TEENAGE PREGNANCY IN KWAZULU-NATAL HIGH SCHOOLS:
AN ACTION RESEARCH PROJECT

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Management Science: Public Administration – Peacebuilding in the Faculty
of Management Sciences at the Durban University of Technology

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Declaration

I, Relebohile Rose-Mary Ramakatsa, do solemnly swear that this is my original work which has not been duplicated nor submitted at any other institution for the purposes of a higher degree. All work which has been cited from any source has been acknowledged according to the DUT-Harvard referencing system. I guarantee the Durban University of Technology to make my work available for interlibrary usage in the form of loans or citation by library users.

Abstract

Teenage pregnancy in South African communities has become a socio-economic challenge which has risen to greater heights with the passing of years. Although it may prove problematic in South Africa, it is not an exclusive issue for South African communities, as empirical evidence indicates that this is a worldwide problem where other countries, such as the United States, have recorded appalling teenage pregnancy frequencies. While teenage pregnancy is an important topic which deserves much research and attention, this study has streamlined it to its frequencies at high schools in South Africa, particularly in the KwaZulu-Natal Province. The overarching aim of the study is was to find, understand and address the underlying issues behind teenage pregnancy and establish the factors responsible for reducing teenage pregnancies in South African schools. It should be noted that the focus was on teenage parenthood and its impact on the lives of young people, both male and female, family structures and socialisation. The study explored cultural and structural violence in South African families and its residual effects on the lives of these young individuals.

The study is qualitative in nature and data were collected through the means of action research with the deployment of semi-structured interviews, focus groups discussions, narratives and observations. All the necessary documentation was gathered in adherence to ethical requirements as outlined by the Institutional Research and Ethics Committee (IREC), the findings suggest that teenage pregnancy is merely a smoke-screen, they point to lack of intimacy in parent-child relationship as a possible major cause for the phenomenon.

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LIST OF ACRONYMS

CGE   :   COMMISSION FOR GENDER EQUALITY

CSE   :   COMPREHENSIVE SEX EDUCATION

DBE   :   DEPARTMENT OF BASIC EDUCATION

DOE   :   DEPARTMENT OF EDUCATION

ESA   :   EASTERN AND SOUTHERN AFRICA

HSRC :   HUMAN SCIENCES RESEARCH COUNCIL

IREC :   INSTITUTIONAL RESEARCH AND ETHICS COMMITTEE

KZN   :   KWAZULU-NATAL

MDG   :   MELLENIUM DEVELOPMENT GOALS

PAR   :   PARTICIPATIVE ACTION RESEARCH

SRH   :   SEXUAL REPRODUCTIVE HEALTH

TP   :   TEENAGE PREGNANCY

WHO   :   WORLD HEALTH ORGANISATION

CHAPTER ONE: INTRODUCTION

1.1 BACKGROUND

Teenage pregnancy is a socio-economic challenge and a major public problem for families, schools, provinces and policymakers in South Africa (Ramathuba 2013). The consequences of teenage parenting include, but are not limited to social, economic, educational and emotional problems for teenage parents. Teenage parenting has been negatively related to academic achievement, lower expectations in life and depression (Boustani *et al.* 2015). The social control aspect of the teenage pregnancy strategy has received much criticism from many scholars, most of whom have raised different methods as to how to combat the phenomenon. Hoggart (2012) challenges that "the social exclusion discourse with respect to teenage pregnancy has a eugenic outlook in which problem populations are identified and early interventions devised". She is also critical of poorer areas being designated as "local cultures of deprivation and dysfunctional parenting behaviour".

Teenagers are frequently unfamiliar and oblivious when it comes to issues relating to sexuality and the risks associated with early and unprotected sex. They are at a vulnerable stage where they are experiencing changes in their bodies and emotions and have many questions. Coming from traditional or strong cultural homes where there is little information from parents to children regarding sexuality, often forces children or youth to obtain information from different sources, often misleading, (Kanku and Mash 2010). Mosavi (2014) in a study he conducted on adolescent girls in Irenia, found out that their primary source of information was their friends and had reported that information to be inaccurate and had desired to have received the information from their mothers. Research studies as noted by Mwaba (2008) indicate that ignorance of contraception and conception is a major factor in teenage pregnancies, with many teenagers lacking an understanding of the relationship between menstruation, coitus, fertility and conception. (Thobejane 2015) echoes the same sentiments in that teenagers indeed fall pregnant early mainly due to

ignorance of contraceptives and peer pressure, they further add that radical transformation in terms of sex education and contraceptive use is a desperate need for teenagers of the modern day. Other factors which are deemed important are: peer pressure; early sexual debut; poor self-identity and low self-image; family disorganisation; the breakdown of cultural traditions; and migration from traditional cultural systems (Mwaba 2008).

In 2014 in South Africa alone, 70 000 girls 18 years and younger gave birth in public health facilities; the parliamentary report also shows that 18 357 schoolgirls fell pregnant in 2014, with 15 504 in 2015 and 8 732 in 2016. The numbers indicated above do not include the provinces of Mpumalanga and KwaZulu-Natal (KZN); hence it is important to note that the numbers are suggestive at best (Bhana 2014; Republic of South Africa Government Western Cape 2018).

The majority of teenage pregnancy prevention and reproductive health services has been female-focused (Becker and Barth 2000). However, since the onset of the HIV/AIDS pandemic, there is a greater need for young males to be involved in teenage pregnancy prevention programmes and in reproductive health issues. A South African study conducted by the Human Sciences Research Council (HSRC) of 2002 reveals that about 57.9 percent of young males aged between 15-24 years have already engaged in penetrative sex with girls of similar ages (Hoque 2011).

It has also been established that an average of 27.2 percent of young males had had multiple sexual partners with girls their age and that those young males never used condoms or any form of pregnancy prevention (Hoque 2011). These sexual practices put young males and females at risk for teenage pregnancies and contracting STIs (sexually transmitted infections).(Miller *et al.* 2014) records that in 2008 a median of 2.5% of young males and 6.7% of young females between ages 15 and 19 were infected with HIVAIDS Virus, albeit a vast of these young people had reported exposure to HIV/AIDS

prevention media, accurate knowledge of behaviours that can reduce the virus was still oblivious to them. The involvement of young males in the SEPs (Sexual Education Programmes) and effective communication about sex, whether in homes or schools, could help to implement positive interventions resulting in reduced numbers of teenage pregnancies and premature parenthood. The purpose of the study was to highlight the importance of young male engagement in sexual reproductive programmes that are hugely concentrated in young females, the neglect of the others has led them through a path of uncertainty and sometimes ignorance in terms of sexual behaviours.

A qualitative research design has been employed to explore the mitigating factors and interventions against teenage pregnancies applicable in KZN high schools, exploring the extent thereof, implementing the interventions and evaluating the outcomes. In the following chapter, this study delves deep into the literature from both male and female perspectives.

1.2   TEENAGE PREGNANCY FROM A GLOBAL PERSPECTIVE

1.2.1 Global

Teenage pregnancy is a worldwide phenomenon which affects all countries, some more so than others, with research being done to find ways of reducing it. Cooper *et al.* (2003) believe that teenage pregnancy is a symptom (by symptom they mean that there are underlying issues behind teenage pregnancy; that pregnancy is merely a smoke screen to deep hidden issues in a teenager's life) rather than the cause of the problems in girls' lives. Teenage pregnancy is closely associated with physiological harm to a teenage mother and her child; psychological harm can also be noted to play a significant role in the future outcomes for the teenage mother, the teenage father and the child, although it can easily be overlooked (Makiwane *et al.* 2006).

The frequency of teenage pregnancy amongst youth is alarming and has become more or less a fact of life in many nations of the world. (Kirchengast

2016) asserts that, "Teenage pregnancies and teenage motherhood are a cause for concern worldwide." (WHO 2018a) has reported that, "Every year, an estimated 21 million girls aged 15 to 19 years and 2 million girls aged under 15 years become pregnant in developing regions. Approximately 16 million girls aged 15 to 19 years and 2.5 million girls under age 16 years give birth in developing regions".

This phenomenon thus remains both culturally deleterious and personally destructive, the internationalization of TP only highlights the seriousness and destructive nature of it, (Winters and Winters 2012). Teenage pregnancy has the ability to be effectively negative in the lives of young people by affecting their educational, emotional and psychological development. The age at which people should become first-time parents has traditionally been deemed by society to fall between 21 and 35 years of age, but things have changed over recent years as more and more people are becoming parents outside these margins, and are forcing society to re-examine the arguments which have previously been used against this. Below the lower age margin, teenage conception rates are shown to be on a steeply upward curve; this saw a call for an inquiry into this phenomenon which has begun to plague the world, (Campion 1995). On the contrary, some adolescents plan and desire early pregnancies and this is due to early marriage and pressure from in-laws, (UNFPA 2015) reports that, "Each year, about 15 million girls are married before the age of 18 years, and 90% of births to girls aged 15 to 19 years occur within marriage".

Teenage mothers have been the subject of a considerable volume of research and attention. As soon as the rate of teenage pregnancy began to rise at the beginning of the 1960s, alarm bells started to ring for those concerned with the cost to the state of a growing body of expensive consumers of state resources, as most are believed to depend heavily on the financial support from the state, and such is the case even in South Africa.

A veritable explosion of research into teenage pregnancy and motherhood was performed, apparently to try and better understand the problems such mothers and their children face, but implicitly attempting to find ways in which to stop it,

or at very best prevent it from incurring cost to the state. Research found that teenage mothers are more likely to be from poorer backgrounds, and to have lower educational attainments (Campion 1995).

According to Ramathuba (2013), adolescents are particularly susceptible to unintended pregnancy; they are often uninformed, and frequently misinformed about sexuality and the risk associated with early and unprotected sex. Kegler *et al.* (2003) asserts that the children of teenage parents often perform poorly in school and suffer behavioural problems; it is believed that community efforts, such as educational programmes, are necessary to combat the problem of adolescent pregnancy. Vinson (2018) is of a different view than those previously stated, his argument is that society, inclusive of academic research along with the media, portray teenage pregnancy as a problem for teenage parents, their children and society. He views this way of thinking as hazardous, with the potential to lead to pervasive negative assumptions. This argument is supported by SmithBattle (2007), who further stresses the biases in reporting on teenage pregnancy. He claims that many researchers only study girls from disadvantaged communities and generalise their pregnancy outcomes. Worldwide, the rate of teenage pregnancy has been noted to be on the decrease. In South Africa, the teenage fertility rate was estimated as being 66 out of 1000 women in 2007, and 54 out of 1000 in 2010 Krugu (2017), which shows a moderate diminution. However, the rate is still high compared to more developed countries; for example, in the United States of America (USA), the rate is 39.1 out of 1000 in 15-19 year-olds (UN News 2013). The USA has the highest rate amongst industrialised countries; according to Porter and Holness (2011), the rate in the United Kingdom was 30 out of 1000 and in Germany 7 out of 1000 women in 2010.

1.2.2 National

For most of the country, marriage occurs relatively late in life. Pre-marital sexual activity is the norm and pre-marital childbearing and impregnation have become "socially" accepted. The news of teenage parenthood comes at no

shock to the members of communities as it is viewed as another statistic (Jewkes *et al.* 2001). Previous studies reveal that only 3 percent of women under 20 years were either married or lived with a partner, and 35 percent have been pregnant or have a child. Teenage pregnancies have been recorded to occur commonly in girls who are still at school; hence the focus of this study being on teenage pregnancy in KZN high schools, (Hofferth 1987).

According to a study conducted with refugees by the United Nations Higher Commission on Refugees (UNHCR) in October 2001 in Gauteng, amongst the 10 to 19 years age group, 27 percent did not know what physiological changes took place in their bodies, and only 7 percent could identify the onset of menstruation. Some participants could not tell when a girl was pregnant. They indicated that "she was rude, unfriendly to men and spat all the time". When asked further what one could do immediately after having unprotected sex to prevent pregnancy, an alarmingly low 16 percent of females reported use of an emergency pill, 17 percent did not answer and 5 percent indicated that drinking water, cold drinks or quinine or "washing the private parts well" would act as a deterrent (Tabane and Peu 2015).

Between 2010 and early 2011, Matlala, Nolte and Temane (2014) reported that 3 248 learner pregnancies in four provinces of South Africa, namely Limpopo, Mpumalanga, Gauteng and KZN were recorded. In Limpopo province, 15 pregnancies were reported from one school, while Mpumalanga reported 70 from another school. In Gauteng, 3 127 pregnancies were reported from 366 schools, while the province of KZN reported 36 from 25 schools. Unlike in the past, when pregnant learners were expelled from schools, these days learners are encouraged to continue attending school so that they are not further disadvantaged by not having completed their education.

To implement inclusive education and work towards the achievement of the Millennium Development Goals (MDGs), the Department of Basic Education (DBE) encourages pregnant learners not to drop out of schools, and prohibits

school governing bodies from expelling these learners (Matlala, Nolte and Temane 2014). It is estimated that 182 000 South African teenagers become pregnant each year, with many still being in school. In Limpopo, a total of 16 238 children were born to teenagers in the province's state-owned hospitals between April 2017 and March 2018. Of these young mothers, 378 were 10 to 14-year-olds while the remaining 15 860 were 15 to 19-year-olds.

According to a 2016 study by the South Africa Demographic and Health Survey, children born to very young mothers are at increased risk of sickness and death, (Republic of South Africa Department of Health 2016). Studies show that teenage mothers are more likely to have health problems such as hypertension and difficult deliveries, which sometimes leads to death. They account for 36 percent of maternal deaths every year, despite only accounting for 8 percent of births (Black 2008). To meet Millennium Development Goals (MDG) 4, which aims to reduce child mortality and MDG 5, which aims to improve maternal health, the country has to strengthen the implementation of high impact interventions such as regular antenatal visits and improved referral links between the home and health facilities (Matlala, Nolte and Temane 2014).

Reducing teenage pregnancy is an important part of the agenda of action for meeting most of the MDGs, which are designed to halve extreme poverty by 2015 (Jewkes, Morrell and Christofides 2009). Teenage pregnancy rates in South Africa had reflected a decrease from 7.8 percent in 15 to 19 year-olds in 1996 to 6.5 percent in 2001 Moultrie and Mcgrath (2007); the authors also believe that this drop can been attributed to a more open discourse on sexuality and a more empowering approach towards youth sexuality. Although this may be seen as a positive, Dunkle *et al.* (2007) holds a different view, in that South African teenage pregnancy rates are relatively high when compared to other countries, such as the USA (5.3 percent), Brazil (4.5 percent), Australia (1.6 percent), Japan (0.4 percent) and Italy (0.6 percent).

When dealing with teenage pregnancies, attention is focused solely on girls, and young males are disregarded, although they play a critical role in teenage pregnancies and should also be included in birth prevention efforts and programmes as much as young females (Mpanza 2006).

1.2.3 Local

Statistical analysis of teenage pregnancy carried out in KZN (KwaZulu-Natal affectionately known as KZN is a second populous Province in South Africa just behind Gauteng. It was created in 1994 with a merger of the Zulu Bantustan of KwaZulu and Natal Province. It is located southeast of the country with the average population of 11.3 million, (Berea Mail 2019)) reveals that the number of KZN teens becoming pregnant remains shockingly high, despite a province-wide awareness campaign by the Department of Health to combat this issue. The department's statistical figures show that more than 21 000 girls under 18 visited state hospitals for antenatal care; this was almost 10 percent of all the women who visited these facilities for antenatal care during the same period. The Department of Education (DoE) in one of the districts in KZN, namely the uMkhanyakude district, has raised a desperate concern to combat ever-soaring high school teenage pregnancies. The department records that the alarming numbers of teenage pregnancies in schools in that same district stands as follows:

- 42 in grades 4 to 6;
- 442 in grades 7 to 9; and
- 1 280 in grades 10 to 12, giving a total of 1 764.

Incidences of pregnancies in schools are not rare is South Africa, although, the overall national rate has declined. In the official report released by the DoE, the number of learners who became pregnant nationwide in 2007 is set at a staggering 49 246. The highest proportion of these learners was in KZN, with a total of 14 246 (Morrell, Jewkes and Lindegger 2012). It was also reported

that KZN had seventeen thousand (17 000) teenage pregnancies in its secondary schools. Limpopo province is no exception, as it is reported in Ramathuba (2013) that in one of the secondary schools in Malamulele district, 80 percent of the girls were pregnant. The Minister for Education visited a school in the Capricorn district (Mavalane-Limpopo) to address these challenges with parents and the school governing body. Alcohol consumption and drugs are some of the factors which contribute to unprotected and casual sex, which results in unplanned pregnancies. Other cultural factors, such as lack of parental guidance in educating adolescents about sexuality, were also discussed.

Umkhanyakude district, on the North Coast of KZN, was in 2012 the hardest hit province with teenage pregnancies. It was discovered that teenage mothers-to-be made up 11.28 percent of those visiting state hospitals for antenatal care, and the Department of Health considers the district the most rural and impoverished in the province. In an effort to combat this issue at a provincial level, the Department of Health embarked on a province-wide campaign by putting up 89 billboards warning against teenage pregnancy, although focusing on "cross-generational" sex (Wolhuter 2013).

1.3 AIM AND OBJECTIVES OF THE STUDY

1.3.1 study aim

To aim of the study was to find, understand and address the underlying issues behind teenage pregnancy and establish the factors responsible for reducing teenage pregnancies in South African schools.

1.3.2 Study objectives

- To identify and discuss the mitigating factors in teenage pregnancy applicable in KZN high schools;
- To analyse the extent to which these factors impact on teenage pregnancy in KZN high schools;

- To implement interventions which involve teenagers, schools and communities in addressing teenage pregnancies through Safe Sex Societies (SSS); and
- To evaluate the outcome of the interventions.

1.3   TEENAGE FATHERS

The focus on South African teenage fathers is a rare direction of research. An abiding concern has been with pregnant teenagers and teenage mothers, especially in the context of gender inequalities, male power and teenage women's vulnerability within sexual relationships. Swartz and Bhana (2009) report that addressing teenage pregnancy has in the past been centred around teenage mothers, whilst much neglect has been shown towards teenage fathers, their social standing, economic status and the cultural values surrounding them. Boustani *et al.* (2015) stress that, much like teenage mothers, teenage fathers face similar challenges, where in some cases they complete fewer years of school and have fewer job opportunities when compared to their childless peers. Teenage fathers often come from low-income communities, thus making it difficult for them to contribute financially to support their children.

One of the challenges facing the world today is to distinguish between fathers and fatherhood. Many people associate a father with the man who makes the biological contribution to the creation of a child, although this is true in all senses, however, the term father can be used to refer to many people who take on the role of a father with respect to children, families and the wider community, and this is referred to as fatherhood. Fatherhood is a social role, and the importance of this role fluctuates over time and its contents shifts (Richter and Morrell 2006). Bhana (2014) reiterates that:

> Between 1996 and 2010, the percentage of African children living with their fathers in South Africa dropped from 44 percent to 31 percent, with only a third of preschool children living with their parents. Concern about

the spate of father absence and its effects on children's well-being has led to a growing focus on fathers in family interventions, although there is relative silence on teenage fathers.

In South African culture, mostly in black communities, uncles are referred to as fathers, in most cases literally, especially in terms of situations where a mother has a child out of wedlock, then her brother steps into the role of becoming a father figure in the child's life, helping to provide for their physical and emotional needs.

When dealing with teenage pregnancy, the attention is frequently focused exclusively on girls and young males are disregarded, although they play a critical role in teenage pregnancies. Mpanza (2006) further stresses that the focus of sexual education is solely based on girls, whereas young males are the initiators of sexual intercourse and influence the relationship in terms of having sex. There is, however, an increasing realisation that biological fathers, particularly if they are also learners, should be involved in all responses to the gender inequalities which prevail. Giddens and Sutton (2009) highlight that there is a popular belief that young men's expectations, attitudes and approaches to fatherhood are influenced by social exclusion, the availability of sex education, the presence of role models, poverty and cultural expectations, as well as media portrayals of sexual conquest and "macho behaviour", thus putting them under pressure to succumb to such expectations in fear of their manhood being questioned.

These societal expectations bring about confusion and disorder in the lives of young men. When it comes to child rearing, more especially where both parents are teenagers, there seem to be a repeated pattern of young fathers being recorded as "missing in action" when it comes to involvement in their children's live. Swartz and Bhana (2009) argue that the invisibility of young fathers can be attributed to the fact that teenage mothers seldom give the name or age of their partner at birth, and the vast majority are unaccompanied

by the fathers of their children for hospital/clinic visits. Swartz and Bhana (2009) further stress that such invisibility is exacerbated by a lack of services for young fathers in the developing world, and this results in their inaccessibility for recruitment into sexual health and wellbeing programmes.

Although teenage fathers may be perceived as invisible, or slowly fading from the problem, they need to be involved in dealing with teenage pregnancy prevention strategies. To change this pattern, communities, parents, teachers and healthcare workers need to create strong clear messages about young males' responsibilities in preventing teenage pregnancies (Mpanza 2006).

According to Travis and Kohli (1995), there is poor communication between fathers and sons regarding sexual intercourse and its consequences. This lack of communication might encourage young males to engage in sexual practices as experiments. Teenage girls are more likely than their young male counterparts to talk to their parents about "how to say no to sex" or about birth control (McWhirter *et al.* 2012). A close mother-daughter relationship could encourage girls to turn to their mothers for nurturance, but young males who lack father-son relationships cannot turn to their fathers for such communications (McWhirter *et al.* 2012).

1.3.1 Absent fathers

The reality of the matter can be stated as: not all fathers are proud to be fathers, and unfortunately not all fathers want to participate in the lives of their children. Most South African men do not seem especially interested in their children (Richter and Morrell 2006). Elaborating further on this, Richter and Morrell (2006) reports that South African fathers seldom attend the births of their children and that they do not always acknowledge that their children are their own. They frequently fail to participate in the lives of their children. In the early 1990s, of the 22 000 children born at Chris Hani Baragwanath hospital in Johannesburg, half had no male support, and when a sample of 171 Pedi women were asked if they wanted the father to be present at the birth of their

children, most said "no". Of the third who said "yes", most answered in the affirmative because they felt that the presence of the father would ensure that they were not blamed if anything went wrong with the birth.

