to be parents, and there are those parents who do not have time to devote to the task (1998:4). This problem applies not only to parents of grown-up children but to parents with children of any age. Some conservative African fathers still believe that looking after children is the responsibility of their wives. Due to the large number of children in African families, the wives become too busy working on other family obligations, so much so that they do not have time left to relate to their children. For example, after preparing for father to go to work a mother will prepare the children for school, including preparation of their breakfast, washing their clothes, fetching clean water,

fetching wood (if she lives in a village). Other chores include preparing lunch, working in the field and in the house, as well as looking after cattle. Even though at times mothers are assisted by their daughters (if they have daughters), mothers still have to find the time and energy to supervise homework assignments. The general life pattern of mothers in African families is to wake up very early in the morning and to sleep very late at night. Omari asserts that in Africa, particularly in Tanzania, it is the women who make up the agricultural labour force. To increase agricultural production is to worsen the burden on women, who are already overburdened by the other roles that they have to assume (1994:99). He adds that; “By so doing, their other duties are left unattended” (1994:100).

After a mothers’ long exhausting day, the husband comes home late and demands sex, therefore not giving the mother much time to sleep. As shown, a mothers’ day and night are extremely busy whereby she can easily lose her temper from sheer exhaustion and become irritable with the children. The above situation therefore causes a breakdown in relations between the older daughters and their mother and as a result, the daughters tend to find relationships elsewhere. These include areas where they can express their feelings and feel wanted, or share their joy and grief with someone. This outside relationship can be with either gender. Sometime they meet people of bad character, and instead of staying on the good path, they lie to one another. As a result they plunge themselves into unplanned sexual relationships which may eventually result in unwanted pregnancies. Supporting this notion Besha asserts that:

Women are already suffering from too heavy a workload...are involved in a third full time job as agricultural producers... women are the backbone of agricultural production and women work harder than anybody else. Women are almost solely responsible for the production of the food consumed in the family...women are forced to take more of the burden of supporting the family and men assume less responsibility.

Here it is obvious that women are also denied time to bringing up their children in a good way (1996:58-59).

Discussing this idea further, some parents agreed that this situation is happening and could see that the eventual outcome for their daughters could create serious problems. One father said, "We really have no time, our children do miss us when needing to discuss problems and searching for answers" (Choba 1997: Mwambani Congregation). Kitembo et al asserts that "it is a taboo in many parts of Africa against parents and children discussing sexual matters" (1977:124). Criticising this problem, Adams argues that:

you must learn to let your child talk through a matter that is important to him. You must develop the habit of listening with genuine attention and even eagerness. If you give them the idea that you are not interested in the subjects that are vital to them, children will not listen when you try to talk with them about sex matters (1976:196-197).

Looking at the whole idea of women being overburdened, Feucht asserts that "The church should, therefore, take time and put forth the necessary effort to lay upon the consciences of brides and grooms the duties which go with entrance upon marriage" (1960:182). The following case study about Ana illustrates how some girls have become unwed mothers because of seeing their mothers being overworked.

STUDY THREE - THE CASE OF ANA

The study showed that a few girls were well educated and yet still decided to be unwed mothers. To these girls 'marriage' is a matter of being overworked but also a matter of being supported.

In my research I met Ana who had completed her degree some years ago, and in the meantime was a factory worker. Her decision to become an unwed mother resulted from her own family background. that is, she saw how her father had overworked by her mother. Being well educated

enabled Ana to see this. To Ana marriage was a matter of a woman having somebody to support her. Because of her good salary Ana was not in need of a man support. Another reason for her becoming an unwed mother was the pressure she got from her society. For Africans

a child is an insurance that ones memory would be cherished after death. The death of childless man or woman was final, but the death of a person with numerous progeny was less feared. The children would continue to invoke their ancestors within living memory and make offerings to them(Kisembo et al 1977:73).

Ana was the eldest of four children. Two years after her parent's marriage, when Ana was approximately a year old, her father began having affairs with other women. During my dialogue with her she mentioned twenty-four known children who had been named after her father. Apart from Ana's mother, there were seven other known women who were involved with her father. These relationships had reached the extent that her father did not even know all his children. One child visited him, and their conversation went as follows:

Child : Hello Dad!

Father : Hello, who are you calling dad?

Child : I am your son

Father : Born by which woman ?

Child : My mother is a Chagga by tribe, we are living in Arusha.

Father :Who directed you here?

Child :My mum just knew that you were living in Moshi but she didn't know your address.

Father (insists to Ana): Ana this is also one of your brothers, listen to him and fulfil his needs.

This is what Ana had to do for all of her sisters and brothers. Her father was very prolific but was unable to provide the daily needs of his offsprings. With the help of her neighbours, Ana and the other three children from Ana's mother are now fully grown to adulthood. Luckily, Ana's mother managed to provide a good education for Ana. Ana saw the burdens her mother had carried over the years.

As a result of Ana's good education she lived a sound, secure life and owned her own home. She then wanted to help other children in similar situations. She took on two illegitimate children born out of wedlock, as well as their mother. Her father, now realising he was too old to have more wives and more children, decided to come and live with Ana. Therefore her home catered for twelve people. Beside her offer of a home, she also payed the school fees of the other children. In spite of this burden Ana decided to have her own two children, as was demanded by her African culture. According to African culture one is more respected if one has a child. Phiri asserts that "In Africa women are valued not for what they are but for what they can produce for society" (1997:68). Here they expected productions are children. Oduyoye concurs that; "The Nigerian believe that it is through ones' role as a wife and mother alone that she can contribute to the development of the nation" (1995:81).

The mother whose daughter or son is barren suffers a great deal. During the research in Makorora parish, the author met a woman whose daughter had no child. She voiced her complaint by saying;

Pastor, I do not know what I actually did to God the giver and creator of children. Maybe also my daughter was bewitched. I have decided to come to church so that God could see and hear our prayer. He could perhaps forgive us and grant me grandchildren who would keep me busy at this later stage (Interview with Makono, 1997:Mleni Congregation).

Agreeing with the above quotation one author asserts that in prayers Bantu people pray for procreation and pregnancy. The Bantu strongly believe that God has commanded them, men and women, to continue his creation. From a Biblical perspective, the Bantu believe that they have been invited by God to join Him in his creation (Lutahoire 1974:21).

PASTORAL COUNSELLING

Talking with Ana about this kind of life she replied that she was now accustomed to her busy home life, though she still did not wish to be married herself. To her, being an unwed mother was not a problem. Though from another country with a different culture and life style, Ana's situation can be compared with what Adam researched in France. In his research she examines the legal, social and economic conditions of Marie and Marianne, two sisters who chose to remain unmarried. Their experiences further suggest that, despite the largely negative image of spinsterhood cast in the 18th century, celibacy could be an active and desirable choice for some women. These two sisters found emotional fulfilment and satisfaction in an alternate model of family life and womanhood, despite occasional tensions and stress (1996:883-894).

On counselling Ana, I showed her that to remain an unwed mother with her two children is a good decision. What the church, as well as society, needs is for Ana to stand firmly on her decision as she is in a position to provide solely for her two children.

Ana's case shows that some unwed mothers though well educated decide to remain unmarried because of their bad background, remembering how their mothers had been overburdened by work. But also this case shows how Ana was pressurised by her society to have her own child.

3.4 Lack of Concern and Misbehaviour of Parents

Lack of concern and misbehaviour of parents constitute another problematic area which spoils youths and results in unwed mothers. The experience of my neighbour may fit here. This man used to wake up every day early in the morning for his job, leaving his children still sleeping and

he normally came back very late when all the children were asleep. One day he came back home early while the children were awake and playing. His four year old child, seeing a strange man going into his house, began to cry and ran to his mother where he informed her that a stranger had invaded their house. The other child, a seven years old girl, started crying "Thief! thief! ".

In the same trend Trobisch notes that:

The parents are the first and foremost family educators. Their role begins long before birth...if you want to bring up a child in a right way, you must begin twenty five years before the child is born. A well treated child is expected to be the inheritor, one to carry on the family name and tradition and one to make a worthy contribution to both family and country (1994: 45).

According to Trobisch, it is obvious that the way some parents bring up their children damages not only their daily life but also their future. The Natal Witness asserts that parents lack good arts of parenting, which they need in order to bring up better and more educated children for the future.(1998:4). Kitembo et al assert that:

there is a time when parents almost completely surrender their responsibility to the school. In many of these, schools do not concern themselves with the religious and moral formation of the children. Worse, there is little or no collaboration at all between the parents and the school in the task of the child's moral formation. This situation exposes the unprepared child to influences with which he cannot yet cope (1977:123).

Children must learn from and through their parents, that to overstep certain boundaries of life could bring about future catastrophes.

In another way lack of concern from parents to their children is caused by the Shambala society.

In the Shambala tribe, when a father dies the mother has to be inherited by a brother of the

deceased husband (Mwalusanya 1977:20). If it happens that the widow is not willing to be inherited then she will be chased away and her children will be raised by an heir. This study has

found that some of the unwed mothers interviewed were those who had run away from their stepfathers who has inherited them and were leading an urban life. To survive in the city they have had to practise prostitution. The worst part is the fact that most of those who move to towns realise on arriving that it is not easy for them to find employment, as their standard of education is minimal. Some women, because of the hardships experienced in urban life, become depressed and confused, they start to drink excessive alcohol and, to use drugs. In some cases they have participated in robbery. As a result of the prostitution most girls fall pregnant. Some girls, after delivery, continue with prostitution. While in town most girls lose their moral standard.

Looking at the way parents misbehave, I recall one incident that is related to this problem of how children are badly brought up by their parents. A certain man's bad behaviour affected his own children as well as other children in his village. The whole village understood that this man was running around with young girls. Some of these girls were the age of his daughters. Criticising the misbehaviour of parents, Stahmann believes that parental modelling is extremely important. The first person that an individual learns from his or her parents. Not all children feel that their parents did a good job of bringing them up (1977:84).

Stahmann's (1977:90) view is that a person can feel that her parents did a good job of bringing her up if she has a good and peaceful life. If she lives a life of begging or robbery it is possible she will claim that, that is how her parents brought her up. I recall a certain example where blame that fell on the child could also have been laid at the parents' feet. One girl was caught by the authorities because she dumped her new born child in a latrine pit. This was taken as a case of murder, so she was sentenced to be hanged. After this judgement, she asked permission to say a word to her father. She said she would like to say it in her father's ear so that other

people will not hear what she says. Putting her mouth on her father's ear she bit it, then she said loudly "Dad, I am doing this to you purposely because you are the source of this punishment that is laid on me."

Parents have full authority over, and responsibility for, their children. Apart from teaching them, they have to provide the children with their needs. In the Shambala tribe, parents have the final say over their children. Parents are concerned with the discipline of their children, their activities, their future life as well as their behaviour and character. Boys and girls follow the instructions that have been set by their parents. Lutahoire asserts that parents are expected to be kind, considerate, hospitable, creative and prosperous. Hence they are mature persons who are cautious not only for their own lives but also for the sake of their children and grandchildren (1974:74).

Nowadays most parents, as indicated before, do not have much influence on the life of their children. They have neglected their responsibilities and because of this, the younger generation have taken over the authority and perhaps even the final say for themselves. When talking with the Dean of the North Eastern Diocese about the behaviour of some parents being the source of their daughters becoming unwed mothers, he asserted that "Both boys and girls have to undergo teachings where they will be taught on how to lead an ideal life, how to behave, how to be self disciplined and how to depend on themselves. This is what parents are supposed to do but they don't do it". (Interview 1997: North Eastern Diocese). The most important teaching in life stresses working hard. Work has been one of the measures for young people to get finances. So everybody has to work hard to succeed. If everyone is busy working throughout the day, he/she will be tired and it will not be easy for him/her to engage in an unplanned sexual relationship.

This relates especially to the young people. The following study about Mary's case shows how lack of concern from parents caused their daughter to be an unwed mother.

CASE STUDY FOUR - MARY

"Lack of concern from my parents is the reason for me being raped"

In my parish a young girl narrated to me how she become pregnant. She started by telling me that her parents, two younger sisters and two younger brothers were living in the city. Due to her father's retrenchment package he stayed at home and supported his family for two years on the payment he received. When the money ran out, he could not afford to keep himself and his family in the city. So he summoned his family and told them he and their mother were leaving the city for village life. He asked his children to find any means to support themselves. Being in the city, the four children depended on their sister, Mary, for everything. Because of this, Mary was forced into prostitution, moving from one man to another in search of money for siblings and herself to survive. At times she returned home very late at night, but felt this was her only means of earning money for all of them.

One day when she was on her way back home she was assaulted and raped in a pit by four men. Immediately after the rape Mary was unable to walk, so the four men took her back to her home (they seemed to know her movements) and left her outside the house in the road. As a family friend helped her inside, Mary forbade this lady and her younger sisters and brothers ever to mention this to anyone. The men in question would only cover up their actions by lying. Three days after the rape she asked for a pastor to visit her. When I arrived, she told me what had happened. I noticed that she did not see this happening as her own fault. Instead she blamed

God. As Oates argues, she was "pouring out her complaint before the Lord" (1983: 42). She then complained by asking, "Didn't God know my home situation, why didn't He guide me? Why me, what could I do?." She also questioned whether she would love or hate the child if she was found to be pregnant. Shortly afterwards she stopped crying and remained silent, regaining some of her normal composure. She ended by apologising to me. "Just pray for me that I am safe from HIV disease. Advise me also how to overcome this burden of taking care of my brothers and sisters". Her reaction then confirmed that the outbursts of crying and complaining were not a sign of destruction but rather a sign of her new growth (Oates 1983:42).

As rape victims girls feel ashamed and could also be frightened from any future relationships. Some of the fears of these rape victims are voiced as follows: Who would agree to marry a raped girl? Would my fiancée lose interest in me now? Would I be able to have children?

PASTORAL COUNSELLING

As a counsellor, I knew that without proper counselling, Mary would remain traumatized for her entire life. I applied six out of the seven steps as given by Peterson. They are to listen selectively, focus on the problem, predict the future problem, confront the coping methods, expect a response from her and also contact outside resource (1980:100). Though I felt that indirectly Mary carried some of the fault, I knew she would need a lot of encouragement and more contentment in her life in the hopes that the trauma would ease. Mary needed hope in her life, hope that is grounded in righteous anger and a zeal for truth. She needed to hear that God affirms her in all her weakness, anger, shame, bitterness etc.

During this short counselling session with Mary I ignored most of her complaints (Peterson 1982:103). I felt also that I must offer comfort from the Bible with her permission. I provided

the opportunity for guidance and enabled her to maintain contact with reality. I arranged with two other girls who were also raped and had overcome their ordeals to visit Mary frequently to talk with her. These visitations helped Mary to cope with her problem. The idea of visitation is also encouraged by Beulah who asserts that being an unwed mother should never mean being isolated. Being with others is a great opportunity for fellowship for unwed mothers (1997:15). Mary's case shows that though some girls become pregnant because of being raped, there is also a lack of cultural values and norms, lack of concern from parents that contribute in this matter.

3.5 Aversion to Dowry and Wedding Expenses

Another cause of being an unwed mother is the aversion to dowry and wedding expenses. In Makorora parish, bride wealth is a very important part of the traditional system of marriage. This marriage payment, or dowry cements together both the couple and the families to which they belong. But the amount that is asked is sometimes too high so that young people as well as their families often have to delay their marriage for an unreasonable length of time. This sometimes results in the couple deciding that the girl should become pregnant or else they arrange an elopement to make the marriage come forth.

There are complicated and important bride-price systems. Although both a man and his relatives are responsible for marriage arrangements, some relatives are too poor to afford the amount of dowry that is demanded by the parents of the girl. For example, for the bride price in the Shambala tribe, one expects to have five cows, three goats, blankets, sugar, soaps, a suitcase and two pairs of *kanga* (pieces of clothing material which women in East Africa wear on certain occasions). The man will also have to pay cash, the amount varying from clan to clan. Faced with such restrictions a young man may use elopement or pregnancy as a bargaining tool towards

the young woman's parents. This way of avoiding the dowry is seen by some young men as very important because it helps the parents understand that it is not good to use the occasion to profit from dowry. One man, who married recently using this system, noted:

My parents-in law were so conservative that they did not understand is more important than bride-price. I thank my friends who advised me to use this way of making the girl pregnant. When her parents discovered that she was pregnant they forced her to come to me. We are now living together and our life is good. The amount of dowry I have paid now is negotiable in comparison to the first one which I refused (interview with Jengo, 1997: Centre Congregation).

In some cases this act of paying dowry turns women into commodities. Parents, especially fathers, negotiate with rich men for larger amounts of dowry to be paid for the marriage of their young daughters without the knowledge of the girls concerned. According to the Shambala tribe in the Tanga region, the higher amounts of dowry make women feel like property. Boys who cannot afford to pay these high amounts intentionally impregnate the girls whom the parents might not allow them to marry. Experience of how other married wives are treated as "property" also causes some girls to remain unwed mothers rather than to be married (Omari and Shaidi 1991:30).

The unwed mothers complained that a church wedding was very expensive. They said that it was too difficult for the boys to whom they were engaged to afford new clothes or to entertain large numbers of guests. Therefore it was better to arrange a different kind of marriage rather than the recognised Christian marriage and then afterwards arrange for their marriage to be blessed in church (interview with Rehema 1997: Amboni Congregation). It may happen that the expectant couple plans to have a church wedding but fails to get married. The problem then remains with the pregnant girl. She will have to be a single parent and have to take care of the baby if the marriage does not materialize.

