

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

ATTITUDE OF PASTORS' WIVES TOWARD THE SINGLE
YOUNG MOTHERS IN ARU LOCAL CHURCH

BY
ADANIA O. GIRIA

A Thesis Submitted to the Graduate School in Partial
Fulfillment of the Requirements for the Degree of Masters of
Arts in Christian Education

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JULY, 2007

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Approved:

Supervisor:

Suraja Raman

Dr. Suraja Raman

Second Reader:

DR. Sue Glidden

Dr. Sue Glidden

External Reader:

Mary Getui

Prof. Mary Getui

July, 2007

STUDENT'S DECLARATION

**ATTITUDE OF PASTORS' WIVES TOWARD THE SINGLE YOUNG MOTHERS
IN THE ARU LOCAL CHURCH**

I declare that this is my original work and has not been submitted to any other College
or University for academic credit

The views presented herein are not necessarily those of the Nairobi Evangelical
Graduated School of Theology or the Examiners

(Signed) Adania
Adania Giria Okia

July, 2007

ABSTRACT

The issue of “children having children” is not only a problem affecting the teenage and her family, but the children pregnancy is becoming more and more a societal and religious problem.

Because of the actual economical constraint, many young girls turn to prostitution as means of supporting themselves as well as their members of families. In that business, some may get into trouble as consequences of unwanted and premature pregnancy and childbearing. One of the major concerns has been the consistent result of an increasing risk of poverty and welfare dependency of the single young mothers upon their parents or external patterns.

This research discusses the result of an exploratory survey conducted from fifteen pastors’ wives at Aru Local Church which focuses on the pastors’ wives’ attitude toward the single mothers. The findings of the research revealed that the pastors’ wives are trying to help these singles mothers spiritually, emotionally and materially. However, in their struggle to assist the young unwed mothers, most of pastors’ wives are limited by financial resources, some others by their low level of education.

The aim of the present research is to sensitize the church to be more involved in the way of seeking solutions to the phenomenon of single young mothers. After discovering the attitude of pastors’ wives toward the single unmarried mothers and their attempt in helping these young mothers, research will come up with some practical suggestions in order to improve the ministry of pastors’ wives to this group of the church.

TO

My dear husband, John Giria Djadri, who stood beside me with a
continuous encouragement and support;
Our children Lemaru, Anguyii, Adheka, Mungu-Feni and Atsizia for
having accepted the sacrifice of four years of separation;
And to anyone who militates for the cause of single young mothers.

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LIST OF ABBREVIATIONS

- CECEA : Communauté Evangélique au Centre de l'Afrique
- DVCAA : Deputy Vice Chancellor Academic Affairs
- NEGEST : Nairobi Evangelical Graduate School of Theology
- UNICEF : United Nations Children's Fund

CHAPTER ONE

INTRODUCTION

The growing population of single young mothers in sub-Saharan Africa has become inescapable and a matter of great concern for both African traditional societies and religious groups, especially for those of the Christian faith. As Banzikiza (1996, 43) stated, “Juvenile pregnancies is one of the overwhelming moral problems facing young people that has received much attention in modern times from society and the Church.” The pre-colonial black African societies had some social-control systems such as polygamy, taboo, sororetic and leviratic marriage and marginalization that regulated girls’ predispositions toward premature motherhood (Mbiti 1983, 137-138). Moreover, in traditional Africa, rites of passage were very common. They played the role of informal education whereby wise women helped girls to internalize social values regarding responsible motherhood, among many other values, in order to promote harmony and continuity of the community and to avoid the risk of marginalization of criminals.¹

However, formal education that has dominated Africa since colonial time has endowed black African societies with Christian faith, development, and modernization, but it has also significantly inverted the social values of traditional black African people giving momentum a growing social and economic disparity, a creation of conflicting social stratifications between rich and poor and a moral decay. And because “the sanction which formerly safeguarded pre-marital virginity are no

¹ “Criminals” here is meant to qualify the persons who have broken traditional customs which govern the society. In this sense, the community implies togetherness between the living and the departed or ancestors who were agents to impose penalty on offenders.

longer operative or effective in a pluralistic society,” (Banzikiza 1996, 44), African youth are living in a sexual vagrancy which not only makes anxious the elders but even troubles the ancestors. Waruta and Kinoti (2000, 101) correctly express this disquiet.

If the ancestors are angry, one of the most important and basic institutions in African society concerning which they have cause to be angry is that of marriage and family. The impact of the new influences from the West...the process of social change within the African countries during this century; the growth of cities; the introduction of monetary economies; the advent of schools and western educational systems; the shift from predominantly kinship systems to individualism and nuclear families—all these factors have drastically altered the value systems of traditional African society.

Banzikiza (1996, 44) also adheres to Waruta and Kinoti’s view in saying,

Formal education, modernization, technological development and urbanization have contributed to the deterioration of traditional values concerning sex which inspired young people. Consequently, there is no longer any moral disgrace attached to pre-natal sex or teenage parenthood even though young mothers and fathers are not old enough to handle the new roles maturely.

What is surprising in the affirmation of those authors is the negative impact of the Western system of education upon African youth. In fact, saying that education is one of the factors contributing to the dislocation of African social and cultural values may be contradictory to some people. Educated people, especially the intelligentsia, should be the persons who reflect good behaviour in their lives. What is then the link between education and these social plagues that African youth are going through? In his book *Principles and Practice of Education*, Farrant (1997, 33), having compared the African traditional system of education to the Western system, concludes that

What was not fully realised in the transfer of Western education to Africa was that an educational system, however well-suited in its native land, may be a propounded disturbing force in another. And so it happened that Western education, forged in Belgium, Britain, France, Germany, Portugal and Spain by the forces of national thinking and historical development, came to Africa; each nation’s model was spread within the sphere of its influence. With hindsight, we are able to recognise that these systems were ill-adapted to

African culture and did not serve Africa's real need. But there are still people in Africa struggling to imitate these models.

The inadequacy of Western education to meet the African way of life is recognized throughout Africa, at least in the sub-Saharan countries "where there is a widespread cry that many of them [children] are not living up to the expectations of their parents and other members of the society, and this is causing a lot of concern" (Getui 1998, 73). And for most politicians and educators the reason for the increasing disintegration of African traditional values is the system of education introduced by Western colonial powers.

In fact, the role of the traditional African system of education, which aimed to prepare children to live a harmonious life within the society, is more and more compromised. The modern system of education has progressively set aside the kind of education that was holistic, lifelong and utilitarian. And in the name of what is called "children's rights" or "children's freedom", these "free children," do not respect their parents and are more and more getting involved in drug-taking, violence and poor health (Ibid. 73).

Most importantly, the church has influenced the transfer of the responsibilities of wise women to pastors' wives. According to Seruyange (2003, 21) a pastor's wife is de facto the mother of all the believers.² There are some reasons which give support for a pastor's wife to play the role of counsellor in the church. In his book, *The Minister's Wife as a Counsellor*, Denton (1965, 13-20) demonstrates why people, in general, consult a pastor's wife more often than the pastor himself. Denton first states that because the role of a pastor's wife is an informal one, people will easily come to her in informal ways to seek help from her. Secondly, since most of the people

² The titles by which people use to call pastor's wife in DR Congo "Mama Pasteur", or "Mama na biso" (from Lingala literally "Mother of the pastor", "our mother") are revelatory.

seeking help are female, they will naturally turn to the pastor's wife. And thirdly, while "a man is more skilled in relation to things," Denton says, "women are probably more skilled in human relations," because they have the ability to "feel" what others are saying to them.