Delayed marriage, male migrant labour and greater economic autonomy amongst women means that many children do not live in the same home with their fathers over extended periods of time. This might be the cause of the barrier in father-and-son relationships, and the reason why they cannot have intimate relationships could be because they are strangers, as a father simply becomes a father figure, meaning just a provider and one who is emotionally unavailable.

Rabe (2006) interviewed mine workers and discovered that most of them live in single-sex hostels situated around the gold mines, particularly on the outskirts of Gauteng. Usually in places like these, they do not make allowance for visitations from women and children due to the structuring of such living facilities. These men are usually from the rural areas and only go home once a year. Moreover, Rabe (2006) reports that all of the participants in his study saw economic support for children as being core to what it means to be a good father, and stated that they only undertake dangerous work underground so they can support their children. One mine worker said, "Life is so unfair. I found myself bound to work for a contractor although it pays so little because I could not face my children and tell them I had no job, and that is why I could not provide them with clothing and food. It made me feel irresponsible".

The making of a father, it can be argued, is as a consequence of a silhouette of male power and thus serves as a powerful position from which to express masculinity (Weber 2012). In KZN province, as is the case elsewhere, expressions of masculinity and cultural ideals of fatherhood attach significant power to breadwinning status. Financial autonomy has thus been seen as the culprit for absent fathers because young males are made to believe that without financial support one falls short of being a father, thus causing teenage

fathers to shy away from their fatherly responsibilities, especially if they themselves do not have any income.

While financial support is important in a young child's life, emotional support is equally important because a child needs guidance in their life; guidance which only a father can give and no-one else. They need to know they can trust their fathers and have solid relationships with them. Although financial autonomy can be blamed for the poor state of father-son relationships, a look back into their cultural background could bring some insight too.

In black culture, particularly the Basotho culture, a man is not allowed to be present during childbirth, as this is seen as a taboo and only women are invited into the room, specifically elderly women or women who have given birth. They assist the woman to give birth, who is later sent home to live with her parents for a period of six months or more, which creates a void in the father-child relationship and makes them strangers, where fathers do not know how to relate to their own children. The practice was primarily initiated due to men's migrant labour in South African mines and it has never stopped; to this day, some black communities in rural areas still subscribe to this tradition.

1.3.2 Efforts by the Human Sciences Research Council

Research has shown that in South Africa, a large percentage of children are growing up without fathers. (Richter, Chikovore and Makusha 2012) asserts that South Africa has the lowest marriage rate on the continent, it is ranked the number two country with the highest father absence following Namibia. The Fatherhood Project which was initiated by Child, Youth and Family Development (CYFD) at the Human Sciences Research Council (HSRC) is a collaborative effort at local and national levels to encourage the advocacy of community, family and the role of men in the future of South Africa. Below are the aims of the Fatherhood Project as well as statistics reflecting fatherlessness in some South African homes.

1.3.2.1 The aims of the Fatherhood Project

According to the Richter (2004) in the HSRC report the aims of the Fatherhood Project are to:

- Provide information about men, fathers, family life and child development;
- Influence social experiences and perceptions about men and their care of children;
- Rally peer professional support to enable men to be more involved in children's lives;
- Create a sense of shared responsibility for children's development amongst men and women;
- Engender broad based and long-term commitment to men's involvement with children;
- Identify and address barriers to men's engagement with and protection of young children; and
- Embark on focused research around fathers and caregiving with a view to developing community-based interventions.

The aims clearly state how the project endeavours to bridge the gap in relationships between fathers and their children; it also encourages fathers to be more involved in their children's lives, not just as providers but also by playing an important role as caregivers and friends, and by developing a father-child bond which children so eagerly crave for.

1.3.2.2 Statistics according to the Fatherhood Project:

Percentages of children with deceased fathers

- 1996: 9.2% (October Household Survey)
- 1998: 9.5% (October Household Survey)
- 2002: 11.5% (Generalised Household Survey)

Percentages of absent fathers in children aged 15 years and younger ((Richter and Morrell 2006)

- Africans - Deceased fathers: 12.8%   Absent (living) fathers: 50.2%
- Coloureds - Deceased fathers: 7.4%   Absent (living) fathers: 37.2%
- Indians - Deceased fathers: 5%   Absent (living) fathers: 8.4%
- Whites - Deceased fathers: 2.4%   Absent (living) fathers: 10.9%

According to the statistics provided by the Fatherhood Project based on race regarding the presence of fathers, whether alive or deceased, the numbers confirm the speculation of the researcher as they indicate a high percentage of father absence in black communities. Possible reasons for their absence were discussed above and are further investigated in the following chapter.

1.4   TEENAGE PREGNANCY IN SOUTH AFRICA

1.4.1 Teenage pregnancy per province

Below is an illustration of the prevalence of high school teenage pregnancies per province and a representation of how the phenomena has evolved in schools and continues to increase, regardless of many interventions being set in place.
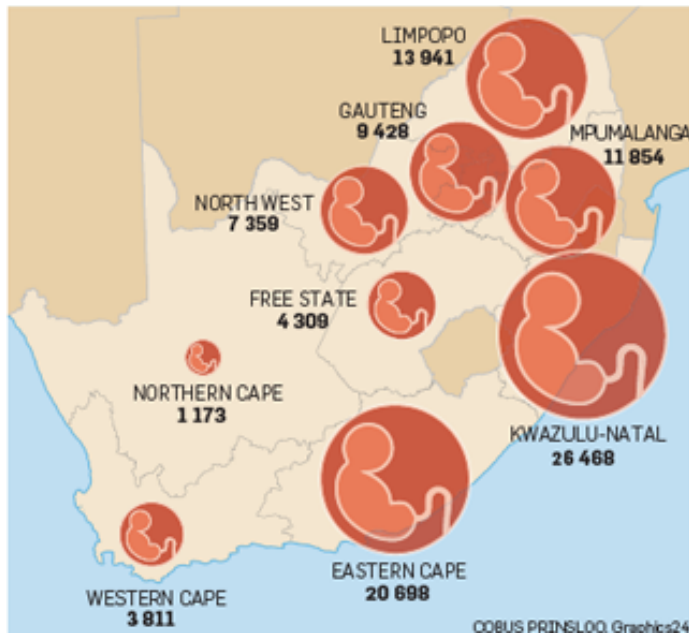
Figure 1: Distribution of high school teenage pregnancies

1. The rise in learner pregnancy is most likely the result of improved reporting rather than a real increase. Learner pregnancy rates are higher in schools located in poor areas and in schools that are poorly resourced. In 2010 the highest number of pregnant learners was recorded for Limpopo province, followed by KZN province, while in 2009 Limpopo province recorded the second highest number compared to other provinces in the country (Matlala, Nolte and Temane 2014). Figure 1, showing teenage pregnancies in high schools was recorded for the 2013 academic year. Given the previously reported numbers, learner pregnancies in KZN appear to have escalated, outdistancing Limpopo to now be the province with the greatest prevalence of high school teenage pregnancies, a phenomenon which shows no indication of declining any time soon. It is reported that Masakhane (a high school in northern KZN in the township of Empangeni) at one time faced the highest rate of teenage pregnancies, with a record 30 pregnant school girls at the school in the year of reporting (Makhanya 2016).

2. A massive public outcry erupted following reports that 30 pupils at one school in the Northern Cape had been impregnated by teachers after they

were allegedly given money for unprotected sex, the money was regarded as incentivising the action or a form of bribery for the students not to report the matter, (Beangstrom 2017).

Table 1: Female pupils who fell pregnant by grades and years

Number of female learners attending ordinary schools who fell pregnant by grade and year

Year	Grade 3 (Age 10)	Grade 4 (Age 11)	Grade 5 (Age 12)	Grade 6 (Age 13)	Grade 7 (Age 14)	Grade 8 (Age 15)	Grade 9 (Age 16)	Grade 10 (Age 17)	Grade 11 (Age 18)	Grade 12 (Age 19)	Total
2007	39	106	287	830	2027	5133	7727	12004	12141	9413	49707
2008	53	110	274	788	1885	4608	7803	12463	12219	9426	49629
2009	17	69	226	666	1556	3995	7483	12310	12824	10453	49599
2010	109	107	297	571	1403	3290	6343	11116	12201	9839	45276
2011	26	51	122	383	1041	2828	5465	8957	9988	7849	36702
2012	8	23	83	275	756	2111	4409	7343	8280	6678	29966
2013	199	211	250	364	663	1571	3293	5658	5653	4424	22286

Source: Annual Schools Surveys 2007 - 2013

Table 1 indicates the number of teenagers who fell pregnant by grade between 2007 and 2013. Although there is a notable decline in pregnancies with the progression of time, it is distressing to note the initial grade and age at which pregnancies start. This goes to show that more efforts need to be invested in a younger generation when it comes to prevention methods.

1.4.2 Teenage pregnancy in KZN

South Africa has seen a rise of teenage pregnancies in school going learners in recent years, much to the surprise of educators and the DoE, although some argue that such incidences have always been high and the neglect was in not reporting them, while others hold a slightly different belief in that there have always been high school pregnancies but that in the past pregnant pupils were expelled from schools to avoid the disgrace that would be associated with that particular school which the pregnant pupil was attending. Although there are

diverse beliefs and arguments regarding the phenomena, the truth still holds that high school pregnancies are a growing phenomenon which seems to have its roots in the societies and local schools of South Africa.

Teenage pregnancy is a socio-economic challenge and a public health problem for communities in South Africa, since it perpetuates the risk of contracting sexually transmitted infections (STIs), and birth complications such as preterm deliveries and teenage motherhood; it also disrupts education and promotes a lack of social security (Jewkes *et al.* 2001). Formerly, girls who became pregnant out of wedlock were considered outcasts, banished from their schools, shunned by their peers, and were often sent away to give birth or obtain illegal abortions. This kind of behaviour showed bias in that teenage fathers were not excluded from academic activities, and only mothers were forced to discontinue their studies. Today, pregnant teenagers are encouraged to give birth, keep their babies and stay in school.

1.5   CAUSES OF TEENAGE PREGNANCY

Teenage pregnancies can be attributed to a number of factors, amongst which could be a rapid migration to civilisation, Today's teenagers are more sexually active and promiscuous compared to their age mates of some thirty, forty or fifty years ago (Retazo 2014). They further stresses that a gradual departure from traditions, customs and religious doctrine in the different ethnic groups, with the premise of becoming more "civilised", have largely been responsible for this. These and many other factors which researchers have recognised are considered to be responsible for teenage pregnancies amongst school going learners, and today's teenagers are without a doubt exposed to far greater sexual temptation when compared to teenagers their age a few decades ago. They seem to be more aware of sex and susceptible to the aftermath. A lack of control in terms of what the young people are exposed to has brought about a more vulnerable and insecure generation (Acla, Monje and Sabiniano 2017).

1.5.1 Poverty

Although not inevitable, some life circumstances place youth at a higher risk of becoming teenage parents, and poverty correlates significantly with adolescent pregnancy. Growing up in single-parent households, having a mother who was also an adolescent mother, or having a sister who has become pregnant are critical life events which influence becoming a teen parent. In developing countries, early age marriages are the main reason for early pregnancies; these countries are characterised by low ages at marriage, poverty, low value and self-esteem of girls, low levels of education and contraceptive use, early childbearing, sexual abuse and assault (Dangal 2006).

Karlsson (2009) records some dismaying results where she found that a large number of women in KZN province are illiterate due to high school drop out as a result of teenage pregnancies. She notes that interviewees spoke about the problem of illiteracy amongst poor women because as teenagers these women are often affected by poverty or oppressive sexual practices, and then fell pregnant and dropped out. Also recorded as evidence was an interview with one provincial manager who classified teenage pregnancy and dropping out of school as poverty triggered. Karlsson goes on to say:

> in spite of all the education that we have in the schools, the community, by the health department, by whoever actually, and the church is involved, but we still have a very high learner pregnancy rate in the province and from the figures that we have, it's clear that the poorer or the more rural and the poorer the area is, the more pregnancies you get. And in most cases those girls are not being impregnated by school boys their own age, it's usually older men who are working and that's the sad part for me and that really is an issue because it means they are denied the education (Karlsson 2009).

1.5.2 Child support grant

Child support grants in relation to higher teenage pregnancy rates in South Africa have been a highly debated topic. The South African government, in an effort to alleviate poverty and help support young mothers, devised a strategy in a form of child support grants; that is, for every child born the government will incentivise the mother to aid in the upbringing of a child. This has sparked mixed reactions amongst the South African population, where some view it as a good initiative, while others see it as an incentive for bad behaviour and claim that teenage pregnancies are on the rise due to these grants. Stewart (2003) asserts that grants encourage premarital pregnancies based on eligibility for child support grants which discourage marriage and allow for increased benefits the more children one has. Stewart further stresses that this method of combating the phenomenon will only increase the levels of teenage pregnancy, as young women deliberately fall pregnant so as to increase their benefits. Makiwane *et al.* (2006), however, point out that teenage pregnancies had already increased prior to the introduction of these child grants.

Parliamentary monitoring group (2009) has found that "there was no empirical evidence of a link between teen fertility and the Child Support Grant. Termination of pregnancy by teens had increased over time and there was in fact a low uptake of the Child Support Grant among teens". This serves as testament to the report by Janine Pepper of the Church Alliance for Social Transformation (CAST), a social worker who conducted a study regarding teenage pregnancies carried out in small communities in KZN. She found that these young girls do not collect child support grants; this discovery serves to contradict what has always been believed to be true. Pepper states that "contrary to popular belief most of these girls are not getting pregnant to access social grants; that doesn't even cross their minds" (Wolhuter 2013). Evidently, child support grants stand at a low amount of R420 a month; this is according to (South African Government 2019). This amount alone can only last for about a week in child-care; thus, to suggest that teenagers fall pregnant simply to

collect child support grants is highly presumptuous and void of any empirical evidence.

1.5.3 Lack of education about teenage pregnancy

The DoE for the western Cape region compiled a study to further understand the implications of teenage pregnancy in young pupils, and Jessica Shelver, spokesperson for Minister Debbie Schäfer, shared the results from the study. She issued the following statement:

> While an alarming 79 percent of the 35 percent [who were sexually active] were not using contraceptives, learners indicated they were too embarrassed to go to a clinic, and contraceptives were dangerous and boring. It shows that more sexuality education needs to happen.

Although the Western Cape province has the lowest number of teen pregnancies in the country, there is still a need for heightened awareness concerning teenage pregnancies at schools (Republic of South Africa Government Western Cape 2018).

Limpopo is another South African province which has recorded a very high rate of teenage pregnancies amongst school going learners. According to (Mushwana *et al.* 2015) statistics revealed that shocking pupil pregnancies were recorded as, KwaZulu Natal with 5868, Limpopo was at 5000, Gauteng 2542 and the Free State was 1748; these numbers are disgracefully high. It is reported that one school had a total of 27 girls falling pregnant out of a total of 438 in the ages between 15 and 19 (BBC NEWS 2018). This circumstance has authorities at this particular school confounded, with parents demanding answers which teachers and the school governing body cannot provide. The school principal was recorded as saying, "This is not a problem for a school, this is a problem for the entire community. Parents want answers but teachers are not equipped to deal with this" (BBC NEWS 2018). Regarding sex education in schools, one pupil was cited as saying, "Honestly, we learn about

it at school. I am not sure if my boyfriend used a condom, but we know we should use them." She continued by saying, "Maybe we as young people just don't want to listen to the advice we are given. We want to do our own things". This is in the case of Limpopo province (BBC NEWS 2018).

KZN is one of the fastest rising provinces when it comes to teenage pregnancies amongst school going learners Panday *et al.* (2009); this finding is a general one, as it encompasses all districts in KZN. The then MEC for Education, the honourable Senzo Mchunu, in 14 June 2012 is noted as saying that schoolgirls are falling pregnant in their thousands in the province and that "we are in a crisis in this province" (Sibeko 2012).

1.6   THE ROLE OF THE COMMUNITY IN DEALING WITH TEENAGE PREGNANCY

A gradual departure from traditions, customs and religious doctrine of the different ethnic groups on the premise of becoming more "civilised" has been largely responsible for the immoral lifestyles of young people resulting in high school teenage pregnancies. Communities and families must work hand in hand to shield their teenagers against this phenomenon. An Increase in both health and social problems is a product of uncontrolled multiple sex partners amongst teenagers, mainly because the youth cannot control their emotions, and rush into untimely sex in the belief that the act will go undetected. Early sexual indulgence, as stated in Collins *et al.* (2002), citing an article on Concerned Women for America Web is seen as a smokescreen for abandoned societal values, and "this is not simply an issue of morality, but a matter of public health".

The problems which have become so entrenched in our country, such as HIV/AIDS, illegitimate births, poverty, an increase in crime and the breakdown of the nuclear family, can all be attributed to the debilitating effects of a public perception which condones sex without love or responsibility. As research clearly indicates, people are not suffering from a lack of knowledge about sex,

but an absence or ignorance of proper values. Societal values are the major cause of much of the behaviour of youth today, and it is advocated that intact community values are a motivation for young people to behave well (Collins *et al.* 2002).

1.7   TEENAGE PREGNANCY PREVENTATIVE METHODS

1.7.1 Abstinence as a form of prevention

Abstinence is been considered by far the safest method of unintended pregnancy prevention and has a 100 percent success rate. Historically, sexual abstinence has probably been the single most important factor in curtailing human fertility (Kowal *et al.* 2009). In countries such as the Philippines, lifestyle is influenced by religion, as more than 80 percent of the country's population is Roman Catholic, with natural means of family planning being the only method sanctioned by the church. Condoms, contraceptive pills and other methods are equated with abortion (Llasos, Navarro and Pacquiao 2017).

The abstinence-only approach to sex education does not go without criticism from the entire research body; as it stands, it is not supported by the extensive body of scientific research on what works to protect young people from HIV/AIDS, STIs and unplanned pregnancies (Collins *et al.* 2002). However; abstinence-only advocates argue that traditional values and religious faith, which they believe are consistent with the abstinence-only message, have measurable positive effects. Concerned Women for America states that "study after study has shown that religion acts as a deterrent to early sexual activity"; in addition, many teens say that morals, values and/or religious beliefs play a significant role in deciding whether or not to have sex, (Jones 2011). That is why good socialisation at an early age is very important in a child's life; this becomes a determinant and leads to positive possible future outcomes and the probability of good life choices.

1.7.2 Contraceptive use

One of the most highly advocated contraceptives in South Africa, and perhaps the world, is condom use. Condoms are inexpensive and discreet for users, as opposed to other prevention methods which require visitations to healthcare providers in order to obtain them. Official prevention efforts have included mass media campaigns promoting the use of condoms, the distribution of free condoms and the promotion of condom use in the health sector (Republic of South Africa Department of Health 2015-2019). Government officials have gone as far as providing condom dispensers in schools around South Africa for ease of access to the students. However, indications are that despite the promotion of condom use as protection against STIs, HIV/AIDS infection and teenage pregnancies, there is limited success with condom use in South Africa (Mwaba 2008). Studies find that knowledge about condoms as a form of dual protection against the risk of pregnancy and disease in KZN is high. Yet despite this knowledge, condoms are not very popular, more especially in relationships were partners feel like they trust each other due to the length of the relationship, (Maharaj 2005).

1.8   Virginity testing as a preventative method from a global perspective

1.8.1 Virginity testing in other countries

Virginity testing is considered an effective HIV/AIDS preventative method, with several countries practicing it to ensure that their girls are virgins. South Africa is no exception to this belief, as some local cultures also deeply believe in the practice and many participants view it as a form of pride. It is taken very seriously by the cultures which hold this belief and is alleged to be one of the ways in which premature pregnancies can be avoided. Virginity testing keeps a young person's morals intact, as the practice is taken as a moral ritual and treated with cultural pride. Virginity testing, also known as *Umkhosi womhlanga* began in Swaziland during the 1940s and was only introduced to South Africa in the early 1990s by the current reigning Zulu monarch, King Goodwill Zwelithini (Shabalala 2015).

Although it can be claimed that virginity testing is practiced, the context is not the same. In other countries, virginity testing is not so much a rite of passage, for some which firmly believe in this notion particularly in KZN province and Swaziland, it is considered as a rite of passage. South Africa has been identified as a country with the highest number of women infected with HIV/AIDS in the world. According to George (2008), the number of infected women in South Africa is almost double the number of infected women in India and over triple that of neighbouring Zimbabwe. In other countries women are subjected to virginity testing to ensure their virginity before they can enter marriage; they do this to present themselves as "acceptable" and not as an "embarrassment" to their families. In other countries, such as Turkey, the practice is mainly conducted to accept women into nursing schools (Lasco 2002). Egypt goes as far as inspecting the women in prison and even separating virgins from non-virgins.

1.8.1.1 Virginity testing in India

In India, virginity and pregnancy tests are usually carried out on brides-to-be at a mass marriage ceremony organised but the government for brides who cannot afford their dowry costs. Madyah Pradesh government (Indian Government) would arrange the ceremony where women from poor families are subjected to virginity testing before they get married, although the practice would be disguised as "health inspection" (Singh 2009). The government then provides these brides with household items to the value of 6 500 rupees (approximately $132), but before they are given these items, they are forced to undergo virginity testing.

A female doctor performs the virginal examination and those women who pass the test are given a special badge which allows them to participate in the ceremony. For most communities in the traditional Indian context, a bride's virginity is expected and is a semblance of honour and dignity. The role of women in Indian society is closely tied to their sexuality, and pre-marital sex is

seen as a disgrace and frowned upon (Singh 2009). Women who are found to be pregnant are banned from the ceremony (Osborne 2013).

1.8.1.2 Virginity testing in Turkey

Turkey is amongst the countries with the lowest HIV prevalence at 0.10 percent in 2011 (UNAIDS 2014). Midwives and nursing students are required to be virgins and to ensure compliance, virginity testing is conducted. Women who are also applying for certain government jobs, or applying to attend specialised schools such as nursing, and women who are arrested for political activism are also subjected to virginity testing. Virginity testing involves the physical examination of a woman's hymen for tears to determine whether the woman is still "a girl", the term Turkish doctors use to refer to a virgin. Underlying the practice of virginity testing are cultural norms which dictate that women who are not virgins may not be considered eligible for marriage and could bring dishonour to their families.