Some church elders agree with the youth concerning the problem of the cost of a church wedding. They confirm that a church wedding poses a great threat to the church. Previously church weddings were simple and no such costs were required. But at present they are so expensive that a poor person can not afford it. Making an up-to-date wedding requires a lot of money to buy clothes, other wedding requirements and food for relatives and invited guests.

Failure to have the so-called "modern wedding" will result in people abusing and tormenting that couple greatly. Thus people have come to the unanimous conclusion that the whole meaning of church weddings must be reviewed so that even the poor people can afford a church wedding. This root cause can also be illustrated by Jane's case in study two, page 28.

3.6 Lack of Cultural Values and Norms

Lack of traditional teaching is another cause for girls to be unwed mothers. Being unwed mother one girl was quoted saying:

"I blamed my mother for not being open and freely discussing sex with me. I blamed the school for not teaching sex education as part of the curriculum. I blamed my culture for being the way it is. I believed if I was from other societies and cultures, where sex and childbirth are an open subject, or at least where abortion is legal, things would not have been this way" (Kendall 1995:65)

In previous years the clan elders, especially old men and women, gathered all the girls and boys of the same age and prepared a place to teach them. They would stay in that place for about a month. Their teachings were about how to behave, how to protect themselves from boys, the value of being a woman. Also they were taught how to be good mothers.

This is what was known in Swahili, as *Jando na Unyago*, which literally means an opening to new avenues of life (Interview with Jawa, R 1997: Mwambani Congregation).

Traditionally, all children were grouped according to their age. Boys were brought up with the close attention of the father and grandfathers. Girls were brought up with the close attention of the mothers or grandmothers. By so doing the children were grouped in such a way that the grandfathers were to model the behaviour of boys and the grandmothers were to do the same for the girls. One of the major tasks was to monitor their growth and prepare them to understand the cultural values and norms of their age. At puberty or adolescence both boys and girls were taught how to escape pregnancy out of wedlock (Trobisch 1994:45 but also Fisher 1976:17). Nowadays this African tradition is no longer practised. What makes the whole situation worse is the fact that parents do not feel free to discuss sexual matters with their children (Kisembo et al 1977:126).

A boy who happened to impregnate a girl outside of marriage was a disgrace to the grandfathers and the father, and a girl who got pregnant before marriage was a disgrace to the mother and grandmothers. That disgrace was subject to severe punishment to both the boys and girls concerned. In addition to the punishment they were forced to get marry (Fisha 1976:28).

Trobisch, in her article from the book *Our Time Has Come*, gives an example of an African chief who warns his son that "only a baby gets what he wants when he wants it. A real man can wait". This shows the importance of teaching for our children (1994:45). Young girls at the age of adolescence must be taught that as they grow they have to wait and be patient. We have a

Swahili saying, “*Mvumilivu hula mbivu*” which literally means the patient person will eat the ripe fruits. Being pregnant at the age of adolescence shows that a girl wants what she wants when she wants it, without thinking what the future will be. According to Trobisch all young girls, in order to become mature adults, have to go through certain stages in their love relationship. She notes the following:

- (1) One cannot try marriage by having sex. It is like trying death by sleeping very hard or it is like trying out a parachute from a third-storey window;
- (2) To learn by doing means not the satisfaction of desire, but the mastering of it;
- (3) A boy becomes effeminate by giving in to every desire but masculine by resisting. A good girl wants a man who respects her and is ready to wait for marriage;
- (4) A boy will never get sick because of abstinence, but he can easily do damage to himself physically and psychologically by indulging in premarital relations;
- (5) There is a truth in the theory of "learning by doing", but only with one's own life. To enrich oneself to quickly will often impoverish, is an African proverb;
- (6) If a boy is afraid of mockery and insult, he should think of Jesus, who has been mocked and insulted for him. Christ is the only one who can make him (the boy) a man;
- (7) For a boy to have premarital relations he does irreparable damage to himself and to the girl (1994:43).

She concludes, by quoting a Swiss theologian who said:

The girl receives an indelible imprint from the first man to whom she gives herself. She will not be able to detach her thought from him even if she hates him when she later marries the one she loves (1994:45).

According to Trobisch, sexual activities before marriage can awaken in the young man a polygamous instinct, a taste for change which will endanger his future marriage (1994 : 45).

In an interview, Pastor Mngazija stated: "In our culture, like many African cultures, there was

a prohibition of premarital sexual relationships. The restriction on girls is higher than on boys. In many houses girls are forbidden to have private bedrooms. They had to share their bedrooms with some of the family members" (interview 1997:NED). Lacking cultural values and norms might cause our daughters to end up by committing suicide instead of repenting as illustrated below.

CASE STUDY FIVE - HAPPY

“What does life mean to me if all are rejecting me?”

“The boy has rejected me, my family has rejected me, the church has rejected me, now what does life mean to me?”. This was a note that was found under Happy's pillow.

Happy was a college girl, who fell pregnant when she was still at the college. She informed her mother and when her mother narrated this to her husband, he was so angry that he threatened to kill both his wife and his daughter. This act hurt Happy as she knew that she was the cause of his anger. On telling the boy that she was pregnant, and of what had occurred between her parents, he then replied that if her father was capable of treating her mother like that how would her father treat him? So the boy decided to abandon her, by moving to another area without letting Happy know of his whereabouts. Finding herself in this situation Happy decided to commit suicide leaving the above message. Happy's death affected not only her parents but everyone else associated with her as well. In rare cases, I have discovered that there are some mothers who are also threatened when their daughters fall pregnant before marriage. One pastor narrated to me how Happy was scared to tell her mother that she had discovered that she was pregnant when she had only four months before completing her teaching degree.

Then after being told that she could no longer proceed with her studies, Happy without hesitation phoned her father:

Happy Father I have a problem
Father Happy my daughter what is the matter. I am sure
 you don't have a money problem as I gave you
 two hundred thousand. Are you pregnant?

Instead of answering Happy began to cry. Her father ended the conversation by telling Happy that he was coming for her. As Happy's father was a wealthy business owner, he then informed his wife that he was going away on business. On arrival at the college he went straight to the headmaster's office and then to the pastor's house.

Father Pastor I am going to kill her or what!
 The only daughter that I have doing this!
Pastor To kill her is not a solution.
Father If I can't tolerate it, how about her mother who is very strict.
Pastor Please Martin you must be kind to your daughter especially at this time.

The pastor advised Martin, Happy's father, to return home with Happy and in this way she will be able to face her mother. Instead he left Happy safely at another's home and asked some of his wife's friends to visit their home. Two women went to visit Happy's mother. They began talking casually about various other topics before mentioning the issue of unwed mothers. Happy's mother replied that it is better if you have two or three daughters than one being caught in this trap. One of her friends said, "Yes, somehow it is better if you have many daughters as you have said, but what about if your only daughter was caught?" She replied; "Oh! if that happens I will do nothing but I will accept." On hearing this, the friends told the mother about Happy's condition and the mother fainted.

Girls committing suicide to be on the increase in Tanga. Instead of warning and sending their daughters for counselling, the parents, particularly the fathers, threaten their daughters as well as their wives with harsh words and actions.

PASTORAL COUNSELLING

In the case of suicide, pastoral counselling and awareness are to help alleviate the pain of the family members, because they are left and have no chance to help or to say good-bye. For these families the Gestalt technique can be applied. The counsellor pretends to be someone who has died, he/she sits somewhere and lets the families express themselves. This technique helps the bereaved families to pour their hearts out (Minirth and Meier 1993:39). It would also help the family to overcome this tendency to keep the suicide a secret. Oates suggests that a further source of fellowship and guidance is provided by many comprehensive mental health centres for families surviving suicide. These groups are open to and for the public and are for sharing of suffering, instructions, and inspiration by trained leaders, some of whom are clergy (1983:53).

Instead of being harsh when one's daughter is pregnant one should show her love. Kendall quotes one girl who had become pregnant out of wedlock, who said, "I contemplated suicide, but I didn't know how to go about it. I thought of an abortion, but I knew it was illegal and I might go to jail". Being in the midst of these thoughts she added that, "My father and my mother did not say anything and during the meals my mother used to tell me not to worry" (1995:68).

Feucht asserts that in the church there are so many organizations that to add another will be unwise. He suggests that it may be necessary to drop less important organization and graft the

parent training programmes onto an existing organization. The church must emphasize the worthiness of the parent-education program. Some of the aims of this program will be:-

- a). Enrich the spiritual life of the parents.
- b). Help parents to understand and appreciate their children better.
- c). Provide the parents with skills for the Christian nurture and training of their children.
- d). Help to make personal and family worship increasingly effective.
- e). Lift the entire spirit and purpose of the home.

All these aims emphasize that education begins in the home, where the child learns to speak, to walk, to handle things, to play, to demand, to give and to experience. No doubt there is no more far-reaching educational institution than the family (1960:144 - 145). Therefore, instead of parents being harsh to the extent of making their daughter commit suicide, it is better for them to ask themselves how firm is their home in parental education.

So, study five on page 46 shows that lack of cultural values and norms in the home can be also a lack of spiritual life and Christian nurture in the family. This is a problem that can cause children to become pregnant before marriage and end up in committing suicide.

3.7 Sexual Harassment and Rape

Sexual harassment and rape is sometimes the cause of girls becoming unwed mothers. In some cases girls at very tender ages are sexually harassed. When discussing this with a man about the increase of rape and sexual harassment nowadays, he said there were rumours that men with

AIDS could be healed if they had sex with young girls. They believed that the virginity of these girls was healing medicine for AIDS (interview with Mgonda, J 1997: Amboni Congregation).

Due to this girls who are caught at the age of puberty can be impregnated may become unwed mothers who are also HIV positive, thus possibly giving birth to infected babies.

Elderly men who are called “sugar daddies” also cause sexual harassment. They are aged men who are forcing pre-marital sex upon young girls, and as a result these girls become pregnant. Trobisch in her article said "there is the ever present problem of sugar daddies running around with young girls"(1994:72). Some of the unwed mothers I counselled said that it was not their fault, they were forced by their boyfriends and they obeyed them. Sometimes it happens that the boyfriends have power over them. In his book *Mimba kabla ya Ndoa* (Pregnancies before marriage), Mamuya shows how this has been a problem in Tanzania especially in big cities like Dar es Salaam (1979:7). Regarding rape, refer also to Mary's case in study four on page 39.

3.8 Oppression by Stepfathers

Being inherited after the death of one's father is a big problem for the children, as well as for their mother. Since the heir is given responsibility for the whole family, he acts as the head of the bereaved. In most cases the children are oppressed, especially when their mothers have been chased away. As a result they find themselves far from home and by necessity they involve themselves in prostitution. Most of these girls depend on prostitution as a way of subsidising their daily needs. During this study, I recall six young girls at one small town (Mombo) looking for some people to hire them. They all narrated to me how they had run away because of being oppressed by their stepfather. It is due to such problems that Mshana notes that "In Tanzania there is growing poverty and number of beggars, the destitute, and street children in most of the African urban centres is increasing (1994:89).

Another story is from Lukozi, which is a village well known to many girls. It is a special village where girls with domestic problems are helped. Being oppressed or having domestic problems, the girls run to this village. There they assemble in a certain station and anyone who is in need of a house girl or servant maid or someone who needs people to work on his farms will come there and pick according to his need. Some assemble there with their babies on their back, some with their hoes and some having their bags of clothes. It might happen that one is not picked for two or three days. In such circumstances what will she do? Most of them sell their bodies. Sometimes the men who pick them up do not require work done but just wants to have sexual intercourse and the girls fall pregnant they are sent home. The following case illustrates the above.

CASE STUDY SIX - MELINA

This study has revealed how some girls have run away from their stepfathers and ended up "pleasing men" for their own survival.

According to the Shambala tribe the wife and her children must be inherited after the death of her husband. In some cases these 'stepfathers' (heirs) do not love these widows or their children. Because of this, some widows have rejected being inherited. Melina's case shows how a girl has decided to run away from her stepfather. Being in this situation and also not being well educated, Melina ended up "pleasing men". As a result she was impregnated and then rejected. The problem of low income because of lack of education is a problem not only in the third world (Tanzania) but also in the first world (Shaidi 1991:15).

Hetherington has discovered that in America many unwed mothers do not have education, job skills or experience to permit them to obtain a well paying position or to pay for high-quality child care (refer also to Herieth's case in study one on page 21). Unwed mothers are more likely to have low-paying part-time jobs or positions calling for little education. For the children of such mothers this results in erratic, sometimes inadequate provision for child care (Hetherington 1979:854).

What contributed to Melina's situation was that her father died ten years ago. Her mother was chased away as she was unwillingly to be inherited by her husband's brother. So Melina and her two brothers were inherited and adopted by their uncle. Their life under this stepfather was not good. Melina was treated like a house girl and had to do all the house chores. She didn't have time to rest or to eat properly. On the other hand Melina's mother, after being chased away, began to establish projects which enabled her to earn money. Melina's mother was very disappointed with her children's life though she was running her own business, but she couldn't solve their problems. In her thesis Sawayael shows how women especially single mothers in Kiboriloni- Moshi (Tanzania) work hard to earn money for their daily life (1993:19).

Though illiterate Melina decided to run away and look for a job in the Tanga district. Upon arrival she joined a youth choir. She was a dedicated, faithful, good church-goer and assisted wherever possible as required by her church. She then found employment as a messenger with the town city council. Her supervisor was also a church member aged 45 years. Knowing her background he favoured her with various privileges in the office, such as giving her transport and other fringe benefits for which she did not qualify. Other employees did not notice that there was

something going on between them. This continued for approximately twelve months when Melina found she had fallen pregnant.

Melina then came to the church offices to report that she was pregnant. When asked who was the father, Melina kept quiet until she was in her eighth month of pregnancy. As a result of her confinement causing severe illnesses which worried Melina and her relatives, and feeling pressure for not naming the man responsible, she then lied by stating that the man who had impregnated her was a Muslim who lived far away. It was only after a long discussion that she told the truth.

The boss gave her money and frightened her by saying that if she mentioned him he would not take care of the child and would also have her expelled from her employment. Being pregnant, feeling very sick and feeling the pressure of her lie stressed Melina further. She felt frustrated, shocked and guilty when others sympathised with her plight. The man was also ashamed because he was thinking of his position in comparison to the shameful act of impregnate a choirgirl and at the same time thinking how he would lose face before his own wife. The situation of this boss can be compared with Kubler Ross's idea when she says, "when one discovers that he has an incurable illness the first stage is denial" (1991:36). The same thing applies to most married men who impregnate other young girls and fear their situation. They deny it in order to give themselves time to adjust their way of thinking. They also use denial in order to work out what their reaction would be when facing their relatives, friends and wives. When the truth becomes inescapable these men usually decide to ignore the girl and child.

By being rejected by the man who impregnated her, rejected by her stepfather; and also finding herself pregnant outside of wedlock, Melina was in an enormous dilemma. Her situation caused acute grief and stress in her life. Eventually one day she collapsed and fell. Talking with her afterwards she said; "I just felt tightness in my throat. At that very moment I felt empty in my abdomen." For all that time she had just stayed indoors and she would not socialise with anyone. Feeling so sick she could not eat either. When I heard about these symptoms, bearing in mind how Melina was once an active girl I decided to visit her home. I asked one of her best friends to escort me. We arrived at her home to find her lying on her bed, where she welcomed us warmly. After greeting one another, I suggested her friend boil some milk that I had brought. While Melina and I were alone I asked her if I could plait her hair, thereby creating a more relaxing atmosphere for her. After drinking our hot milk, I opened the conversation.

PASTORAL COUNSELLING

In this particular case, I advised her to accept the situation of being pregnant as she could not continue to carry the burden by herself. Our discussion then continued further. Melina expressed her deep sorrow for her situation as well as voicing her loneliness. I then asked if she was prepared to visit her friend. I continued to encourage her on other occasions such as asking her to escort me with my home visitation. Eventually I managed to help her accept her situation and reminded her to get ready to care for her baby. I also advised her to purchase the necessary items needed for her baby. To assist and encourage her further, I gave her some clothing to let her know that she was not alone but rather she should know that other people were with her and were willing to help and support her as well.

In Melina's case I tried to bear the burden with her. This is to show my client that, “who you are means more to me than what you did” (refer Oglesby 1980:23). Melina’s case shows that for some of the unwed mothers interviewed, the act of their mothers being inherited after the death of their fathers caused deep oppression. Being alone and frustrated some girls ran away, where they were impregnated and then rejected. But also, this case shows how women are sexual harassed in the working places.

3.9 School, Hostel and Media

The causes of some Christian behaviour that can be criticised are social phenomena brought about by modernity, for example, the introduction of schools, hostel infrastructures and urbanization. There is more opportunity and freedom for young people to meet at schools or at work. They meet at cinemas and night-clubs. This causes temptation for the young people. Due to these changes the young girls and boys that were interviewed during this research admitted that sexual intercourse before marriage is good (Mamuya 1980:29).

The young people are living in a society that is changing. In other words they are living in a transitional period so they don't realise that what is good-today or yesterday might not be good tomorrow. They don't know their values. Since they are left hanging, they decide to copy what appears to be good to them.

This research found that children normally attend secondary schools between 13 and 15 years of age. Children of this age usually attend day schools where they can stay with their parents to be supervised, educated and disciplined until they reach between 18 and 19 years of age. But in the

case of children of that age (13 and 15), in hostels, they learn many things concerning their body, and the opposite sex, verbally and from books. They make dates with each other torment where there is not much control over them to prevent sexual intercourse (Mamuya 1980:37).