The growing prevalence of single young mothers has become so apparent and their marginalization so appalling in sub-Saharan Africa following at least one century of evangelization on the continent in general, and in Aru Ecclesiastical District in the north-east of the Democratic Republic of Congo in particular, that voices have begun to raise concerns about the responsibility of the church for the rehabilitation of single young mothers.

The health condition, the educational, financial, social and spiritual needs of the marginalized single teenage mothers have challenged my attitude as a counsellor and as one of the pastors' wives in Aru District, towards these young girls who are victims of "accidental pregnancies." This has become the driving force for undertaking this research study.

Statement of the Problem

These young single mothers are taking total responsibility for raising their children and they often fall into the pattern of occasional or regular sexual activities. The wider society marginalizes them and the church seems not to play a significant role in their rehabilitation as mothers and Christians. Yet the church has the mandate to be the voice of the voiceless and the hope of the hungry and oppressed, as the Lord says through the prophet Isaiah,

Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? It is not to share your food with the hungry and to provide the

poor wanderer with shelter—when you see the naked, to clothe him, and not turn away from your own flesh and blood? (Isaiah 58:6-7, NIV).

Thus, there is a need to investigate pastors' wives attitudes toward these single young moms who are in the Aru Local Church. Because of their position in the church and alongside their husbands, pastors' wives should have a strategic role to play in the way of changing the attitude of the church toward the phenomenon of young single mothers, on the one hand, and in supporting these premature mothers, on the other hand.

Significance of the Study

This research provides some recommendations, which will serve as a resource for persons who are interested in helping single young mothers. The finding of the research aim is also to awaken the church so that it can be involved in this neglected ministry. As stated above, considering their position in the church, the study especially equips pastors' wives with tools that would enable them to help single mothers to meet the spiritual and material needs they are facing. The researcher's desire is also that the outcome of this study will provide the academia with knowledge to apply existing Christian counselling principles to rural unwed mothers in the context of a post war-scenario.

Purpose of the Study

This research has in view a double objective. First, the study aims at exploring the attitude of pastors' wives toward single young mothers and the level of their participation in addressing the problems faced by the single young mothers in Aru Local Church. Second, based on the finding of the investigation, the purpose of the study is also to identify some ways by which the pastors' wives' can effectively

assume their responsibility in responding to the spiritual, physical and economic needs of these “children having children.”

Research Questions

From the stated research problem, the following research questions have been raised:

1. What is the attitude of pastors’ wives toward young single mothers in Aru Local Church?
2. What are the implications of such attitudes on their contribution to meeting needs of young single mothers?
3. What are the factors affecting the participation of pastors’ wives in helping young single mothers?

Limitations and Delimitations

The study focuses on the attitude of pastors’ wives toward young single mothers from ages 15 to 20 because they are the most marginalized group³ in the area covered by Aru Local Church. The church is situated in the north-eastern corner of the Democratic Republic of Congo where the borders of the country converge with the neighbouring countries of Uganda and Sudan. Begun in 1918 by the Africa Inland Mission, the church is mainly composed of Lugbara, “a Sudanic-speaking group...and members of the Moru-Madi sub-group of the Eastern Sudanic group” (Middleton 1987, 1).

→ August 5, 2006.

³ Dezu Nyadria, Women Fellowship Coordinator for Aru

Definition of Terms

In the context of Aru, the expression “young single mothers” refers to girls between the ages of 14 and 18 years old who have prematurely reached motherhood either due to sexual harassment or changing socio-economic factors. In fact, in the case of Aru Territory, the growth of single teenage pregnancy is due largely to poverty, the breakdown of the family structure (mainly through divorce), limited access to education for young girls and sexual abuse. The long civil war the country has gone through has destroyed the quasi-totality of the social and economic structures. As a consequence, many young girls turn to prostitution as a means of financially supporting themselves and sometimes their families. Actually, for some of them, it is even a matter of survival.

This group also includes women who have never been married and who live alone with their dependent children and women who have no current resident partner, but who have had a cohabiting relationship in which their children are conceived, born, and live.

The term, “pastor’s wife,” means a woman married to a pastor. She is the wife the pastor needs as a loving partner, an equal and understanding friend, a dependable companion who stands side by side with her husband, the pastor (Imende 2006, 16).

CHAPTER TWO

RESEARCH METHOD AND PROCEDURE

In this chapter, the researcher outlines the steps and activities to be undertaken to collect data. These steps include identification of the population, instruments, and procedures for data collection and for data analysis.

The quantitative and qualitative approaches are widely used in social science research. The quantitative research method leads to results that are statistically based whereas qualitative research refers to an investigation process of understanding a social or human problem based on the construction of a complex, holistic picture formed with words, reporting detailed views of respondents, and conducted in a natural setting (Creswell 1998, 1- 2). Ethnographies, grounded theory, case studies, phenomenological research and narrative research are part of the qualitative research tradition. This study focused on grounded theory methods in order to explore and to provide valuable information about the subject to be investigated (Strauss and Corbin 1998, 10-11).

The Grounded Theory

Creswell defines the grounded theory approach as a research in “which the researcher attempts to derive a general, abstract theory of a process, action, or interaction grounded in the views of participants in a study” (Creswell 2003, 14). The main focus of this approach is based on a systematic set of procedures to develop a desired theory related to a given phenomenon. The researcher chose the grounded theory approach because the theory has helped to explore and understand attitude and

actions of pastors' wives toward young single mothers in Aru local church. To glean detailed information, the participants have verbalized their attitudes and responses toward the young teenage mothers.

Rationale for Choice of Qualitative Research Method

According to Mugenda and Mugenda (1999, 197-200), several reasons contribute to the selection of a qualitative research method for this study.

1. Qualitative method helped to explore the topic.
2. Qualitative method also helped the researcher to study a real situation on the ground, to raise questions, and to be able to interpret them.
3. Qualitative method helped the researcher to provide an opportunity for the respondents to state their problems, their perceptions of these problems and how they intend to solve them.

Entry Procedure

The process of collecting data of this research begun by obtaining a letter of introduction from the Deputy Vice Chancellor Academic Affairs (DVCAA), Nairobi Evangelical Graduate School of Theology (NEGST) in order to allow the researcher to have official access to her population group and seek permission to carry out this study. The fact that the investigator was a member of Aru Local Church facilitated her introduction to the congregation under study. This also constituted an added advantage for easily interacting with the respondents.

Population

According to Mugenda and Mugenda (1999, 9) a population refers to “the aggregate of all that conforms to a given specification.” The population of this study were comprised of pastors’ wives in Aru Local church. Aru Local Church is part of the denomination CECA-20⁴, a church grown out of Africa Inland Mission in Aru and other centres as well. It has been established since 1915 and has 22 married pastors who minister on a full-time basis to 3,600 believers in 15 congregations located within the intended area of study. The number of pastors’ wives equals the number of their husbands because all pastors are monogamous. Thus, there is a manageable population of mature and experienced pastors’ wives who work alongside their husbands as counsellors and teachers in many other ministries of the church.

Sampling

Sampling occurs when a small group of people are chosen as representatives of the population in a study. In this process of selecting a subgroup of population who represented the entire population, the researcher needed wisdom to choose participants on the basis of their experience and ability to contribute to an evolving theory (Creswell 1998, 118). In this instance, the researcher chose for the interview resourceful pastors’ wives and those involved in one way or another in counselling young single mothers. A sample of about 15 participants was drawn depending on the saturation level (Strauss and Corbin 1998, 158). In this context, saturation occurs when, having interviewed representatives from all previously identified social

⁴ CECA stands for the French *Communauté Évangélique au Centre de l’Afrique*, 20 being the number under which the government of DR of Congo accredited the association.

subgroups, the information being collected becomes repetitive; the researcher no longer finds new information that adds to his understanding (Creswell 1998, 242).