In February 2002, Turkey issued a decree banning forced virginity testing in an attempt to improve its human rights record in a bid for European Union Membership. Whereas prior to the banning of virginity testing women were not aware that they were entitled to refuse a virginity test, also the doctors who performed virginity tests declared ignorance of the fact that a women's consent had to be obtained. The international community welcomed news of banning virginity testing but it remains to be seen whether the practice will in fact cease. It is worth considering that Turkey's human rights record has been cited consistently as grounds for denying Turkey admission into the European Union. Repealing the virginity testing law is a step in the right direction, but more needs to be done to eradicate the practice. The government must initiate a nationwide campaign to inform women that the practice has been banned and that they have the right to refuse to comply with virginity testing (Lasco 2002).

1.8.1.3 Virginity testing in Swaziland

In 2011, Swaziland was ranked the country with the highest HIV/AIDS prevalence within the population group aged 15 to 49 years by United Nations AIDS (UNAIDS) and the World Health Organisation's (WHO) report on the global AIDS epidemic.

Swaziland is a country with a population of 1.367 million and is landlocked within Southern Africa. The Umhlanga Reed Dance is a traditional dance of Swaziland (*Umbuso we Swati*), where thousands of virgins from all parts of Swaziland perform the dance, (Ndabeni 2015). He further points out that all girls are required to undergo a virginity tests before they can participate in the royal dance. It is believed that the reed dance encourages young women to keep their virginity until reaching maturity for marriage; the whole event lasts for three days. The dance is performed before the King, his dignitaries and family, then after King Mswati III is allowed the opportunity to choose one of the reed dance participants as his bride. This is considered an auspicious occasion which hosts members of the royal family and many distinguished guests, this is discussed further below.

The reed dance participants are given words of encouragement on the last day: they are advised to remain virgins, attend HIV/AIDS classes and how to conduct themselves sexually. The girls also received gifts from the royal house, including shoes, food hampers and toiletries to take home (Ndabeni 2015). According to Vincent (2006), Umhlanga in Swaziland is about celebrating the beauty and virtue of young women, the "flower of the nation". For the girls, Umhlanga appears to be fun; like summer camp, away from home, parents and chores. They feel special, valued and part of the life of the nation.

1.8.1.4 Virginity testing in Zimbabwe

In Zimbabwe virginity testing is practiced in ways similar to those used in KZN, with the only variation being the manner in which it is done, which is to secure

virgins for the men who travel more than 180 kilometres from the capital city of Zimbabwe, which is Harare. These men, in submission to chief Naboth Makoni's rule, which is geared towards reducing the HIV/AIDS pandemic in Zimbabwe, come bearing their HIV-negative status reports in compliance with the chief's regulation (Karombo 2004). The practice is not without its critics, and many say that it exposes young people who fail the test to criticism, stigma, shame and isolation from their family and friends.

Although Makoni practices virginity testing to curb the HIV/AIDS virus, however his district has the highest rate of HIV/AIDS infection in the whole of Zimbabwe. The failure of the method leaves much room for upholding the practice as noble or being referred to as one of the methods of combating the virus, let alone early teenage pregnancies, (Karombo 2004).

It is reported that some Apostolic churches in Zimbabwe have also taken upon themselves to engage in compulsory virginity testing of their female congregants. It is believed that the church leaders and elders are under the impression that it is a good practice, as it ensures the purity of the girls in these churches (Chibaya 2013). The girls in these churches have shown some dissatisfaction and complained that girls who fail the compulsory testing are targeted by church elders who sleep with them and claim no wrongdoing, as the girls are no longer virgins.

1.8.1.5 Virginity testing in Egypt

Virginity checks in Egypt are performed on detained females, and violations against women in Egypt are underreported. Rape and sexual assault cases are not reported to authorities. Some women report that they are separated into two groups: virgins and non-virgins. The virgins are coerced to sign papers in military detention, allowing the military to conduct virginity tests. They are forced to strip naked and then searched by a female guard in a room with open doors and windows, through which male soldiers are watching and taking photographs using their cellular telephones. A male army doctor proceeds to

inspect their vagina for the presence of a hymen. Doctors performing these tests are suspected to be guilty of misconduct during the process.

The Supreme Council of the Armed Forces (SCAF) justify the performing of virginity testing by stating that it is conducted to protect male soldiers from allegations of rape by women who are not virgins (Adel 2011). Although this may not be seen as a holistic pregnancy prevention, it is a practice very similar to those employed in teenage pregnancy avoidance in those countries where it is also practiced.

1.8.1.6 Virginity testing in South Africa

Virginity testing is a common practice in South Africa, especially amongst the Zulu nationals residing in KZN. Each year, thousands of young women gather around the Zulu monarch's (King Zwelithini) home to practice this ritual. They begin by singing and dancing, and as the night progresses, they move on to places allocated for testing which is usually done by elderly women. Virginity testing is the practice of examining a girl or young woman to determine whether she has been sexually active. Most testers look primarily for the presence or absence of a hymen in their own view; should the hymen be absent from a young female it is decided that she has been sexually active (Rumsey 2012).

It has been recorded that the practice of testing the virginity of girls in other KZN areas can start as early as six years of age (Rumsey 2012). This practice of virginity testing amongst Zulus is acclaimed as a return to African cultural roots and an effort to fight the spread of HIV/AIDS, which is rife in KZN province. The municipal HIV/AIDS programme coordinator reported that uThungulu district, which is situated in the north-eastern region of KZN province, is estimated to have more than 2 000 girls undergoing virginity testing each year. Each month in all six local municipalities, camps for virginity testing are conducted.

uThungulu district shares borders with uMkhanyakude district in the north, iLembe district in the south, Zululand district in the north-east and uMzinyathi district in the west. The total population of the district for the year 2014/15 was 947 925, with 53.75 percent of the population being females and 46.25 percent males. When the virgins arrive at the camp, on either a Friday or Saturday night, elderly women called the virgin testers, educate maidens on different topics related to female sexuality. However, members of the South African Human Rights Commission on Gender Equality have condemned the practice of virginity testing. They argue against the practice, leaning on the constitutional laws which advocate for the right to equality, privacy, bodily integrity and sexual autonomy (Hugo 2012).

It has been reported that the rise of virginity testing in KZN has brought with it an upsurge in cases of sexual abuse. There have been cases where abusers gained access to the girls by claiming to conduct a virginity test and end up assaulting them (Hugo 2012). Some of the arguments are that a public declaration of virgin status exposes virgins to be the targets of rape, especially gang rape, and that it creates jealousy amongst those women who are no longer virgins; these girls go so far as encourage their male relatives and friends to rape the reed dance attendees. The tribes, societal groups and countries which practice and believe in virginity testing strongly argue that the practice plays a significant role in the reduction of teenage pregnancy. Khozan (2013) reiterates that the Zulus believe virginity testing is helping to curb teenage pregnancy as it encourages abstinence and helps fight against unsafe abortions and premature motherhood. By remaining pure, the maidens are safe from unwanted pregnancies, HIV/AIDS and STIs, but the success of the cultural practice does not have the backing of facts as KZN has the highest number of HIV/AIDS and teenage pregnancies in the country (Mthethwa 2015).

1.8.2 South Africa's constitution regarding virginity testing (legislative framework)

The Republic of South Africa Government Gazette (2006), in Chapter 2 of the Children's Act (Act No. 38 of 2005), under Social, Cultural and Religious practices talks about virginity testing. Section 12 Republic of South Africa Government Gazette (2006) states the following:

(1) Virginity testing of children under the age of 16 is prohibited.

(2) Virginity testing of children older than 16 may only be performed if:

(a) The child has given consent to the testing in the prescribed manner;

(b) After proper counselling;

(c) In the manner prescribed;

(3) The results of a virginity test may not be disclosed without the consent of the child.

(4) The body of a child who has undergone virginity testing may not be marked.

Although the bill is very clear and straightforward, with the government looking out for the interests of the nation, it does not stand undisputed and without critics. Some critics argue that the draft was never taken to the communities which it primarily concerns for feedback (Ngcobo 2005). They further stress that so-called "traditionalists" were never asked for comments, let alone asked to review the bill, and that the bill effectively criminalises anyone who conducts virginity testing, as well as the parents of the child who allow it to happen. In their view, Ngcobo (2005) expresses how the bill effectively criminalises an ancient cultural practice, which encourages girls to remain sexually inactive and helps to prevent the spread of HIV/AIDS infection within communities. Ngcobo (2005) goes on to compare virginity testing to other cultural practices, which according to him invoke the wrath of liberals, such as male circumcision and female genital mutilation; these practices, he claims, have not been earmarked like virginity testing.

The Gazette is not the only regulating legislation which the practice of virginity testing has found itself at odds with; the other body disputing this practice is the Commission on Gender Equality (CGE). The CGE has tried with multiple efforts to highlight the dangers and risks involved in subjecting children and young women to a practice which goes against human rights, but their efforts have gone unnoticed and unheeded. Vincent (2006) records that the CGE has initiated a series of interventions in an effort to challenge, curtail and ultimately stop the practice of virginity testing by conducting workshops to draw the attention of stakeholders to how the practice disregards certain clauses in the South African Bill of Rights. They had one such conference in June 2000 held jointly with the Human Rights Commission in Richards Bay, Northern KZN.

1.9   TEENAGE PREGNANCY IN KZN

South Africa has seen a rise in teenage pregnancies in school-going learners in recent years, much to the consternation of educators and the DoE. Although some argue that the phenomenon has always been present but reporting it was neglected, others hold a slightly different belief in that high school pregnancies have always been a problem, but in the past pregnant pupils were expelled from schools to avoid the disgrace which would be associated with the particular school which the pregnant pupil was attending. Although there may be diverse beliefs and arguments regarding the phenomenon, the truth still holds that it is a rising epidemic which appears to have its roots in the local societies and schools in South Africa.

Teenage pregnancy is a socio-economic challenge and a public health problem for communities in South Africa, and perpetuates the risk of contracting STIs and birth complications like preterm deliveries and teenage motherhood, disruption of education and a lack of social security. Jewkes *et al.* (2001) record that formerly girls who were pregnant out of wedlock were outcasts, banished from their schools, shunned by their peers, and often sent out of town to give birth or obtain illegal abortions. This shows bias in that

teenage fathers were not being excluded from academic activities, and only mothers were forced to discontinue their studies.

Today, we encourage pregnant teenagers to give birth, keep their babies and stay in school. The province of KZN has seen a rise in high school teenage pregnancies over the years, and it has been a growing concern. As such, the Health MEC for KZN province, Dr Sibongiseni Dlomo in 2001, in an effort to combat the phenomenon announced a campaign entitled the "Sugar Daddy Campaign" geared at making cross-generational sex a taboo. In addition, and to reinforce this, 89 billboards warning against cross-generational sex were displayed across the province. He also said, "while it is unacceptable for teenagers to be impregnated by their peers, it is devastating while old men impregnate young girls" (Wolhuter 2013).

1.9.1 Seasons High School, Umbilo

Seasons High School was founded by T. B. Ntombela in 1998, and was previously located at number 89 Gale Street, Durban. The school then moved to new premises at number 2 Eton Road along Gale Street. The move was brought about by the sale of the property the school had been renting. Mrs Ntombela opened the school upon realising that a gap existed between public and private schooling in KZN, and how pupils expelled from public schools were left without hope and a lack of advancement in their educational attainment. Coming from an educational background herself, Mrs Ntombela embarked on a journey to open a school which would be free to all who wished to study and have hope for a bright future.

She opened the school to operate as an independent school. Independent schools according to the Education (1996), are schools which are privately owned but are registered with the Department of Education, (SASA, 2017: para. 1, line 1). Independent schools are free to determine their own language of instruction without regard for the needs of the surrounding community and may advance particular religious and cultural beliefs and practices.

Independent schools are free to set their own classroom sizes and school capacity without regard for the educational needs of the province. Independent schools are not prohibited from administering admission tests and may deny admission to learners who refuse to subscribe to the school's mission statement. However, independent schools are prohibited from discriminating against learners based on race, and from unfairly discriminating against learners for many other reasons, such as religion, culture, gender and sexual identity (Thom, Veriava and Hodgson 2017).

The school first opened its doors in 1998 as a part-time night school and only had a few learners. Given the demands over the years that followed and the influx of students, Mrs Ntombela decided to open a day school as well. The school currently has a total of 120 learners, starting from grade 9 to 12. These are everyday uniform wearing scholars, while there are additional others who attend the school part-time whose numbers the principal is not sure of, due to their inconsistency and lack of attendance; hence the failure to supply a particular number for these learners.

The school's criteria for admitting the students are not difficult, and they even take on those students expelled from public schools in the middle of school term. According to the principal, they first consider whether a student took relevant subjects which would allow them to integrate well within the educational programme which is offered by the school; if the student meets these requirements, they are allowed to begin classes as soon as they can.

The school has had its share of successes and failures. In 2009, the school was awarded a trophy for high performance with an average of 90 percent pass rate and for being a good independent school which took rejected students from public schools and helped them to pass their matric exams. The success was not long-lived as the school saw a very low 40 percent pass rate in its matric results for 2016, much to the disappointment of the principal and

teachers who blame this poor performance on students' lack of commitment to their schoolwork and their constant lack of attendance.

Teenage pregnancy, as in any other high school in South Africa, especially the independent schools, does not come as a surprise to either the teachers or the principal at Seasons High School. Although learners who are pregnant are allowed to attend the school as long as they can without any discrimination, the school does however have a strict policy regarding pregnant students during examinations. They are forced to bring along a parent or guardian who will be by their side whilst writing their examinations in case anything should happen; for example, going into early labour, so the parent of guardian can assist as teachers are not trained in midwifery. Failing to bring a parent or guardian, a student will be prohibited from writing their final examination.

1.10   THE ROLE PLAYED BY THE DEPARTMENT OF EDUCATION

The DoE, in an effort to combat the issue of high teenage pregnancy in school going learners, developed a programme aimed at subduing the phenomenon called the Life Skills Programme, which has been implemented in schools since 1998. Life Skills deals with the holistic development of the learner throughout childhood. It equips learners with knowledge, skills and values which assist them to achieve their full physical, intellectual, personal, emotional and social potential. The subject encourages learners to acquire and practice life skills which will assist them to become independent and effective in responding to life's challenges. The subject aims to develop learners through three different but interrelated study areas, which are: Personal and Social Wellbeing; Physical Education; and Creative Arts. Learner pregnancy and HIV/AIDS are covered in the Personal and Social Well-being component of the programme.

Hendriksen *et al.* (2007), it was revealed that over 8 in 10 learners had learned life skills from the Life Skills Programme through topics such as self-esteem, decision making, sexuality, sexual abuse and HIV/AIDS prevention, as well as

contraception and unwanted pregnancies at school. Much to the alarm of policymakers, the programme was well received by learners and they did well in it, but it reflected negative results in the combating of teenage pregnancies as learners continued to fall pregnant at an even higher rate than before.

The DoE embarked on a Sexual Education Programme which formed part of the Life Orientation learning area during 2002. Learners are taught about sex-related issues at schools through Life Orientation as a subject (Republic of South Africa Department of Education 2008). Despite being taught sexual education in schools, teenage pregnancy still remains problematic in South Africa. Since 1994's first democratic election, South Africa has produced extensive laws and policies, which incorporate the Constitution's Bill of Rights, that assist in developing a human rights culture (Morrell, Jewkes and Lindegger 2012). In 1996; the (South African schools Act No. 84 of 1996) was established, and it developed democratic school governance structures which specified that pregnant learners must not be excluded from the academic environment but should be allowed to participate in school activities for as long as they are able to.

1.11 TEENAGE PREGNANCY POLICY BY THE DEPARTMENT OF BASIC EDUCATION

The rate of learner pregnancy in South Africa, highlighted by improved reporting by the Department of Basic Education (DBE), has become a major social, systemic and fiscal challenge not only for the basic education sector, but crucially, for national development in general and for the basic education system in particular. It impacts the lives of thousands of young people, often limiting their personal growth, the pursuit of rewarding careers and their ambitions, with incalculable impact on South Africa's socio-economic systems. The DBE acknowledges its central role in the social sector's collective response to this challenge and sets out in this policy its goals, guiding principles and policy themes to stabilise and reduce the incidence of learner pregnancies and their adverse effect on the education system.

Learner pregnancy compromises the planned elimination of gender disparities in education with implications for the Sustainable Development Goals (SDGs) of universal primary education and gender equality in education.

Unintended pregnancies amongst learners are not new to the basic education system, but their scale and impact have reached a point where they require a systemic policy and structured implementation planning. (For the purposes of this policy a learner means any person receiving education or entitled to receive education in terms of the South African schools Act (No. 84 of 1996)). This Policy on the Prevention and Management of Learner Pregnancy has been developed to guide officials, principals, school management teams and educators – who are in effect *in loco parentis* – in their response to learner pregnancies. The policy addresses the high rates of pregnancy amongst learners; the familial and social context within which this occurs; options for reduction of unintended and unwanted pregnancies; management of pre- and postnatal implications; limitation of associated stigma and discrimination; and, importantly, the retention and re-enrolment of affected learners in schools.

Of central importance, this policy asserts the Constitutional rights of pregnant learners to continue and complete their basic education without stigma or discrimination. In addition, it requires that the DBE and its structures provide quality CSE and adolescent- and youth-friendly sexual and reproductive health services, or referral to this latter. CSE should include counselling on the range of options, including the choice of termination of a pregnancy.

The school, family and broader community within which a learner becomes pregnant also have an obligation to assure the continued education of affected learners and to support them during and after their pregnancies. For this reason, expulsion or exclusion from school is not an option and officials, principals, school management teams and educators should provide reasonable guidance and direction to these learners. This approach and its

balance of rights and responsibilities should reduce the cumulative impact of learner pregnancy on the system and guarantee the rights of individual learners to a complete and enabling education. Engaging parents and communities in the implementation and upscaling of this approach is critical for its success.

This policy is grounded in the interests, advancement and protection of pregnant learners guaranteed by the Constitution of South Africa and related polices and strategies in the DBE and the wider social sector. For this reason, the policy is promulgated to guide the strategies required to realise its goals and addresses what is required rather than how this will be achieved. The operationalisation of this policy is the business of implementation planning, monitoring and reporting and will be systematically actioned to ensure the achievement of the policy's goals.

It is important to recognise that, while many learner pregnancies are likely to have occurred as a result of consensual sex, some learner pregnancies may have resulted from non-consensual sex, which is legally defined as rape. Non -consensual sex and rape are further defined in the DBE Protocol on the Management and Reporting of Sexual Violence in Schools, which also deals with issues of gender-based violence. Even consensual sex may amount to a sexual offence, depending on the age of the learner and the age difference between the parties, which in some instances is defined as statutory rape. This protocol therefore provides guidance on measures to be taken where the circumstances surrounding a pregnancy give rise to an obligation to report to the South African Police Services and/or to social development authorities. The policy provides important details regarding what steps are to be taken when it is alleged that a pregnancy has occurred as a result of sexual intercourse between a learner and an educator.

Finally, the Policy on the Prevention and Management of Learner Pregnancy is further informed by a number of international and regional obligations,

commitments and targets, including the African Charter on the Rights and Welfare of the Child and its specific provisions on learner pregnancy and the right to education, and the Eastern and Southern Africa (ESA) Ministerial Commitment on comprehensive sexuality education and youth-friendly Sexual Reproductive Health (SRH) services. The ESA commitment requires South Africa to upscale and provide increased access to quality CSE and adolescent- and youth-friendly SRH services, to eliminate all HIV/AIDS infections amongst young people, to reduce early and unintended pregnancies and to eliminate gender-based violence and child marriage. This rights-based policy therefore recognises and is consistent with these and other instruments, including:

- **The right to education:** Learners have a right to basic education, despite their pregnancy or post-pregnancy status.
- **The right to non-discrimination:** No person, school, policy or practice may unfairly discriminate against learners based on their pregnancy or post-pregnancy status or based on their access to pregnancy prevention or termination measures and/or access to healthcare services during and after pregnancy.
- **The right to privacy:** Learners have the right to confidentiality regarding their health status.
- **The right to bodily and psychological integrity:** Learners have the right to bodily and psychological integrity, which includes the right to make decisions concerning pregnancy prevention or termination measures and /or healthcare services during or after pregnancy. This includes the right to security and control over their body.
- **The right to dignity:** Learners have the right to have their inherent dignity protected regardless of pregnancy status or access to pregnancy prevention or termination measures and/or healthcare services during or after pregnancy.

Furthermore, this policy seeks to uphold the rights of learners as enshrined in the Constitution of the Republic of South Africa (Act 108 of 1996). These obligations, commitments and targets inform the principles which underpin this policy.

1.12   SUCCESS STORIES

In an effort to combat teenage pregnancy in schools, one school in Mpumalanga province devised a method which they believed would work and it did help to lower the phenomenon, but only slightly. As reported by Singh (2017), the school asked female students to sign a document in which they committed themselves to not fall pregnant, this saw a reduction in occurrences of teenage pregnancies within the school. The document, as drafted by the school, had female students undersign with words reading, "I will not get pregnant during the 2017 academic year". The DoE had to ensure that the above measure was not harmful to students, was properly implemented and did not violate the progressive laws of the country. Jasper Zwane, who was sent by the DoE to investigate the matter, was recorded as saying that the department was "very serious" about teenage pregnancy.

He said the department encouraged schools to implement measures to curb teenage pregnancies, but that these needed to be within the confines of the law (Singh 2017).

1.12.1 Challenges undermining teenage pregnancy interventions

One of the major challenges in teenage pregnancy interventions has been that, in previous years, schools used to expel pregnant pupils and educational programmes on the subject were rare and ineffective. However, this changed in 2007 when the DoE released its Measures for the Prevention and Management of Learner Pregnancy. The guidelines continue to advocate for the right of pregnant girls to remain in school. This saw a number of pregnant pupils staying in school and continuing their education in an effort to attain and secure a better future for themselves and their babies.

1.12.2 Concepts and theories

This study employs the theory of family resilience. Resilience can be looked at from different angles, which could be individual resilience and the resilience of an individual together with the rest of their family. Developmental psychologists have shown that resilience is common amongst children growing up in disadvantaged conditions, such as those growing up in single parent-headed households or with emotionally absent parents. By contrast, resilience reflects the ability to maintain a stable equilibrium. In the developmental literature, resilience is typically discussed in terms of protective factors which foster the development of positive outcomes and healthy personality characteristics amongst children exposed to unfavourable or adverse life circumstances (Bonanno 2004). Walsh (1996) expounds further on family resilience and argues that it is viewed as residing within the individual, with the family often dismissed as dysfunctional.