In the media nowadays, children are watching television, movies and videos where people are practising romance, kissing and caressing each other while laying on the same bed. This provokes their curiosity to do the same thing with their boy/girlfriends. Magazines about love also teach them the same. Many pornography shops are open to them and, they can see everything done. As a result they go back and do the same. As one woman said:

My grandchildren laugh when they hear how ignorant I was about 'life'. They learn so much at school and see everything on television, for example "Days of our Lives", "The Bold and the Beautiful" are bad programmes but the children won't miss them. That's where they learn about sex. One can't hide anything from them (interview with Giga 1997: Amboni Congregation).

School, hostel and media are forces outside the home that are interfering with the rearing of our children. One writer asserts that; "We are living in a rapidly changing civilization and family problems are not confined (Feucht 1960:32). The following study about Neema's case illustrates how school, hostel and media cause girls to fall into the trap of pregnancies before marriage.

STUDY SEVEN - THE CASE OF NEEMA

"What more do parents expect when they stop sending pocket money to their daughter"

Neema was the first born in her family of five children. She attended school in the city and stayed in a hostel. Her behaviour at school as well as at home then changed quite noticeably.

Instead of studying and settling into hostel life, she spent her time at discos and sleeping with boyfriends.

Due to this behaviour her father decided to send her to the village where she lived with her grandmother. Being with her grandmother, Neema's life became more difficult, as she could not cope with village life after experiencing city life. She was not used to fetching firewood or water from wells. She couldn't cook on the local stoves. Therefore her grandmother had to do everything including their washing. Neema's father then stopped sending her pocket money.

During this time, Neema continued with her city life habit of sleeping with men in order to receive money for herself. Neema, at only 16 years old had three children and employed her grandmother as her domestic worker in her home, washing, cooking and looking after Neema's children.

The research discovered that, according to the Western way of counselling one's first client, should be that unwed mother, in this case Neema. But in Neemas case I felt hesitant to adopt the Western way of counselling because at her age, she seemed to see no problem with her behaviour. She also had no emotional responses to what she was doing. Neema appeared to be an immature woman, though having children.

Despite her continued experience in sexual relationships, she did not seem to care about the outcome compared to some unwed mothers. Mamuya discusses the same issue and asserts that it is after pregnancy that most girls are regretful (1980:30).

Neema was also known to be out playing with other young girls while her baby was crying for attention. She also needed to be reminded to wash her baby's soiled napkins. Therefore, because of Neema's lack of responsibility, the burden fell upon her grandmother's shoulders.

In Neema's case, one might ask the following questions:

1. Is she really sure which man impregnated her?
2. What is the future of Neema's children?
3. Is Neema really feeling sorry for being under church discipline?
4. What would be the relationship between Neema's children and her father?

The above situation that is Neema to be under her grandmother guidance can be compared with Battin's idea that in some countries, adolescent pregnancy is affectively prevented not by education but by rigid sex-segregation and severe sanctions if it occurs (1996:110).

PASTORAL COUNSELLING

Under these circumstances I approached Neema's father as my first client. According to African tradition, it is not possible to consult a child before approaching the parent. In the Tanga parish there are fathers who are similar to Neema's father. Such fathers believe that to discipline their daughters is to chase them away.

In some cases, parents instill fear in their daughters to the extent that children cannot face them. In these particularly difficult cases I had to talk with the parents concerned to reconcile the family structures with forgiveness. A good example is the story of the prodigal son. His father received him back and did not mention his past faults (Luke 15:11-32).

On the other hand, I felt the need to counsel Neema. As an adult with three children, Neema needed to be made aware of how to look after her own children. Even though Neema's first child was born when she was still a very young girl, the issue which I raised with her was that if her grandmother had died, would it have meant that she, Neema would have died of hunger, for she would have had no one to look after her family and home.

Neema's study shows that apart from the effect of school, hostels and media some girls are also affected by missing the concern of their parents.

3.10 Fear of Impotence and Sterility

One of the reasons given by young men and girls as to why girls become premaritally pregnant is the fear of impotence on the part of a boy and sterility on the part of a girl. The young people interviewed argued that a number of marriages end up in divorce due to failure to have children. So in order to prevent a divorce of such a nature, it is good for boys and girls to test their ability to produce children. If this test proves to be successful, that is if the girl becomes pregnant, then the marriage has to be arranged. This implies that a person may have sex to prove to himself and his girlfriend that he is not impotent.

In the same way a girl may agree to sexual intercourse to prove to herself and her boyfriend that she is sexually healthy. This is done to ensure that the future wife is capable of bearing children before she is married. Trobisch also illustrate this fact:

Just as the boys are afraid of impotence, the girls are afraid of sterility. To be rid of this anxiety may be the one comfort a girl has if she becomes pregnant before marriage...(1962:12).

The research discovered that two out of eight boys interviewed had used this method and they were arranging for these marriages. In other congregations, it was found out that some of the young men who used this device, supposedly to enhance marriage, cheated. They did so in order to convince the girl to agree to sexual relations in which case their desires could be met without having any intention of marrying the girl. When the girl got pregnant, the man rejected her and denied responsibility because he was never intending to marry.

3.11 Ignorance and Social Pressure

According to this research most young girls get pregnant due to ignorance and social pressure. Most parents hardly educate their children on sexual matters. They leave that to the teachers who, however, are busy following the school curriculum and have no time for sex education. Along with that they are never enthusiastic to discuss sex issues in class. At the same time corruption and distorted ideas reach the youthful mind in very many ways. Since these young people are not well-equipped in their homes to counteract these ideas, it becomes easy for them to fall.

Some of the young men and women criticized the act of having sex before marriage and they pointed out the danger of pregnancy, mentioning the following consequences: remaining unmarried, shame for the girl, her parents and relatives, there will be no enjoyment in marriage afterwards, the girl will be ignored, the baby is without a father, no proper upbringing of the child (interview with youth group 1997:Amboni Congregation). When asked whether they were taught the dangers by their parents, they denied it but rather claimed that, "it is what we see and what we have experienced" (interview with Mariane 1997:Mleni Congregation).

The response of the majority of the young people shows clearly that they are ignorant of what they engender. It is ignorance, lack of self-restraint, low mentality and low moral standards of individual and community that cause premarital pregnancies. It is misguided love and misplaced confidence on the part of the girl and wilful and malicious seduction on the part of the boy who impregnate the girls.

Due to ignorance, some young men believe that sexual union needs experience before marriage. So young men argue that partners have to be tested for matching, fitness and performance. Even the dangers of sicknesses such as syphilis, gonorrhoea and AIDS are not a deterrent to those who indulge in premarital sex. Some of the young men I interviewed, argued that they have sex before marriage because they fear the shame of being found without experience. Those who still maintain virginity, chastity and self-control are looked upon and regarded as old-fashioned moralists (Mamuya 1979:18). Young boys believe that chastity nowadays is impossible anywhere (Interview with a student pastor 1997:NED).

The research uncovered the fact that some girls had sex due to the influence of their peers. For most of them the real motive was not true love. Five girls out of seven interviewed declared that they gave in to their boyfriends not because they were deeply in love with them, but because they feared to lose their boyfriends (interview with youth group 1997:Mleni Congregation). Peers can pressurize their friends to have boyfriends and engage in sex just as they are doing. These poor girls fearing to lose peers, may engage in sexual relations and become pregnant. By the time girls and boys reach adolescence, there is pressure all around them to get a boyfriend or a girlfriend. (Refer also to Ana's study three on page 32).

It was also pointed out that a girl may consent to premarital sex because her boyfriend threatened her with abandonment, if she refused to have sex. Others became pregnant hoping that their boyfriends would hurry to marry them. These girls thought that by becoming pregnant they could force the boys they loved to marry them. It was painful to note that some girls, knowing that the boy, or the man, was not seriously in love, with them but had sex only to satisfy his desires, purposely became pregnant hoping they could trap the man responsible to marry them. As a result some were successful and others were rejected and suffered greatly.

The factors discussed in this chapter are root causes that contribute to some girls becoming pregnant out of wedlock. The result of a pregnancy out of wedlock is to become an unwed mother, a situation which brings a lot of consequences.

CHAPTER FOUR

THE CONSEQUENCES OF BEING AN UNWED MOTHER

4. Introduction

The consequences of being an unwed mother can be viewed as multifaceted and should be viewed from all directions. That is, an unwed mother is surrounded by problems, first, as a single mother, she carries unexpected load for herself, secondly, she is seen as a burden to her family as well as her society, thirdly, her relationship with her church becomes marginalized and fourthly, the situation may impact on her child who has been born out of wedlock. This chapter discusses these consequences as they impact on the unwed mother, her family, the church and society.

4.1 To the Unwed Mothers

The research depicted that the unwed mothers are rejected by their parents, peers and the community as a whole. So out of frustration some pregnant girls run away from home. As one of the pregnant girls said, "When my father discovered that I was pregnant, he chased me away and told me to go to the one responsible for the pregnancy"(Jestina 1997:Mwambani congregation).

Pregnant girls working in offices and house-girls are often thrown out of their jobs. The employers will not even hire a pregnant woman. With the loss of their jobs, economic difficulties face such pregnant girls. Worse still, the man who impregnated the girl, whom the girl trusted and in whom she invested heavily, will start dodging his responsibility.

It was found that some of the girls become pregnant before they and their partners are ready for marriage. Many girls from affluent families consolidate support from their parents and force the man responsible for the pregnancy to marry them. This, however, is not the best solution to the problem, because in most instances the man is not ready for marriage. Men from rich families, who are not ready to marry the girls they have impregnated, also rely on support from their parents and leave the pregnant girl on her own. The girl who is pregnant ends up giving birth to a child for which she is not prepared. With the daily rising price of commodities, these young mothers end up suffering very much. Due to pregnancy out of wedlock some young couples are forced to marry although no true love exists between them. A marriage of this sort brings a lot of contradictions and quarrels in the home. As a result divorce, bodily harm or even loss of life is likely to happen in such homes.

Being an unwed mother leads to embarrassment and a deep sense of shame as the girl considers herself a failure. She is likely to internalize her anger and not hit back (Bernstein 1971:12). Her sense of shame is accentuated by the cultural belief that she is a bad girl and that is why she has a baby before marriage. In other words society condemns her. Bernstein asserts that, “having an out-of wedlock child today remains for many women an unhappy experience, socially and emotionally” (1971:11). Most often she is anxious to hide her feelings. She feels confused and guilty, believing that she is in the wrong or that she has failed to control herself. These feelings begin to erode her self-confidence and esteem because being married in the African culture is an important measure of women's success (interview with Mdegella 1997:ELCT).

As soon as her self-esteem begins to be eroded she begins to separate herself from her friends whom she fear, because they might discover her unhappiness. She is so afraid and exasperated that she prefers to be alone with her misery. She withdraws into herself. Walking around with anger and being confused is very dangerous because it eventually produces an unhealthy and unbalanced personality, and may even have an effect on the unborn baby.

The feelings of hopelessness, helplessness, worthlessness and guilt on the part of the pregnant girls can lead them to think of or attempt suicide. Also many cases are reported of young girls engaging in illegal abortions, most of which are carried out by unlicensed "doctors" in very unhygienic conditions. The result of these practices are in most cases very destructive to the general health of the girls concerned (Mamuya 1980:27). In Tanga Hospitals, both school and non-school girls are admitted daily for induced abortions. Some people force an abortion even when the safety period for abortion has passed. In the short term, abortion to these unwed mothers might mean life saving or that life has stuck. But in the long run these mothers will have no chance to continue without pain (Brien and Fairbairn 1996:145).

This may result in loss of life of both the aborting girl and the innocent foetus. This is, of course, a loss to society. As we have seen above, girls who have aborted generally develop ill-health and further complications. What then will be their contribution to the church or to the growth of society bearing in mind that the Tanzanian economy relies heavily on agriculture which depends on labour?. This is a loss to the society labour force.

Men who make girls pregnant hardly take time to think about the consequences of their sexual habits. Some are too young to be fathers or husbands. There are cases of older men and male relatives who have been responsible for pregnancies. Such people see abortion as a way out of an extremely difficult and embarrassing situation. So they suggest or arrange for an abortion. If the girl is not willing to comply, she is threatened with abandonment.

Girls may agree to have an abortion with the hope that in future they will get a fiancé. Apart from the physical effects, the research pointed to psychological effects that need to be counselled, such as shock, anger, grief, stress, guilt and rejection. Another reason for abortion has been the parents' plans for their daughter's future, which they don't wish to see interrupted by pregnancy (Haselbarth 1976:93). Mbiti however comments that, "abortion is not the solution for pregnancies out of wedlock. Abortion causes a lot of problems and also it is illegal" (1973:75). Zulu tradition emphasizes that whether a girl aborts or not she still loses face. Oosthuizen et al assert that the stigma attached to girl was the losing of her virginity, rather than the idea of getting an illegitimate child. This notion means that even if there is no child, if there is evidence that the girl is no longer a virgin, she is struck off the list of the age-set girls and she stops associating with other girls. So for Zulu (in former time) it is much better to lose and have the baby, rather than lose both the social standing as well as the baby (1974:54). Abortion causes many deaths, of both a mother and her child (refer Happy, case study five on page 46).

Another problem that these young girls are facing is to carry an unexpected load while the fathers' whereabouts are untraceable. The question that seems to disturb the mind of many people is, who will marry the single mothers and what kind of life are they going to live?

Some single mothers have given up the idea of ever getting married and dismiss marriage as if it were only for the chosen few. Talking with one lady who was forced by society to have a child before marriage, she said;

I would love to get married, have a home of my own and a father for my child. But you see the greatest constraints facing us girls is once you become single mothers not many men are willing to marry you. Yet it is the same men who put us in this situation (interview with Naomi, D.1998:Centre Congregation).

Another unwed mother confessed that she really wanted a man to marry her but failed to find one. There were times when she wanted a man's company, a man to whom she could share her financial burdens and with whom she could just talk. Unfortunately no man was willing to marry her. Unwed mothers are not outcasts and unmarriageable as others have tended to view them and treat them. So men who marry single mothers should not feel that they are doing them a favour. Some unwed mothers enter married life with someone they never thought of marrying. This is the result of the fear of not getting married. Due to their situation they are ready to comply with any man who asks for marriage without the pre-knowledge of what kind of a man he is. This consequently has affects their married life and eventually some have quarrels in their homes. Subsequently they decide to divorce. As Hastings illustrates;

It is not too uncommon for a girl to have a child before marriage, but her parents will greatly disapprove and it is likely to affect her marital prospects and their chance of getting a good bride wealth (1973:176).

Another problem affecting the unwed mothers in the Tanga District is that most of them are economically unstable. They have the heavy burden of nurturing, teaching, educating, sheltering, and clothing their children. Being with her mother all the time and seeing how busy her mother is one child says; "Whenever I played house, the mother doll had a lot to do. I never knew what to do with the daddy doll" (Summons 1991:92).

4.2 Burden to the Family and Society

The effects of pregnancy out of wedlock are not felt by unwed mothers alone, but also by the whole society. The research showed that most of the unwed mothers' families are not prepared to have another child to feed and clothe. So this power of a young girl to reproduce is a menace to herself and to the entire system. The basic human needs, namely food, clothing and decent shelter, depend exclusively on space and therefore on land. With the high birth rate in the society, the well-being of the people is threatened. Battin asserts that early pregnancy is often associated with higher rates of malnourishment and inadequate schooling for the child, less education and less economic independence for the mother and higher rates of disturbance in the home. She also adds that this is seen as perpetuating a cycle of poverty (1996:110).

In some African cultures being an unwed mother means losing all rights for making decisions as an adult. At the family level the unwed mother can voice her concerns through a brother or an uncle. These people who voice the concerns on behalf of an unwed mother are seen as agents. Agents voice concerns only, but they also, at certain times, make decisions on behalf of the unwed mothers.

A good example is in the Gikuyu tribe in Kenya. *Mutumia* that is 'woman' means "the one who keeps silent". Upon marriage, the young bride is calmed down by the older women how to not "tell it out" (Njoroge 1997:77). The same problem of women being silenced by men is explained by Ackermann in *Women Hold Up Half the Sky*. She asserts that "Women as the silent, if not silenced majority in the church, understand only too well how this invisibility work (1991:93). The Basotho also have this idea of silencing women and they use the Bible to support their

argument. But also Lesotho customary law treats women as children who are supposed to be under the man's guidance and protection. In Lesotho "women seek permission even for little things like visiting friends and parents, in looking for employment, when they want to go to school, or ask for a scholarship or a loan..." (Kendall 1995:35). An unwed mother in such society can meet her needs through the agents even in matters that are very private and personal. Sometimes agents serve as go-betweens for the unwed mother and the father of a child. By the same token, if the child needs to be educated the agents are the ones to decide. If the unwed mother wants to look for a job the agents must be informed and agree before any further steps are taken. Kendall in the book *Basali* narrates the story of a Basotho woman whose husband worked in the mine but he did not send her money. Being in a bad financial situation with her children this woman decided to take her children to her in-laws and look for a job. This woman said,

I am teaching you that when husbands don't fulfil their duties as heads and breadwinners of families, to an extent that children die of hunger, women should not sit there and do nothing, waiting the manna from heaven. I have brought my children to you for a month or two to have something to eat while I look for employment" (1995:34).

Though her idea was rejected, to me it was a step forward for women to know that they are able to depend on themselves. But also it was a step forward for husbands to respect wives as their life partners. Kendall asserts that the men's decisions could not be questioned. In a way such decisions were regarded as holy because men were made heads of families by the almighty God (1995:37).

Instead of being a burden to their families, some unwed mothers have encountered forced marriages. It once happened that a girl had two children while still living in her parents' house.