Data Collection

In qualitative research, the method used to collect data includes direct observation, participant observation and interview. One of the characteristics mentioned by Borg and Gall (1989, 240) is that in this approach, the researcher “plays a more central role in the education and interpretation of behaviors observed.”

Mugenda and Mugenda (1999, 202) also affirm that qualitative researchers are interested in collecting in-depth data and therefore undertook intensive interviews. The researcher has interviewed a respondent several times to get in-depth information about the issue being explored.

The researcher embarked on face-to-face interviews with pastors’ wives in the intended research area. The exercise focused on interviews of the participants based on their position in the church as “mothers of believers,” their position in the community, and their ability to provide relevant and reliable information. In this regard, the researcher has chosen the respondents according to their experience in ministry within the church. The information gleaned was used to develop an interview guide of open-ended questions to draw out views and opinions from the participants. The researcher took notes during the interviews and read them at the end of the exercise for confirmation purposes. Each interview roughly lasted thirty minutes each or more depending on the availability of the participant and the significance of the exercise to both the investigator and the participant.⁵

⁵ Pastors’ wives may not have enough time for interviews due to their responsibilities as housewives and ministers. For these reasons the interviews may not be continuous.

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Qualitative Interview

There was a combination of open-ended questions and face-to-face interviews to glean in-depth information (Weiss 1994, 3). Mugenda and Mugenda (1999, 156) stated that open-ended questions are normally used in order to grasp in-depth information related to human behaviour that could otherwise not be captured by conventional statistical methods that govern the quantitative research methods.

The Role of Substantive Literature Review

The role of a literature review is to determine what has already been done in relationship to the research problem being studied. However, grounded theory in particular sees the literature review differently. The orientation of a grounded theory is for the purpose of discovery, since it is an inductive study. The development or generation of a theory in grounded theory is grounded in the data collection from the field, thus the literature review serves for comparison and contrasting. Strauss and Corbin (1998, 49) argue that it is impossible to know “what the salient problems will be or what theoretical concept will emerge” before investigation is done. Therefore, there is no need to review all the literature, for the literature in this case was for the purpose of framing the study.

The literature review has also helped in understanding who the single young mothers are, their place in the church, and what struggles they are facing in their lives. The literature reviewed in preparation for this thesis was deliberately limited to general information on the topic of African social needs and a general overview of the pastor’s wife: who she is and her roles in church ministry.

The Reality of Single Young Mothers

Africa is going through many and rapid changes. The consequences of globalization are manifest in almost all spheres of African life. Morally speaking, Kinoti (1999, 73) expresses this evolution of thought,

Today Africa is at a crossroads and the path has forked. In terms of everyday conduct for individuals and communities there is uncertainty, disillusionment and even despair... There is much grumbling and lamentation. It is not difficult to conclude that people lament and grumble because they possess some knowledge of traditional morality which ensured the well-being of communities and individuals alike. That morality has been superimposed, and uncertain respects direly crossed, by other influences of the day and age in which we find ourselves. Elderly people lament daily they were meeting behaviour that shocks them: sexual immorality, affectless (sic) relationship..."

Smedes' views are similar to those of Kinoti. "The most obvious fact about today's single people with respect to sex," he says, "is that they have grown up in a sexually supercharged era. They have been bombarded by sexual stimuli" (1976, 111). And one of the consequences "of the unacceptable behaviour of young people includes irresponsible sex and the resulting teenage parenthood" (Getui 1998, 73). For example, the research conducted by Onyancha and Shorter (1997, 108) about the current sexual disorientation among the youth living in Nairobi shows that the consequence of unplanned sexual activity is an increase in unwanted pregnancies. Pre-marital pregnancies are prevalent among sexually active youth. It has been estimated that approximately 142,000 births occur to girls between the ages of 15 to 19 annually. This translates into about 390 teenage births per day."

And more recently, one of Kenyan leading newspapers, the Daily Nation, in its headline, sounded an alarm on the teenage sexual abuse with a shocking title, "Revealed: 15,000 in child sex trade—Poverty and loss of values are cited as cause of vice" (Daily Nation, 20 December, 2006). The newspaper, which was reporting a study conducted conjointly by the Kenyan government and UNICEF in Mombasa,

Malindi, Kilifi and Kwale districts between October and November 2005, concluded that “children prostitution at the Coast has hit alarming levels” where “15,000 girls under 18 are being sexually exploited for cash,” and “the girls, aged 12 to 18 years, make up 30 per cent of the total population of girls from the named districts.”

Reacting to the illicit teenage sexual trade, Kenyan Vice-President, Moody Awori, states with bitterness and shame, “It is hard to admit the terrifying facts but the truth must be told if we have to save our children from the vice.”

Awori’s appeal to save African youth is more than urgent. In fact, immoral behaviour, namely sexual misconduct, leads inevitably to various evils that sap the youth in Africa. If in the West, the single lifestyle is spawned by factors such as “broader education, greater personal freedom and social permissiveness, more varied careers, financial independence, cosmopolitan contacts and travels...” (Lum 1976, 11), the African singleness phenomenon results mainly from poverty. In other words, being a teenage mother in Africa can be very difficult. Many teenage mothers are infected with HIV while conceiving unwanted children and, because they live in poverty, some of them are unable to resume their schooling. Some others, because they do not want to enter into this premature state of being a mother, opt for abortion—with its physical consequences. Moreover, many of them face prejudice and a bad reputation because people disapprove of the single mother status, not only in one’s family but also in the society and the church.

Attitude of the Family toward Single Young Mothers

Regarding the reaction of the family, Kinoti (1999, 116-17) states that in most cases,

school girls who get pregnant before marriage are often rejected by their families. These mothers-to-be in turn also reject their unborn children.

The unwed mothers are isolated from their extended families and they have to struggle on their own to feed, clothe and maintain themselves and their children.

With little resources at hand, some parents feel a lot of pain when their daughters get pregnant for they have made a lot of sacrifices to pay high school fees, especially at the secondary level. For this reason most parents see no point in sending their daughters back to school once they get pregnant. Many parents see it as a waste of money because they believe that these girls will soon conceive again anyway.

Attitude of the Society toward Single Young Mothers

Similarly, teenage mothers face from the community the same negative attitude of exclusion and discrimination. One can discern the most viable explanation to society's attitude toward teenage pregnancies from Bujo's explanation. In his ethical book, *Foundation of an African Ethic: Beyond the Universal Claims of Western Morality*, Bujo (2001, 37) says that in Africa sexuality is not a private sphere.

African communities are interested in the sexual lives of all their members, since sexuality is not a private matter. The goal of sexuality is to keep together the community entrusted to us by our ancestors and to bestow ever new life on this community. It follows that the community must prepare young people for responsible sexual life.

With this communal aspect of sexuality, Mbiti adds the preventive disciplinary aspect. For Mbiti (1991, 179) "morals are the food and drink which keep society alive, healthy and happy. Once there is moral breakdown, the whole integrity of society also breaks down and the end is tragic." And when a member of the society who had brought disaster in the community was discovered, he was avoided by the rest of the society until his "sin" was cleaned (Mbiti 1991, 103). In the case where a girl has a premarital pregnancy, such mother-to-be is unpardonable in the mind of the

society, because she has set a bad precedent for her younger sisters in their respective families and in the community who may follow her bad behaviour.