The concept of family resilience outlined here considers attending to the interactional processes which strengthen both individual and family hardiness over time. Extending the understanding of normal family functioning, the concept of family resilience offers a useful framework to identify and fortify key processes which enable families to surmount crises and persistent stresses. There are many pathways in relational resilience, varying to fit diverse family forms, psychosocial challenges, resources and constraints. Shared beliefs and narratives which foster a sense of coherence, collaboration, competence and confidence are vital in family coping and mastery. Interventions to strengthen family resilience have timely relevance for weathering the rapid social changes and uncertainties facing families today.

1.13   METHODOLOGY

The research design used in this research is qualitative in nature. A qualitative research design, as defined by Shank (2002), means "a form of systematic empirical inquiry into meaning". By systematic, Shank means "planned,

ordered and public", following rules agreed upon by members of the qualitative research community. By empirical, he means that this type of inquiry is grounded in the world of experience. An inquiry into meaning, says researchers, tries to understand how others make sense of their experiences. On the other hand, Denzin (2000) claims that qualitative research involves an interpretive and naturalistic approach: "This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them".

This is an action research project in which action research, as defined by Reason and Bradbury (2001), means a participatory, democratic process concerned with developing practical knowledge in the pursuit of worthwhile human purposes, grounded in a participatory worldview which we believe is emerging at this historical moment. It seeks to bring together action, reflection, theory and practice in participation with others, in the pursuit of practical solutions to issues of pressing concern to people, and more generally the flourishing of individual persons and their communities.

The researcher in this project explored all methods that would ensure the accuracy and validity of the results by utilising the above-mentioned methods. An action team was assembled comprised of participants who took part in the focus groups and interviews. They were selected on the basis of their availability. The participants included both teachers and students and these individuals helped devise interventions which may assist in lowering teenage pregnancies within their high school. These may include the establishment of SSS, peer mediation and education and safe haven support groups. Because action research is a democratic process concerned with developing practical knowledge in the pursuit of worthwhile human purposes, the participants were required to sign waiver forms in order to protect themselves; however, this did not force participants to take part in the study, and they were at liberty to withdraw from the study at any time they wished.

These intervention methods were implemented and re-evaluated frequently to ensure the study's success or shortcomings; the purpose of the study was to bring about action and reflection in participation with others. The researcher committed to attend meetings and be involved in action team processes even after the completion of data collection.

1.4 DATA ANALYSIS

The qualitative data collected was analysed using a thematic content approach which consisted of identifying patterns and themes in the data collected:

- Collected data were transcribed;
- Main ideas coded;
- Trends developed out of coded idea;
- Emergent themes identified;
- Reflection and interpretation of themes in light of existing knowledge; and
- Draw conclusions and recommendations.

1.15   FOCUS OF THE STUDY

The hypothesis of this study was to find strategies and possible interventions which would work towards reducing teenage pregnancies amongst school going learners, and to interrogate possible factors which play a major role in bringing about this phenomenon which plagues the country. The researcher engaged with both male and female learners and helped facilitate in meetings where they devised interventions which could result in the reduction of teenage pregnancies within high schools. Since the main focus of the study was based in schools to make it convenient for learners, the researcher hoped to attract more participation from them, involve them in devising interventions and teenage pregnancy reduction strategies and have them implemented.

1.16 THEORETICAL FRAMEWORKS

This study employed several theories. Amongst them are cultural and structural violence, family resilience theory, African resilience theory and ecology theory. Cultural violence may be best understood as the attitudes, symbols and values which legitimise direct and structural violence: personal and/or societal support for, or acceptance of, human suffering, deprivation of human rights and equality with others within society (Galtung 1990). According to Mullen (2015):

> While violent individuals and events can be addressed through courts and commission, what cannot be adequately addressed is the structural and cultural violence that makes mass atrocities possible and remains intact in spite of truth and accountability. Structural and cultural violence manifests as systemic vulnerability and dehumanisation, and it is this type of built-in violence that continues to plague countries where transitional justice has been pursued.

The tolerance of human rights suppression can be seen as direct violence on those against whom it is being committed. The perspective of family resilience can be associated with the ability of one family to do well in the face of risk and adversity while others will not (Patterson 2002). Thus, family resilience is a very important theory to be explored in this study as it helps in understanding the emotional difficulties young participants have to face and how, together with their families, they are able to overcome them.

African resilience theory, although closely related to family resilience theory, differs slightly as it focuses on the ability of African families, particularly the youth for the sake of this study. It reflects how black societies overcome difficulties through their family values, culture and religion. The last theory to be explored is ecology theory. The framework for this theory is based on evidence that no single factor can explain why some people or groups are at higher risk of interpersonal violence, while others are more protected from it.

This framework views interpersonal violence as the outcome of interaction amongst many factors at four levels: the individual; the relationship; the community; and the societal. More light will be shed on these theories in the chapters which follow.

1.17   CHAPTER OVERVIEW

Chapter 1: This is the opening chapter to the thesis, and it introduces the background for this research. It gives the aim and objectives of the study, which are explicitly presented, and the rationale for the study is also mentioned. The chapter also encompasses a brief introduction to the methodology used in the study, and how data were collected and analysed. Correspondingly included in this chapter is the hypothesis as well and the theoretical framework which were employed.

Chapter 2: This chapter outlines the theoretical framework for the study. The review of literature on the background of teenage pregnancy in South Africa and around the world, the current situation of teenage pregnancy in schools, and the nature, extent, trends and causes of teenage pregnancies in schools are herein discussed. This chapter also includes the various explorations for building peaceful relations between learners, parents and teachers; it further discusses the current methods used in dealing with teenage pregnancies in schools, which is of vital importance given the current statistics that have revealed the rise of this phenomenon within high schools and many South African communities.

Chapter 3: This chapter contains a breakdown of the research design and methodology, will explain the action research component of the study, methods of collecting data and how it was evaluated. The research paradigm will be explained in detail, and the study population, sampling method, validity and reliability will also be methodically discussed. The study's theoretical framework will also be expounded upon.

Chapter 4: This chapter discusses the study's findings, its results and the interpretation thereof. This will document the in-depth interviews as conducted by the researcher with the participants, the observation results, as well as those of focus groups. Family resilience and its impact on learners, and structural and cultural violence, will also be explored.

Chapter 5: This chapter contains personal reflections, recommendations and the study's conclusion.

1.18   CONCLUSION

This chapter provided the background into teenage pregnancy. It also cited literature within the ambits of the study's aim and objectives. It covered recent literature on teenage pregnancy from a global perspective, as well as within the South African context. It went on to discuss the myths, superstitions and misconceptions surrounding teenage pregnancy. Furthermore, concepts and theories applicable to the causes of teenage pregnancy were discussed. This discussion was followed by preventative measures used for curbing teenage pregnancies, while their causes and consequences were equally highlighted. The core interventions used in KZN were also elaborated upon. This was followed by the success stories of these interventions, as well as factors undermining the success of such interventions. To elaborate more on the causes of the phenomenon, the escalation of teenage pregnancies within high schools and South African communities can be easily linked to the continual migration to urbanisation. The chapter goes on to mention the study's aim and objectives, theories applicable to this study and outlines the study's chapters. The following chapter looks deeply into the theories used and ties them to the objectives of the study.

CHAPTER TWO: CONCEPTUAL AND THEORETICAL FRAMEWORK

2.1   INTRODUCTION

The previous chapter provided a background to the current study and discussed some of the relevant literature. This chapter investigates the theories employed and their applicability to this study. Forming a large part of the literature review is the expounding upon of the theoretical frameworks engaged, which are: structural and cultural violence; the family resilience theory and the ecological framework. The chapter begins by examining the family structure and its influence in a young person's life, which provides a perspective of why the selected theories are necessary for this study. This is done in the context of the concepts of structural and cultural violence which occur at both community and nuclear family environment levels and which also affect the theory of family resilience and the ecological framework alike.

2.2   FAMILY STRUCTURE AND INFLUENCE

The family is a child's greatest influence, thus, if the family structure is not stable, the child is likely to have an unstable life, with the absence of one or both parents having an adverse influence on a young person's life. If a family or individual is "out of sequence (outside the bounds of normalcy)" with the normative ordering of family events, the probability of later life disruption is increased (Klein and White 1996). Fudu (2016) highlights the traditional family structure, and explains that it consists of a mother, father and children together with the support of extended family members. However, this structure is not the average family setting for many black South Africans, since it has been recorded that only 32.4 percent of African households include a father and that 4.6 percent of black South African children have no living parents. Only 34 percent are recorded as having living arrangements with both parents (Baldwin 1980), this results in an imbalance of role models, caregivers, resources and support, resulting in vulnerable children.

Morrell, Jewkes and Lindegger (2012) are of a similar view in stating that, on average, 40 percent of South African households are female headed, due to a lack of formalities when it comes to traditional marriages; this formality being payment of the lobola (the bride price) by men. Many South Africans never marry, and this practice is very common in the KZN province, (Hosegood, McGrath and Moultrie 2009). The mean age for marriage of women in SA is known to be around twenty-eight years, whereas the majority of women have their first child before the age of twenty-one. The authors further explain that due to the foregoing statements, fathers often have little or no influence in the upbringing of their children who are cared for by the maternal side of the family. It has been recorded that 36 percent of children have absent (living) fathers and 57 percent have fathers who are present; this is according to the 1993 statistics as cited in (Morrell, Jewkes and Lindegger 2012). They further expound that later, in 2002, the proportion of children with absent (living) fathers escalated to an alarming 46 percent, while the proportion of present fathers took a sharp decline to 39 percent.

Much has been said about parent-child relationships during children's adolescent years, most notably about the presumed rebellion by children during this period. (Bachman, Johnston and O'Malley 1981) claim to have found a correlation between sexual activity and "delinquent" acts, such as shoplifting, car joyriding, beer drinking, marijuana smoking and other similar behaviour. They stress that, for as much as these acts performed by teenagers can be classified as rebellion, so can early sexual activity, which usually ends in teenage pregnancies. However, this argument is suggestive at best, since not much evidence is provided from the teenagers' point of view about their motivations for this kind of behaviour.

The question remains whether young individuals use sexual activity as a way of acting against the parent; parents' attitudes to premarital sex; parents' disciplinary practices; and the quality of communication between parents and children (Byrne 1983). Other researchers share the views of (Bachman,

Johnston and O'Malley 1981), in that as young adults, pregnant teenagers also show markedly lower educational attainment and earnings. Specifically, pregnant teenagers exhibit more behavioural problems and delinquency, as well as feelings of lower self-worth, fewer intellectual skills, greater risk aversion and poorer educational expectations as children. Children displaying such delinquencies come from homes where they receive less cognitive stimulation and emotional support, participate in fewer activities and share fewer important events with their parents, and where their parents have lower expectations for their children's future prospects (Diaz and Fiel 2016).

Early studies on parenting find that the dimensions of parental warmth (support) and control were related to various children's outcomes and behaviours. "Authoritative parenting" (defined as highly supportive with moderate control) is consistently found to be related to positive child outcomes (Baumrind 1991). She further points out that authoritarian (high control and low warmth) and permissive parenting (indulgent or neglectful) are generally found to be related to negative child and adolescent outcomes. Studies indicate that parent/child closeness is associated with reduced adolescent pregnancy risk through teens remaining sexually abstinent, postponing intercourse, having fewer sexual partners or using contraception more consistently.

Earlier studies echo this belief through the advocacy of investigators linking close parent/teen relationships with a later age for first intercourse. They emphasise that close mother/daughter relationships are found to be related to daughter's postponement of sexual intercourse (Fox 1980). Other studies focusing on mother/teen relationships report a similar influence of mother/child closeness on the sexual behaviours of both daughters and sons (Jaccard, Dittus and Gordon 1996). Rapid role transitions may become a stressor in a young person's life. Specifically, an accelerated transition to parenthood may result in adverse psychological effects which impede human capital accumulation. These accounts provide plausible causal explanations for the consequences of early fertility, but they also imply that the consequences

could vary amongst adolescents according to their personal attributes, skills, and resources.

On the one hand, opportunity costs may be highest for teenagers with promising socioeconomic prospects, such as those who display higher intellectual skills or come from more socioeconomically advantaged families. Adversely, opportunity costs could be lower for those who can acquire material and social resources to assist with childrearing while simultaneously furthering their own attainments while their families take care of their infants. Adolescents from comparably disadvantaged families may receive less assistance, particularly if their parents are unable to provide social or emotional support, or if they come from broken or child-headed homes with absolutely no family structure or support. The stress of accelerated role transitions may also vary depending on family structure and its influence and impact in a young person's life. It can be most severe in contexts where teen pregnancies or parenthood are rare, unexpected or not socially sanctioned. Greater consequences would be expected amongst young people who may be less prepared for parenthood or face greater stigma (Diaz and Fiel 2016).

Families have a considerable influence on their children's sexual pathways. The family's attitudes towards sexual behaviour and child bearing could be expected to be important to teenagers. Freeman and Rickels (1993) discovered that teenagers who give birth believe that their families support early childbearing and that teenagers who avoid childbearing believe that their families are averse to early pregnancies. Furthermore, studies have discovered that black parents are more likely than white parents to approve of contraception because they are concerned about the possible problem of their offspring's chances of getting pregnant and are eager to prevent this.

White parents are less likely to approve of contraception and are more concerned with the morality of sexual behaviour than with its outcome, parents as primary educators have attitudes and perceptions about teenage

pregnancies which have positive or adverse effects for their children (Freeman and Rickels 1993). Taylor (2012) asserts that adolescents who report a sense of connection with their parents, families and schools are more likely than their peers to delay having sexual intercourse. They pay heed to their parents' disapproval of them having sex and advocacy of the use of contraception; these parents believe in the moral aspect of parenting and children raised by such parents are more likely to delay sexual activity.

As young adults, pregnant teenagers also show markedly lower educational attainment and lack of expectation in life. Specifically, pregnant teenagers exhibit more behavioural problems and delinquency, as well as lower feelings of self-worth, intellectual skills, risk aversion and educational expectations as children. Children with these problems come from homes where they receive less cognitive stimulation and emotional support, participate in fewer activities and share fewer important events with their parents, and their parents have lower expectations for their future prospects (Diaz and Fiel 2016).

Below is an illustrative example (Figure 2) of the impact of family in a young person's life, with particular focus on their educational attainment. Emerson *et al.* (2012) seek to bring clarity to factors which may be seen as hinderances in teenagers' educational attainment. The model aims to highlight the role played by the family in the lives of teenagers and how, if a teenager receives support at home, they are more likely to succeed in life as opposed to those who have no parental support.
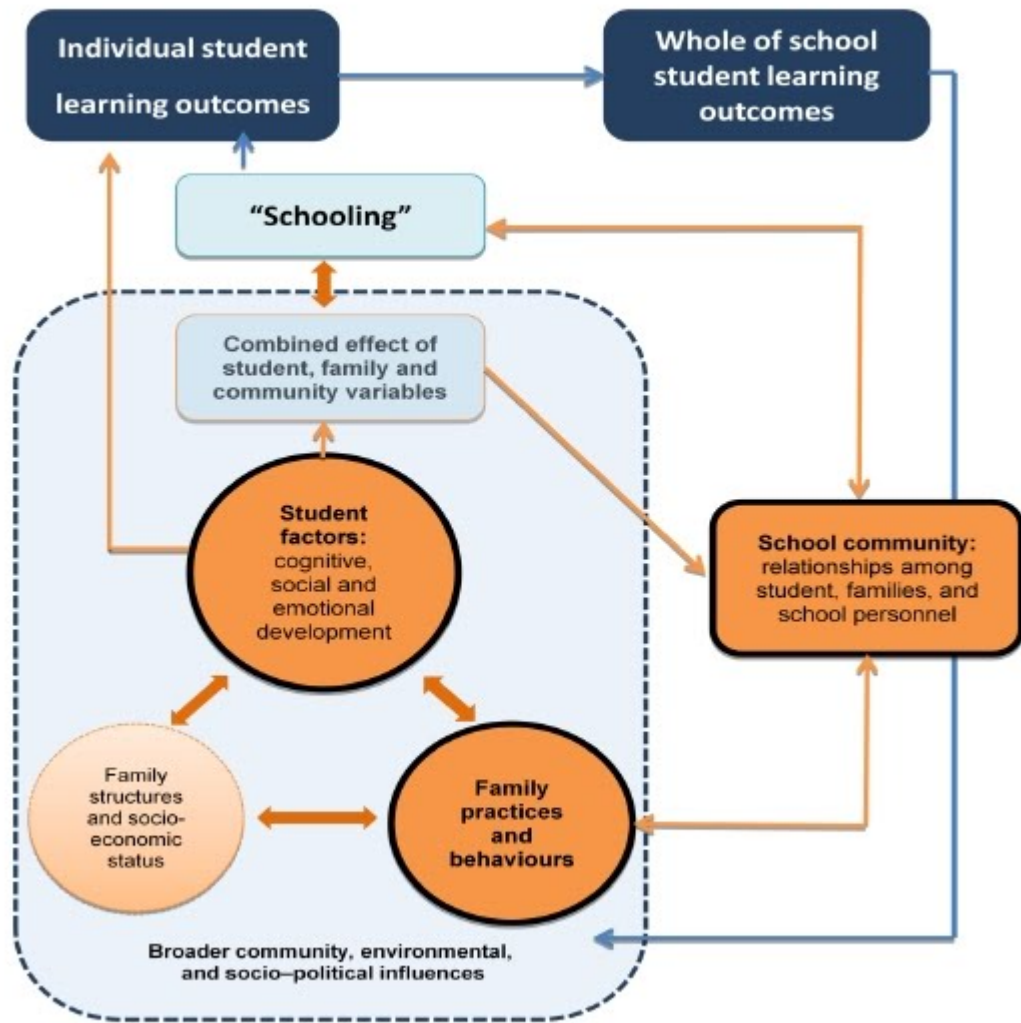
Adapted from Harvard Family Research Project

Figure 2 Family impact on a young person's life

2.2.1 Family structure in a form of cohabitation

The benefits of marriage have been widely studied; they include better health, better finances and opportunities for children raised in a stable environment (Luscombe 2014). Unmarried men in KZN, in most instances, cannot necessarily be classified as single since most of them can be seen to be cohabitating and forming a "family" with their partners. The term family in this scenario is used advisedly, as these men can be seen to be fathers, or men who have children and responsibilities and are often living with the mother of at least some of their children or have lived with her in the past.

They have made a family, but they have not founded that family on a marriage. This family structure, although not normal, has been normalised, since it is seen as a way of life, so much so that most black young children when they imitate families in their play never imitate weddings taking place, but replicate what they see at home, as the practice is instilled in their minds that a man and woman can stay together, having not been married, and there is no taboo attached to this according to modern-day standards.

2.3   CONCEPTS AND THEORIES

2.3.1 Family resilience theory

Family is more than a social organisation; it is a social institution, because it includes all the beliefs and practices of, and is about, all of the families in a particular society and geopolitical context, and the ways they are connected with other families and social institutions (Klein and White 1996). Western European conceptualisations of risk and protective factors are focused on children and their ability to overcome adversity. With this centrality of the child and the individual, the nuclear family is characterised and studied as an influential factor embedded in an ecological context of layers of external influences, ranging from the extended family to the neighbourhood, community and society. The family system is hence conceptualised and examined as sub-units (marital dyad, siblings, father-child and mother-child relationships) (McCubbin and Mccubbin 2013).

An important influence on the adolescent is the family. The resilience of the family will determine how an adolescent responds to life's challenges. The perspective of family resilience can be associated with the ability of one family to do well in the face of risk and adversity, while others do not (Patterson 2002). Furthermore, Walsh (2003) reiterates that some families, although shattered by crisis or persistent hardship, demonstrate the remarkability of the adverse in that they emerge strengthened and more resourceful, able to love fully and raise their children well.

A review of international research literature on family resilience shows that processes which operate at the family level, including strong emotional bonds, effective patterns of communication, the use of coping strategies and family belief systems, especially those based on spiritual or religious values, are important means by which families manage to cope with adversity. Positive parenting is a key influence on children's development. Walsh (1996) further defines family resilience as the ability of a family to respond positively to an adverse situation and emerge from the situation feeling strengthened, more resourceful and more confident than in its prior state. Family factors have been shown to have direct and indirect influences on the individual, including family household, structure, family atmosphere and communication.

Walsh further expounds on the three dimensions of family resilience:

1. The length of the adverse situation faced by the family;
2. The life stage during which the family encounters challenges; and
3. The internal and external sources of support which the family uses during the crisis.

Resilience does not so much imply an invulnerability to stress, but rather an ability to recover from negative events; it can optimistically be viewed as leading a normal life under adverse situations. Vulnerability, in most cases, is noted to be the contributor to later negative outcomes in a person's life (Van Breda 2018). Van Breda (2018) also states that vulnerability can include a number of factors, including: a family history of mental illness, and for the sake of this study, single parenthood in the home, challenges in the prenatal or neonatal period, problems in the family environment, and problems in the broader social environment (Olsson *et al.* 2003).

With the passage of time and better developed theories, researchers realise that the relationship between vulnerability and negative outcomes is not

universal, generalising that this may have been a premature diagnosis. It is worth noting that, while many people respond to vulnerability negatively, others do not. Some succumb and recover, others show little or no deterioration in functioning, and still others appear to achieve higher levels of adaptation than they had before (Masten 2011). Walsh (2002) adds that it involves a dynamic development encompassing positive adaptation within the context of significant adversity. Luthar (1991) suggests that a resilient individual may not inevitably be devoid of distressing emotions or feelings, but can show successful coping, regardless of the presence of such emotions.

Although resilience has been generally described as the ability of an individual or family to surmount adversity; however, some scholars argue that this belief is misinformed. They criticise that a person-centred conceptualisation of resilience means that what is needed to be resilient lies within the individual, and their view is that there needs to be an understanding of resilience as a personally contextualised transaction (i.e. a dynamic transaction between the environment and the individual which supports access to, and use of, resilience promoting resources).