The parents were unhappy but did not express their feelings to their daughter. Instead of telling her, they told the agents. These men made a plan and a decision to force the girl into marriage. They sought for a husband without her knowledge. They could not find an unmarried man. So one polygamist agreed to take her as his third wife. Plans were made for the marriage. The agents told the parents what they had planned and decided. The parents accepted the decision. The day came for them to bring the man. They came with the man and called the girl. They simply said, "This is your husband. You like children but you do not want a husband. We have found one for you. "She responded, " I do not know the man. I was not informed, but also I don't know where he is taking me. By the way, will I go with my children? Also I would need time to say farewell to my friends and my children. "(interview with Joyce, 1997:Mleni Congregation).

Nobody paid attention to her. The elder sister was asked to take her clothes and escort her even if she was crying. The parents as well as the agents of the society thought that this was a solution and a lesson to such girls in the area. They also took it as a punishment for the girl. Bernstein observes that; "Having conceived a child out of wedlock, some unwed mothers forfeited the right to control significant aspects of their life" (1971:30). Such circumstances make the girls feel guilty and suffer from self-depreciation.

Most of the girls who become unwed mothers regardless of their background are likely to face the following crises:

- To live in subjection under their parents.
- To be a beggars to the agencies of her society.
- To have their competence as respected mothers devalued.

-To have limited decisions about themselves and their children's future (1971:9).

There is no parent or guardian who will be happy or generally on good terms with a man who has impregnated his or her daughter. As the father of one of the pregnant girls father said when interviewed, "I am on bad terms with that boy as well as his family. When asked why, he added, "because their son has impregnated my daughter and ruined her future"(Mkagulu 1997:Mwambani). The resentment that has been aroused may extend from being between just the individuals to being between social groups and even religious ones, in the case of the individuals belonging to different social and religious groups.

Trouble comes for the whole family. The situation generates stress and crisis and needs help. "No one can imagine that simply taking care of individual situations will provide solutions to problems that require social change and long-range policy planning on community or national level" (Bernstein 1971:9). Stewart and Armstrong argue that; "Children were simply a burden for their mother's family if their father was not interested in them" (1990:23). Many young unmarried mother had a kinship support network, but most remained poor and had serious unmet needs (Bell 1996:160-169). In South Africa social stigma has many effects. Encountering the situation Burmar and Preston-Whyte record that:

One situation we frequently encountered was that of the reluctance of subsequent boyfriends or their families to receive the illegitimate child into their families (1992 : 31).

The victims of unplanned pregnancies will have to give birth to babies. These babies may lack parental care. With the slow growth of the economy, these children will not be educated properly by their prospective parents. During my research, I was sad to find a boy who was the result of a pregnancy out of wedlock missing his chance of joining his high school. The reason he gave

was that his mother was not able to pay fees so he had to stop studying (interview with John, 1997:Centre Congregation). These kinds of children will end up joining the already unmanageable "gang" of street children with the hope that by doing so they will have what they missed in their families. This problem again will affect the whole society.

When the youth, particularly the school youth, get involved in love affairs, their minds will not be occupied with their studies and they will end up with poor performance in school. In Columbia the research on teenage matters has found that partner support is in positive correlation with mother and infant well being and better developmental outcomes for the baby. Yet, it was also discovered that some men are the source of stress for the young mother, and the male partners presence is in correlation with the high rates of school dropouts among mothers (Sophie 1996:86-93).

4.3 Their Relationship with the Church

Women from past times have been counted as the scapegoats of adultery. I agree with Ackermann who asserts that:

Illustrations of these distorted view are found in the writings of the Early church fathers on women, views which have been perpetuated for centuries in some guise or other. Women were not only responsible for thesin of world, they were the least of persons and even compared to hideousbeasts (1991:96).

We should be judging from Jesus Christ, as the centre of our work and the director of our life. What did he teach us? How did he deal with the adulterous women in John 8:2-11? In these verses we are told that Jesus was teaching in the temple courtyard when some of the scribes and Pharisees came along dragging a woman.

John tells us plainly that their motives were to have something about which they might legitimately accuse Jesus. They set the woman in the midst of the circle of those listening to Christ and said,

Teacher, this woman was caught in the act of adultery. In the Law Moses commanded us to stone such women. Now what do you say? (John 8:4-5).

Then came that mysterious moment which is hard to believe. Jesus stooped down and with his finger wrote on the ground. One writer says, "I wonder if he wrote the words of Leviticus 20:10 'If man commits adultery with another man's wife...both adulterer and the adulteress must be put to death'" (Pape 1977:50). The woman's accusers continued to press him for an answer. So he stood up and uttered that amazing sentence, "He that is without sin among you, let him first cast a stone at her". Jesus also said, " anyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matthew 5:28). These religious leaders claimed they had caught this woman "in the very act" of adultery, so obviously there had been a man with her. Yet they in their injustice and hypocrisy merely brought the woman, although the law of Moses had specified that both man and woman were to be killed. John states that "being convinced by their own conscience, they went out one by one, beginning at the eldest, even unto the least". If they had merely been learning a lesson in mercy, this action would have been quite uncalled for (Pape 1977:50).

Here a comparison can be made on the event of the adulterous woman in the Bible with the life of women today, because the way the woman in the Biblical story was sent into the midst of the circle. This is how most unwed mothers are being treated in ELCT-NED.

According to the constitution of the diocese, a church member is put under church discipline by his/her own offence and not by anybody else (Constitution of North Eastern Diocese 1995:5). In cases such as pregnancy out of wedlock, it is the girl who is supposed to realise that she has broken the accepted norms. Having realised this, the girl applies the sanction upon herself.

4.3.1 The Implication of Church Discipline

When a church member is put under church discipline, it is supposed to be announced in the church. Being under church discipline implies abstention from celebrating the Holy Communion but not from the church worship.

An offender who admits his/her offence is not expelled from the church but suspended from the Sacrament (in this case Holy Communion) and it should be announced in church. The congregants will be looking forward to the offender's decision of repenting (Constitution of North Eastern Diocese 1995:12).

Here the responsibility of the other congregants to show the offender a positive attitude is mentioned indirectly.

An offender does not have to wait for a specific period of time before being readmitted. However an offender wishes to be readmitted this has to be done before the other congregants. In the case of town congregations, of which Makorora is one of these, the procedure of readmission begins with the initiative of the offender who wants to be readmitted. The offender informs the church elder concerning her decision and the church elder brings the matter to the council of elders in the congregation, normally held once per week.

The issue is discussed and all problems that are involved are sorted out in order that they may

be solved before the offender is received back. For example, if the offender is a girl who has been under church discipline due to the act of becoming pregnant outside of wedlock, then this is the time to find out who the father of the expected child is. If the father is a non-Christian and if he is within the area, he must give permission to have the child baptised in the church. The reason for wanting the father of the child to give this permission is to prevent eventual conflict in case the child is baptised into Christianity without the father's knowledge. Thus instead of waiting to ask about the father of the child when the child is to be baptised, this is done when the girl comes to repent. After having sorted out these problems, a decision is made concerning the date of the readmission act, and the repentant offender is informed about it by the church elder.

After the preaching session, a hymn is sung during which the repenting girls go to stand in front of the church members, facing them. In turn they say (literal translation);

My fathers and my mothers, friends and all congregants, I repent before God and you that I have offended by committing adultery. Do you receive me?

The congregants answer by saying:

We receive you in the Name of the Father, and the Son, and the Holy Spirit, Amen.

Afterward, the pastor tells the repenting ones to face the altar and in a sentence or two he welcomes them back and warns them against failing again. Then they kneel down and the pastor blesses each one of them in the name of the Trinity by laying on of hands. The repenting church members have thus been received and they are allowed to return to their seats.

One informant told me about an instance in her congregation whereby the pastor had used this method, causing the offender to cry. It happened to be that there were four girls who were

standing in front of their fellow congregants in order to become readmitted in the church. Three of them were between 19 and 22 years old, while the fourth one was around 35 year old. The three girls were being readmitted for their first time, but the woman had been under church discipline three times earlier due to the same problem of being pregnant out of wedlock. All three men had rejected her. Being under shock, anger, grief, depression, guilt and rejection, when her turn came to speak, she began to weep. The congregants waited until she found enough control to speak, albeit with difficulty. Her words were very unclear and they could hardly be heard by the listeners. Suddenly, a woman of the age of 50 years interrupted her, saying, "Speak up, we cannot hear what you are saying!" (Readmitted service 1997: Centre congregation). This made the woman totally unable to speak because she wept even more loudly.

The woman might have wept for several reasons. Taking the situation under consideration, she might have wept because of the shame of standing for the fourth time in front of the same congregants to be received back. Moreover, she was standing there with girls who were much younger than herself. Possibly, she felt ashamed of having been no better in her outer moral life than they. On top of this, by being ordered in a rather bold way to speak up, the woman might have understood this as an indication that she had lost her integrity in the eyes of the other church members and thus deserved to be ridiculed.

Referring to the woman who was caught in adultery, we see that Jesus' attitude was not so aggressive. His conversation with her after the religious leaders had left was one of compassion. Jesus was concerned with that woman personally. Instead of ignoring her, as any rabbi would have done, he spoke inimitable words of comfort and uplift, yet words which did not overlook her failure: "Woman where are they? Has no one condemned you?" She replied, "no one Sir".

Jesus said, "Then neither do I condemn you. Go now and leave your life of sin (John 8:10 - 11). These words, which so often stick in the gullets of the self-righteous, are like healing balm to anyone who has become conscious of sin in any form in her own life.

Unwed mothers can be compared to this woman, boys or men who impregnated these girls can be compared with those men who brought the woman. Boys after impregnating girls all run away, and in most cases the parish keeps quiet. I agree very much with Njoroge that "violence against women is known to take place in the church" (1997:81). Pastors, as the ones who stand to represent Jesus, do not have to condemn girls or unwed mothers but must warn and teach them so that they sin no more.

In this last example Jesus deals with a woman who was looked down upon as a sinner (John 4:5-30). This text tells about Jesus' conversation with the woman at the well. She was called by some a "Samaritan harlot". Christ said distinctly that she had had five husbands and was now evidently living in an adulterous situation. This life was rather different from being a professional prostitute. Both the woman and the town's people considered it remarkable that Jesus could know this woman's life. Apart from all this Jesus didn't say anything directly condemnatory. Neither did he tell her "Go and sin no more" or even "Repent and believe". Insight, compassion, and self-revelation were the order of the day. Also the woman's reaction was not shame, guilt or subdued repentance but apparently joy. "I have seen someone who told me all I have done" (Pape 1977:51). This example from Jesus shows us exactly what the church needs to do. There are unwed mothers who would like to come back to the church but most of the time the pastors refuse. When the unwed mothers fail to give answers to the pastors then they

are not allowed to come back to the church. As a result they stay under church discipline for a very long time. The reason is because they are sinners. But the question is where does the sinner go? This is an important point that needs to be answered by the church.

Through church discipline, the church in Makorora as well as in the North Eastern Diocese is doing its part to maintain the reclaiming of offenders as well as maintain good order in the church. Through church discipline, the church expects to have faithful followers of Christ; the unfaithful are put under church discipline. The research highlighted the fact that pregnancy out of wedlock is the most common reason for church discipline. This means that young girls constitute the largest group of church members who are under church discipline in Tanga.

During discussions with the selected leaders in NED, they revealed that pregnancies out of wedlock have many effects on the church. They mentioned the following. The church is in danger of having unfaithful youth organisations, and self-help activities of the church lack assistance, particularly in the women's work. This is because pregnant girls and unwed mothers who are not received back are not participating in the church work. The task of the church regarding teaching and counselling pregnant girls and unwed mothers is increasing. The spiritual life of both the pregnant women and the parents is weakened. The fact of having the pregnant girl in their home, makes the parents feel that they did not fulfil their responsibility of teaching the girl in sexual matters.

Another effect that pastors mentioned is the decreasing number of Christians who attend services, as a result the alms are decreasing. One unwed mother said, "On the Christmas eve everyone went to church. I couldn't go. I felt as if cut out of the whole society" (Kendall 1995:69).

The serious problem affecting the church with regard to pregnancies out of wedlock is that the church faces a difficult time deciding whether to put a married couple under church discipline, if after the church wedding, the woman is found to have been pregnant before marriage. This is so because the church unknowingly receives expectant girls for marriage in the church. The church also has a problem to decide whether to put under church discipline unmarried boys and married men who have been named by the pregnant girls as being responsible for the pregnancies when the men deny being responsible.

4.3.2 Does Church Discipline offer Pastoral Counselling to Unwed Mother?

Counselling with the problem of being an unwed mother is not just a matter of how the law should be framed to uphold family values and promote fair treatment of youth in the teen-age years. The situation of premarital pregnancies involves an examination of the whole social, economic and spiritual system within the environments concerned. Though from different countries and backgrounds the situation of women in Tanga, Tanzania, can be compared with other women in other countries. Margot is writing from another context, that of Bangladesh, but her ideas are similar to the Tanzanian context. She asserts:

unwed mother's social problems are deeply embedded in the religious, cultural and economic structures of Bangladesh. Thus without broader changes in societal attitudes towards women in general and toward women who become pregnant out of wedlock in particular, abandonment of women and children can be expected to persist (1996:303).

The plight of unwed mother does not mean that it ceases to be an ethical question but it is very much on home ground where every aspect of life is experienced. This is in line with the quotation below where the church is to be a support group for lessening the burden on the affected:

One thing that the church needs, is not only to solving the problem, but sharing the perplexity of its members as they face rapid and threatening change in the values of those who live around them and of some within their family circle. But providing a support group is all that the church should do (Forster 1994:143).

Though she speaks about women in general, Besha's research can be applied also to unwed mothers. This research about the role of the church to women especially in urban society revealed that in general there has been separation between the life of women in the church and their personal lives. Women are expected to operate with two moral codes. She briefly explains that one of the activities women in Tanzania engage in to meet the economic needs of their families is beer-brewing. This is usually condemned by pastors in Sunday sermons, presumably because it erodes moral values, being associated with drunkenness among men and prostitution among women (1996:61). However, the question as to why women must engage in such activities is seldom asked. I agree with Besha, this is what is happening in some families. It is obvious that in such a situation the church does not offer Pastoral Counselling, because what should be realised is that the root cause in such families is the men, who not care for their families. What the church needs to ask itself is the following. What should a woman do if she cannot find any means to bring up her abandoned family? So it would seem to be more helpful in this case to start counselling with the men and thereafter the whole family.

Besha's research has discovered also that beer-brewing causes some girls and unwed mothers to engage in prostitution. That is, young girls in the families where beer is brewed are used by their parents to serve beer to their mother's customers. As a result the drunken men use these girls as their lovers. So beer-brewing has affects not only the mother of the family but also her children. The pastors are right to condemn this, but what option do the young girls have in such families?

Worse what does the church think will be the future for such girls?. The church needs to look at the root causes of the problems, through constructing the theology of the city. Van Angen in *God so loves the city* shows the importance of pastors listening to people's problems and allowing what they have heard to interact with the word of God, that is the Bible (1994:241-243).

4.4 Impact on Children Born out of Wedlock

Pregnancies out of wedlock bring forth a generation that grows up deprived of male influence. These are children who find it extremely difficult to relate to others, children who are emotionally unstable, lacking in character and socially unbalanced. Recent conservative attacks on the child welfare system are actually part of a long-standing attack on women's welfare by individuals across the political spectrum in which single mothers are branded 'sluts' in need of punishment and their children 'bastards' in need of the state's intervention. Armstrong gives two proposals for the immediate relief of this situation. Firstly, demand male accountability and secondly, guarantee basic needs for women and their children (1995:334). Similar observation has been made by Summons who asserts that;

A strong daddy to a child, is the agent of instrumentality. From him, children pick up the zeal to do things rather than be "done into"..... inspires children affectiveness and efficiency. Children learn to cope with life much better with involved a child-friendly fathers. Without the equipping of an involved dad, the children grow up with a significantly lower level of competence and achievement. The less dad equips them the less able they are to cope with life and the more dependent they become (1991:63).

Hetherington has the same views though he is from another part of the world. He talks about the effect of the children who are raised up by a single parent. To him having a father in a family may give a relatively unique contribution towards family functioning and the development of the child.

The father also may play a more direct and active role in shaping the child's behaviour as an agent of socialization, by discipline, direct tuition, or acting as a model. In a single parent family there is only one parent to serve those ranging interests, skills, and attributes. The father with his image of greater power and authority may be more affective in controlling children's behaviour and in serving as a backup authority for the mother's discipline (1979:855). Popenoe also shows the superiority of biological fathers than other co-parents (1997:803).

Children born in the kind of homes mentioned above find it difficult to appreciate and honour marriage vows as advocated in the Bible. Showing the importance of Christian marriage Bishop Jalli asserts that;

Even where society's attitude to the child born out of wedlock to become more charitable, still the fatherless child is deprived of the family background that is its natural environment (Interview 1997).

Although some men love and desire to marry unwed mothers, a problem usually arises concerning the child or children. In some cases the married couple opts to adopt the children or the children stay with their grandparents. This however, deprives such children of a mother, or the father's life. Some do this to have greater freedom and to remove any anticipated conflict. However, on the other hand, they may hurt both the child and the guardians for life.

In the Shambala tribe, which follows the patriarchal system, children born out of wedlock have no right of inheritance in the family. This is because they are not counted as part of that particular family. But if the father decides to take the child then he or she will have the right of inheritance from his or her father (Mwalusanya 1977:17).

The child needs a secure home and the influence of both parents. Freud and, Clinebell agree with Horney that the child from its early stages of life requires warmth, love and care (Horney, 1974:25). So pregnancies out of wedlock are in essence a major problem for they also imply that a newborn is deprived of his/her most essential and elementary needs. The research has found that most of the single mothers are economically unstable. In all these circumstances unwed mothers need pastoral counselling.