Attitude of the Church toward Single Young Mothers

Finally, the church, instead of being the voice of the voiceless and support for the weak, seems to be indifferent or shows a 'pharisaic' attitude toward the teenage mothers. Lyon's feeling sums up well the church's attitude in regard to the phenomenon of single mothers by saying, "I believe that most pastors and parishioners are, at worst, prejudiced, or, at best, unconcerned about the spiritual and psychological needs of the single person" (Lyon 1982, 8). This looks paradoxical since the church's mission is to reconcile people with God and with their neighbours. Britton (1982, 51) is right by explaining the reason for that paradox by stating, "The lack of any theological foundation for single Christian life today is at least partly responsible, I think, for the misguided attitudes to the single persons that are displayed in Christian pastoral teaching." We therefore conclude with Partridge (1982, 59) who underlines that, "The local church must be sensitive to the needs and plights of these various groups of single people, not separating them out as a special case, but fully integrating them into its life." This is why scholars not only expose teenage pregnancies in term of a social problem; they also propose some solutions.

Key Role of Pastors' Wives in regard to Single Young Mothers' Problem

One of the consensual solutions among the writers is helping teenage mothers through the church by means of a women's ministry. According to Achieng (2000, 27), "Les femmes s'intéressent beaucoup à l'Eglise, mais celle-ci ne s'intéresse pas beaucoup à elles," (Women are much interested in the church but this one [the church] doesn't have much interest in them). And because women have played a

strategic role in the history of the church, they remain one of the important agents, who can help the today's church to grow. Pastors' wives are one group among these women who participate in the church in one way or another.

But why this focus on pastors' wives as a channel to bring hope to single young mothers? There are several reasons supporting the active participation of pastors' wives in the ways the church should seek to help young unmarried moms in their distress. Dobson (1995, 17) reports what Lucy said since 1880 in saying "a minister's wife has no more call to the public duty than any Christian woman in the congregation." And on the same tone, Denton (1965, 56) concludes:

The pastor's wife is often a mother figure to the teenagers in the church. Hopefully, she is an understanding mother. She may be a mother figure to those young people who feel isolated, alienated, and rejected by their own mothers. She is often one of the healthiest influences in the life of a young person from a chaotic and emotionally deprived home.

Because the Christian life is to be closely identified with the life of the family, the expression 'mother of the church' [designating the pastor's wife] may be a powerful metaphor for the African context. Seruyange gives us an interesting explanation. For her, "In contrast to other wives, the role of pastors' wives is unique. Her vocation is considerably tied up in her husband's calling" (Seruyange 2003, 21). The church as a family of believers views the pastor as their "father" and his wife as their "mother." Because of her position in the church—that is, the position of the "mother" of the church—"she should be supportive of her husband, reflect his work in home and family life, express love and concern for all people" (Ross 1980, 32).

On the other hand, Denton (1965, 9), estimated that one of the toughest roles for women today is the role of pastor's wife whom he called "assistant pastor." This role is extremely demanding, tiring, self-sacrificing, and emotionally draining. But we so often forget about the one who supports the pastor—his greatest cheerleader,

confident, friend, lover, support and wife. This opinion is shared by Kiniaki (2003, 46) to whom, “the pastor’s wife is a helper in the church. This implies that her role works alongside her husband. She acts as the supporter, prayer partner and companion.”

Actually, the wife does not do the work of the pastor, but the pastor and his wife are a team who are yoked together to do God’s work. Too few recognize the reality of this and want to put the pastor’s wife in a box and relegate her to keeping the house fires burning, giving prayer support for her husband and maintaining the garden. These are true responsibilities, but quite often the pastor’s wife has gifts that are not used in the ministry.

Moreover, it should be noted that, in most cases the involvement of the pastor’s wife in any ministry depends also upon their denomination, the church board, and the pastor and his wife to determine how active she should be. There are women whose husbands are pastors and they see it as “his” ministry and do not enter into the work in any way. There should be a good balance between these two concepts with the goal of bringing glory to God in all things. An active, outgoing pastor’s wife is a valuable asset to any church in today’s climate of apathy for the things of the Lord.

Methodological Literature Review

In this qualitative study, the researcher has used unstructured interviews and open-ended interviews. The interviews were used to yield qualitative data and were helpful for discovering some insights about pastors’ wives attitudes toward young single mothers. The interview served the purpose of searching-out what is in the mind of those interviewed (Best and Kahn 1998, 254-5).

A grounded theory is one that is inductively derived from the study of the phenomenon it represents. “The intent of a grounded theory is to study a phenomenon that relates to a particular situation” (Creswell 1998, 55-56). That is, it discovers, develops, and provisionally verifies through systematic data collection and analysis of data pertaining to that phenomenon. Therefore, data collection, analysis and theory are inter-related. A well grounded theory needs to meet four basic criteria. Firstly, if carefully induced from the derived data, it will fit that substantive area. Secondly, it needs to be relevant or understood by the participants. Thirdly, it needs to be general enough in order to be applied to a variety of situations similar to the one under study. Lastly, a grounded theory remains modifiable when new information is discovered. Because of the scarcity of previous data, the “grounded theory” approach was employed in handling the generated data.

Role of the Researcher

In qualitative research, the researcher is the leading instrument for collecting data in the field. Since the research is carried out in a natural setting, the researcher gathers information from the participants and attempts to interpret phenomena in terms of meanings people bring to the researcher (Creswell 1998, 14). Having the researcher as the primary instrument is helpful since the interview questions are merely a guide. The researcher can adapt the questions depending on the direction of the interview. The researcher therefore thoroughly examines and interacts with the data collected in the content of the research in order to obtain a more comprehensive understanding about the attitude of pastors’ wives toward young single mothers.

Method of Verification and Validity

Verification in grounded theory research is an active part of the process of research and becomes part of the standards one should use to judge the quality of the study (Creswell 1998, 209). The procedure for examining verification lies at different stages in conducting research. The researcher developed open coding categories and then, through axial coding, interrelated these categories. The researcher asked questions that relate to the categories and then turned to the data to look for evidence, incidents and events that support or refute the question by means of data verification.

After this, the researcher wrote down the theory found on the basis of the data analysis for what Creswell (1998, 209) called “supplemental validation” meaning the act of referring to literature in order to give validation for what the researcher has found. The aim of this process is to compare how the findings resemble or differ from what previous researchers have found.

Data Analysis Procedure

According to Strauss and Corbin (1990, 169) data analysis should be related to structure such as the alignment of actions (or interactions) to conditions, the way these changes occur from one stage to another, variations within a phase, and how the outcomes of one set of actions (or interactions) interlink with the context in order to display the conditions influencing the next set of actions. Mugenda and Mugenda (1999, 177) think that in qualitative analysis the researcher is interested in analysing information in a systematic way—though grounded theory is also iterative—in order to come to some useful conclusions and recommendations. They state that in qualitative research, data analysis seeks to make general statements on how categories or themes are related (Mugenda and Mugenda 1999, 203).

In grounded theory, the process of data analysis includes open, axial and selective coding. Open coding is the analytic process through which concepts are identified and their properties and dimensions are discovered in data. Axial coding is the process of relating categories to their subcategories because coding occurs around the axis of a category, linking categories at the level of properties and dimensions. Selective coding is the process of integrating and refining the theory.

First, in open coding the researcher identified and developed categories of information based on the data collected. Then with each category, the researcher found out properties or subcategories. The researcher established dimensions of the properties to see the extreme possibilities on a continuum of each property.

The following step is the axial coding. The researcher identified a single category as the central phenomenon and began to explore the interrelationship between categories. The researcher then looked for causal conditions that influence the central phenomenon, specified strategies for addressing the phenomenon and identified the context and intervening conditions that shape the strategies and delineated the consequences for this phenomenon (Creswell 1998, 57).