A danger in person-focused definitions is how they accentuate youth's responsibility to be resilient (van Rensburg, Theron and Rothmann 2015). Person-focused models of resilience do not allow researchers to identify the processes which underpin resilience. van Rensburg and colleagues further argue that this limitation leads to a shift in researchers exploring the mechanisms of resilience and conceptualising how these inform the processes of positive adjustment to hardship (van Rensburg, Theron and Rothmann 2015).

2.3.2 African resilience theory

African resilience is resilience with a specific focus on the way people can be resilient in their own African cultural context. Western researchers have begun to question understandings of resilience which are skewed towards the

hegemonic influence of Western theories of positive adjustment. These researchers have suggested that international communities be invited to participate in research projects seeking to understand resilience because local people would have an expert understanding of what it means to be resilient in their specific sociocultural context.

In South Africa specifically, there is a paucity of research which interprets resilience from an African perspective, and South African researchers have also begun to make strident calls for studies which explore the cultural and contextual roots of resilience amongst local youth (Theron and Macalane 2013). Family resilience has been a much-researched theory, and multiple mechanisms have been put in place to support it; however, from an ethnic point of view it has been found wanting. It is believed that the theory's dependency is highly based on Western white middle-class circumstances, and there is a conspicuous absence of metrics grounded in the ethnic and cultural dynamics and processes of the population being studied.

Central to this gamut of weaknesses is the absence of constructs which reveal the dynamics of the ethnic family as a system embedded in a social and ecological context. Ethnic families in the United States of America, much like South Africa, are at a minimum bicultural with indigenous ethnic and ancestral origins. Survival and adaptation in a context that has its own norms, expectations, beliefs, set of values and traditions can prove otherwise, as people respond differently to life's challenges mainly based on understanding and the beliefs of the culture from which they come (McCubbin and Mccubbin 2013).

The study of ethnic family systems and the cultivation of theories to explain their resilience are accompanied by both challenges and opportunities which demand attention.

There are a number things worth considering when it comes to family resilience with particular focus on ethnicity; the following points place this in perspective:

- First is the acknowledgement that ethnicity and culture within a family system have depth and meaning and are more than census-defined categorical variables (Asians, Polynesians, Native Americans, Hispanics, and African-Americans) to which stereotypes are attached.
- Secondly, ethnic family systems have schemas or identities (values, beliefs, practices and expectations) to guide their functioning and to which families attach meaning.
- Third, ethnic family systems transform themselves and the ecological context in which they reside in response to the demands of the majority and dominant culture, as well as normative and non-normative life events.
- Fourth, ethnic family systems continue to increase in number and define themselves as being of bicultural or mixed ethnic ancestries, and thus challenge current assumptions about the perception of their homogeneity.
- Fifth, families operate as systems in an ecological context with interdependent dimensions (e.g., schema or identity; patterns of functioning (POF); indices of system well-being) with a change in one dimension having reverberations and an impact on other dimensions of the family system.
- Sixth, family resilience involves processes of continuous adjustment, crisis management and adaptation over time.
- Seventh, the index of family systems' resilience is more than the physical and psychological well-being of individual members.

Below is an illustration (Figure 3) of black African resilience with a particular focus on the Basotho culture, although this may be regarded as a blanket methodology for many black communities in South Africa because there is great similarities. The figure accentuates the activity of resilience in African families through different dimensions and progression of life. It is through these

narrowly defined steps that an individual can find their identity in adversity and self-actualization through the support of the family system and they are enabled to overcome challenges.
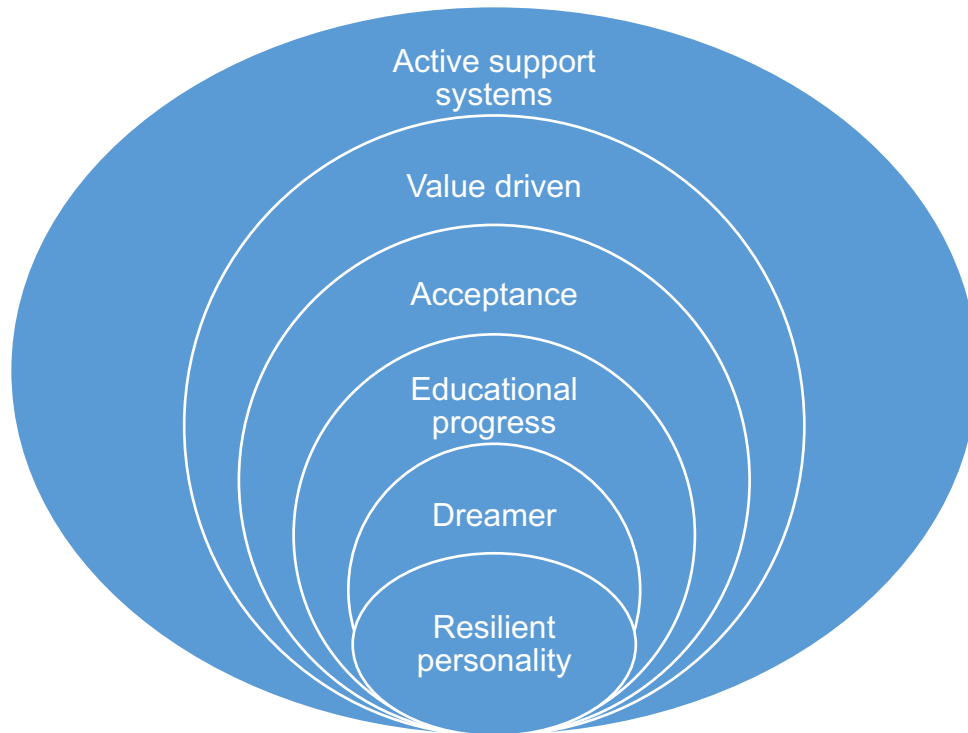
Figure 3: Active support systems

This is a reflection that local resilient youth had active community-based support systems operating in their lives, including immediate and extended family, peers, social support services and instructive communities. The context in which this support system is defined is simply about having a family, or peer group or access to social support.

The support systems of the participants in this study are more or less equivalent to those stipulated in the above statement. Participants showed that their families helped support in taking care of their children as they continued with their studies. Perhaps one example to be noted above is that the family of the partner with whom a child is had would agree to share responsibility in

raising the child while the mother continued with her studies. This makes it easy for them to return to school, knowing that their children are in good care.

Value driven

This is defined as having deep respect for the community as a collective whole (those living as well as those who have passed on) and deep respect for God, as taught by family and community members. These principles for living enable resilient young people to cope well with challenges because they are rooted in "positive values" which reflect time-honoured beliefs. Participants in this study reflected these values, as most of them after discovering they had fallen pregnant or had impregnated a girl, were afraid to reveal the news to their parents as there was a sense of shame and regret in their actions. They were concerned about the image of the family, the community and their schools.

Educational progress

Educational progress, when implicitly embedded in school engagement, contributes to youth resilience. Participants in this study expressed the importance of their educational progress, as they viewed becoming a young parent as not being an excuse for them to further their education. For most participants, they had to leave their previous schools when they fell pregnant and were attending a school in which data collection took place post-teenage pregnancy. Although they expressed shame and embarrassment when they first fell pregnant and could not face their peers from their previous schools, they thought starting at a new school would bring new hope for them and the ability to learn freely without any condemnation. That is a true reflection of resilience.

Dreamers

A dream is easily described as a cherished aspiration, ambition, or ideal. Participants showed some interest in furthering their studies through higher

education, whilst others taking the responsibility of being parents upon themselves decided to look for employment so as to support their young. Although different, and neither scenario being more important than the other, this shows a positive outlook on life regardless of their current circumstances.

Acceptance

Acceptance is not akin to passivity, but rather a stoical resignation that some circumstances are beyond control and pointless to rail against or resist. Acceptance of one's unintended detours in life can be a motivator for resilience and is a process. Acceptance can be mistaken for apathy, which it is not; it is basically accepting the current situation whilst doing something to improve things over time. Participants showed a level of acceptance by assuming the responsibilities of parenthood, although being at a young age.

Resilient personality

A resilient personality has been defined as a set of intrapersonal traits and skills in an individual which promotes positive adjustment. These may include flexibility; showing agency towards being solution-focused; reciprocity; determination; assertiveness; good communication skills (which include young people being both approachable and open); and a sense of self-worth. The study's participants had experienced trauma and heartache, but were able to cope and rise above these, thus showcasing some of the attributes described above by allowing the researcher into their private spaces during their lunch breaks, opening up about their emotions, showing determination and being willing to devise measures which would help others going through the same ordeal as themselves.

2.3.3 Structural violence and cultural violence

While violent individuals and events can be addressed through courts and commission, what cannot be adequately addressed is the structural and cultural violence which makes mass indignities possible and remains intact in

spite of truth or accountability. Structural and cultural violence manifest as systemic vulnerability and dehumanisation, and it is these types of built-in violence which continue to plague countries where transitional justice is being pursued; for example, the criminalisation and repression of communities in South Africa (Mullen 2015).

Whether willing to admit it or not, every culture, society or community holds permissible violence of some sort, with the extremes of this form of violence only become apparent to members of set groups or societies. Violence arises due to the structure of boundaries between groups rather than an inherent conflict between groups, individuals and societies. These structures and misunderstandings, as well as misuse thereof, can cause misinterpretations between groups or societies (Lim, Metzler and Bar-Yam 2007).

Structural violence, as described by Lee (2017) is the avoidable limitations society places on groups of people which constrain them from achieving the quality of life that might otherwise have been possible. These limitations can be political, economic, religious, cultural or legal in nature and usually originate in institutions which have authority over particular subjects. In a similar, but slightly different definition, Farmer (2015) states that structural violence is a wide-ranging tool describing a "host of offensives against human dignity", including poverty, racism and discrimination, gender inequality as well as the more spectacular forms of violence which are uncontestably human rights abuses, some of them punishment for efforts to escape structural violence.

Rylko-Bauer and Farmer (2017) defines structural violence as: the violence of injustice and inequity "embedded in ubiquitous social structures [and] normalized by stable institutions and regular experience". Whether deemed acceptable or normal by certain groups or societies, structural violence is a form of negative peace which infringes on the human and social rights of some individuals. Structural violence is vividly displayed when, as a result of social

stratification processes, there is damage to the satisfaction of basic human needs.

Cultural violence is best described as a form of violence wherein some social structures or institutions may harm people by preventing them from meeting their basic needs (Galtung 1990). According to Hoegberg (1999), cultural violence can also be referred to as violence which is encouraged by the beliefs and traditions of a given culture and adhered to by its members. Chopra (2014), in his belief that structural violence is said to be invisible, also understands that it has a number of influences which shape it, and these include identifiable institutions, relationships, force fields and ideologies, including discriminatory laws, gender inequality and racism. Moreover, this does not exist for only those in the lower classes, although the effects are much greater on them, including the highest rates of disease and death, unemployment, homelessness, lack of education, powerlessness and a shared fate of miseries.

The whole social order under which some communities ascribe is affected by social power (powers held by leaders/rulers under such structures), but certain groups have much greater indirect effects on it, with the acts generally being less violent. Reconciliation in the context of teenage pregnancy can be viewed as the process of healing the traumas of both the victims (victim in this case refers to teenage mothers or fathers) and perpetrators (perpetrator refers to the cultural violence which youngsters find themselves exposed to), providing closure in bad relations (Galtung 2001).

Scholars argue that current allocation of resources and attention within the current transitional justice framework leaves much room for question, in that during periods of atrocity, a lack of societal support can be seen as a lead-up to societies which are subjected to extensive structural and cultural violence. Structural and cultural violence can be viewed as drivers which make mass atrocities possible (Mullen 2015). Cultural violence, in many instances, has

become the driving force in the enablement of other forms of violence, regardless of whether this is physical or structural violence (Standish 2015).

In a testament to this, (Galtung 1990) believes that cultural violence can be viewed as an initiator of different types of violence as it makes them seem or feel appealing, acceptable and not wrong and in many instances, they can be seen as a way of life. (Galtung 1990) further adds that cultural violence makes direct and structural violence look, and even feel, right – or at least not wrong.

The table below (Table 2) encompasses the typology of violence and gives a summary of the close relations between direct and structural violence. It is short, yet explicit:

Table 2 Typology of violence

Table I. A Typology of Violence

	Survival Needs	Well-being Needs	Identity Needs	Freedom Needs
Direct Violence	Killing	Maiming Siege, Sanctions Misery	Desocialization Resocialization Secondary Citizen	Repression Detention Expulsion
Structural Violence	Exploitation A	Exploitation B	Penetration Segmentation	Marginalization Fragmentation

Although people may be arrested for committing direct violence, with structural and cultural violence it is nearly impossible to bring perpetrators to account as these forms of violence are deemed normal or a way of life. They have therefore become permissible offences without any repercussions. The study of cultural violence highlights the way in which the act of direct violence and the fact of structural violence are legitimised and thus rendered acceptable in societies around the world, in different ethnicities, nations, religions and cultures.

One way in which cultural violence works is by changing the moral colour of an act from red/wrong to green/right or at least to yellow/acceptable; for instance, "murder on behalf of the country as right, on behalf of oneself wrong". The other way the perpetrators of violence can make reality opaque is to blind people from seeing the violent acts or facts (Galtung 1990). An example can be a case where a young father is denied a relationship with his child just because he does not have the financial means to support it. In the African context, it is believed that a man can prove his manhood by being the provider and this has forced many young fathers not to have relationships with their children based on the fact that they do not have money, and many children growing up without their fathers because their fathers cannot "afford" them.

(Galtung 1990) views violence as avoidable insults to basic human needs and life; lowering the real level of needs satisfaction below what is potentially possible. Combining the distinction between direct and structural violence with four classes of basic needs, the typology is discovered according to Table 2 above. Taking into consideration the table above, the table below (Table 3) was developed to further place into perspective how structural violence can impact intimate homes and leave them torn apart.

2.3.3.1 Cultural violence and gender

Cultural violence in terms of gender can be seen as a culture in which individuals live where one gender is seen as more favourable than the other; this may leave the less-favoured gender aggrieved and without any solace. Cultural practices must be understood in context, so that their meaning and impact change as their context shifts, and the means in imaginative and material practice of these compound political, economic and cultural forms by which human beings create community, locality and identity ought to be interrogated (Merry 2003).

These cultures create material and moral constraints as they fabricate social realities and power relations and impose them on the lived-in environments of

individuals. Cultures consist not only of beliefs and values but also practices, habits and common-sensical ways of doing things. Cultures often include institutional arrangements, political structures and legal regulations. Gender violence is deeply embedded in systems of kinship, religion, warfare and nationalism; its prevention requires major social changes in communities, families, and nations (Merry 2006).

Gender equality is where a man can be a help to his wife, can work the same way as his wife and develop children in an equal way to his wife (Shannon *et al.* 2017). Gender-based violence is a worldwide issue which affects every social stratum in all cultures; this problem affects individuals, families and communities. The problem occurs mostly in private homes, and has aroused much needed attention and advocacy of the creation of support interventions and prevention strategies (Standish 2014).

2.3.3.2 Cultural violence and religion

Culture and religion can indeed give identity and a sense of belonging to a human being, but culture and religious practices which derogate human rights should not be entertained. In some cultures, women are deprived interaction with other family members during their menstrual cycle because they are believed to be "unclean". Other religious practices go as far as insisting that women sleep outside. "In Far West Nepal, menstruating and post-natal women are isolated from their homes and forced to live in cowsheds. Women are deemed impure and untouchable" (Anonymous 2013) .

This type of cultural violence dates back to Biblical times in the Old Testament under Mosaic Law where women had to be separated and were deemed to be ceremonially unclean, as described in Leviticus (15:19-23):

> 19 Whenever a woman has her menstrual period, she will be ceremonially unclean for seven days. Anyone who touches her during that time will be unclean until evening. 20 Anything on which the woman

lies or sits during the time of her period will be unclean. 21 If any of you touch her bed, you must wash your clothes and bathe yourself in water, and you will remain unclean until evening. 22 If you touch any object she has sat on, you must wash your clothes and bathe yourself in water, and you will remain unclean until evening. 23 This includes her bed or any other object she has sat on; you will be unclean until evening if you touch it (Ingram 2007).

Religious fervour finds its equivalence in fundamentalism. Involvement in religious identity increases violence and exposes believers in a particular religion to conflict; this is seen to be true in countries where the salience of religion is collectively high (Mehdi 2017).

2.3.3.3 Apartheid as a form of structural and cultural violence

Apartheid left South Africa with an unusual pattern of family structure (Morrell, Jewkes and Lindegger 2012); this has brought about major implications for poverty, as the poorest families are those with only one adult in the home. Apartheid literally means "apartness" and was a system of government implemented in South Africa between 1948 and 1994 which separated people according to race in every aspect of daily life (Grantcraft 2015).

The legacy of apartheid still haunts the functioning of many South African families to date. Whether directly or indirectly, the core functions of a family are in jeopardy due to apartheid's influence; socialisation and family bonds remain vital aspects in which parents have a responsibility to teach and instil positive values within their children as tomorrow's future. However, many South Africans live in poverty-stricken circumstances; thus, parents are more focused on gaining employment, survival and wellbeing instead of mentoring their children to become responsible citizens (Tshabalala 2013).

The breaking down of the family structure by the apartheid system has brought about a form of structural violence which has been difficult to overcome, even

in the post-apartheid era because these were values that were instilled and embedded in the minds of South Africans which have become a way of life that was and still is deemed acceptable by many, especially within black communities.

Sewpaul and Pillay (2011) has revealed that the highest percentage of absent (living) fathers (50.2 percent) is within the African community. Various contributing factors for this high rate of "absentee fathers" is suggested in the literature; i.e. the legacy of the apartheid system with the migrant labour system/influx control laws and their destructive effect on families. The migrant labour system resulted in husbands and fathers being forcibly separated from their families, with fathers/ men seeking employment in urban areas and women and children remaining behind in rural areas (Pillay 2010).

The apartheid system was specifically designed to keep fathers away from their homes in order to avoid multiplication of discriminated against racial groups. The government would send fathers to work away from their homes where they could hardly visit home to see their wives and children, thus causing separation and communication breakdown between fathers and their children because they did not know how to relate to each other. Good values could not be instilled, relativeness was unheard of, and learning to cope within a broken-down family structure became a way of life and was considered normal, because some were not familiar with what the concept of a normal family structure should be, as the broken-down one was the only family structure they have been introduced to since birth.

Borrowing from literature in the previous chapter, Rabe (2006) echoes the sentiment that in the past, male migrant labour created separation in families because of the conditions brought about by the apartheid regime, which sent males to work in places far from home. Their living conditions were those of living in single-sex hostels around the gold mines; usually in places like these

they did not make allowance for visitations by women and children due to the structuring of the living facilities.

The above-stated examples can be seen as typical examples of both cultural and structural violence. These structures are violent because they result in avoidable deaths, illness and injury, not forgetting to mention human and social rights abuses; and they reproduce violence by marginalising people and communities, constraining their capabilities and agency, assaulting their dignity and sustaining inequalities (Rylko-Bauer and Farmer 2017).

Whether these outcomes are experienced communally or individually matters not. The crux of the matter is that structural violence targets classes of people and subjects them to common forms of lived oppression. The end result of these form of injustice can be identified as "social suffering" (Macauda *et al.* 2011). Under social suffering, individuals or communities tolerate the status quo in fear of change and what others of the same belief might do to them should they desire to change. Introducing change in these instances can be seen as a revolt against a culture, and disrespect towards what is believed to be right.

2.3.4 Behavioural change within an individual

Behavioural change is the ultimate destiny for people working with communities, organisations or constituencies in order to inspire change. Drivers of change can be identified as interventionists or agents of change. Below, a change model is presented; it reflects the mindsets which people have towards change, or the processes which go on in human minds when change is thought of or initiated. It explores variables which are worth consideration when attempting to evoke behavioural change (The World Bank 2010).

Table 3 Behavioural change model

Key elements	Definition	Strategies for Behavioural Change
Threat	A danger or a harmful event of which people may or may not be aware.	Raise awareness that the threat exists, focusing on severity and susceptibility.
Fear	Emotional arousal caused by perceiving a significant and personally relevant threat.	Fear can powerfully influence behaviour and, if it is channelled in the appropriate way, can motivate people to seek information, but it can also cause people to deny that they are at-risk.
Response Efficacy	Perception that a recommended response will prevent the threat from happening.	Provide evidence of examples that the recommended response will avert the threat.
Self-Efficacy	An individual's perception of or confidence in their ability to perform a recommended response.	Raise individual's confidence so that they can perform response and help ensure they can avert the threat.
Barriers	Something that would prevent an individual from carrying out a recommended response.	Be aware of physical or cultural barriers which might exist, attempt to remove barriers.
Benefits	Positive consequences of performing recommended response.	Communicate the benefits of performing the recommended response.
Subjective Norms	What an individual thinks other people think they should do.	Understand with whom individuals are likely to comply.
Attitudes	An individual's evaluation or beliefs about a recommended response.	Measure existing attitudes before attempting to change them.
Intentions	An individual's plans to carry out the recommended response.	Determine if intentions are genuine or proxies for actual behaviour.
Cues to Action	External or internal factors which help individuals make decisions about a response.	Provide communication that might trigger individuals to make decisions.
Reactance	When an individual reacts against a recommended response.	Ensure individuals do not feel they have been manipulated or are unable to avert the threat.

The table explicitly points to the many stages at which change takes place both intrinsically and extrinsically, at both individual and societal levels. Either way, change is perceived as intimidating if not well presented and understood. Green (2016) defines change this way:

> Unfortunately, the way we commonly think about change projects onto the future the neat narratives we draw from the past. Many of the mental models we use are linear plans – 'if A, then B' – with profound consequences in terms of failure, frustration, and missed opportunities.

There is no truer meaning, as fear of the unknown is very much alive, and most people subscribe to it. The behavioural change model is explored here because it ties in specifically with the effort to challenge the stereotypes in societies and structures which have been in place for a long while yet fail to be adapted with the passage of time.

Structural and cultural violence are adhered to because individuals are afraid of change and become comfortable in circumstances which do not benefit them in the modern age. A typical example is found in Basotho culture, where when a woman gives birth, she is usually sent home to obtain assistance from her mother. The practice was put in place because in the past men used to work far from home and a young bride would be left by herself; hence she would be sent home by her in-laws to obtain assistance from her family.