CHAPTER FIVE

PASTORAL COUNSELLING TO UNWED MOTHERS

5. Introduction

Counselling is the communication of understanding, respect and helpfulness, which seeks to heal the emotional hurts of a client. This healing occurs within a relationship, which develops between the counsellor and client. The length of time needed to heal these emotional hurts will depend on the depth of hurt (Peterson 1982:18). Through case studies as discussed in the previous chapter and through literature research it was discovered that when premaritally pregnant, the girl can pass various stages. These stages are shock at the pregnancy, anger towards the man, grief at losing her status, stress or depression as a result of pregnancy, guilt in reference to the man and lastly rejection from society and church. The aim of this chapter is to show how pastoral counselling can be offered while unwed mothers are at such stages.

The above six stages come as a result of having trusted a boy or a girl for a long time, one who promised marry her, but when unexpectedly the girl falls pregnant, the man who impregnated her refuses to take responsibility. The man may reject being responsible for the pregnancy secretly or publicly. Some girls have shown me letters with messages like: "From now onward mind your own business, don't depend on me any more and earn your own living". People were used to seeing them together, knowing that they were a couple who were aiming to get married after a while. When the girl is pregnant and rejected, it turns out to be a painful experience!

This painful situation will affect the girl but her parents, grandparents, kin, friends and sometimes the boy's relatives too. Because of this, as already discussed in the case studies in chapter three, I have come across instances where girls have committed suicide have run away from their parents or have been in a certain crisis for a long time without being counselled. As a result of these, some girls have given up the idea of being married and decided to remain single parents.

A certain woman who was in her 40's, was for a long time anticipating that somebody would marry her. One day she had a smiling face informing her friends that somebody had approached her for marriage. She took the initiative of introducing the man to her relatives, her peers and people who had not expected her to find a man for marriage. While waiting for marriage she discovered that she was pregnant. One day she decided to visit her fiance without warning, there she met a mother of two children whom she discovered to be the wife of her fiance. (Interview with Erica, S.1997: Amboni Congregation). It took more than a year for this woman to settle her mind, and up to now she is still single because she trusts no man.

The following subsections will show how a person would react when in such stages and how to do pastoral counselling for suffering clients. However in this research it should be noted that most of the counselling methods shown in various books are from a Western methodology which cannot be applied wholly in some of the situations in Africa. For example, these theorists show that one's first client to deal with, i.e. to counsel, is the unwed mother. Moreover, in the African culture the parents of the unwed girl become your first clients. Also sometimes the boys who impregnated the girl are to be your first clients.

However, the steps to be followed are common to both Western and African society. These steps help the counsellor to have enough knowledge as to what to do to maintain his/her authority throughout the session. Peterson discusses the following steps:

1. Listen accurately and then clarify:

Here the counsellor has to listen accurately in order to highlight the real issue. For example according to our Shambala culture, before pinpointing his/her problem the counsellee has to say what happened to him/her since he/she got up in the morning, what happened on the way, whom he/she met etc. After expressing his/her side, it would then be expected of you the counsellor to respond in the same way. Peterson suggests that such things are to be ignored. The counsellor has to focus on the current crisis. When listening, open-ended statements may be a starting point, e.g. "Tell me please what has upset you so?" The response to this statement helps the counsellor to highlight the major theme and redirect the client away from minor issues, thereby concentrating only on the central issues. Listening will help the counsellor to gather the information in his/her mind for later sessions.

2. Focusing on the Problem:

Here factual misunderstandings must be clarified otherwise the problem will be distorted rather than being solved. According to Peterson, here the counsellor must interrupt the client to give short summaries of both the 'facts' of the problem and the 'feelings' of the client associated with that problem. Another thing needed from the counsellor is to communicate feelings of hope. Each client must be encouraged to realise there is a way out of the situation.

3. *Predict Future Problems:*

The counsellor must examine the client's behaviour and be able to calculate any future problems that may result. According to Peterson, since stress produces short-sightedness, the client cannot see where his/her present tactics will lead him/her. The aim of this step is make some constructive changes.

4. *Confront the Coping Methods:*

These coping methods are simply to point out how the client has responded to the current crisis. So the counsellor must be familiar with things like;

- a) Expression of distress through complaints or tears.
- b) Realising anger by words or actions against someone or something.
- c) An attempt to escape from the stress via excessive sleep, drugs, alcohol or sex.
- d) To cope with the current crisis via a reality-orientated approach, such as looking for a better job or cutting off an unhealthy relationship.
- e) To utilise present resources such as financial savings and contact with friends in order to minimise the misery.

5. *Expect a Response*

During a counselling session the counsellor should elicit a response from the client instead of the client seeking a response from the counsellor. Peterson stresses that the client must want and needs to carry out the response in order for it to be effective.

6. *Contact Outside Resources:*

In cases of severe stress the counsellor must seek help from others e.g. parents, church, police etc, thus more aid will be available to the client. This step will not only help the client but also

the counsellor, as he/she will have more information and support available. However, the client must consent before the outside contacts are approached.

7. *Future Counselling Contact:*

Lastly, the counsellor must be willing to continue the involvement with the client especially if things worsen. Reactions like fear, shame or complete despair may prevent the client from continuing a counselling relationship. In spite of this the counsellor must remain available (Peterson 1982:20ff). Peterson gives these seven steps as guidelines. They enable the counsellor to be helpful and hopeful when he/she directs the communication into these specific strategies (Peterson:103).

The counsellor must understand these, with other steps, when helping the client. The aim of the counsellor is to help the client feel able to cope with his/her situation. Oates uses the term "traditional expectations" to express his ideas on using outside contacts. He explains that when a pastor visits someone in hospital it is usually when that person is in a dying stage. So to avoid causing anxiety the pastor may approach the person disguised. For example Dr. Oates, used his position as somebody's father when being introduced. Only once the person accepted him, did he explain that he was a pastor. The person then responded well by saying, "I pray, but I am scared. I need your prayer too" (1983:5). The same applies to unwed mothers. Most of the unwed mothers will agree that the pastors be informed, or they seek counselling at the critical moment (refer Melina, case study six, page 51).

The concept of age must be taken into account also when counselling unwed mothers. Behaviour

in most cases is always related to age, so when the expected problems for each age level are known they will provide a realistic foundation for effective counselling. An awareness of these age-behaviour relationships allows the counsellor to understand the client. Erikson, in one of his tables illustrates psychosocial stages. He shows the psychosocial stage before one is born up to the late years. Under each he shows the developmental task and its psychosocial crisis of each (Erikson 1987:147).

5.1 Shock of the Pregnancy

Peppler states that no one is immune to shock, unexpected news of rejection shocks everybody. The victim is stunned and unbelieving. The universe spins, one's personal world shatters and all learned rules no longer seem to exist. In the midst of this numbness comes denial.(1982:32). For example, "It can't be, Peter loves me so much. We were together yesterday, he has impregnated me!" Questioning is the next step. "How did it happen, why, what about his baby?" Tears eventually flow as the body digests what the mind has heard. In the ensuing hours and days, the person in this state cannot sleep. All interest in food disappears, parts of the body begin to ache, weariness and fatigue are constant with no relief. The person sometimes acts as if in a coma, with no visible reaction, just staring into space during long sleepless nights (1982:33). During the blooming days of love the boy used to tell the girl "sili silali", which literally means "I neither eat nor sleep" because of you. Now the situation has turned.

The girl sees the boy as a liar who fooled her into believing him, whereas the girl's, all emotions are a reality. A college girl was rejected by her fiance.

When counselling her she narrated that after reading a letter of rejection from her fiance, she broke down.

I lost all my energy and fell down, I felt tightness in my throat. At that very moment I felt empty in my abdomen and I couldn't share this with anybody (Rose 1997:Mwambani Congregation).

These reactions may come in sequence or out of sequence, together or separately and will continue for a certain period (Peppler 1982:33). Beulah's encouragement, though to the divorced and the widows, can also be applied to unwed mothers. That is they need to have an anchor in Jesus. Though the Psalmist shows that Jesus is the defender of widows (1997:15), Jesus will be also be the defender of unwed mothers.

During the counselling session, both Peterson's and Peppler's methods can be applied. To Peterson, tears show how the unwed mother confronts the coping methods. Her facts and feelings indicate that her shock is the result of being rejected abruptly. The girl is advised to become involved with another man or change her place of living, going somewhere where there are new faces (1982:33), though to Peppler this is just a temporary solution (1982:35). Here also refer Jane, case study two, on page 28.

5.2 Anger Experienced towards the Man

Anger is another response of unwed mothers. Anger results from not getting what we want. Unwed mothers feel little sense of personal blame for being rejected. They may react in resentment and anger. Anger is our companion throughout life. God built it into the soul as a primary motivator for acceptance of reality, for growth, and for strength.

It is an important and valuable part of being human (Rohren and Stherland 1981:127). It is also not unusual for unwed mothers to turn their anger towards God. When I talked to Cecilia, one of the unwed mothers, she became disappointed and felt that God had not answered her prayer (1997: Centre Congregation). Others ask in anger, "How can God be loving and still let this happen to me? How much does He expect anyway?" (Peppler 1982:38). This acting out relieves the tension (Rohren and Sutherland 1981:23). Kubler-Ross asserts that this stage of anger is very difficult to cope with. Anger is displaced in all directions and projected onto the environment (1991:44). During this stage the unwed mothers begin to look upon God as the hateful initiator of their pain (refer Mary case study four on page 38). When months pass and nothing seems to get better, they may become disinterested or even antagonistic toward worship. Their faith still exists, but it lies dormant. It may be a long time before new spiritual life emerges. Almost all the unwed mothers I came across had stopped going to church after they had discovered that they were pregnant. Such girls may stop attending even after giving birth. Anger can be turned inward. This results in an exaggerated feeling of guilt, rejection or unworthiness (Peppler 1982:40). The unwed mother's embarrassment and fears over being rejected have legitimate causes. Classmates and friends who learn the news can sometimes be very cruel, making fun of the unwed mothers. Due to this some of the unwed mothers react by hiding the fact that they are pregnant. Some girls, in an attempt to hide their pregnancy tie their stomachs and restrict their size to the extent that nobody will easily notice their pregnancy. Because of this embarrassment and fear unwed mothers, when pregnant, do not allow their classmates to visit their homes for fear of the secret being known.

Tailai came for pastoral counselling because she had conceived twice by a man who had denied he was the father to her first born. She also had no specific job or resources to support her first-born child and had now fallen pregnant again by the same man. Along with this, she was also under church discipline, which meant she was in severe trouble in the eyes of the behaving community. She often seemed to be lost deep inside herself. She could not eat properly, she could not concentrate and could not visit anybody. She did not know how far she could go with such feelings.

Many of the unwed mothers have encountered different life circumstance and different kinds of crises, for instance to be given names like ‘sluts’, and their children to be called ‘illegitimate’, ‘bastards’ etc. In such crises, unwed mothers often avoid contacting their ministers, but later, when the circumstances become too forbidding, they seek help. They all know that the depression, which has affected their lives at their deepest psychological, social and spiritual level, needs a counsellor. In addition to their own depression, their delay in seeking help from the counsellor or pastor affects their children too.

It is important for pastors to be prepared to listen to the stories of depressed, unwed mothers because of the complicated, yet profound depths of their depression. This depression comes in various forms and contexts. The pastors or counsellors have to know that unwed mothers have common problems.

5.3 Grief at Losing her Status

Mothers who have been rejected, indicate a pervasive state of sadness. When they accept the fact

that they have lost something valuable they feel very sad. Minirth and Meier state that “whenever any human being suffers a significant loss or reversal, he goes through all stages of grief that is; denial, anger turned outward, anger turned inward, genuine grief and resolution” (1993:54). I asked one of these unwed mothers, “How do you feel that you are just living with your child while the boy is still around roaming with other girls?” Tears rolled down her cheeks and she responded thus:

It is now that I believe he has rejected me. After giving birth in the hospital my brother sent a message to him, he promised that he will come but he didn't. Last week I sent my elder sister to him again to see if there was any news from him or his parents but up to now there is no response. Now I am thinking of going there with his child (Interview with Matulo 1997: Centre congregation).

To her, taking her child to this man is a way of relieving her grief. Unwed mothers express their pain in a variety of ways. In defining pregnancy in the Dictionary of Pastoral Care and Counselling, Groh says,

...most women experience some anxiety, but extreme anxiety has been associated with their other problems and excessive crying and restlessness in infants. He adds that the relationship between anxiety and unfavourable attitudes towards children results in slower emotional and intellectual development in infants (1990:945-946).

The idea of a mother's habits connected with infant development is also outlined by Peterson. He states that, physically and psychologically, the ties between the mother's life and the baby's life have existed since conception, through the placenta. This means that the psychological state of the mother is physically transmitted to the foetus. The higher the mother's stress level during pregnancy, the greater the influence on the baby's development (Peterson 1980:58). Summons, (1991: 134-135) discusses the same issue. To him even the emotions of a pregnant mother can affect the unborn child's feelings whilst in the womb. The foetus can hear, taste, experience and even learn and feel on a basic level.

The unborn child can also develop chronic anxiety towards the mother that can scar the baby's personality.

Peterson goes on to say that after birth, if the mother continues to be anxious, this tension will be transmitted via the sense of touch to the new born; through physical and psychological channels the anxiety is “catching”. Therefore, during pregnancy, some supportive counselling of the mother may be mandatory to reduce her fear and anxiety; while, after the birth of the child, an explanation of anxious behaviour may help the mother in coping with the problem. He adds that, “once someone cares enough to counsel the mother, her tension is relieved and the baby's anxiety is reduced as well”. He concludes by saying that “having a baby is a normal and wonderful event, but it often triggers off abnormal emotions from the past experiences of the parents” (1982:59).

To avoid slower development of emotions and slower intellectual abilities in infants, pastoral care and counselling can help with the ambivalence, preoccupations and anxiety of pregnancy, realising that a healthier birth and healthier relationships between the mother and her child come with resolution. Counselling can be useful for unwed mothers, if in that counselling they can be advised on the options of keeping the baby or giving it up for adoption (Groh 1990:945-946).

At the time of the pregnancy and during the proceedings of adoption, one might see an adoption as an easier way out, but later in the child's life it often becomes difficult for the mother.

Knowing one's child is alive and wanting to make contact, yet having no legal right is problematic for both the mother and the father as well as the adopted child.

I recall the following incident that I saw in a film called "Baby M". Two couples are good friends for a long time. They just differed in one thing, that is, one couple had six children while the other couple had none. During the seventh pregnancy the two couples negotiated that, since their friendship was far beyond explanation, that they were more than relatives the childless couple should be helped to have a child by allowing them to adopt the seventh baby.

So the couple with children agreed that this time just after giving birth they would give this baby to their friends. They signed the contract. The couple who had no children went shopping and bought clothes for their coming baby. The mother gave birth to a sweet baby boy.

To shorten this story, the parents said, "this time your baby was sweeter than the other ones" but since they had signed, they gave their baby to their friends. The mother couldn't stop crying. One day they visited their friends and the boy. The baby was in good condition, well treated with everything needed for baby care. The biological mother requested to hold and kiss the baby. After having the baby in her hands the mother could not give him back to the adoptive parents. She ran away with the baby and the case was reported to the police. This shows that it is not easy for a parent to give up a baby for adoption

Most of the unwed mothers can't express how they feel when their children are given up for adoption, but just cry. They may cry a lot, and even feel ashamed of their tears.

Groh's suggestions related to adoption as expressed in the previous page are not yet applicable in the Makorora parish in most African tribes. The Makorora parish demonstrates what Mutunga

asserts in his article when he says that the kinship system which operates in most African societies is like a vast network stretching laterally in every direction to embrace everybody in any given local group. That means, everybody is related to everybody else". Kinship ties still exist in cities. "I am because we are". This belief provides a strong bond among people of similar regions residing in cities (1994:104).

So giving up a baby for adoption shows the failure of the kinship system. When it comes to a point where the mother and the baby being together causes disruption, then adoption can be applied.

Some signs of grief are similar to those of shock. Unwed mothers may lose interest in social interaction, in their friends, in school or in working places. During this time the unwed mothers seem to hate everyone. They become paranoid and believe that any talk in private is gossip about them. In the early stages of their pregnancy they wrap themselves with clothes so that no one can identify them easily. During the whole period of nine months they don't like to associate with others. As pointed out by one nurse;

Parents or teachers may discover when she gets labour pains that she is pregnant, and it is only then that she can be rushed to the hospital. Schoolgirls don't want to book in advance as this will require them to attend clinics on certain days, which will mean that they are absent from school. Due to this others will know their problem and will laugh at them. They don't want to be seen attending clinics (Burmar and Preston Whyte 1992:11).

The above experience correlates with Pepler's view that some unwed mothers are terrified at being at the mercy of their own grief. They spend so much of their growing time in learning to maintain control that they cannot seem to recondition themselves.

Like cats they go off into a separate corner of their private world to lick their wounds. They let no one in; they become lost in thought, in their own lost fantasies (1982:34). Sarah is a good example of the above description. Having informed her mother, grandmother and her aunt that she was pregnant she resumed her normal behaviour of keeping everything in, her head down, her slim body looking physically burdened, as if carrying a heavy backpack. When asked about the boy concerned she just sat and listened, but gave no response. Her friends reported that she showed hyperactivity, anger, aggressiveness, and loss of emotional control at the slightest provocation. To some people like Sarah, grief can be on and off regularly depending on the contemporary situation at that time.