And third, selective coding is the final stage of data analysis, which is built upon the foundation of the previous open and axial coding effort. The researcher selected the central or core category, and “systematically relating it to other categories, validating those relationships and filling in categories that need further refinement and development” (Strauss and Corbin 1990, 116).

Strauss and Corbin (1998, 146) state that the central or core strategy should have the analytic power to “pull other categories together to form an explanatory whole” and “should be able to account for considerable variation with categories.” During this level of coding, the researcher reached theoretical saturation. This means

that no new properties, dimensions or relationships emerged during the analysis. The researcher wrote a story that narrates these categories and related subsidiary categories to the core category. Once the categories are sequenced, the researcher began to cover the wider array of consequences of various conditions, giving the story specificity.

Open Coding or Initial Coding

Open coding includes the initial definition and categorization of data been collected. The process comprises breaking down, examining, comparing, conceptualizing and categorizing data, and is characterized by the analysis of interviews according to their appearance, line by line, sentences, and paragraphs coding. The main point here is theory building in terms of the process of identification of concepts and the development of these concepts based on their properties (Strauss and Corbin 1998, 121).

Axial Coding

Axial coding begins the process of reassembling data that were fractured during open coding and it looks for how categories crosscut and link. Here data are organized and assembled, then displayed in pictorial, diagram or visual form. The main purpose of axial coding is to systematically develop and relate categories as the theory is developed. Axial coding operates around the axis of one category at a time with the expectation that the outcome reflects a cumulative knowledge about the relationships between a particular category and other categories and subcategories.

Selective Coding and Writing Memos

Selective coding is first used to ensure that all categories are unified around a core category, and to ensure that categories that need further explanation and description are provided with descriptive details. The central goal is to develop a theory, which has adequate explanation of the data that now has been collected (Strauss and Corbin 1998, 143).

In addition to coding, there are activities such as note taking that are part of the data collection exercise. They may encompass analysis, thoughts, interpretations, questions and directions for further data collection. This is largely known as researcher's memos. Writing memos is built on the first bit of analysis and continues until the final writing.

Therefore, data analysis involved grouping ideas of the same concept at every level of informants and the connection of a theme for each cluster of ideas. The idea of coding has to do with linking what the participants said during the interviews to the concepts and categories that appear in the report (Weiss 1994, 154). Data analysis will focus on research questions and the feedback from the interviews as directed by Strauss and Corbin (1998, 101).

CHAPTER THREE

RESEARCH FINDINGS

This section discusses the findings from the field research. The data were analyzed using the procedure discussed in chapter two, under the subheading “Procedure.” The researcher used the analyzed data to generate a theory.

The aim of this study was to explore the level of participation of pastors’ wives in addressing the problems that single young mothers were facing and to investigate the pastors’ wives attitudes and responsibilities regarding the spiritual, physical and economic needs of the targeted population. The study was conducted with the assumption that the pastors’ wives have not significantly contributed to meeting the needs of the teen moms. This prompted the researcher to find out the nature and the extent of various activities that pastors’ wives had been offering to the young single mothers.

Face-to-face interviews covered fifteen pastors’ wives drawn from twelve local churches in Aru Ecclesiastical District of CECA 20 Association namely Ania, Ekunga, Yamba 1, Loli 1, Eru, Cité, Ville, Leri, Panduru, Elikua, Ondolea and Ambaoto. The participants were categorized as per their position in the church and were comprised of three chairladies, three teachers, two deaconesses, five counsellors and two housewives. Research questions provided guidelines for interpretation of the findings and the participants’ responses paved the way for drawing conclusions and recommendations. There were three research questions:

1. What is the attitude of pastors' wives toward young single mothers in Aru Local Church?
2. What are the implications of such attitudes on their contribution to meeting the needs of young single mothers?
3. What are the factors affecting the participation of pastors' wives in helping young single mothers?

The Findings

The analysis of the data indicated that the majority of pastors' wives had positive attitudes towards young single moms and that they contributed both spiritually and holistically as follows (fig 1 and fig 2):

1. prayer, visitation, material assistance, and giving encouragement (counselling)
2. material assistance, prayer
3. prayer
4. prayer, teaching, friendship
5. prayer, evangelism
6. teaching the word of God
7. providing casual labour for income generating activities
8. friendship
9. Bible study, counselling
10. visitation

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Attitude	Frequency
Positive	14
None	1
Total	15

Fig. 1: Attitude of pastors' wives toward single young mothers

Areas of Activities	Frequency
Prayer, visitation, material assistance, encouragement	1
Material assistance, prayer	1
Prayer	2
Prayer, teaching, friendship	1
Prayer, evangelism	1
Teach them the Word of God	4
Casual work to generate income	1
Friendship	1
Bible study, counseling	1
Total	15

Fig. 2: Contribution of pastors' wives to address issues affecting single young mothers.

Figure 2 reveals that the various activities in which a large number of pastors' wives is involved includes teaching the Word of God to the single young mothers, followed by praying for them and visiting them. It is during these informal visits that pastors' wives share the Word of God and pray with the single moms. In this way, unmarried mothers receive emotional and spiritual support.

Areas of activities	Frequency
Vocational school, Bible study	2
Practical skills	5
Bible study	2
Participation in the church activities	3
Petty business, practical skills	1
Youth program, choir	1
Youth program, practical skills, choir, Bible study	1
Total	15

Fig. 3: Successful areas of ministry of pastors' wives in helping young single mothers

Figure 3 shows that areas of minor importance to pastors' wives (figure 2) have proven to be of greater relevance to the single young mothers. These ministerial areas may include the provision for practical skills, participation in church activities, the combination of vocational school and Bible study, and Bible study alone. The above list is representative of informal activities initiated by pastors' wives toward bettering the lives of single mothers. Their spontaneous initiative shows that anyone can help single mothers.

Areas of activities	Frequency
Practical skills	2
Leadership	3
Counseling	2
I do not know	6
Evangelization, counseling	2
Total	15

Fig. 4: Factors affecting the participation of pastors' wives in helping single young mothers

Figure 4 shows that the lack of qualified teachers and poor training for pastors' wives, the lack of boldness when dealing with sensitive issues and poor incentive to live by example were the main causes that affected the participation of pastors' wives in helping single young mothers. The figure, having revealed that the major failing of current ministry of pastors' wives is the lack of knowledge, points out the key role of education.

Discussions of the Findings

This section covers the discussions of the findings of the study, especially the attitude of pastors' wives toward young single mothers and major activities in which they have been involved. The result will be compared with the existing literature on the subject which is treated in the following chapter.

Attitude of Pastors' Wives

The attitude of pastors' wives is unquestionably based on the teaching of the Bible. In general, they have a positive attitude toward single mothers. They know that

Jesus Christ has come to earth to save those who are rejected and to give them life abundantly (John 10:10). As pastors' wives, they feel part of their husband's calling and demonstrate that they are responsible for the integration of the single young mothers, both in the family of God's children and in the wider community.

Positive attitude was a key factor for establishing godly relationships with vulnerable people and a starting point for teaching the word of God. Besides, it attracted the attention of the single young mothers and caused them to participate in various activities that were carried out by pastors' wives and the church at large. This was partly supported by the findings of figure 3 that participation of single young mothers in church activity was highly acknowledged by pastors' wives as an area of strength. Unwed mothers are involved in church activities such as reception of the church's visitors, choir and participation in youth activities. Moreover, some pastors' wives used to host teen mothers in their houses in order to minister to their emotional, spiritual and material needs.