Although this system was wholesome in the past, with the changing times and men now working in jobs where they can go home every day, instead of once a month, the culture is still practiced and has become a violation in families, as it is well known that men forfeit the creation of a bond with their children and fail to relate to them as they are raised to believe that children are the responsibility of women. With this given example, it is worth noting that to introduce change to such an embedded culture would require effort and dedication to such change as a cause.

2.3.5 The ecological framework

One of the models which was explored in this study is the ecological framework by WHO (2018b) for their global campaign for violence prevention. The WHO explains the ecological framework in the following manner: the framework is based on evidence that no single factor can explain why some people or groups are at higher risk of interpersonal or intrapersonal violence, while others are more protected from it. The WHO framework views interpersonal violence as the outcome of interaction amongst many factors at four levels: the individual; the relationship; the community; and the societal. It is worth noting for the purpose of this study that violence does not only refer to physical bodily harm as it is typically known, but also refers to structural and cultural violence and injustice.

1. At the **individual** level, personal history and biological factors influence how individuals behave and increase their likelihood of becoming a victim or a perpetrator of violence. Amongst these factors are being a victim of child maltreatment, psychological or personality disorders, alcohol and/or substance abuse and a history of behaving aggressively or having experienced abuse. These character attributes come about as a result of socially embedded issues, and often the perpetrators of violent acts view themselves as justified due to systemic vulnerability and the permissible structures in place; e.g. growing up in the black community, one is not allowed to come home crying saying one has been beaten by someone one's own age. The parent of such an aggrieved child would force them out of the house to go and fight back, and only come back once they had won the fight. In this instance, it can be noted how cultural and structural violence give way to physical violence which can be justified.

2. Personal **relationships**, such as family, friends, intimate partners and peers may influence the risk of becoming a victim or perpetrator of violence. For example, having violent friends may influence whether a young person engages in or becomes a victim of violence. Socialisation plays a great role

in a person's life; if a person is socialised into believing that violence is permissible and "justifiable" in some instances, then their chances of engaging in violence are high, but if *vice versa* they are socialised against violence, they become unlikely to engage in violence, and the odds of being either a victim or perpetrator of violence become very low.

3. **Community** contexts in which social relationships occur, such as schools, neighbourhoods and workplaces, also influence violence. Risk factors here may include levels of unemployment, population density, mobility and the existence of a local drug or gun trade.

4. **Societal** factors influence whether violence is encouraged or inhibited. These include economic issues, cultural structures and social policies which maintain socioeconomic inequalities between people, the availability of weapons, and social and cultural norms, such as those around male dominance over women, parental dominance over children; and cultural norms which endorse violence as an acceptable method to resolve conflicts.

The ecological framework treats the interaction between factors at the different levels with equal importance to the influence of factors within a single level. For example, longitudinal studies suggest that complications associated with pregnancy and delivery, perhaps because they lead to neurological damage and psychological or personality disorder, seem to predict violence in youth and young adulthood mainly when they occur in combination with other problems within the family, such as poor parenting practices. The ecological framework helps explain the result – violence later in life – as the interaction of an individual risk factor, the consequences of complications during birth; and a relationship risk factor, the experience of poor parenting. This framework is also useful to identify and combine intervention strategies based on the ecological level at which they act. For example, home visitation interventions act at the relationship level to strengthen the bond between parent and child by supporting positive parenting practices. Below, the WHO framework is pictorially depicted:
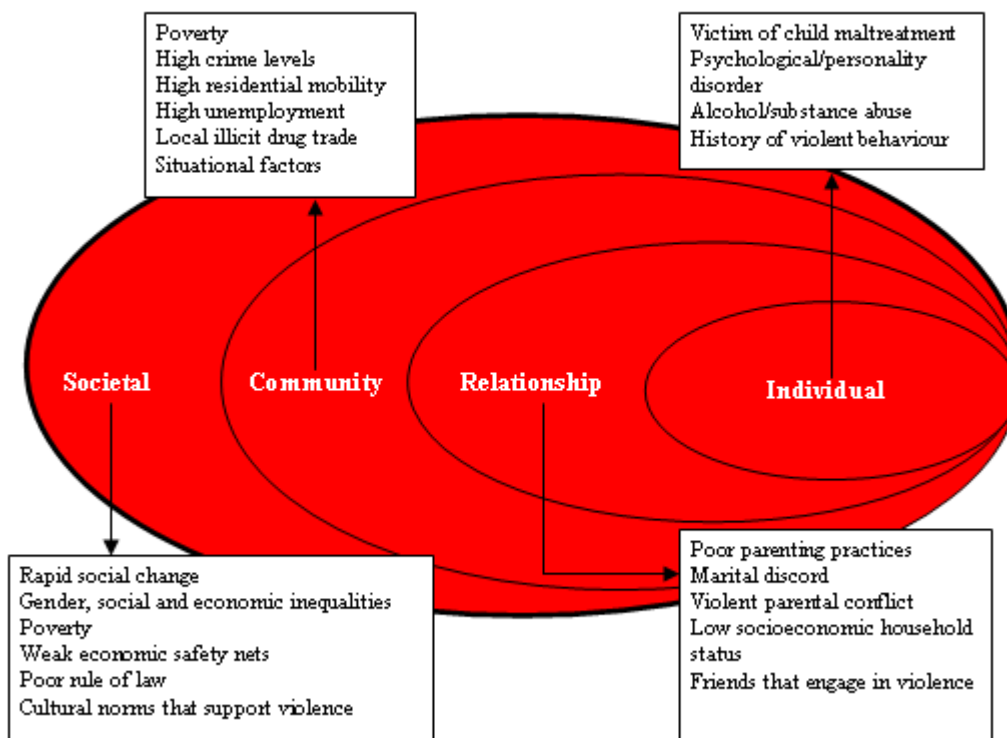
Figure 4: The ecological framework focusing on upbringing (WHO 2018b)

2.14   CONCLUSION

Teenage pregnancy is a topical issue within various regions of the globe, particularly on the African continent. Teenage pregnancy, especially in South Africa, has been a focal point for over two decades. Hence, this chapter deliberated on themes in line with the study's aim and objectives.

The chapter commenced by providing an overview of teenage pregnancies from a global perspective, and then within the South African context. It went further to discuss initiatives launched by the DBE as well as by the Department of Health. Initiatives, such as campaigns to lower teenage pregnancies, the provision of condoms in schools, and the inclusion of pregnant learners in schools and cultural and societal beliefs were examined and evaluated. Factors undermining the effectiveness of these initiatives were also looked at. Furthermore, discussions centring around the causes and consequences of

teenage pregnancies were elaborated upon. More particularly, the influences of peer pressure and family and societal influence on teenage pregnancies were critically examined. Later sections provided concepts and theories on teenage pregnancies and preventive measures for teenage pregnancies.

The reality of the matter is that no amount of research will settle the moral and religious disputes which centre around the sex education debate. What research can do is point parents, educators, communities and policymakers towards positive health outcomes for young people. Whether willing to accept it or not, sexual activity is a reality for teenagers in both South Africa and the rest of the world, and it is hard to imagine a school-based intervention which will magically undo the media pressures and natural hormonal urges which young people experience. However, the idea is not too far-fetched (Collins *et al.* 2002), but it is rather unfair to expect educators to perform miracles at school while neglecting the parental values and principles which need to be instilled at home for the better outcome of the child, as stated in Ingram (2007): "Train up a child in the way he should go: and when he is old, he will not depart from it (Proverbs 22:6)". Nevertheless, reality cannot be escaped. Children will find themselves exposed to unhealthy lifestyles, but well-instilled principles can provide a means of escape for such children coming from homes with well-ordered principles and values.

The following chapter provides an outline of the research methodology used in this study.

CHAPTER THREE: RESEARCH METHODOLOGY AND DESIGN

3.1   INTRODUCTION

The previous chapter presented the study's review of literature; it deals with variables which appear to be the root causes and major factors in the high school teenage pregnancy epidemic. It outlined teenage pregnancies' impact on the South African community, methods of prevention, explored multiple theories, efforts of the government to combat the problem and the role of the DoE regarding high school teenage pregnancies.

Below, the study explains the methodology employed, and data collection and tools utilised are expounded upon. Analysis of data will be carefully examined, and the presentation thereof explained; all this without forgetting to highlight the research design, target population, sampling and the credibility of the study which was advocated by ethical considerations.

3.2   QUALITATIVE RESEARCH DESIGN

The research design (Bryman 2004) views research design as a framework which can be used for data collection and analysis, the choice of which brings about reflection upon the priority being given to a range of dimensions of a research process. This research is qualitative in nature. Qualitative research design, as defined by (Shank 2002) means: "a form of systematic empirical inquiry into meaning". By "systematic", he means "planned, ordered and public", following rules agreed upon by members of the qualitative research community. By "empirical", he means that this type of inquiry is grounded in the world of experience. "Inquiry into meaning" says researchers try to understand how others make sense of their own experiences. According to Creswell (2014):

> Qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures,

data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data. The final written report has a flexible structure. Those who engage in this form of inquiry support a way of looking at research that honours an inductive style, a focus on individual meaning, and the importance of rendering the complexity of a situation.

There is an undeniable conviction that a qualitative approach is absolutely necessary to understand the real changes and dynamics which are embedded in the minds of young people as far as their own actions are concerned (Shank 2002).

Qualitive research, as described by (Maxwell 2012) is research which is intended to assist the researcher better understand the meanings and perspectives of the participants in a study. This means seeing the world from their point of view, as opposed to seeing it from your own; getting to understand how these perspectives are formed by their unique physical, social and cultural contexts and the specific processes which are involved in maintaining or altering these phenomena and relationships. This can be seen to contrast greatly with the quantitative method, which is based on seeing the phenomena studied in terms of variables or properties of things which can vary and can thus be measured and compared across contexts.

This study employed the qualitative method mainly because it allows for privacy in fact-finding and opens room for more accurate results with fewer assumptions. In qualitative research, any component of the design which may need to be reconsidered or modified during the study in response to new developments or alterations can easily be accomplished, as the method allows for flow of movement and changes, unlike the quantitative method which can be set in its ways, as the majority of the time it works with facts and figures and they cannot be easily changed without faulting the overall findings of a study.

The qualitative method is a great way of deriving meaning from enquiry; it allows the researcher in-depth information which could not be retrieved without the utilisation of the proper tools. Teenage pregnancy is a sensitive issue which requires depth of understanding, especially dealing with participants who are in their late teens. By using the qualitative method, it provided room for intimacy with the study, and a better understanding of information through observations, semi-structured interviews and focus group discussions.

Teenage pregnancy is a sensitive topic; discussing it with anybody can cause some level of discomfort regardless of their age, and this goes back to morality and cultural belief systems. Discussing such a topic with teenagers themselves has proven to reach a higher level of discomfort in a short space of time. The researcher was tactful in choosing the design of the study, putting into consideration that a place of safety in participating in the study had to be created, and getting the participants to relax had to be made a priority.

Hence the application of a qualitative design as it speaks to the aim of the study. Because the aim of the study is: "To find, understand and address the underlying issues behind teenage pregnancy and establish the factors responsible for reducing the teenage pregnancies in South African schools". The researcher had to be tactful and use a method of qualitative design as it allows for room of comfort and intimacy between the researcher and participants.

The tools which were included in the data collection process also served as vital instruments in helping achieve the study's aim and objectives. A brief overview of the tools at hand being: focus group discussions (these were divided into small and intimate groups of participants); semi-structured interviews (structure was only included to navigate a point of departure, and the majority of questioning was unstructured to allow for engagement with participants and volunteering of information); and observations (this is an

investigative tool which allows the researcher to collect data without speaking to anyone, it is a tool which if properly structured can produce gems of rich data and it did just that in this study), and all these fall under the ambit of action research, which allows for the study of objects in their natural settings.

A qualitative study, using action research, yields well-meaning results as the study is not centred around the researcher, but the participants instead; a researcher is also a contributor in the form of facilitation of the processes in data collection, but the main actors are the participants who are allowed room to provide possible solutions to what is being studied.

Because the study used a qualitative method, it was imperative to employ data collection tools which are suitable for the method, and data collection tools utilised herein are: focus group discussions (FGDs), semi-structured in-depth interviews; and observations. Given that qualitative studies use non-quantitative methods to contribute new knowledge and to provide new perspectives in the study's topic of interest, they can encompass a broad range of study methods. Most qualitative research studies depend heavily on the employment of interviews and focus groups; such is the case with this study, although for thorough combing out of the findings additional data collection tools were added, namely observations and semi-structured interviews (Tong, Sainsbury and Craig 2007).

3.2.1 Focus Group Discussions (FGDs)

Focus groups, as described by Kitzinger (1995) are a form of group interview which capitalises on communication between research participants in order to generate meaningful data. The idea behind the focus group method is that group processes have the ability to encourage participants to explore and clarify their views in ways which would be less easily accessible in a one on one interview. Group discussion is particularly appropriate when the interviewer has a series of open-ended questions and wishes to encourage research participants to explore the issues of importance to them, in their own

vocabulary and understanding, generating their own questions and pursuing their own priorities. FGDs emerged in the behavioural sciences research area as a distinctive member of the qualitative family, which also includes individual depth interviewing, participant observation and other projective methods (Stewart and Shamdasani 2015). In this study, a total of 12 focus groups took place, they consisted of nine (9) participants on average, the duration of each focus group was 60 minutes with active participation from most respondents.

3.2.3 In-depth and semi-structured Interviews

In-depth and semi-structured interviews explore the experiences of participants and the meanings they attribute to them. Researchers encourage participants to talk about issues pertinent to the research question by asking open-ended questions, usually in one-on-one interviews (Tong, Sainsbury and Craig 2007). In-depth interviewing, as described by (Boyce and Neale 2006) is a qualitative research technique which involves conducting intensive individual interviews with a small number of participants to explore their perspectives or understanding on a particular idea, programme, or situation. They are very useful in instances where one wants detailed information about a person's thoughts and behaviours or wants to explore issues at a more intense level. These forms of interviews are usually unstructured, and they give a person's account as having their central focus, more often described as a form of conversation, or "conversation with a purpose" (Legard, Keegan and Ward 2003). Interviews are often used to provide context to other data, and they offer a more complete picture of what is happened in the programme and why.

3.2.3.1 Semi-structured

The interviews which took place during the course if this study were in-depth with an element of the semi-structured to them (the semi-structured part of the interview processes was mainly formed as a point of departure, to make it easy for the participants to engage during the sessions) as the questioning would

evolve further than the planned protocol as the participants engaged with the researcher.

The greatest advantage about this form of interview is that it provides more detailed information than can be derived through other forms of data collection; they also provide a more relaxed and comfortable atmosphere in which to collect information, and people may generally feel more comfortable engaging in a conversation (Boyce and Neale 2006).

(DiCicco-Bloom and Crabtree 2006) assert that "semi-structured interviews are often the sole data source for a qualitative research project and are usually scheduled in advance at a designated time and location outside of everyday events". The researcher fully concurs with this statement, although during the data collection process, they did not adhere totally to plan as the interviews took place during everyday events, such as on the school premises during the participants' lunch breaks. Due to a less formal structure for the interview setting, the questioning becomes less intimidating and the participants in most cases give responses which are organic, with less fabrication in order to please the researcher.

3.2.4 Action research

Theory without practice does not make much difference to the world we live in. Once something is applied or there is action taken against it, then the results can be noted. This study had an action research component in which action research, as defined by Reason and Bradbury (2001) means a participatory, democratic process concerned with developing practical knowing in the pursuit of worthwhile human purposes, grounded in a participatory worldview which is believed to have emerged at this historical moment. It seeks to bring together action and reflection, theory and practice, in participation with others, in the pursuit of practical solutions to issues of pressing concern to people, and more generally the flourishing of individual persons and their communities.

Pasquini (2014) has defined action research as a method which can combine a framework for the public, and a reflective inquiry. It has been noted to offer a technique for academics and scholars to work with individuals or communities, whether it be learners or communities of practice, so as to investigate issues together to find a solution-oriented approach. In her latest work, Bradbury-Huang (2010) cites action research as an orientation to knowledge creation which arises in a context of practice and requires researchers to work with practitioners, as opposed to conventional social science. Its purpose is not primarily or solely to understand social arrangements, but also to effect desired change as a path to generating knowledge and empowering stakeholders. Action research can be simply put as: "a transformative orientation to knowledge creation in that action researchers seek to take knowledge production beyond the gate-keeping of professional knowledge makers" (Bradbury-Huang 2010).'

Participatory action research (PAR) is a powerful strategy to advance both science and practice. PAR involves practitioners in the research process from the initial design of the project, through data gathering and analysis to final conclusions and actions arising out of the research. It appears that PAR evolved out of three streams of intellectual development and action: (1) social research methodology; (2) participation in decision making by low-ranking people in organisations and communities; and (3) sociotechnical systems thinking regarding organisational behaviour (Whyte 1991).

Action research is a truly multi-disciplinary approach, as it combines information systems, clinical psychology, sociology and even bilingual education. Action research practitioners are involved with two outcomes: a) a direct improvement in circumstances for those being studied; and b) developing human knowledge as a whole. This methodology brings about positive change to those who choose to partake in it. The practitioners engage with participants and work together to find ways of improving, if not solving, the

challenges faced by participants; it brings about a different perspective in the way individuals view life and circumstances in which they find themselves.

Two things also ensue, as action research practitioners have "two masters", that is: the subject, or rather subjects of their research; and the broader research community.

Figure 5: Figurative illustration of action research (Pasquini 2014: 127)

Above is the pictorial explanation of action research as tabulated by Pasquini (2014), simplified in format in order to be easily understood. The first step in the action research can be seen as: *planning*; this stage involves the researcher who is actively engaged with the community which they are studying.

Action researchers in most instances work for people they are studying by delivering a service which will potentially expand the body of knowledge. In this light, the researcher began by identifying the problem area, after which

they informed the community with which they would be working (Baumrind 1991) and organised a plan of action accordingly.

The second step is *acting*: this is a trial stage for change following the plan made previously; it involves investigation in a form of collecting and compiling evidence. Similarly, it can lead to deep thoughts and the researcher may end up questioning the process and making necessary changes.

The third step is *observing*: this is where the analysis of evidence takes place, reporting the outcome of the research and discussing the findings with the relevant stakeholders and peers. The fourth and last step is *reflecting*: here evaluation of the first cycle for the process is applied, the findings are implemented, or the new strategy, then the process is revisited after it has come full circle.

During the course of this study, 6 interactive meetings were held and the participants were at liberty to discuss the TP in-depth, their understanding of it as well as their experiences. They also brain stormed possible interventions that could assist in creating more awareness and hopefully reduce the high rate of occurrences. The sessions were very engaging and would often consist of some teachers and was open to everyone that wished to partake.

This method was very successful and more benefiting to the students as they were at liberty to express themselves, share their fears, anxieties, strengths, dreams and aspirations. To their own surprises, they realised that they were very similar and that they could learn from each other and laugh at their own passed mistakes. It became a sense of relief to the researcher as she could see a breakthrough when the participants bonded and learned from each other.

Something worth noting was the participants willingness to pursue higher learning something that they thought was out of reach, but upon interaction and brainstorming on ideas and opportunities that come with higher learning, a majority of them were eager to apply to universities and work hard in their studies.

Because of the study setting and participants (them being students) there was not enough time to reflect due to their writing of final exams and study periods.

3.2.5 Justification of the research methodology

Qualitative research design was the chosen method for this study as it is explorative in nature and seeks to uncover deep-rooted issues which using only the quantitative method would not be able to discover, particularly with the use of questionnaires.

This method is appropriate because it is explorative in nature and assists the researcher to better understand the complexity of the research topic, and to try to understand any social phenomenon from the perspective of the actors involved, rather than explaining it unsuccessfully from the outside. The method was used to understand complex phenomena which are difficult or impossible to approach or capture quantitatively.

3.3   OVERALL POPULATION AND SAMPLING POPULATION

Teenagers aged 18 years old and above at Seasons Secondary School were chosen as the study's sample population. The school was selected because it is believed to have a high prevalence of teenage pregnancy; although according to the school's principal and founder, few pregnancies occurred in the school. The students chosen for this study had fallen pregnant prior to joining Seasons Secondary School.

Also included in the study were the principal and teachers. These groups together made up the total population for the study. All participants targeted made a total sum which was divided into three focus groups; these groups varied in numbers according to school attendance for that day, as many participants would often miss school on numerous times.

3.4   SAMPLING METHOD

The sampling method undertaken in this study was purposive sampling. Welman, Kruger and Mitchell (2005) classifies purpose sampling as the most important method for non-probability sampling as it provides researchers the opportunity to rely on their experience, ingenuity and/or previous research findings to deliberately obtain units of analysis in such a manner which can then be regarded as being representative of the relevant population.

The participants in this study were purposively selected in view of the study group's demographics, such as: school attended, age, level of study and the school's principal and LO teachers. The participants who were selected were those in their grade 12 of learning. The researcher focused at those who are mature enough to have experienced teenage parenthood and could give first-hand insight in to the early parenthood experience.

The sampling method was also chosen because the researcher needed specific people to answer specific questions which only selected participants would be able to respond to in order to make the study more meaningful. Although the study started off using purposive sampling, this later evolved into snowball sampling as the population group could not be easily identified and the participants were key in suggesting prospective participants to approach in order to take part in the study.

Snowball sampling can simply be defined as a selection method whereby the researcher approaches a few individuals from the relevant population, then these individuals in turn act as informants and identify other members from the same population for inclusion in the sample (Welman, Kruger and Mitchell 2005). This is what took place in the formation of this study.

3.5   MEASURING INSTRUMENTS

Information was collected from the school's records on teenage pregnancy from the principal of the school and teachers by accessing their social records

books, upon given consent. Thereafter, pretesting began. In-depth interviews were conducted with teachers and learners. A semi-structured interview guide was used. FGDs using a discussion guide were employed with teachers and learners and the researcher also observed the behaviour of the participants in their natural and "comfort zone" settings, the natural habitat in reference here is students amongst each other and the freedom to speak and behave normal and unguarded. The observation was mainly focused on the ability of these young parents to gain back their youth that may have been short-lived due to early parenthood.