Few girls learn to accept being unwed mothers as fact. They turn mainly to their friends for solace and joy. Being pregnant, coupled with rejection, causes innumerable additional personal problems and identity problems that they talk about all the time. They keep nothing in, everything is discussed over and over. They talk out their grief and seek counselling.

A doctor, counsellor, clergyman, or anyone working in the behavioural sciences knows that grief produces pain, but the pain itself is really part of the healing. The expression of pain shows that one is alive. Grief is an expression of humanness that should not be turned off or delayed. Unwed mothers who attempt to deny their grief or try to bear it in silence only postpone it. Pepler suggests that it is healthy to accept and express pain, and to work it through as part of healing (1982:19).

5.4 Stress/Depression as a result of Pregnancy

The unwed mothers are also under stress. Stress is a result of excessive thinking about the day to day concerns and troubles which cannot be solved, as well as the fears of daily life. Counsellors and carers must understand the psychological, social, and contextual dynamics in working with unwed mothers when they are depressed. By placing their depression in the context of these social and cultural realities are changed. However the pastor has to understand how the depression developed, its symptoms and the possible avenues of care (Glaz 1991:155).

Depression has been likened to a grey fog, to numbness, to waves of sadness, to a hopeless and helpless vision of the future. All these signs are the leading causes of suicide (Minirth and Meier 1993:20). Also these common depressive symptoms include a sense of being slowed down, fatigue, sad feelings. Research has shown that in most cases the stress was caused by the unwed mother's experience of pressure from society.

(1) This is how society puts pressure on these unwed mothers. Though in that same society there are many bad things done, the state of being an unwed mother is taken as the worst of all. Due to this the unwed mothers are ripe for stress because they find themselves in a life pattern which does not show any future prospects. Their lives seem to be in a mess, while the sweet past is not replaceable. Such unwed mothers may end up in committing suicide (refer Happy case study five on page 46). Some of the unwed mothers dump their children or run away from them and leave them to the mercy of others.

I recall a certain incident that made some people sympathetic, but for the town boys it became

a joke. One unwed mother from a rural area was rejected together with her two children. After a long period of unsolved problems she decided to take these two children to Dar-es-Salaam (previously the capital city of Tanzania and its commercial city now the capital city is Dodoma) where she heard that the father of her children was working. She succeeded in reaching Dar-es-salaam, but could not find the father of the children. She had no money and the boiled food that she had was finished.

The children, aged about five other two, were crying. She could not walk while carrying them. After four days of struggling she saw an old man, a shoemaker, mending shoes under a mango tree. She asked him if he could look after her children for a few minutes so that she could find somewhere to relieve herself. Without hesitating the man agreed and took the children, this was about nine o'clock in the morning. We came across the incident at about four o'clock in the afternoon. Both the children and the man were crying. The starving children were looking for their mother. People crowded to see this poor old man crying. The town boys, instead of sympathising, made jokes; "Give them the breast, today you will be chased out by your wife, you pretend to be a good Samaritan, work it out then." Hearing all these jokes the man increased his crying. We did not watch what would happen next, instead we left. I did not blame the unwed mother but rather realised that the only solution which this girl could think of was not to witness the suffering and the death of these children but to leave them in that way.

(2) The community can sometimes cause stress and depression in unwed mothers because they look at them so cruelly. After the birth of the baby, the unwed mother has many responsibilities since she has to act as both mother and father to the child. These responsibilities are both long-term and beyond her control. Wright says that these are the two factors that make stress

dangerous to psychological and physical health (1993:84). The unwed mothers have the stress of taking care of themselves, acting as a parent and ensuring that life goes on.

As a solution, the unwed mothers are advised to alter their environment and thus prevent stress-inducing events, e.g. gossip. They are advised to change jobs, and move home. They should also try to change the symptoms of their stress.

Even from the Christian perspective the unwed mothers can attempt to alter their emotional and physiological response to stress by using medication, tranquillizers, relaxation techniques and meditation imagery if normal counselling has failed (1993:84).

The third step is to alter their attitude. This is the most effective. This involves changing those beliefs, assumptions and negative ways of thinking which make one more vulnerable to stress. Changing attitudes may be difficult but it may be the most expedient way of reducing stress, tension and anxiety (1993:84).

From a Christian perspective, unwed mothers must be taught that being depressed because of what happened is not sin. Wright asserts that "Being a Christian does not make you immune to depression". He adds that the depression can be worsened due to the understanding that as a Christian, one should not be depressed (1993:94).

To unwed mothers, depression is an indication that they should reconcile their way of life. Throughout God's Word we have examples of people who were depressed but could later see that their depression was there for a purpose. Jesus himself was depressed (Matthew 26:37-38).

Violating the sixth commandment regarding adultery causes spiritual depression. This depression can be traced to sinful behaviour and thoughts. If one's behaviour is in conflict with one's Christian value system, the result could be feelings of guilt and depression. This is where the healing resources of Jesus Christ will be the solution.

It is important to remember that even after confessing the sin, repenting and accepting Christ's forgiveness, some depression may linger. This is normal because the biological changes that occur during depression take time to heal. Unwed mothers need to identify what they need and what will help them most. They must build strong and close relationships with other women, even if the fact that they have little time is a stress factor. This will help them in the long run.

The following suggestions are given to reduce the stress of unwed mothers:

- 1) Do exercise that you enjoy.
- 2) Take steps to feel as though you are in control.
- 3) Learn relaxation techniques.
- 4) Take control of your schedule.
- 5) Prioritize what you do.
- 6) Make decisions and choices.
- 7) Separate your past from your present.
- 8) Accept who you are.
- 9) Learn to say "no".
- 10) Give yourself permission to change your mind.
- 11) Become your own permission giver so that you can rest and relax.
- 12) Set limits.
- 13) Expect the best.
- 14) Learn to laugh (Wright 1993:86).

Pastor Mngazija gives the following advice to unwed mothers that are:

- 1) Avoid being alone
- 2) Seek help from others
- 3) Sing, make music
- 4) Praise and give thanks
- 5) Lean heavily on the power of God's word
- 6) Rest confidently in the presence of God's spirit (interview 1997:NED).

One of the goals of pastoral counselling to these unwed mothers is to encourage them to change in a concrete way. It is important when one thinks about change to realise how change takes place. Change does not take place through talk alone, so much of the advice and counselling has centred wrongly upon talk. No one must be opposed to talk, talk is important, but talk alone can be very harmful. It can be destructive. Talk alone simply confirms the fact that there is a serious problem that is yet unsolved. Too much talk when counselling does far more harm than good. Change is a situation that grows out of talk that is oriented toward seeking and implementing biblical solutions to the problem. Talk alone can be like tearing off a scab and poking your finger around in the bloody mess, making the wound all the more. That is what talks alone may do. A counsellee may feel relieved for twenty minutes because she has got the pressure off her chest, but at the end she takes another hard look at it and she might say, I just see more clearly how difficult the problem is. So when one counsels, one should always talk to a person about change and speak in concrete terms of what God says must be done and how to do it. These basic suggestions aid one in solving any problems:

- 1). Help her to set biblical objectives for the future, which are real, possible and contextual.
- 2). You may help her list her problems, specifically those difficulties that she must overcome in order to reach those objectives.
- 3). It is good policy to list problems so that both of you know specifically what you are talking about. Also in the process of making this list, a person has to formulate and define problems more clearly. Sometimes the answer comes as a result of the writing.
- 4). You might discuss and decide upon the biblical solutions to those problems. But, you

may never leave it there.

- 5). Help her lay out a course of action to take, including the scheduling of the initial steps to be taken in order to solve those problems and the means for checking up on her to make sure she is doing it (Adams 1976:92).

Here Adam's suggestions can be compared with Stone (Clinebell) when he talks about ABCD models in counselling, i.e. a counsellor has to: Achieve contact with the person, Boil down the problem to its essentials, Cope actively with the problem and challenge the client to do something, also Develop an ongoing plan (Clinebell, 1966:32).

5.5 Guilt in Reference to the Man

It is not easy for an unwed mother who has been rejected to take on all the burdens of bringing up her child without feeling guilty. This comes as a result of regretting past deeds. Talking with some of these unwed mothers, I found that many feel that maybe God is punishing them for having intercourse before marriage, that is why they are treated in that way. The guilt can run deep, so deep that many unwed mothers have difficulty in erasing their error of judgement.

If left alone, most unwed mothers' guilt comes as the result of not knowing the facts. When the boys don't share the truth, some of the unwed mothers can only conclude that they are the ones to blame, thinking maybe "I have been rejected because I don't respect him or maybe he thinks I have another boyfriend. Is it because I am from poor a family?" The reasons are endless, and all untrue. Some girls take guilt on themselves because they cannot believe that the men are at fault; they hold on to the belief that men are always right, African men are not to be blamed. Unwed mothers need to know that such beliefs are behind the times compared to today's

thinking. Unnecessary blame and anxiety arise because the unwed mothers have no answers or cannot accept the answers given to the questions they ask.

5.6 Rejection from Society and Church

The unwed mother naturally feels personally rejected. An unwed mother could ask, "Was he really in love with me?" Rejection causes feelings of unworthiness, of inadequacy. Unwed mothers feel abandoned, unloved and unworthy of love. Others look elsewhere to bury the rejection. One girl shows her complaints by saying, "Oh, God, they don't want me. The invitations are all out now. Help me to remember that these aren't the only people in the world... I will find better" (Holme 1974:31). Sometimes it happens that the unwed mothers are trying to find the love they felt with the previous man which is now lost. Being with a new man they are convinced in themselves that this new relationship will be real love and will stay for a long time. As a result the unwed mothers have more children thinking that they are strengthening the new love.

In telling how she became pregnant the second time, Tailai said that the father of her first born rejected her completely at that time. He sent a message to her saying he did not want to see her face any more, therefore forbidding her from asking for any support from him. When the baby was about a year old, this man politely visited Tailai. He said that he was visiting her because he had a plan to find a project for her and needed her advice. Hearing this, Tailai forgot the past. She warmly welcomed him as the father of her child, thinking that this love will be real love and he would stay longer. The man gave her a certain amount of cash. She allowed him to spend the night. It was at this time that she fell pregnant again.

This time her parents were very angry saying, "making a mistake is not a mistake, but repeating a mistake is a mistake"(Rev. E. Mtoi NED 1998).

Some parents scolded their daughters, and many girls told how they were badly treated. One said: "My father wanted me to leave the house. He said he could not feed an extra mouth" (Interview with Jane 1997:Amboni Congregation).

During this study I have discovered that most of the parents could not stand their daughter's pregnancy at all. An unwed mother had to undergo a very terrible crisis for both her unexpected and unwanted child as well as the reaction of her parents at the same time. Another frequent result was that of stigma, in that there was the reluctance of schoolgirls to admit to anyone, even their mothers, that they were pregnant. This reticence was facilitated by the absence of many African mothers who worked as 'live-in' domestics.

It is obvious that when rejected, the future seems bleak and all that has been said in the previous paragraphs leaves most of the unwed mothers with no time for relaxing. Their minds keep running and they over stretch themselves (Wright 1993: 81-82). The inability to relax starts when a girl discovers one is pregnant. As has been said before, some parents or teachers reject and scold the girls at that moment. Because of this these girls force themselves to work hard even when they need to relax. Sometimes they work hard to hide the fact that they are pregnant. The socio-legal systems of some countries, e.g. South Africa, tend to operate in many respects on an unwritten assumption that the family norm is a married couple with their children. Thus, many of the provisions of the welfare system discriminate against the unmarried, especially

where urban African housing stock is provided. Houses are not available to those without a civil law marriage certificate (Burmar and Preston-Whyte 1992:30)

The availability of counsellors and successful counselling has been a great help to most of unwed mothers. It has also brought them and their children to an acceptable situation. However, In spite of having counsellors and successful counselling, there is a need to have proper strategies to alleviate the problem of pregnancies out of wedlock.

CHAPTER SIX

CONCLUDING REMARKS AND STRATEGIES TO ALLEVIATE THE PROBLEM OF PREGNANCIES OUT OF WEDLOCK

6. Introduction

Chapter six concludes the study and recommends some strategies which when well implemented might help to alleviate the problem of pregnancies out of wedlock.

6.1 Concluding Remarks and Strategies

Looking at our African societies I would like to say that the time has come when we should begin to look for new ways of overcoming this ethical problem of pregnancies out of wedlock by re-examining our African cultural heritage. In the traditional African context, everyone fitted in a given social setting based primarily on kinship relations. Kinship roles have always played a major part in meeting each family member's needs. Let the belief that everybody is related to everybody else rule even today.

The research has discovered that there are various causes that have contributed to the problem of pregnancies out of wedlock, and that the plight of unwed mothers starts once a girl has conceived and it will continue even after she gives birth. The age of those mostly affected is 16-20 years (refer table 1 on appendix C). Most of these unwed mothers have a low education because their educational opportunities at higher levels are limited as a result of being discontinuing with their studies. Their future marital status will be to marry any man that comes along as they seem to have no other choice.

This is the case in Makorora parish where a high number of the unwed mothers interviewed got married to Muslim men (refer Herieth, case study one on page 21). Being rejected and put under church discipline affects their participation in church. The consequences of pregnancies out of wedlock not only touch unwed mothers but also their families, their church and their children. The research shows that, while in shock, anger, grief, stress, guilt and rejection, these unwed mothers need pastoral counselling. To alleviate the plight of unwed mothers the research recommends that we need proper strategies in the society. Several institutions such as the family, the school, the church, the media, the government as well as non-governmental organisations need to take an active part in solving the problem. This chapter will discuss the role of each of these institutions as part of the strategies needed to alleviate the problem.

6.2 The Role of the Church

An institution such as the church is essentially designed for the task of healing, caring, correcting and reconciling people. With the social problems affecting the youth, the church is expected to do something to improve the predicament. Thus, there is a need to have a system within the church to monitor not only pregnancies out of wedlock but also sexual relationships before marriage.

The dioceses as well as the church are asked to act like the Old Testament prophets by advising the government leaders to challenge unjust practices. These include, for example, the act where pregnant girls (in the Tanzanian context) have to discontinue their studies while boys who impregnated the girls continue with their studies. Also the institutions which deal with social affairs need to be fair to both boys and girls.

Looking at the roles of the church, the bishop of the NED points out that "preaching, Christian education, church discipline and pastoral counselling and caring are some of the mechanisms of the church which ought to be used to alleviate the problem of pregnancies out of wedlock and other social problems" (Bishop Jalli 1997:NED). If these mechanisms are clearly understood and correctly practised by ministers, they would be good channels for the church to bring an individual back to God, to help a person reverse her/his life and live according to the Christian ideals by making Jesus Christ the centre of her/his life.

But also the research argues that if church discipline is one of the mechanisms or a way to guide Christians, then let it guide both men and women, instead of being vindictive, judgmental or being harsh to unwed mothers who are mistreated and exploited. Where enforcement of church discipline applies only to women in the case of pregnancy it makes this mechanism unjust and discriminative.

The church must adopt ways and means of helping the youth to approach marriage in a manner that will prevent pregnancies out of wedlock and increase the possibility of successful partnerships and relationships in the eyes of God. Some of the ways and means may include the following.

6.2.1 Christian Education

Christian education, for example, introduces the young members of the church to the life and commission of the community or Christian faith. It helps them grow towards greater maturity in their faith. It therefore shows that if the objectives of Christian education are realised, the

youth will grow with greater maturity in the Christian faith. Discipline in the church, the purity of the church and the reclaiming of the offender are also vital concepts. An important point here is that what church leaders do filters down and corrupts the congregation. Leaders should be beyond reproach, Also if church leaders were to be disciplined when they commit adultery, then the youths will have an example to follow and thus will help to avoid such sin, i.e. sexual intercourse before marriage.

Interviews with unwed mothers on how they view church discipline, reveal that 27 unwed mothers out of 40 do not understand the importance of it. There is therefore a danger that a pregnant girl who is being disciplined without any teaching will not be sure of what she should repent. It seems that after giving birth all shame and guilt felt by the teenager at being pregnant vanish. This may be because she no longer carries her burden so obviously, or maybe, the love she now has for her child overshadows her guilt. Church values as well as society values need to be instilled in such girls to enable them to realise fully the sin they have committed and lead them to repent. What also is needed in the Christian set-up is the implication of the word 'sin'. The implication of this word needs to be used to lead Christians to the internal life rather than being used to frighten people and lead them to condemnation. A good example is given by Oosthuizen et al in their book *The Great Debate: Abortion in the South African Context*. They assert that in the traditional set-up, girls of a particular age are expected to have lovers or boyfriends, but in the Christian set-up, there is a general feeling that a schoolgirl and a school boy should have no attraction for each other even if they are well into their late teens. The results of this is that such teenagers conduct their affairs in secret.

If pregnancy happens, the young man may deny paternity and the girl might find difficulty in proving it. This writer adds that the problem that the Zulu young people face in general, is that they are left in the dark. They are denied the traditional sex education, and yet nobody knows what happens in the Western Christian society in relation to sex matters (1974:55-56). This problem is also applied to other African youth. This same thing applies to youth in Makorora as well as other youth in the North-Eastern Diocese. No sex education is given and due to this, youth find answers for themselves.

In its teaching, the church needs to draw attention to the abnormalities that might have occurred with unwed mothers. They need teachings that will regulate their future behaviour and relationships. Though being an unwed mother can be encountered as a social and a financial problem, it has the moral elements of forcing individuals to accept the responsibilities they incur through their sexual choices. The church's teaching will also refer to these social and health outcomes, for example STD (Sexually Transmitted Diseases) and AIDS, but also the act of going out with other women's husbands. Pastor Mkilindi explains that:

It seems as if there is no promising hope that this problem of pregnancies Out of wedlock can be avoided unless the church does some serious re-examination of its moral teaching to the youth and what it means to the African youth in this revolutionary world as well as modern scientific methods, since the African of yesterday is no longer the African of tomorrow due to modernity (interview 1997:NED).