Teaching the Word of God

The findings of this study have also revealed that teaching the Word of God occupied first place in various ministries of pastors' wives to young single mothers in Aru Local Church. Unlike preaching, teaching the Word of God entails a certain level of relationship between the trainer and the trainee. In the context of the rural area, norms and traditions may condition the establishment and development of such relationships. In Aru district, the customs and behaviour of the local people do not favour relationships between a man and woman unless they are married. Young single mothers are culturally marginalized regardless of the circumstances they went through. As result, some of them develop a negative attitude towards the community

in general, and the men who attempt to approach them are particularly seen as womanizers or exploiters. In this particular context, it appears difficult for any respected man such as a pastor to share the love of God with them. Thus, the involvement of pastors' wives in teaching the Word of God appears to be essential and a springboard for extending the love of Christ to the recipients.

Pastors' wives help young single mothers mainly on an individual basis, though sometimes they participate through planned church programs. Nevertheless, it was reported that the performance of pastors' wives was limited by lack of proper training. Those who had gone for training deplored the lack of qualified teachers, which did not allow pastors' wives to teach boldly when dealing with sensitive issues (Figure 4).

Visitations and Prayers

The research revealed that many pastors' wives did not only teach the Word of God to single young mothers and pray with them, but visited them. Visiting these unmarried mothers was a practical way to share the love of Christ to them, to heal their psychological wounds and to create an avenue for the healing of social sicknesses.

In fact, the presence of pastors' wives was seen as surrogate mothers to those who had lost tenderness of their biological mothers, gave them happiness that came from the assurance that they had somebody who could listen to them, comfort them, and care for them. Through these visitations the pastors' wives grew in compassion as they had listened to single young mothers, identified their needs and opportunities to willingly improve their precarious living standard and the restoration of their dignity and respect in the community. In this particular area of ministry, the pastors' wives

had provided practical skills to the recipients which were recognized as relevant to the ministry, although they had not part of major and official areas of the ministry of pastors' wives (Fig. 3).

Practical Skills

According to the pastors' wives, poverty was a major problem for teen mothers at Aru Local Church. Because most of them had left school early, they could not get a lucrative job. This situation led most of them to live in quasi-poverty and perpetual struggle in attempting to manage on low levels of their resources. Some continue to have sexual intercourse with their former partners or the new customers.

All the pastors' wives interviewed were aware of the need to be available to the single mothers. Some pastors' wives tried to give occasionally material assistance (mainly food) to single mothers. However, most of them did not know exactly what form that need could take. Others had some ideas, but did not have the necessary financial and intellectual resources to put their ideas into action.

Summary of the Findings

In general, the pastors' wives at Aru Local church have positive attitude towards the singles young mothers: they are trying to minister to the single mothers holistically. Spiritually and emotionally, those 'ministers' wives' not only nurture the unwed mothers with the word of God, but also visit them, listen to their problems and then pray with them on about their challenges. In their attempt to meet the single mothers' physical need, pastors' wives while providing small material aids, try to teach them practical skills such as making bread, cakes, shop, and others. However in regard to the material concern of the young single mothers, most of pastors' wives were limited by the lack of financial resources to buy teaching materials.

A general overview of the summary of the study finding, namely the attitude of pastors' wives towards the single mothers at Aru Local Church can be seen in the following diagram. In summary, the pastors' have a positive attitude in regard to the unmarried mothers

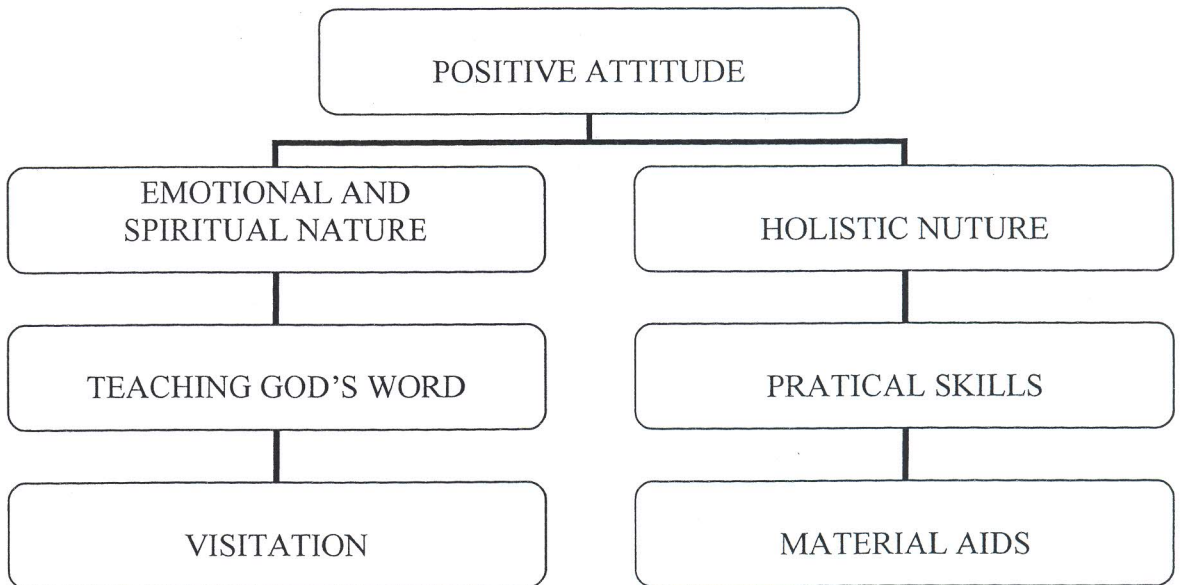


Fig. 5: Summary of pastors' wives positive attitude

CHAPTER FOUR

RESEARCH FINDINGS AND LITERATURE REVIEW INTERACTION

This section discusses the research findings in the light of a substantive literature review. The theory generated is discussed in terms of how it differed from or was similar to that in the published literature. The attitude of the pastors' wives towards the single young moms is here compared with the literature on the material and spiritual treatment of the premature mothers.

Because single mothers have mainly three major needs (Barnes 1984, 37-38), the key points of comparison consisted of: 1) the necessity of showing a good attitude toward the single young mothers, 2) the necessity of spiritual and emotional support, and 3) the necessity of equipping young single mothers with practical skills.

Necessity of Showing Good Attitude toward Single Young Mothers

It is very clear that the pastors' wives were concerned and cared about single young mothers and did the best they could, using their limited material and intellectual resources. According to scholars there are motives which push people to come into help to other persons. For many writers, the major factor is love. In the Christian perspective, Gichinga (1999, 69) qualifies it as “unconditional love and acceptance” and explains,

Unconditional acceptance means to affirm and care for persons, whatever their lifestyle—not conditioning the client's sinful/unacceptable behaviour, but accepting them in spite of their behaviour. You value them as individuals, even as you evaluate their behavior and measure it against God's

standard. Only if you love the client in this way are you in a position to confront their undesirable behavior. Love “bears all things, believes all things, hopes all things, endures all things.”

To put it in a different way, single premature mothers, like any other traumatized persons need someone who has enough faith in them before that person can provide any form of encouragement. They need people with human relationship sense because it is on this basis that the most personal interaction can take place. “In these relationships, people do not relate to us in terms of our profession, nor do they see us through the eyes of special hopes, expectations, nor archetypal images. Instead they see us and relate us in a very human way, just as we are” (Sanford 1982, 44). For these emotional depressed women, the heart’s attitude speaks more efficaciously than action and words. The injured hearts need the heart of pastors’ wives such as Miriam Lofquist (<http://www.ifca.org/voice/99May-Jun/mirmlofst.htm>) who, at the Annual meeting of the Baptists General Conference, shared her experience in these terms:

Many moments of my Sunday are spent listening to those who come and need a listening ear, encouragement or some kind of advice or help. I find this happening more as I grow older. My skills as listening, patiently standing as someone talks to me, have also matured as I have grown older. In our first years of ministry I was more focused on myself, my husband, and my children and indifferent to others. I thank God that He never gave up on me, but instead brought tough circumstances in my life that modelled me into a better listener, a warmer, more emphatic person and one who wants to love as Christ loves.