3.6   DATA ANALYSIS

Qualitative data analysis in its simplified form is the production of knowledge which involves the breaking-down, categorising and prioritising of data into a useful system (Schmidt and Brown 2014). The data analysis system for this study was thematic content analysis. Qualitative data was analysed using a thematic content approach which consists of identifying patterns and themes in the data collected.

(Boyatzis 1998) describes thematic analysis in this manner: "Thematic analysis – a process for encoding qualitative information – can be thought of as a bridge between the languages of qualitative and quantitative research". (Braun and Clarke 2006; Van Breda 2018) share this sentiment in stating:

> Thematic analysis is a method for identifying, analysing and reporting patterns (themes) within data. It minimally organises and describes your data set in (rich) detail. However, frequently it goes further than this, and interprets various aspects of the research topic…. It can be an essentialist or realist method, which reports experiences, meanings and the reality of the participants.

Of the many possible applications of content analysis, the one represented in this study involves "coding" or "scoring" verbal material for content and style

for the purposes of making inferences about or assessing the characteristics or experiences of persons, social groups or historical periods (Smith *et al.* 1992):

- Collected data were transcribed;
- Main ideas were coded;
- Trends were developed out of coded ideas;
- Themes emerged
- Reflection and interpretation of themes in the light of existing knowledge took place;
- Conclusion was drawn and recommendations made.

The thematic analysis method aided the researcher in engaging deep in the literature, doing some in-depth reading, and examining the transcripts thoroughly; this helped in understanding the research better and developing themes which were relevant to the study and ensured consistency in the patterns developed amongst the participants.

Unless properly captured, meanings can be wrongfully interpreted, and this jeopardises the credibility of the results; for instance, a participant may imply something during either the focus group discussion or during an interview in the same manner, or they may assert something else. It becomes imperative for the researcher to be able to distinguish between the two as implied by Dey (2005) that, "Meaning is essentially a matter of making distinctions… meaning is bound up with contrast between what is asserted and what is implied not to be the case".

3.7   DELIMITATIONS OF THE STUDY

The study was focused in one particular school, which is Seasons High School. Only teachers directly involved, that is to say teachers who taught LO with the pupils and the principal, took part in the study. Due to limited time and resources (money to travel from different schools at a time and the use of only

one facilitator) and the nature of the study, its results cannot be generalised beyond the specific population from which its sample has been drawn.

Time and resources became a hinderance in the flexibility of the study; e.g. the researcher had to factor in the school holidays, since the research was carried out on the school's premises. Another factor was infrequent school attendance by the participants and this set the study back, as data collection could not be carried out without them. Lack of finances limited the number of days allowed in the field as the study's budget was very limited.

3.8   ETHICAL CONSIDERATIONS

A gatekeeper's letter from the principal of Seasons Secondary School was obtained, and ethical clearance from Institutional Research and Ethics Committee (IREC) of the DUT was granted with the ethical clearance number 145/18. Participants gave their consent by filling in consent forms as provided by the researcher. Because none of the participants were minors, it was not obligatory to seek parental/guardian's consent; participants themselves therefore completed the assent forms.

Participation in this study was voluntary and participants were at liberty to withdraw from the study at any time they wished to. Anonymity and confidentiality were adhered to in focus group discussions, interviews and observation processes, and the use pseudonyms where any felt discomfort. However, the action research team who planed and implement the peace clubs, circles and peer mediation were to use real names as everyone would know who they were.

3.9   VALIDITY AND RELIABILITY

3.9.1 Validity

An account is valid or true if it represents accurately those features of the phenomena which it intended to describe, explain or theorise (Hammersley 1987). One of the strengths of qualitative research is the ability and opportunity

to do in-depth analysis, this is important because it ensures the accuracy of the findings by employing data collection tools, such as in-depth interviews, focus group discussions and observations. This is done seeking a deeper understanding and more accurate responses. Also, the results have to be dependable with the passage of time; this is known as the dependability of the findings, which is concerned with the stability of data over a period of time (Lincoln and Guba 1985). The study achieved this by having respondents volunteer information and leading the discussions the majority of the time, they were at liberty to share their stories without interruptions and they could stop at any point that they experienced any form of discomfort.

3.9.2 Reliability

Reliability as described by Hammersley (1987) is when the same results can be obtained using two or more methods to measure the same outcomes. This study employed triangulation methodology, which is the involvement of focus group discussions, in-depth interviews and observations. One concern which may pose as a threat in the reliability of the study is an inconsistency in its results, as two researchers doing the same study may reach different conclusions. However, such threats can be put to rest by taking into consideration the data collection tools used in the study; as mentioned above, three different methods were utilised to ensure the accuracy and authenticity of the results. Reliability was achieved due to the consistency of the results obtained through different data collection methods, there were some similarities in the research methods used and the information gathered from participants corresponded irrespective of the method applied.

CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND DISCUSSION OF THE RESEARCH FINDINGS

4.1   INTRODUCTION

The previous chapter described the research methodology applied in this study: it was dissected into the research design; setting; methods; and ethical consideration, amongst others. This chapter entails data analysis in its raw form: how that raw data were managed, transcribed, translated and reported on. Because the study is qualitative in nature, transcribing of this data took a lot of exegesis (i.e. putting meaning into what you are reading; (Merriam-Webster Dictionary 1999): "an explanation or critical interpretation of a text") and eisegesis (Webster's puts it this way: "the interpretation of a text by reading into one's own ideas").

Qualitative data are not so much about behaviour as they are about actions (which carry with them intentions and meanings and lead to consequences). Some actions are relatively straightforward, while others involve "impression management"; that is, how people want others to see things, including the researcher. To see the actions which always occur in specific situations within a social and historical context, and deeply influence how these such are interpreted by the researcher as an outsider (Matthew *et al.* 2014).

The presentation of this data is performed within the grounded theory framework, which involves thematic analysis. Braun and Clarke (2006) define thematic analysis as:

> a method for identifying, analysing and reporting patterns (themes) within data. It minimally organises and describes your data set in (rich) detail. However, frequently it goes further than this, and interprets various aspects of the research topic. It can be an essentialist or realist method, which reports experiences, meanings and the reality of the participants.

These themes were snowballed into as the data collection took place. The participants and their views of the FGDs and interview questions set a tone on some of the major and very applicable themes in this study. The use of this method led the researcher to an in-depth reading and re-reading of the raw data collected; this created extra focus and alertness during data transcription.

4.2   DATA COLLECTION PROCESS

The field work took place between the months of June and October 2018 at Seasons Secondary School in Umbilo. The first encounter with the participants – at this point just as volunteers – was on 5 June 2017. The week of 12 June, which was a week after, we met and had a norming session and the participants developed some ground rules with the researcher as a facilitator. The date for the first focus group meeting was set for 22 June, as Mondays experienced high absenteeism and Thursdays worked better for the participants.

That week saw many challenges as the participants were writing a test and the meeting had to be postponed. The week after, the students went on winter holidays and the process had to be halted. They returned in July when the school moved to new premises, and I had to wait on the principal to let me know when it would be an appropriate time to resume with data collection after the students had settled into their new environment.

A total of 12 interviews (the interviews were semi-structured, meaning that the interviewer had to ask specific questions, but additional probes can also be posed (Brink, Van der Walt and Van Rensburg 2012)) took place, and these gave more depth and meaning to the research. Participants were able to open up more in one-on-one interviews than in the FGDs, although my concern was that they would not be as open as I had hoped they would.

4.3   VALIDITY AND RELIABILITY

Qualitative study allows for the in-depth derivation of data and its analysis; it deals with high levels of trust and therefore the researcher was obliged to ensure integrity and gave assurances of keeping the data collected confidential and not abuse the trust exhibited by the participants in the study. The researcher in this study has been able to keep the data safe and not share them with any other stakeholders in this study; the data have been kept safely with the university repository for future reference.

4.4   DATA ANALYSIS

Dey (2005b) explains data analysis in the following manner: "Analysis too involves breaking data down into bits, and then beating the bits together. It is a process of resolving data into its constituent components; reveal its characteristic element and structure, the word derives from the prefix 'ana' meaning 'above', and the Greek root 'lysis' meaning 'to break up or dissolve'". This explanation is well-stated and gives meaning to the information collected, as the researcher moulds it to obtain meaningful results. Thematic and some narrative analysis were used to analyse the data. While data collection was taking place, themes emerged from what had been discussed, and some inspiration was drawn from the responses of the participants in the study.

Braun and Clarke (2006) clarify thematic analysis in this manner:

> Thematic analysis is a method for identifying, analysing and reporting patterns (themes) within data. It minimally organises and describes your data set in [rich] detail. However, frequently it goes further than this, and interprets various aspects of the research topic…it can be an essentialist or realist method, which reports experiences, meanings and the reality of the participants.

Although this has been explained in greater detail in previous chapters, it is worth highlighting.

Maguire and Delahunt (2017) point to one the benefits of thematic analysis as being its flexibility. Unlike other methodologies, thematic analysis cannot be tied to an epistemological or theoretical framework, and can adapt with the tone of the research. Maguire and Delahunt (2017) also mentions the goal of thematic analysis as being to identify themes; these could be patterns in the data which could be points of interest, and which can then be used to address the research or highlight something about a particular issue. Floersch (2010) resonates with the words of Boyatzis (1998), as he outlines the steps of the functioning of thematic analysis. In his view, thematic analysis can be:

1. A way of seeing;
2. A way of making sense of seemingly unrelated material;
3. A way of analysing qualitative information;
4. A way of systematically observing a person, an interaction, a group, a situation, an organisation, or a culture; and
5. A way of converting qualitative information into quantitative data

4.4.1 Narrative analysis

Narrative analysis is also part of this study and has been explained as; a composite of problem solving, interpersonal relations, human experience, and being about a temporary existence within a particular place. This analysis type was perfect for this study, as the study engages with the analysis particularly of two interviews which are outlined in full because their cases are unique and stand out above all the others. As has been stated, narrative analysis is a central mechanism for meaning making. Narrative events can be termed as the "plot", which is rooted in the tension between the beginning, middle and end; this fashions forward movement, anticipatory feeling and suspense (Floersch 2010).

4.5 Categories for presentation of Data

Since the collection of empirical data was based on four categories, the presentation of the findings were presented according to the categories below:

1. Focus groups;
2. Interviews;
3. Observations; and
4. Narratives.

4.6   FGD REPORTING

Table 4: Focus group Presentations

Theme 1: (Objective one) Mitigating factors in teenage pregnancies in high schools	Theme 2: (Objective two) The extent of the impact these factors have	Theme 3: Impact of the pregnancy	Theme 4: Life orientation (LO)
When questioned on the possible causes of teenage pregnancy, participants commented as follows: **Res 1:** Many participants believe that teenage pregnancy is mainly caused by bad influence from friends. One participant was	When asked about the family structure/ composite: **Res 1:** Many participants live in families which consist of a single parent, the majority of whom have never known their biological fathers. **Res 2:** Some participants live in families where both parents are present.	When questioned on how they found out they were pregnant: **Res 1:** Most of the female participants realised late in their pregnancies that they were pregnant, and they would not be the ones to notice in most cases, lateness in this case ranges from 2 to 6 months; one participant	**Res 1:** The majority of the participants were not clear about this subject or whether the school offers it. **Res 2:** One participant had a blurry memory of what LO is but was able to remember having it once or twice in the year and expressed how the teacher of the

noted as saying: "I went to the clinic to get an injection, but I stopped fearing my mother would find out…yes my actions were a mistake, but my child is not a mistake".	**Res 3:** one participant lived in a family with her mother and step-father.	mentioned, "I was very shocked to see that I was pregnant because I was going on my period as normal". She realised 5 months into her pregnancy.	subject is shy and does not look them in the face while teaching them.
Res 2: Another participant said teenage pregnancies are caused by their love of experimenting.	**Sub-theme 1- Relationship with the parents** **Res 1:** most of the participants had a close relationship with their mothers, i.e. those coming from families with absent fathers.	**Res 2:** For the male participants, when their partners told them that they were pregnant, some were glad, (as mentioned earlier, most boys impregnated their	**Res 3:** All participants concurred on the school providing some form of sexual education by asking love-life questions to educate them on the matter and these would come once in 6 months.
Res 3: The young men in their own opinion responded that they intentionally got their girlfriends pregnant in order to keep other men from asking them out.	**Res 2:** some participants that are in families which comprises a father and mother indicated a distant relationship with their fathers and that they hardly talked. One	girlfriends on purpose). Others cited shock as they believe it was a mistake.	
Res 4: One participant responded by saying that teenage pregnancy is the result of the young people being forward and not listening to their parents.	participant in particular said, "My dad is always drunk and always speaks to me jokingly, saying I will get girls pregnant if I don't behave". Another participant said, "My parents don't have a relationship with us as	**Sub-theme 1- the reaction of those around you upon realisation** **Res 1:** Most participants told of how their mothers were disappointed; with others the first to realise would be teachers who would tell the principal and	

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Res 5: Another participant commented saying, "A friend will lead you into something which they believe is good and as an individual one gets curious and tries it", on causes of teenage pregnancy.	their children, we respect them as their children". **Res 3:** One participant lives with her mother and step-father; she has no relationship with her step-father, and she classifies him as, "my step-father is very quiet and never says a word to me".	they would be expelled from school. One participant said: "When I realised I was pregnant, I dropped out of school because the school I was in was very strict and did not allow pregnant learners". **Res 2:** for the male participants, there was not much reaction from their families, but for some they realised that they needed to find jobs so that they would be able to support their children.	

In the table below (Table 5), the results as collected from the field are presented in groupings; these are based on the frequency of occurrences. Most participants more or less travelled the same journey and had very similar encounters, and this caused their answers to be similar; hence the method of reporting. Onwuegbuzie *et al.* (2009) repeats arguments stated in previous chapters in that the setting of a focus group is very important to the participants, that they should feel less threatened as this is helpful for participants to discuss perceptions, ideas, thoughts and opinions in a safe space. It is worth noting that the questioning during the FGDs changed from

the initial format in the study's proposal; this was due to the development of the study and the research field circumstances. Although changes were made, there was not much deviation from the original plan.

4.7 INTERVIEWS

Table 5: Interview presentations

Theme 1: (Objective one) Mitigating factors in teenage pregnancies in high schools	Theme 2: (Objective two) The extent of the impact these factors have	Theme 3: Impact of the pregnancy
Interviewee 1: "Having a child in this community is seen as a form of freedom and maturity, kids can't wait to have babies so they can be respected like their peers with babies".	**Interviewee 1:** "Most of the children in the community fall pregnant, it's like a competition. Even those well behaved, they fall pregnant".	**Interviewee 1:** "When you are pregnant, people talk about you behind your back and don't face you, they only ask when the child is born".
Interviewee 2: "Having a child gives one purpose, I don't want to die without a child to carry-on my image after I am dead".	**Interviewee 2:** "I saw that my girlfriend was beautiful and guys like her a lot, so I impregnated her so that they will not ask her out, when she is	**Interviewee 2:** "Having children for me is not a problem because I am able to support my children, there are things I do on weekends that bring me money to

	pregnant; she is not clever anymore".	support both my children, they never lack anything".
Interviewee 3: "Falling pregnant was scary at first because I didn't know how I was going to tell my mother".	**Interviewee 3:** "having a child in Mayville is usual, my concern was that I let my mother down, I felt the shame and disappointed".	**Interviewee 3:** "When I was pregnant, I left the school that I was attending because they did not allow pregnant students to attend".
Interviewee 4: "Getting a girl pregnant was a mistake and my mother shouted at me and my father said, 'I told you so'".	**Interviewee 4:** "As a father I now know that I have a responsibility to support my children and I don't want them to grow up in Chesterville because the environment it not good because there is a lot of crime and most kids are on drugs".	**Interviewee 4:** "After getting a girl pregnant, my parents no longer buy me things like they used to before because they are saying now they are buying for my baby, I also do some part-time jobs during school holidays to support my children".

4.7.1 Observations findings

The school environment is very casual, and students seldom leave the school premises without being noticed, there are no strict rules in place to govern their movements. The interaction between students and members of staff is equally casual and semi-functional; this I noticed as I would conduct focus groups and noticed how teachers and students knew so little about each other although

closely acquainted. The causality of the data collection process was aimed at speaking to the study's objective number three, which is centred around the involvement of teenagers in coming up with interventions for the teenage pregnancy phenomena; this also gave rise to theme number three, which explores the impact of teenage pregnancies. When the school changed and moved to another venue, it experienced low attendance from students. In fact, I had to pause data collection for a month to let them settle in as the students were not attending school due to disorientation.

At first, the participants were reluctant to participate for fear of being judged by their schoolmates; however; interactions between each other at any level seemed unpremeditated and not as tense as when discussing the subject matter. With time they became comfortable, once the ice was broken, and found to their own surprise that they had experienced similar issues and this they discovered during FGDs. To the amazement of the researcher, these students usually ate lunch together, walked home together and studied together yet they never knew each other's life stories until they engaged in the group discussions which were free of judgement and prejudice. I believe the discussions increased their bond as friends after they discovered that their journeys were the same. This was not the only surprising factor with these participants: when data collection began, the researcher provided food during discussions; the participants later asked that I just come without food, as this caused distractions during the meetings. This, coupled with their lack of knowledge about each other, exhibited low expectations out of life and from those around them.

For the male participants, jealous intrigues could be pointed at as the reasons behind the impregnation of their partners; this showed insecurity and self-doubt. It became clear how men can at times be perpetual boys (desirous behaviours are noted to have played a key role in most participants, the egocentric behaviour can present itself as a hindrance to male maturity at some stage/s in their lives). Most of the male participants were not personally

taking care of their children, as most of them reported that either their mother, sister or girlfriend's family were the primary caretakers of their child. All the participants loved their children very much; this they made sure that I knew as they would emphasise it time and again. Participants also indicated that, although falling pregnant at a young age was not planned, their children were never mistakes and that they loved them deeply.

For many of the participants, the future seemed blurry; this was evident when asked of the plans they had for life after matric, most of whom could not give a straight answer, but the certainty in most was that they wanted to have a nice life and create a good environment for their children. A desire to rise above a particular standard of living and secure a better future showed dreamers, and overcoming nature in participants, thus indicating great tenacious spirits which are very resilient.

4.7.2 Narratives of two specific participants in the study

Although each participant adds to the study their own unique and rich information for the edification of the research, there are some participants whose stories stand out above the rest. Below, I have written about two special participants who, against all odds, proved resilient despite the circumstances and difficulties that they encountered. Their stories evolved beyond the set interview questions, but it had been clarified from the beginning that the interviews were semi-structured, meaning they could take any form or shape depending on the responses during the interview process. Pseudonyms have been used to protect the identity of the respondents.

1st Narrative

Noluthando Nhlapo is a young lady who stays at Isipingo Beach with her mother, brother and stepfather. She was 18 years old and in grade 12 of her studies at the time of data collection. She has lived with just her mother and younger brother for most of her childhood years until her mother got married when she was 14 years old. She knows her biological father, although he has

never lived with them, and she says her father never wanted her because she is a girl, and that this has brought great pain in her life.

Like many participants in the study, she has experienced teenage pregnancy, When I first started collecting data, Noluthando was pregnant, probably in her third trimester. She never wanted to take part in the FGDs because she had hidden her pregnancy and did not want anybody to know about it, or in her own words, "most people didn't know". One day when I was on campus to collect data, I saw her in her school uniform, but she looked sick. I said, "Hi," to her, but she looked at me and gave half a smile covered with pain. It was a warm summer day, but she was wearing her winter jersey which she normally wore to hide the pregnancy. A few minutes after she greeted me, she stepped outside to go home as she was not feeling well; and that is where it happened. She encountered some labour pains and she sat on the pavement as some fellow students tried to assist her; it was a horrific moment for most us who were around at the time. I cannot even begin to imagine how she must have felt. As she gave birth on a concrete pavement with the assistance of inexperienced fellow schoolmates, the baby was born in a critical state. The school called the ambulance, but unfortunately the baby passed away in the ambulance on the way to the hospital. Noluthando has had a troubled teenage life as she told how, throughout her teen years she had moved from school to school, being expelled due to bad behaviour. She recounts one experience in which she was attending as Islamic boarding school; this is where her behaviour worsened, as she would climb fences with her friends, smoked weed and never listened to authorities.

Relationship dynamics
Relationship with the mother
Noluthando claims to have a very close relationship with her mother. She goes on to say, "me and my mother are very close; in fact, we are like sisters". Although Noluthando claims a close bond with her mother, she never disclosed her pregnancy to her. Like everybody else, her mother found out when she

was called to the hospital to be informed that her child had been admitted and that she had lost a baby, when she did not know that her daughter was pregnant.

Relationship with the father

Noluthando has two fathers, one biological and also a stepfather. I remember her talking about her biological father; she said, "My father and mother had never married, he has many children outside, and they are all boys, he never loved me but loved his other children". This was very sad to witness and hear, as her voice started to shake with deep sadness in her eyes. About her stepfather she says, "I have no relationship with my step-father because he never speaks, he is a very quiet person". She has lived her life without the presence of a father figure and even when one was introduced to her, she felt rejected by him as he never speaks and there is no relationship between them.

Relationship with the father of her child

Noluthando shared how she and the father of her child were childhood friends and would usually spend time together, but both of their families were not aware that they were dating as they were only known to be friends. "We would sit outside on the pavement between our houses (their houses are across the street from each other) until it was very late, and we would be just chatting, until my mother would call me inside". She described these moments with a smile on her face and it was evident that they had shared something special.

They continued to date, even after she got pregnant, but they had not told either of their parents until the boyfriend had passed away. She relates his passing in this manner:

> I was with him as usual, just sitting and talking, then one of his cousins asked him to drive them somewhere as he had a car and could drive, so he went with them and told me he was coming back. It got late and I went home and slept without hearing anything from him. I found out in

the morning that he was involved in a bad accident and was in a terrible condition, I had no idea how bad it was until I went to visit him at the hospital. When I got to the hospital, I was told that he will never be able to walk or talk again and he had a brain damage, he could only blink to show that he can hear what you are saying or he would cry when he wanted to speak.

She further shared how she had wished that he would die instead of living like that, she continued to visit him regularly at the hospital until he passed on a month after his hospitalisation, He passed away two months before their baby was to be born.