Battin echoing the same idea when she asserts that what is done now does not work. The prevention of teenage pregnancy, at least in those countries that attempt it, is currently approached mainly by education. Adolescent girls are warned of its risks of pregnancy, informed of the benefits of avoiding it and proved with information (1996:110).

6.2.2 Centres for Premarital Counselling and Care

The church is responsible to work with unwed mothers in such a way that does not dehumanize them but gives them hope and a new beginning. The church ought to be a place where counselling and spiritual guidance can be offered to assist parishioners overcome weaknesses. As a church, we need forgiveness for the fellowship we have failed to offer, before we can convincingly teach forgiveness and restoration to these girls. To tackle such problems the church has something to offer, that is the field of support, counselling and moral guidance. The church now has to deal not only with churchgoer but also to deal with Christians who do not attend church services, because they are the ones who are missing out on Christian love and fellowship and they in turn ruin our Christian girls. Therefore, if counselling and care to youth is practised by the ministers, it will enable the teenager to make a wise choice.

The research has discovered that the whole of the North Eastern Diocese of the Evangelical Lutheran Church in Tanzania does not have any premarital counselling or youth counselling centres. To be successful in this field of counselling the diocese should be required to have qualified people and develop some kind of counselling centres where the affected unwed mothers can go for relief from shock and grief right from their time of pregnancy to the time of delivery. gives an idea on the same issue is Eide, who comments that;

Because of the rapid and far reaching change taking in African societies, pregnancies out of wedlock will be a growing problem within the churches. Church discipline as a strict application of law is not enough. Premarital counselling and care for persons will at least be appropriate ways of meeting this need (1988:30).

Firstly, in these centres the unwed mothers will be given special attention for counselling and care. These centres should be intended to enable them to recollect themselves from their shock

and grief as elaborated hitherto. Secondly, the children born from these unwed mothers who might have been affected by the shock and grief of the mother during pregnancy will be given some kind of rehabilitation with pastoral care and counselling. Thirdly, in these centres the future of the unwed mothers will be considered, as some might have lost their jobs or stopped their studies, some might have lost hope of doing anything in the future or might have given up any idea of getting married. So in these centres if there arises a need for vocational training for an unwed mother, then the counselling centre may work together with the client according to her interests and to enable her to go for the anticipated training. This in a way brings up a new requirement, such as small projects.

Looking again at the matter from the field of counselling you find that the counsellors encounter the issue when it is beyond repair. To alleviate this problem, counsellors should start counselling youngsters before they involve themselves in premarital sexual relationships. However, unwed mothers should also be advised that if they want to be involved in sexual affairs they should take the utmost precautions so they will not have cause for regret in the future. Ideally, should abstain from sex, as is emphasized in our Christian teachings and our African culture.

As counsellors we need to build the broken relationships that stand between an unwed mother and the community and between them and the church. Being in these centres the counsellor can show the unwed mother that women who choose abortion often suffer much guilt. This guilt is often long lasting.

6.2.3 Bible Studies

To alleviate the problem of pregnancies out of wedlock the church needs to use Bible studies as a means of spiritual nurture and to explain meaning of marriage. The problem will also be alleviated if the men who cause pregnancies are blamed and disciplined. The research has discovered that in the congregation, the pregnant teenager who is undergoing punishment and wants to repent has to meet with church elders, and sometimes the minister is not notified by these church elders to give any instructions or counselling. This indicates the extent to which church discipline has been relaxed.

6.2.4 Ministers to be committed to their call

Ministers need to be well committed to their call as well as to their Christian faith. While talking with one parent about the increase of pregnancies out of wedlock, he complained that nowadays pastors are not committed to their call. So due to lack of commitment pastors are neglecting to work with teenagers, and they do not offer Christian teaching, counselling, and care. These ministers are busy with their own projects and delegate all their responsibilities to unqualified persons.

Pastors are mainly conducting marriage services and the administration of sacraments on Sundays. They do this claiming that if they dare to stop their projects they will die of hunger because the church does not pay them enough money to fill their daily needs. So for such ministers, most of their time is spent on their own duties and little time is left for carrying out ministerial duties (interview with Walalaze 1997:Centre congregation).

In all the pastors' meetings the Dean of the diocese emphasizes that pastors need to work hard on the youth department. He insists that "Youth are not only the future church but the backbone of our church" (Mwetha 1997:NED). To him, the youth meetings must be well attended. In spite of many organisations in the church Feucht suggests that, it may be necessary to drop less important organisations and initiate or work hard on important organisations" (1960:143-144). The research recommends that while the pastors are committed to their call and in their work, the church as a whole needs to re-evaluate the allowance her ministers earn per month.

6.2.5 Information Dissemination (Sex Education)

Due to the increase of pregnancies out of wedlock in Makorora parish which seems to destroy the lives of unwed mothers and the children born out of wedlock, the church needs to use proper strategies such as seminars, a youth magazine, workshops to educate and inform the young women and society about this problem. According to the statistics as recorded in Makorora parish the church has not been very successful in this area.

Generally, premarital education and counselling, publishing educational and informational magazines and newsletters for young people are crucially needed in the Makorora parish, because young men and women consider premarital sex acceptable, and some of them enter marriage in haste due to unrealistic romantic ideas coupled with premarital pregnancies. This leads to failed marriages and adultery. The church therefore needs to treat the root of the problem in order to stop the consequences.

6.3 The Role of the Family/Community

6.3.1 Conducive Social Environment

In a family, the mother and father create a social environment that influences the child in her/his development. Hetherington supports the idea of a family being made up of a mother and a father and he shows the effect on the children who are raised up by a single parent. To him, a father in a family has a relatively unique contribution to make for family functioning and the development of the child. (1979:855).

Parents have the greatest influence on the character and conduct of the child. This includes the home life as part of his/her ethnic group, with values and cultural heritage. Children learn their values at home at the first hand. The importance of home teachings is seen even in African sayings. "Mtoto umleavyo ndivyo akuavyo", literally means that, "how you brought up your child is how he/she will be". The parents are expected to lead their children by example, showing them the acceptable practices in life (interview with Rev. Kibanga:1997 NED).

6.3.2 The Socialization Process

One of the most important values to be learned by the children from home, is the concept of sex education. In the past, the children were taught the meaning of womanhood and manhood once they reached puberty. They were taught that misuse of sexual organs was forbidden, and that is what society dictated. In this way, parents were able to prevent unwanted pregnancies.

The research pointed out that this kind of sex education at home has changed dramatically. Most parents do not realise the duties they are required to carry out in educating their child (refer Mary,

case study four on page 39, but also Neema, case study seven on page 56). During this research it seems that some parents are not fully aware of the consequences of pregnancies out of wedlock. 15 parents, who were interviewed as to whether they provide traditional sex education to the young girls and boys, responded that they do not because they assume school and church provide this badly needed education. 12 parents stated that they do educate their children but the children do not take it seriously. The children would rather learn from peers. Quoting a Shona woman, Kisembo et al report that:

For years I tried to talk to my parents about sex and other related subjects but they never wanted to be engaged in such discussion. When I persisted they eventually forbade me to bring up such topics. So what could I do? I turned to friends and books (1977:126).

6.3.3 Parental Responsibility

The responses of these parents clearly indicate that some parents today avoid their parental responsibility, especially in this area, as a result young people engage in premarital sex simply because their parents don't seem to care. I would agree with Sutherland and Cressey who argue that:

Since the family has an almost exclusive contact with the child during the period of greatest dependency and greatest plasticity, and continued intimate contact over a subsequent period of several years, it plays an exceptionally important role in determining the behaviour patterns which the child will exhibit.... and the family is the first agency to affect the direction which a particular child will take (1966:126).

The values taught at home remain the basis for curbing pregnancies out of wedlock. These values will constitute a good guidance if the traditional education is reintroduced, and if the parents will see the need to help the youth who have been torn away from traditional sexual education and who are left in a vacuum without any values (refer Neema case study seven on page 56). The children must be educated on authentic human development and correct both the

unbridled sex of modern revolutionists and the misconceived teachings on sex. This kind of education is badly needed in many African societies today. As one pastor points out;

As long as the children receive proper education and instruction at home, there can be no lasting harm done. Ignorance and misinformation, on the other hand, do produce lasting harm, resulting in teenage pregnancies, botched abortions and AIDS. With correct instruction our children can at least make more intelligent choices (interview with Rev. Kanju 1997:NED).

The popular opinion is that pregnancy out of wedlock is to be blamed on parents who have neglected their responsibility of sex education, though people do take into account that there are other factors involved as well. For example in the context of the Makorora parish, Tanga, where people are culturally and religiously intermingled with one another, reluctance to give sex education in schools as well as in families is another factor. It has reached such phenomenal proportions that the entire nation should be concerned. There needs to be a restructuring to treat the causes of social malaise and the ensuing consequences.

6.4 The Role of the School and other Educational Institutions

6.4.1 Sex Education in Schools

It is necessary to educate young people on the importance of waiting until marriage to have sexual intercourse. Preventing pre-marital and extra-marital affairs will help avoid crisis pregnancies among school youth and non-school youth. In schools this idea can be presented by introducing sex education.

The introduction of sex education in schools is a common issue, and there are debates on whether or not this should be done. An important reason to campaign for sex education in schools is the high rate of pregnancies out of wedlock in schools and colleges.

There are people who fear that the introduction of sex education in schools may encourage prostitution and thus intensify the problem. These people argue that premarital sex, like any other deviant behaviour, is learnt in association with deviants. Therefore schools and colleges are good places where this happens.

Despite the fact that most people refuse the notion that sex education be introduced in schools, I hold the view that the schools and colleges can play an important role in reducing the problem of pregnancies out of wedlock. It is to be noted that in Makorora parish for instance, some families and the church have neglected their duty of educating children on sexual matters.

Thus if sex education is introduced at schools, the neglected children will understand their anatomy and the possibility of an unwanted pregnancy. Sex education in schools, if correctly instituted and perceived, may lead to the establishment of stable marriages. Of course, this statement comes too late. Sex is already being "taught on the screen, in the school yard and in the streets". But education in schools and colleges concerning sex is very important. Once a young girl realises that she is being taken advantage of, she will be able to say 'no' to sexual pressure (Interview with Eveline, 1997:NED).

The good application and practised of these strategies will enable our society to alleviate the problem of pregnancies out of wedlock, which affects not only unwed mothers but their children as well as our nation.

6.5 The Role of the Society and the Government

6.5.1 The Need to Improve the Economic well being of People

Society creates the way of life of the people. Low socio-economic conditions, e.g. in Tanzania, cause young people to turn to crime as a means of livelihood. As a result, young girls turn to prostitution to earn money for their basic needs. This exposes them to unwanted pregnancies.

Sex before marriage will continue to spread in Tanzania if serious attempts to eradicate it are not taken. Society must use careful planning to reduce the number of pregnancies out of wedlock. It will be necessary to overhaul the entire social and economic structure of society in order to eradicate the root causes of pregnancies out of wedlock.

The research recommends that working together in their various activities will develop a sense of solidarity and togetherness for unwed mothers. Their togetherness in the long run can be a key factor to enable them to start their small projects. They might also, as group, save more money from these various activities and have a big project. This system will ensure that none of the unwed mothers, for example in Makorora parish, will suffer unnecessary hardships. Another advantage of such a system is that unwed mothers will be too busy working on their projects to go begging to the men who will later refuse to marry them.

BIBLIOGRAPHY

- Ackermann, D., Draper, J.A., Mashinini, E. (eds). 1991. *Women Hold up Half the sky* Pietermaritzburg:Cluster Publications.
- Adam, C. 1996. A choice not to wed: Unmarried Women in Eighteenth century France. *Journal of Social History*. Vol 29, (4):805.
- Adams, J.E. 1976. *The Big Umbrella:and other Essays on Christian Counselling*. Grand Rapids, Michigan:Baker Book House.
- Armstrong, L. 1995. "Sluts" and "Bastards", Feminist Decodes, the Child Welfare Debate, *Journal of Social History*, (no index):334.
- Barnett, W.O.and Laviolette, A.D. 1993. *It Could Happen to Anyone : Why Battered Women Stay*. Newbury Park, California: Sage Publications.
- Battin, M.P. 1996. Adolescent Pregnancy: When it is a Problem, What is the Solution? *Reproductive Health Matter*, (8):110-120.
- Bekker, J.C. 1983. *Marriage, Money, Property and Law:a guide to the Legal and Financial Consequences of Marriage between Africans*. Durban: Butterworth Publishers Ltd.
- Bell, K. 1996. Kin Support and Family Stress: Two sides to Early Childbearing and Support Networks, *Journal of Sociological-Human Organization*, 55,(2):60-169.
- Bernstein, R. 1971. *Helping Unmarried Mothers*. New York: Association Press.
- Besha, R. 1996. A Life of Endless Struggle:The position of Women in Africa, In *Women, Violence and Non-violent Change*. Geneva:World Council of Churches. Pp 97.
- Beulah, L. 1997. Home Alone Today: *The Magazine for Christian living, Febr/March. 14*.
- Brien,J. and Fairbairn, I. 1996. *Pregnancy and Abortion Counselling*. London: Routledge Publishers.
- Burmar, S and Preston-Whyte,E. 1992. *Questionable Issue:Illegitimacy in South Africa*. Cape Town:O.U.P.

- Clinebell, H. 1966. *Basic Type of Pastoral Counselling*. Nashville: Abingdon Press.
- Clinebell, H. 1984. *Basic Types of Pastoral Care and Counselling : Resources for Ministry of Healing and Growth* London:SCM Press Ltd.
- Donaldson, M. 1985. Missionaries and the Liberation of Women. *Journal of Theology for Southern Africa*, 53: 4-12.
- Eide, O. 1988. *Pastoral Care in an African Village*. Nairobi: Scripture Mission.
- Erikson, E. 1987 Psychosocial Stage in Tyson, (ed.) G.A 1987. An Introduction to Psychology: *A South African Perspective* Westro Educational: Johannesburg. Pp 145.
- Feucht, O.E. 1960. *Helping the Families through the Church: a Symposium on Family Life Education*. Saint Louis: Concordia Publishing House.
- Fisha,J. 1976. The Impact of Christianity upon Islam among the Shambala. Unpublished Diploma Thesis, Makumira Lutheran Theological College.
- Forster, G. 1994. *Cohabitation and Marriage:A Pastoral Response*. London: Pickering Press.
- Glaz, M. 1991. *Women in Travail and Transition:A New Pastoral Care*. Minneapolis: Fortress Press.
- Groh, L.S. 1990. Pregnancies. In Hunter, R.J. (ed) 1968. *Dictionary of Pastoral Care and Counselling*. Nashville:Abingdon Press. Pp945-46.
- Haselbarth, H. 1976. *Christian Ethics in African Context*. Ibadan: Daystar Press.
- Hastings, A. 1973. *Christian Marriage in Africa*. London: SPCK.
- Heiss, J. 1996. Effects of African American Family Structure on School Attitudes and Perfomance, Social Problems. *Sociological Journal*, 43,(3): 246-267.
- Hetherington, E.M. 1979. Divorce; A Child's Perspective. *Journal of American Psychological Association*, 34: 851-858.
- Holme, M. 1973. *Nobody else will listen:A Girl's Conversation with God*. New York : Bantam Press.
- Horney and Clinebell in Lutahoire,S.K. 1974. The Human Life Cycle Among the Bantu. Arusha: Tanzania Litho Limited.
- Kendall, K. L. 1995. *Basali! Stories by and about Women in Lesotho*. Pietermaritzburg: University of Natal Press

- Kisembo, B., Magessa, L., Shorter, A., 1977. *African Christian Marriage*. London: Geoffrey Chapman Publishing Ltd.
- Klemer, R. H. 1977. *Counselling in Marital and Sexual Problems*. Baltimore: *Wavely Press*.
- Kubler-Ross, E (ed). 1991. *Death and Dying*. London: Tavistock.
- Kuenning, D. 1987. *Helping People through Grief*. Minnesota: Bethany House Publisher.
- Lutahoire, S.K. 1974. *The human life cycle among the Bantu*. Arusha: Tanzania Litho Limited.
- Mamuya, S. J. (ed.), 1979. *Mimba Kabla ya Ndoa*. Dar es Salaam: Elimu ya Malezi Ya Ujana.
- Mamuya, S. (ed.) 1980. *Tatizo la Kutoa Mimba*. Dar es Salaam: Elimu ya Malezi ya Ujana
- Margot, W.M. 1996. Servants and Daughters: Out of Wedlock Pregnancy and Abandonment Of Women in Bangladesh, *Sociological Journal-Human Organization*. 55. (2):170-177.
- Mbilinyi, M. 1985. Struggle Concerning Sexuality among Female Youth. *Journal of East Africa Research and Development*, 15:150-250.
- Mbiti, J. 1973. *Love and Marriage in Africa*. London: Longman Group Limited.
- Mbuli, B. 1998. *SABC TV Talk Magazine*, 2 (2):10.
- Minirth F. B. and Meier, P. D. 1993. *Happiness is a Choice*. Michigan: Baker Book House.
- Minutes of the Makorora Parish Church Elders Meetings, 1997, File No. 10.
- Mshana, R 1994 A Cry for Economic Justice in Mortensen, V. (ed.). 1994. *A Just Africa: Ethics and the Economy*. Geneva: Lutheran World Federation.
- Mutunga, M. S. 1994. Nairobi and Naomi: Immigration Into the City. in Van Angen, C. and Tiersma, J. (eds.) 1994 *God Loves the City: Seeking a Theology for Mission. Monrovia, California: MARC*.
- Munga, A. 1989. The Understanding and Practice of Church Discipline, in North Eastern Diocese of the Evangelical Lutheran Church in Tanzania. Unpublished Bachelor Of Divinity Thesis, Makumira Lutheran College.
- Mwalusanya, J. L. 1977. *Sheria ya Mirathi*. Dodoma: Tanzania Legal Aid Association.
- Njoroge, N. 1997. The missing voice. *Journal of theology for Southern Africa*. 99: 77-83.