As a pastor’s wife, “our minister’s wife” is expected to show love to the entire congregation, especially to emotionally injured persons. The attitude of standing in judgement toward teenagers who find themselves pregnant, just because we have a sadistic spirit, should be rejected. On the contrary, people should praise the Lord that the pregnant teen did not abort her foetus and do their best do help the “sinner” to recover emotionally and spiritually. This was how Christ acted. He came for the sinners (Mt. 9:13), loved them (John 13:34) socialized with them (Luke 7:36-50).

None of us are without sins. Each of us are capable of any sin. Even the Pharisees realized that they were not right to pick up the stone to throw at the adultery woman (John 8:1-11). Because we are still “saved sinners,” the New Testament tells us that we shall not reject our brothers who fall in sin, but restore them in love. The commandment is clear, “Brothers, if someone is caught in a sin, you who are spiritual should restore him gently...Carry each other’s burdens, and in this way you will fulfil the law of Christ” (Gal. 6:1-2, NIV).

In regard to the issue of single mothers, “The local church must be sensitive to the needs and plights of these various groups of single people, not repudiating them out as a special case, but fully integrating them into its life” (Partridge 1982, 54). The church needs to work hard in order to bring back its members within spiritual and human units. The relationship within the members “must not be based on one’s status, but people themselves, for who they are in themselves, whatever their status” (Partridge 1982, 51).

Christian fellowship is a huge part of our ministry. “Among the handful of words that may be regarded as key terms of the Bible, ‘fellowship’ holds an important place,” estimates Martin (1979, 34). Martin is right, for the sense of community and humane living are highly cherished values of Christianity as Lyon (1977, 28) notes:

A true community church is one where the giving of each member is to the point where each accepts responsibility for the other and shares his very self. The teaching of the New Testament is that there is special power available to those who come together in the name of Jesus. The church is met to have the note of togetherness and fellowship or “Koinonia.” Koinonia is essential to the church and those ministries that do not flow from togetherness in the Lord will necessary lack power.

The New Testament defines normative involvement in Christian fellowship in two major ways. One way is by serving other Christians with our spiritual gifts and receiving others’ service through their spiritual gifts. The sphere in which we use our

gifts is our ministry, or our service. Another, and perhaps more basic way to practice Christian fellowship, is through loving one another in various practical ways.

What are some ways of practicing fellowship as a spiritual discipline? Perhaps the most vital step is to reach out to include those who are unable to participate in the community on their own. Any church is failing in part of her mission as God's agency in this world when she allows people to suffer in isolation. Certainly, the church should find time to sacrifice for the benefit of someone who is lonely. Another way Christians can practice fellowship as God's command is to gather small groups of fellow believers who can minister love, comfort, joy, encouragement, support, acceptability and reconciliation to each other.

Christian meetings are important in this regard because they enable believers to experience fellowship during the meeting in varying degrees. The reason the early Christian churches commonly met in the homes as well as in large groups in that they could more easily practice the kind of Christian fellowship.

Necessity of Spiritual and Emotional Support to Single Young Mothers

The data analysis showed that pastors' wives were active agents in teaching the Word of God to young singles mothers. This complies with Costella (2001, 24) who, after analysing the text of Titus 2:4-5, set the following conclusion:

From this text, it is evident that women are to teach other women and that God has prescribed an order of conduct for women which, if followed, glorifies Him and causes His name to be glorified rather than reproached or blasphemed. The exact nature of this "teaching" ministry of women is not explicitly stated, but certainly this ministry could be advanced in either a classroom setting or on a personal discipleship arrangement... Whether women teach other women at the local church (as is the case in many of today's Sunday school class arrangements) or whether they teach them outside the confines of the local church, the command remains the same: Women are to teach other women at the very least by their own example, if not also by verbal instruction as well.

Godly women are therefore by biblical authority and mandate to be teachers of good things—admonishing the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the Word of God may not be blasphemed (Titus 2:3b-5). This is what the elder women are for within the church. Teaching the Word of God while praying faithfully for single young mothers is one of the most important ways one can minister to them. Letting such persons know that you are upholding them in prayer will help them recover emotionally and spiritually. Moreover, because single young mothers often feel overwhelmed and discouraged, we need to praise the positive things in their lives and encourage them to go forward in doing well.

Barnes (1984, 109) is right in concluding, “Probably no area of child training is more controversial today than the task of teaching children to properly use the gift of their sexuality,” especially in African societies where this subject is one of taboos. It is a fact that African parents of today have refrained from talking to their children about sex, yet the Bible insists we should not hesitate to proclaim the whole council of God (Acts 20:27). The church, therefore, has a responsibility in the sexual education of its members. The role of the church is to teach and demonstrate to the world in general God’s morality about sex before, during and after marriage.

Unfortunately the church at Aru Local Church is afraid to teach God’s law about sexuality to the congregation. The official church is afraid to minister in these areas and to counsel the premature mothers and those who have problems based on sexuality. The result is what we see happening today in the area of sex-degeneration of morals of people within the church.

We agree with Onyancha (1997, 130-131) that “the crisis in which Christianity finds itself is a crisis of innovation—the problem of how to relate to a changed

If in the past, the church in Africa focused mainly on the spiritual need of the people, it is time for the church to holistically minister to its members for, “evangelization loses much of its forces and its effectiveness if it does not take into account the actual suffering of the people to whom it is addressed (Chepkwony 1996, 35-36). On the contrary,

The church that is known to be interested in offering both spiritual and practical aid to single persons is very likely to attract many singles who would not be receptive to fulfilling their spiritual needs until their practical problems have been relieved. By fulfilling some specific needs, the church singles program will have created a new opportunity for achieving its goals (Lyon, 1977, 103).

In her approach to helping the single moms, the church needs to take an intermediary position between the evangelical and the social approaches concerning the relationship between evangelism and social responsibility. Evangelicals have principally concentrated their effort on the proclamation of the gospel to the detriment of the social concerns. Such Christianity which uses the vertical preoccupation as a means to escape from its responsibility toward the contemporary life of man seems to deny the reason of Incarnation, God’s love for the world manifested through Christ.

In case of Africa Inland Mission Congo, material things were considered as bad, even demoniac. Two passages have been quoted to exclude social concerns from the church program. First, “blessed are the poor...for theirs is the kingdom of heaven” (Matt. 5:3, NIV). Second, in the same gospel chapter 5:33, but cited in conformity with their theological view on social action, “But seek his kingdom and his righteousness.” The first evangelists among the nationals were required to memorized these portions of Scripture and quote them whenever contestations arose regarding salary or physical needs among new members of the church. Many of the first generation of evangelists and pastors grew up with this slogan in mind, “poverty on earth but riches in heaven (Rev. Alitia Meriko).

But on the other hand, the “social gospel” for which holistic evangelism “must work primarily to relieve poverty, racial discrimination, injustice, and oppression” (Glasser and McGavran 1983, 79) cannot be supported. For Christianity without a vertical dimension is not Christianity, it is more a philanthropic organisation with the aim of “humanizing men and women everywhere with no regard to what they believe... The true and historic Christian teaching is that one must first turn to Christ and then will increasingly work at changing evil social structures (Glasser and McGavran 1983, 73). Therefore, evangelism and social action must be considered as partners. The holistic evangelism, inspired from the Master’s model and from his early disciples’ patterns, must include both the spiritual and physical need of humankind.