During the hospitalisation of her boyfriend, she describes the visits with great difficulty, and one specific visit she described with annoyance because she says in her first visit to the hospital to see her boyfriend, that was the first day her baby kicked when she entered his hospital room. She said it with a down and irritated spirit because to her seeing her boyfriend in that state and the baby kicking in her tummy, which was a reminder that she would be forced to raise her child alone and that was very discouraging to her. From that day the baby continued to kick even while at home and she would get irritated, as if the condition of her partner brought a disconnection between her and the baby.

Coping strategy after the loss of her son
Noluthando says her family is Islamic, so after her child had passed on the first thing her family did was take her through the mourning process according to their religious beliefs. In Islam, she explains, you are allowed to mourn for seven days and 40 days thereafter. She was made to take what she describes as a ghusl bath: you wash the whole body without the soap for cleansing, you must keep your hair natural, shave the entire body, have a function and invite friends and family. You are not allowed to cry and must remain composed for others not to see your grief and must also wear black clothes for seven days after the cleansing period. The cleansing is usually done to rid one of sexual

immorality and present one as pure again. Although she explained in detail the cleansing period, she was rather unsure about the entire process and the full purpose of why she had to go through it since she inherited the religion from her stepfather after her mother had re-married.

Noluthando, like many participants in this study, had her share of difficulties in life and came out victorious in the end, thus symbolising resilience at such a young age. She lost both her baby and the father of her child two months apart, yet she had the courage to get back on with life and continue her studies. She continues to laugh, love and smile through all the misfortunes she has encountered. The most touching story about her was when she told of the first time she had felt the baby kicking in her belly, and she said this with annoyance and discouragement because this took place when she was visiting her partner in hospital for the first time and when she saw him, the baby started kicking. It was an amazing moment but she could not celebrate it as she was in deep pain and discouragement, as the person she was to share the moment with was lying in bed non-responsive and fearing for his life; he could only blink to signify he could hear you and cry when he wanted to talk.

2nd Narrative

Nkosi Mandla is 27 years old, and although a little older than the other participants, was very committed to his school attendance and always looked neat in his school uniform, was very respectful and a bit coy at times. Some information he would disclose easily and some he chose not to and would tell me when he was not comfortable with the questions I would ask. He currently stays with his mother and two brothers; his father is not part of his life and has not been since a young age; he claims that his father has 24 other children besides himself.

Nkosi went to many different schools whilst growing up due to moving around, as his father was involved in the taxi industry and the violence thereof forced them to move a lot, as they were at risk by simply being associated with him

and he claims that most people knew they were his children. Nkosi spoke very fondly of his mother; his affection towards her was radiant on his face whenever he talked about her.

His father is a distant memory, since at the time of the interview he had passed on, but even when he was alive he would show up once in a while and then disappear, and this brought much pain to Nkosi's life. He vows to be a better father than his own father was to him for his two children. The absence of a father in his life meant a life of loneliness and no guidance from male to male, something he wishes his father had done. Without knowing the full purpose of a male figure in one's life, Nkosi is convinced that the role is more about provision as he was very proud to inform me that he supports his children and makes sure they wear nice clothes.

Resilient nature

Although a bit older, Nkosi decided to go back to school to finish his matric in the hope of a better future as he had dropped out in 2007 but decided to come back. The mere fact of him subjecting himself to a school uniform, being able to sit in class all day and never miss a day of school all the time I was collecting data is a reflection of resilience of a different calibre. He could have chosen to give up and look elsewhere, but he chose to go back to school, although life had not been easy for him and his family. According to him, they are doing better than they were in the past when they used to move from place to place.
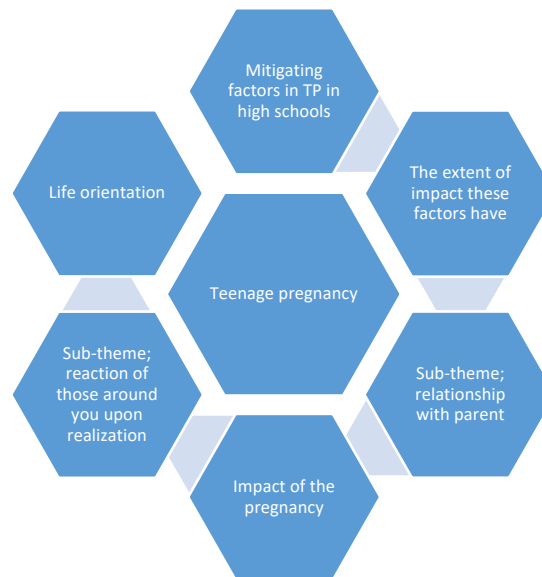
4.7   THEMATIC DIAGRAM

Figure 6: Thematic map

Figure 6 above shows the themes and sub-themes and how they relate to each other within the subject matter regarding teenage pregnancies.

4.8.1 Summary of the themes

The themes which were used in this study speak directly to the challenge that the researcher faced, and the participants were more than ready to suggest them, as they saw them in the communities where they lived and have experienced some of them. Each theme is summarised separately, and the summary of the whole follows after.

4.8.1.1 Theme one: Mitigating factors in teenage pregnancies in high schools

Whilst most participants indicated that the frequent main cause of teenage pregnancy is the influence of friends and larger societal pressures, such as television and the communities in which one resides, others responded that it is due to love of experimenting as young people, and for the boys it was about jealousy. It is clear that curiosity and jealousy are the main factors in this theme; this is reflective of wanting to be in control and longing for freedom. It shows that with no guidance and insecurity young people can end up being

misled; this is true as one participant was recorded as saying: "A friend will lead you into something which they believe is good and as an individual one gets curious and tries it". During the interviews, a recurring response amongst participants was also ignorance and short-sightedness for the future. They conceptualised these as inextricably linked to their early dysphoria.

4.8.1.2 Theme two: the extent of impact these factors have

Due to the dismantled family structure credited to many factors and social/ systematic ills as reported in the literature, the majority of participants found themselves growing up in families which comprised a mother, and for a father figure they would relate to their uncles for some, and others would have maybe an older brother. For the minority who lived in homes where both parents were present, there was no relationship between them. One participant was recorded as saying, "my mother and father are just my parents and I respect them, we never talk about personal issues". The type of respect this participant was referring to was reverent respect; seeing her parents as a form of deity which she cannot relate to. Another participant said, "my mother never talks to us, she is always shouting, and my father likes making jokes and likes to drink a lot". This theme, together with the sub-theme which speaks about the relationship with the parents, answers objective number two which was, "to analyse the extent to which these factors impact on teenage pregnancy in KZN high schools". Lack of parental control, emotional care and strong family bonds can lead a young person into despair, because they need nurturing and affirmation at their tender age. Lack of care and support from primary caregivers can force them in different directions, in most cases into wrong and often dangerous ones.

4.8.1.3 Theme three: Impact of the pregnancy

For most participants, the realisation of their pregnancy was a shock as they did not expect it, and for some they realised as late as six months in that they were pregnant. Some male participants cited relief upon realisation as some had impregnated their partners on purpose. One reacted in shock and believed

getting a girl pregnant was a mistake. It is no mystery that early parenthood came as a shock as these young people did not anticipate traveling that route. Negative after-effects followed as the girls claim that they had to leave their former schools post-pregnancy, and for some they were expelled as a result.

As the principal of the school had mentioned, most students in the school came from other schools; hence she could not tell who had a child as they joined after a child was born. For the participants who left their schools without being expelled, they point to shame as a cause for not returning to their previous schools. Early parenthood came with exponential changes in these young peoples' lives, as growth was inevitable, where some participants have to give up their weekends and find part-time jobs in order to support their offspring. One participant was reported as saying, "After getting a girl pregnant, my parents no longer buy me things like they used to before because they are saying now they are buying for my baby, I also do some part-time jobs during school holidays to support my children".

Sub-theme three: The reaction of those around you upon realisation
One participant said, "When my mom saw that I was not using the pads that she bought me she started asking, 'Why are not using the pads, when do you go on your period?' Then I started getting scared and I was hiding them. When she found out that I'm pregnant, she started crying". Another said, "the baby used to kick in the presence of my mother and I would run outside so that she doesn't notice". for this participant, her mother never found out about her pregnancy until she was admitted to a hospital and the baby had already passed away.

Responses varied but were very similar as previously stated; most of the participants realised late in their pregnancies and were too afraid to disclose them to their families. The responses from male participants were different as one stated, "I told mom and dad that I got a girl pregnant and my mother started shouting at me and my father started saying, 'I told you, you were going to get

a girl pregnant'". Their parents were filled with shock and disappointment according to the participants. Maybe for some it was despair knowing that the journey their children were about to travel was a painful one filled with disappointments, loneliness and discrimination.

4.8.1.4 Theme Four: Life Orientation

The participants when questioned about Life Orientation subject claimed ignorance of it and that the teacher designated to teach the module is coy and never engages with them in class. Although comfortable outside of class amongst them, when she gets in class she becomes serious and engages theoretically with them and they end up not understanding it. The subject is only taught a few times in a week and the teacher hardly shows up in those few times. The school has also organised people from love-life that usually come to the school to speak to students about safe-sex and scheduled to come once a month, during the period of data collection, they never came, and this was three months.

4.9   INTERPRETATION OF THE RESULTS

"Unless people believe they can produce desired results by their action they have little incentive to act or to persevere in the face of difficulties" (Caprara, Regalia and Bandura 2002).

Teenage pregnancy is a challenge in many South African communities and has been proven to be a major one for the province of KZN; hence the study setting. Much as it can be proven figuratively, statistically and otherwise, the solution for teenage pregnancy cannot be pinpointed easily, as the researcher believes with the backing of the research findings that the problem is more psychological than it is physical, as others would deem it to be. A number of factors come into play, and one of the major stakeholders in causing the phenomenon can be identified as cultural migration; that is, moving away from the culture which one is used to and adopting a new and foreign one.

Steward (1956) asserts that "social systems arise out of patterns of resource exploitation which, in turn, are determined by the technological adaptation of a people to their natural environment". As proven by the data collected, the abandonment of classic family structure (usually one that consists of a mother and father in the same household) in many families has proven problematic to the participants in this study. It is also worth mentioning that structural and cultural violence instilled in their different upbringings did much damage in the minds of the participants and their families; e.g. boys not being expected to show emotions and girls being labelled negatively for falling pregnant at an early age.

Cultural demise perpetrates more injustice and makes matters worse. Being raised in a negative environment, such as one filled with high teenage pregnancies amongst the youth, drunkenness, and so forth, it becomes hard to escape such things befalling you. It takes strong resilience to avoid them or overcome them, even after falling victim. All participants indicated signs of resilience as they were able to go back to school even after they were expelled from their previous schools, fallen pregnant or gotten a girl pregnant, and their families also for supporting them financially and emotionally through their challenges. Family discourse becomes a major challenge in the proper upbringing of a child; this, as stated earlier, is not always the fault of the family or community but could be as a result of structural or cultural influences, for instance, male migration for economic betterment. The structural injustice which takes men away from their homes brings about a gap in relations between children and their fathers and a void which cannot be easily filled.

It is at this point that children may feel like they are experiencing love-withdrawal from their parents, and their response to this negative feeling may be in taking part in delinquent acts. (Van Ijzendoorn *et al.* 2011) explain love-withdrawal in this manner:

Parents have been known to be the primary care givers to their children and the first people their children get to see when they come into this world, love only comes naturally between a parent and a child and when that which is expected to be given is being withheld, this can come across as what is known as love-withdrawal which can easily be associated with behavioural changes in the child and this may result in low self-esteem, low emotional well-being, in return to rejection, the child may as well end up committing delinquent acts.

What may be interpreted as bad behaviour or rebellion may be a means to express hurt, disappointment and unfulfilled expectations or a sense of abandonment. Teenage pregnancy comes about in the aftermath of the above-mentioned. Teenagers get involved in risky sexual behaviours to call for attention from their parents, seeking someone they will love better than their parents loved them. The participants in the study showed great compassion towards their children and how their primary role for living now is to provide a comfortable life for their young. They all expressed how they would love to see their children living better; this is why others opt not to pursue their studies beyond matric but would rather find jobs in order to take care of their children. This fact alone showed that they believe their upbringing was not satisfactory and that they are willing to challenge the norms and use different parenting styles from those of their parents.

CHAPTER FIVE: SUMMARY, REFLECTIONS, CONCLUSION AND RECOMMENDATIONS

5.1   INTRODUCTION

This chapter entails a summary of the study; it is divided into sub-topics, such as study reflections, conclusion and recommendations. The chapter further discusses how the aim and objectives of the study were met, for those that were not it explains the reasons why. This study was a beautiful journey into the lives of young people who were "misunderstood", "misinterpreted" and "understudied". The aim of the study was:

To find, understand and address the underlying issues behind teenage pregnancy and establish the factors responsible for reducing teenage pregnancies in South African schools.

Objectives of the study were as follows:

- To identify the mitigating factors and interventions towards teenage pregnancy applicable in KZN high schools;
- To analyse the extent to which these factors impact on teenage pregnancy in KZN high schools;
- To implement interventions which involve teenagers, schools and communities in addressing teenage pregnancies through Safe Sex Societies (SSS); and
- To evaluate the outcomes of the interventions.

5.2   SUMMARY

This study has been revelatory for me and has challenged my belief system and perspectives in life. The researcher can only hope that it changes the reader's outlook on life and their perceptions in view of others' circumstances. The action research component of this study was not achieved to the

satisfaction of the researcher as many obstacles presented themselves in fulfilment of the desired results. Structural injustices employed within communities, coupled with cultural violence, have been the ultimate causes of numerous societal problems. Refusing to confront matters which wreak pain and suffering in individuals ends in broken individuals, who form part of a family, from family to communities and communities to the nation; that is why it is of paramount importance to uproot problems at grassroots level so as to rid the nation of their traces and any chance of their resurrection.

Theories employed in this study, such as family resilience which is a good theory and better suited for this study, although it could be argued that the authors of resilience theories write from a European perspective and concentrate mainly in the health sciences and less frequently in the social sciences. More focus on the African context in terms of available theory is much needed as Africans suffer daily due to lack of proper treatment, particularly where their emotions are concerned.

5.3   RESEARCH REFLECTIONS

The research journey is a bitter-sweet one, as it is filled with both good and bad surprises along the way. On the other hand, one gets to add to the body of knowledge, and in some instances, some ground-breaking discoveries are made. Research can at the same time be scary as one ventures into unknown territory with no certainty of the outcome, or whether it will matter to people and have a meaningful impact.

The journey proved impossible at the beginning due to the sensitivity of the study. Schools were not willing to allow me to come and conduct research, their fear being that their schools would be "exposed" as having high teenage pregnancy rates. With resistance from every side, I finally found a school which was willing to allow me access to their premises and where both the staff and the students were very receptive and helpful. On my first day at Seasons Secondary School, I indicated to the school's principal that I would like to study

students in grades 11 and 12. She agreed to gather them in the school hall, although little did I know they were told I was going to speak to them about HIV/AIDS, which was not part of my research at all and the principal had misunderstood me. As I walked into the hall with what seemed to be a sea of eyes looking at me to provide "solutions" for HIV/AIDS, I then had to explain the research which I wished to conduct and asked for volunteers, to which there was dead silence in the hall and I received no volunteers. Only one boy raised his hand and gave his details. As I was leaving, I reverted to the principal who told me to sit in her office, as she went and got me volunteers since she knew them. They came reluctantly and gave the names of other students whom they knew, although some were absent from school on that day.

5.3.1 Collection of data begins

The first time we held FGDs there was a lot of disturbance amongst the students as they were fighting for the food which was provided. It was a bit intimidating as they are bigger than me and were somewhat rowdy. The first experience was good, because in attendance there were over 15 participants, although this number was to drop drastically after that first meeting.

5.4   CONCLUSION

The study concludes that the abuse of culture can result in a broken generation, with the youth not knowing where to turn if they have problems because they are taught that, "boys don't cry" and are not given space to grieve when going through difficulties. Structural violence has also been seen to be the reciprocal of violence hidden in culture; for example, male labour migration brought on by the apartheid era has become a cultural norm.

Such structures do more harm than good in creating separation between parents and their children; the separation which is created by structural violence causes families to live in apartness, and this eventually becomes a way of life which families are forced to accept and perceive as normal. A child needs both a mother and father, as they both provide for their financial and

emotional needs equally. Forcing children to live without one or the other has been proven problematic according to the literature studied. Growing up without both parents in a home is problematic; whether there is an uncle or grandparent to fill this void, it has proven inadequate, as the study participants indicated that they wished that they had both parents around and for more intimacy with them.

Theories designed to speak to issues such as teenage pregnancy are good but remain just that: theories. Without practicality and relevance to problems faced by the particular group of people one wishes to study, theories become immaterial and unproductive. It is also worth noting that most of these theories were developed for the European situation; hence, their relevance is minimal when it comes to the African continent.

Men remain perpetual children because their families do not hold them accountable, especially when they have impregnated a girl. Instead they believe them when they deny their own actions and support them. They get away from their responsibilities because they do not carry babies to term themselves. Even when they do admit to their responsibility in impregnating a girl, they have their mother and sisters to take care of their child since they rarely do it physically; this form of detachment can create separation between a father and a child, even though living in the same house.

LO, according to the participants, is very vague and ineffective because the teachers delivering it tend to withhold some information from students, thus making it futile. It is further concluded that bad company ruins good morals. Most participants indicated that the cause of teenage pregnancy can be attributed to bad advice from friends, experimenting and listening to wrong advice, which became a downfall for many participants. This answers objective one, which is concerned with identifying and discussing the mitigating factors regarding teenage pregnancies applicable in KZN high schools. Lack of intimacy in the parent-child relationship is a major concern because the two

become strangers as avenues for communication are non-existent, and in most cases teenagers are the ones feeling the most pain, and their response to this is usually rebellion.

The aim of this study was to find, understand and address the underlying issues behind teenage pregnancy and establish the factors responsible for reducing teenage pregnancies in South African schools. This was accomplished, as the study concluded that the rebellion seen in teenagers, whether in early sexual activity, exposure to alcohol or drug abuse, or any form of delinquent act, is merely a response to pain or disappointment which they feel and act out in the form of intra-personal violence which in form ends as inter-personal violence between themselves and their families.

If families, societies, religion and authorities, whether they be the government, cultural leaders, or any form of person who contributes to the livelihood of a child, fail a child at an early stage and do not protect them from the violence which is brought about by the misuse of power and the violation of structures which are supposed to support, but now become inflictors of pain in children, can elicit a response such as rebellion, and teenage pregnancy is thus symptomatic of a hurt individual. The researcher challenges everyone to look at teenage pregnancy from a different viewpoint, perhaps that of a teenager or from a psychological perspective, where the essence of the matter is: objects viewed from a tainted window cannot help but appear dirty. It is all about the viewpoint.

5.5   RECOMMENDATIONS

5.5.1 Families

Families should be supportive of one another and realise that the generation of today is an inquisitive one. Building special bonds and being supportive at all times will create a level of comfort and trust in young individuals. The home environment should be conducive enough that a young person may feel free to ask whatever they feel like asking without fear of judgement or being

ridiculed. Parental love and support are highly effective in making a secure individual who will not look for validation elsewhere; validation for children should instead come from their parents or primary caregivers.

5.5.2 Socialisation

The bringing up of a child has much impact on their future prospects. Parents should socialise their children in a way which is right and teach them social responsibility. When they are older, they will then not easily swerve from their upbringing. Children become that contained in the words spoken over them by their parents or caregivers; speak positive words over them, encourage them even when they fall, and getting up will not be a problem for them.

5.5.3 Culture

Culture is an important factor with which certain groups identify; it should be abused at the expense of its subscribers. Policymakers should be able to recognise certain aspects which are not beneficial in modern society and adjust accordingly. While introducing change, agents of change should also be deployed in order to ensure that the transition is smooth and acceptable to all.

5.5.4 Young fathers

Families should allow fathers to see their young whether they have money to provide for them or not, because a child needs a parent's love and protection above all. Young fathers must insist on forming relationships with their children as it is their humanistic right to do so; it is also important to seek to provide for all aspects of child rearing as best as is possible. Above all, emotional investment in a child is never wasted time.

5.5.5 Communities

Communities need to take part in fighting the epidemic of teenage pregnancies and not ridicule a child who falls pregnant. Communities should instead seek ways of encouraging and supporting them. After all, it takes a village to raise a child and the community is a child's secondary home.

5.5.6 Schools

Schools should be flexible in allowing pregnant learners to attend school during their pregnancies for as long as they are able to. Schools should also hold young fathers accountable for impregnating a girl if they are at the same school. Sex education should also include social responsibility, as this goes a long way further than LO. Teachers who are allocated to teach such subjects should be open with students and not be evasive, as students are very inquisitive and it would be more beneficial to learn in school rather than on the Internet without caution.

5.5.7 Policymakers

It is important to make policies based on the physiological and psychological needs of the nation, and to ensure that these policies are effective and followed through by those for whom they have been designed. It is of no help that every grade 12 student passes LO very well, yet their lifestyle is a reflection of something completely different.

5.6   RECOMMENDATIONS FOR FURTHER RESEARCH

Further work needs to be invested in building strong family bonds and ensuring that parents have healthy relationships with their children. Employers need to create work environments which are conducive for family visits and grant family vacation leave, and also make small gestures like bring a girl/boy child to work day which can do wonders for family relations. Theories such as family resilience need to be improved with specific focus on the African context, since major research in this field is highly concentrated in the European sector, and although useful is not easily applicable. The psychological impact with regard to teenage pregnancy is a must when dealing with the phenomenon, but not much literature could be obtained, especial from the perspective of teenagers and family structures. More research should be conducted with this approach as it gives a better inside understanding of the topic of study.

5.7   CONCLUSION

Teenage pregnancy is a difficult topic to study and a sensitive issue which needs to be approached with caution. Going into this study I had my own negative assumptions and biases; it was only during the data collection period and much study of the literature that I realised that what I had thought I knew was false evidence appearing as real. The impact of the phenomenon is a reflection of the whole nation, not just the nuclear family, immediate society, region or province. The country's past lurks deeply in the present, and its reflection can be seen in the future of the country which is the youth.

This study was a very emotional journey filled with many twists and turns. The objectives were never achieved to the satisfaction of the researcher, since the inconsistent school attendance of the participants prolonged the data collection process and delayed the completion of the research. The study is therefore concluded for the purposes of this dissertation; as for the research subject, this is worth revisiting in the future.

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