- Nurnberger, K. 1998. *Beyond Marx and Market: Outcomes of a Century of Economic Experimentation*. Pietermaritzburg: Cluster Publications.
- Oates, W.E. 1983. *Pastoral Care and Counselling in Grief and Separation*. Philadelphia: P.A. Fortress Press.
- Oduyoye, M. A. 1995. *Daughters of Anowa: African Women & Patriarchy*. Maryknoll: Orbis Books.
- Oglesby, W.B. 1980. *Biblical Themes for Pastoral Care*. Nashville, TN: Abingdon Press.
- Omari, C. 1994. The Social and Ethical Implications. In Mortensen, V. (ed.). *A Just Africa Ethics and the Economy*. Geneva: Printshop, Ecumenical Centre.
- Omari, C. K. and Shaidi, L. P (ed.), 1991. *Social Problem in Eastern Africa*. Dar es Salaam: Dar es Salaam University Press.
- Oosthuizen, G.C., Abbott, G., Notelovitz, M. 1974. *The Great Debate: Abortion in the South African Context*. Landsdowne: Citadel Press.
- Pape, D.R. 1977. *God & Women: A Fresh Look at What the new Testament says about Women*. London: Mowbrays Press.
- Peppler, A.S. 1982. *Single Again: This Time with Children: A Christian Guide for Single Parents*. Minneapolis: Augsburg Publishing House.
- Peterson, E. 1980. *Who cares: Handbook of Christian Counselling*. Wilton, Conn: Morehouse-Barlow.
- Phiri, I.P. 1997. Doing Theology in Community: The case of African Women Theologians in the 1990's. *Journal of Theology for Southern Africa*, 99:68-76.
- Popenoe, D. 1997. Life without Father: Compelling New Evidence that Fatherhood and Marriage are Indispensable for the good of Children and Society. *American Journal of Sociology*. 103. (3):803.
- Rohren, N. and Sutherland. 1981. *Facing anger: How to turn Life's most Troublesome Emotion into a personal Assert*. Minneapolis, Minn.: Augsburg Publishing House.
- Sawayael, B. 1993. The Pastoral Analysis of the Situation of Women in Kiboriloni Parish of The Northern Diocese of ELCT. Unpublished Bachelor of Divinity Thesis, Makumira Theological College.
- Stahmann, R.F. and Hiebert, W.H. 1977. *Klemer's Counselling in marital and Sexual Problems: A Clinicians Handbook*. Baltimore: Williams and Wilkins.
- Scorer, G. C. 1996. *The Bible and Sex Ethics Today*. London: Tyndale Press.

- Sipe, B. and Hall, E. J. 1996. *I am not your Victim/Anatomy of Domestic Violence Violence*. London:Sage Press.
- Sophie, J. 1996. The Relationship of their children. *Journal of Adolescent Health*, 19, (2): 86-93.
- Stewart, J. and Armstrong, A. 1990. *The Legal Situation of Women in South Africa*. Harare: University of Zimbabwe Press.
- Summons, D. 1991. *Dad the Family Coach*. Wheaton, Ill:Victor Books.
- Sutherland, E. H and Cressy, D. R. 1966. *Principle of Criminology*. Chicago, Ill:Lippincott Press.
- Swantz Marja-Lisa, 1969. *The religious Magica. Rites connected with the life Cycle Of the Women in some Bantu Ethnic groups*. Dar es salaam:University Press.
- The Bible New International Version*. 1989 London: Hodder and Stoughton Publishing House.
- The Evangelical Lutheran Church in Tanzania-North Eastern Diocese. 1995. **Constitution The North Eastern Diocese**. Tanzania:Soni, Vuga Press.
- The Natal Witness Supplement*. 1998. Helpful Guidance for Parents, May 19,p.4.
- Trobisch, I. 1994. Family Life In Mbugua, J. 1994. *Our Time Has Come*. Grand Rapids Michigan:Baker Book House Press.
- Trobisch, W. 1962. Attitudes of some African Youth towards Sex and Marriage. *Practical Anthropology*, 9 (1).
- Van Angen, C. and Tresma, (eds.)1994. *God so Loves the City:Seeking a Theology for Urban Mission*. Monrovia, California:MARC.
- Wistone, H. (ed) 1972. *The Pastoral Care of unmarried Mothers*. Southend-on-Sea, Essex: Mayhew-mc Crimmon Ltd.
- Wright, N. 1993. *Questions Women Ask in Private:Trusted Counsel on the most Compelling Issue Women Face Today*. Ventura, California:Regal.

Appendix A (English Version)

INTERVIEW SCHEDULE

The questionnaires were in three categories:

1. To unwed mothers

1. Are you an unwed mother?
2. Can you narrate how the pregnancy happened?
3. Do you think you were fairly treated?
 - a) By the one who fathered your child?
 - b) By the family?
 - c) By the society?
 - d) By the church?
4. How do they look after/ care for you?
5. Did you think of abortion?
6. Did you think of committing suicide?
7. Did you think of throwing away the child?
8. Have you heard of any one doing any of the above? If yes, explain.
9. What do you think of yourself?
 - a) Do you have peace?
 - b) Do you have something to voice as a concern?
 - c) Are you happy with your child (children)?
 - d) Will you continue having more children out of wedlock?
10. Should the church put unmarried pregnant girls under church discipline?

2. To the parents as well as to the society.

1. Why were unwed mothers very few or rare a few years ago?
2. Why are pregnancies out of wedlock increasing a great deal?
3. What happened to the girl when it was discovered that she was pregnant in the past? Nowadays?
4. Who takes care of the child?
5. Did the girl find it a problem for herself?
6. What about the one who was concerned with the pregnancy?
7. What is her account as to why she became pregnant?
8. How does she feel about it?
9. Is she willing to disclose the man involved?
10. What is the reaction to most of you (parents) concerning the issue of pregnancy of your daughter?
11. Which age is more terrible concerning the issue?
12. Which young people are more affected by the pregnancy; those with parents or those who have lost their parents?
13. How do unwed mothers experience their situation in the society?
14. What do you (parents) do before you reaccept unwed mothers in your families?
15. Is there any way you can help to arrest the growth of the behaviour?
16. What is the social background of the unwed mothers?
17. What are the results of these pregnancies?
18. Who should be blamed, the girl or the boy involved?
19. What about students who get pregnant while in school?

20. What are the common factors of the unwed mothers?
21. Are venereal diseases a problem to the unwed mothers?

3. To the church leaders.

1. Did the girl consult any of the religious leader?
2. How should we treat unwed mothers in the church?
3. Should pastors baptise these “illegitimate” children?
4. When should these unwed mothers be returned to full communicant status?
5. Should the church organise sex education programmes in order to help young people gain a healthy comprehension of sexuality in the context of their faith?
6. How should the church help the girls in order that they may abstain from sexual intercourse?
7. What does the church do before it re-accepts unwed mothers in the church?

These questions were set in Kiswahili, so this is its translation. Interviews were done in Kiswahili because this is the language which everyone can speak. The Kiswahili version of this interview schedule is also attached.

Appendix B:(Tafsiri ya Maswali ya Utafiti)

Maswali yamegawanika katika sehemu kuu tatu:

1. Kwa wasichana waliozaa nje ya ndoa

1. Je, wewe ni mama aliyezaa bila ya ndoa?
2. Je, unaweza kueleza jinsi ulivyopata mimba?
3. Je, inafikiri ulitunzwa viauri?
 - a) Na mvulana aliyekupa mimba?
 - b) Na jamaa yako?
 - c) Na jamii yako?
 - d) Na Kanisa?
4. Je, sasa wanakuangaliaje/kukutunzaje?
5. Je, ulifikiria kutoa mimba?
6. Je, ulifikiria kujinyonga?
7. Je, ulifikiria kutupa mtoto?
8. Je, ulishawahi kusikia yeyote aliyewahi kufanya moja ya 5-7?
9. Mwenyewe sasa unajisikiaje au kujionaje?
 - a) Je, una amani?
 - b) Je, unalo lolote la kuwaambia wengine?
 - c) Je, unafurahia unpomwangalia mwanao/wanao?
 - d) Je, utaendelea kuzaa watoto wengine nje ya ndoa?
10. Je, kanisa liendeleo kuwaweka chini ya marudi?

2. Kwa wazazi na jamii

- 1). Unafikiri ni kwa nini idadi ya wasichana wanaozaa nje ya ndoa ilikuwa dogo miaka ya nyuma?
- 2). Kwa nini idadi ya wasichana wanaozaa nje ya ndoa imeongezeka?
- 3). Nini kinachotokea itakapogundulika msichana ana mimba miaka ya nyuma na sasa?
- 4). Ni nani anayehusika na kulea mtoto anayezaliwa nje ya ndoa?
- 5). Je wasichana wanaliona hili kama tatizo?
- 6). Na je anayehusika na mimba anajisikiaje?
- 7). Sababu za msichana kupata mimba nje ya ndoa ni nini?
- 8). Je msichana anamshirikisha kiongozi yeyote wa dini?
- 9). Msichana anajisikiaje anapopata mimba nje ya ndoa?
- 10). Je msichana anakuwa tayari kumtaja anayehusika?
- 11). Je wazazi wanapokeaje taarifa ya binti yao kuwa na mimba?
- 12). Ni umri upi unaadhirika zaidi na tatizo hili?
- 13). Je ni vijana gani wanakumbwa na tatizo hili zaidi, wenye wazazi au mbao wamepoteza mzazi mmoja?
- 14). Je wasichana wanaopata mimba nje ya ndoa wanajisikiaje katikati ya jamii?
- 15). Wazazi wanafanyaje kabla ya kuwapokea mabinti zao katika jamii?
- 16). Tatizo la mimba nje ya ndoa litazuiwaje?
- 17). Ni wakati upi wasichana waliozaa nje ya ndoa ya ndoa wanakubalika kikamilifu katika jamii?
- 18). Ni nani alaumiwe msichana au mvulana?

- 19). Inakuaje mwanafunzi anapopata mimba?
- 20). Je magonjwa ya kuambukiza ni tatizo kwa wasichana kupata mimba nje ya ndoa?
- 21). Utu wa wasichana wanaozaa nje ya ndoa ukoje?

3. Maswali kwa viongozi wa kanisa

- 1). Je kanisa linawatunzaje wasichana wanapopata mimba nje ya ndoa?
- 2). Je ubatizo wa watoto hawa "haramu" unakuwaje?
- 3). Je ni muhimu kanisa kuandaa semina zihusuzo jinsia ili kusaidia vijana kuhusiana na tatizo la vijana kuzaa nje ya ndoa?
- 4). Kanisa litasaidiaje wasichana ili kuondokana na tatizo la kuzaa nje ya ndoa?
- 5). Kanisa linafanyaje kabla ya kuwapokea wasichana kundini?
- 6). Jamii inachangiaje tatizo la mimba nje ya ndoa?
- 7). Matokeo ya mimba nje ya ndoa ni nini?

Appendix C:(Tables)

TABLE 1 AGE AT WHICH PREGNANCIES BEFORE MARRIAGE ARE COMMENCED

AGE IN YEARS	CENTRE	M'NJUNI	AMBONI	MLENI	M'BANI	TOTAL	%
10-15	1	-	1	3	2	7	16.5
16-20	4	2	1	1	3	11	27.5
21-25	4	1	2	1	2	10	25
26-30	3	1	-	2	3	9	22.5
31-35	1	1	-	-	1	3	8.5
TOTAL	13	5	4	7	11	40	100

TABLE 2 LEVEL OF EDUCATION OF UNWED MOTHERS

CONGREGATION	CENTRE	M'NJUNI	MLENI AMBONI	MWAMBANI	TOTAL
ILLITERATE	-	-	1	3	4
LOWER EDUCATION (Below STD 4)	-	1	2	3	6
PRIMARY SCHOOL	3	5	5	3	16
SECONDARY SCHOOL	7	4	2	1	14
TOTAL	10	10	10	10	10

In each congregation I selected 10 unwed mothers at random.

TABLE 3 FUTURE MARITAL STATUS OF UNWED MOTHERS

MARITAL STATUS	CENTRE	M'NJUNI	AMBONI	M'MBANI	MLENI	TOTAL
MARRIED	1	3	1	2	2	9
SINGLE	1	3	4	1	2	11
POLYGAMOUS	6	2	3	5	4	20
TOTAL	8	8	8	8	8	40

Appendix D: (List of Interviewees)

LIST ONE: UNWED MOTHERS

1. Daudi, Lydia	Unemployed	Centre Congregation
2. Dickson, Naomi	Employed	Centre Congregation
3. Faraji, Happy	Student	Mwambani Congregation
4. Fisha, Macky	Unemployed	Centre Congregation
5. Gendo, Jane	Unemployed	Amboni Congregation
6. Guga, Anneth	Employed	Mwambani Congregation
7. Habibu, Joan	Unemployed	Centre Congregation
8. Hesikia, Mariane	Unemployed	Mikanjuni Congregation
9. Hizza, Emma	Unemployed	Mleni Congregation
10. Hozza, Anna	Unemployed	Amboni Congregation
11. Jandwa, Matulo	Business	Centre Congregation
12. Jengo, Sifa	Unemployed	Amboni Congregation
13. Kaoneka, Jestina	Unemployed	Mwambani Congregation
14. Kihyo, Tina	Unemployed	Mleni Congregation
15. Kika, Sayuni	Employed	Mleni Congregation
16. Kiko, Perpetua	Unemployed	Mikanjuni Congregation
17. Kishingo, Mary	Unemployed	Mikanjuni Congregation
18. Liwa, Esther	Unemployed	Mikanjuni Congregation
19. Longesha, Anna	Employed	Centre Congregation
20. Lukindo, Martha	Unemployed	Mleni Congregation
21. Lumbagala, Herieth	Unemployed	Mikanjuni Congregation
22. Madeni, Gloria	Unemployed	Mikanjuni Congregation
23. Masiku, Mary	Unemployed	Mikanjuni Congregation
24. Mbwana, Neema	Employed	Mwambani Congregation
25. Mdachi, Josephine	Employed	Mikanjuni Congregation

26. Mhina, Joyce	Unemployed	Amboni Congregation
27. Msumari, Blandina	Unemployed	Amboni Congregation
28. Mtangi, Cecilia	Employed	Centre Congregation
29. Mtoi, Hilda	Employed	Mleni Congregation
30. Mtunguja, Rose	Unemployed	Mwambani Congregation
31. Mwankuyu, Yulia	Unemployed	Mikanjuni Congregation
32. Mwitha, Esther	Employed	Mleni Congregation
33. Nduu, Staile	Unemployed	Mwambani Congregation
34. Ngoda, Herieth	Unemployed	Amboni Congregation
35. Ponda, Melina	Employed	Mleni Congregation
36. Semvua, Sarah	Unemployed	Mleni Congregation
37. Senkunde, Siangicha	Unemployed	Centre Congregation
38. Sozigwa, Joyce	Unemployed	Mleni Congregation
39. Swai, Erica	Unemployed	Amboni Congregation
40. Togolai, Agnes	Unemployed	Amboni Congregation

The youth groups interviewed were - Amboni youth group

Centre youth group

Mleni youth group

LIST TWO: OTHERS

NAME	OCCUPATION	STATUS	PLACE
1.Choba, Salim	Employed	Married	Mwambani Congregation
2.Giga, Maria	Business	Married	Amboni Congregation
3.Habibu, Joan	Unemployed	Unmarried	Centre Congregation
4.Jalli, Joseph	Employed	Married	NED
5.Jengo, Eliezer	Employed	Unmarried	Centre Congregation
6.Jeremia, John	Unemployed	Unmarried	Centre Congregation
7 Kanju, Aaron	Employed	Married	NED
8.Kibanga, Sozi	Employed	Married	NED
9.Kiruai, Mzava	Employed	Married	Mwambani Congregation
10.Mchau, Charles	Employed	Married	Mikanjuni Congregation
11.Mdegela, Moses	Employed	Married	ELCT
12.Mkagulu, Benard	Employed	Married	Mwambani Congregation
13.Mkilindi, Zawadiel	Employed	Married	NED
14.Mngazija, Ernest	Employed	Married	NED
15.Msocha, Andrea	Employed	Married	NED
16.Mtoi, Emmanuel	Employed	Married	NED
17.Mtunguja, Joshua	Employed	Married	NED
18.Mwetha, Amasiah	Employed	Married	NED
19.Mwetha, Eveline	Employed	Married	NED
20.Ngowo, Dina	Employed	Married	NED
21.Ruwa, Mpewa	Employed	Married	NED
22.She'lekwa, Andrea	Employed	Married	NED
23.Shemweta, Moses	Employed	Married	NED
24.Walalaze, Tonny	Employed	Married	Centre Congregation
25.Wandi, Abidon	Employed	Unmarried	Centre Congregation

KEY: ELCT-NED Evangelical Lutheran Church in Tanzania-North Eastern Diocese

Due to the sensitivity of some issues, some interviewees did not want their names to be mentioned.