In the following chapter, it is important today to find ways single mothers can harmoniously face the challenges and the opportunities in regard to their religious, economic and social integration in the church and the society.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

The purpose of this research was to discover the pastors' wives attitudes toward the single young mothers. In so doing, the study has established that the pastors' wives at Aru Local Church have a positive attitude vis-à-vis single young moms. The research identified three areas where these pastors' wives demonstrated their good attitude toward unmarried mothers. They tried to assist the single young mothers emotionally, spiritually and physically. Yet, there are some points to be improved in order that the ministry of the church to the single parents may be effective.

In this last chapter, once the conclusion is drawn from the body, some recommendations will be made to the Aru Local Church. The question here is, "Does the church need the single young mothers and vice-versa?" If, emphatically the answer is "Yes," then we need to find ways the church can minister better to this group.

Conclusion

Based on the findings of this study, it was concluded that:

1. Despite the attitude of indifference or distrust of the pastors and the rest of society, the majority of pastors' wives had positive attitudes toward single young mothers in Aru Local Church.

2. Positive attitude increased participation of pastors' wives that could be expressed in terms of teaching the Word of God to young single mothers, visiting them, and providing them with practical skills. Helping young single mothers in a holistic manner was a way to bring them into the family of God's children, to overcome their psychological struggle and restoring their dignity to the wider community as they became productive and respected.
3. Many pastors' wives admitted little participation of their local churches with their husbands in the ministry, a lack of qualified teachers and poor training for pastors' wives, a lack of boldness when dealing with sensitive issues, and an inability to live by example as the main factors that hindered their participation in the ministry to young single mothers.

Recommendations

There is no simple or short-term solution to the problem of single young mothers. Certainly neither abortion with all the nightmare that goes along with it would be countenanced by all young women facing an unplanned teenage motherhood. The following suggestions were made to help pastors' wives, pastors and the local churches to increase their participation in addressing the needs of single young mothers. There is need for:

1. Educated pastors' wives to train their fellow co-workers who have little education and those who have none to ensure better service delivery. A long term solution is that couples who are candidates for ministry should be both trained in biblical or theological studies because, in the African context,

especially in the rural areas, experience shows that the ministry is more successful if both the pastor and his wife are involved in the ministry.

2. Church leadership to help pastors' wives in the design of sound teaching of the Word of God, and relevant tips of holistic mission to ensure effective communication of the Gospel of Jesus Christ to the recipients.
3. Church leadership to help pastors' wives organize seminars geared toward income-generating activities. The church can make an important contribution toward diminishing the dependency of these single moms from the men's economic power by teaching them some practical skills. Practical skills will certainly help single young mothers to embark on income generating activities, become productive and respected because they could sustain themselves and resist financial support from their formal clients (men).
4. Church leadership to organize seminars to increase the awareness of pastors' wives and the wider community about the necessity to help young single mothers meet their felt needs. The aim of the seminar is to inform people, the problem of single young mothers is not only the church' concern, but "government, individuals, and organizations should provide young people with soft loans to enable them to start generating income for themselves" (Chepkwony 1996, 144-115).
5. Church leadership to help pastors' wives design and establish committees and leadership in order to coordinate a variety of teachings, training courses, and activities which address the needs of women in general, and the problem of single mothers in particular. These trainings, to be given by gifted women of experience in these areas, will cover the topics such as leadership skills, self-awareness, women's health, nutrition and small business. The economy of the

Aru Territory is dependent primarily on subsistence agriculture. Major food crops include cassava, millet, sorghum, maize, beans, and groundnuts.

Women need enlightenment on the skills of agricultural areas.

These training courses and activities organized by the women's clubs are to be specific to the needs of women, allowing women to acquire knowledge and skills which enhance their role within the household and the community. For instance, training courses and activities in food production, home gardening, or income generating projects enable the women to increase their contribution of food and economic security in their home, thus increasing their bargaining power within the household.

Another important aspect which merits to be underscored here concerns literacy programs for illiterate women, for reading is a key factor for development. For example, where women are literate, they are more likely to send their children to school. They are more aware of hygiene. And if women are educated, they are better able to express themselves.

The readings and writings curriculum will be built around issues of local concern and interest, giving the program a context that goes beyond simply learning to read and write. Information in literacy textbooks will cover issues such as malaria prevention and treatment, composting and other simple agricultural improvement techniques, small business improvement and basic health sanitation.

Also fundamental to the process of helping single young mothers is the issue of moral education and religious harmony. The religious and moral education syllabus will develop and inform the conscience of learners, and help them to develop the skills and attitudes that will enable them to make

sound moral choices. Through learning morality learners will be able to reflect on and respond to what they experience in life. The shared human experiences will be approached through moral life which will guide learners to discover and develop a set of values and attitudes that embody a sense of responsibility towards self, others and the natural world. Since there are many spheres that treat morality as a different entity from religion, it is necessary to separate the concepts into different subjects, but at this level, it is imperative to teach both at the same time to allow for a broad based selection of other learning areas.

The key role of the syllabus will be to bring together the learners' home and community experiences with key aspects of religion and moral life. It is also envisaged that the program will foster in learners a reflective approach to life through shared human experiences and responsibilities. Because the young generation is challenged by the uncertainties of transformation such as moral decline, family breakdown, prevalence of corruption, dynamism of culture, etc., our education system really needs a family life education and moral base lest the nation lose direction.

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APPENDIX 1

Questionnaire for Pastors' Wives

Local church:

Position in the church:

Period during which you have been serving in your church:

Q1: Can you please share your attitude toward young single mothers in your congregation?

Q2. What do you think could be the contribution of pastors' wives to address the issue of single young mothers?

Q3. What area (or areas) of ministry do you think has (have) significantly contributed to help young single mothers?

Q4. What areas of your ministry that need to be improved to increase your involvement in helping single young mothers?

Q5: Please make comments about your answer to Q4?

Q6. Could you please make some suggestions to increase the involvement of pastors' wives in the context of Aru?

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APPENDIX 2

Informed Consent Form

Study Title: Attitude of Pastors' Wives toward Young Single Mothers.

Focus: The study seeks to find out the attitude of pastors' wives toward young single mothers.

Procedure: The researcher will interview 15 pastors' wives at Aru Local Church. The interview will take approximately thirty minutes.

Purpose/ significance of the study: The study seeks to provide information that will be helpful to encourage pastors' wives to take care of young single mothers who are in the church. And it will awaken the church to deal with the problem the young single mothers are facing.

Confidentiality: Only the researcher will use the recorded information and transcripts. Your name will not appear in any of the materials; instead the word "participant" will be used.

Participation: You are free to choose to participate or not in this interview. However, your cooperation will be highly appreciated.

PARTICIPANT'S SIGNATURE

PLACE AND DATE

APPENDIX 3:

Letter of Introduction



NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

P.O. Box 24686 - 00502 Karen, NAIROBI, KENYA

Tel: 254 (020) / 882104/5, 882038
Fax: 254 (020) 882906
Mobile: 0722-882104/ 0734-123123
Email: info@negst.edu
Website: www. negst.edu

February 8, 2007

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: RESEARCH WORK

The bearer of this letter, Mrs. Adania Okia Giria is a student at Nairobi Evangelical Graduate School of Theology (NEGST) and is doing research towards the completion of the Master of Arts in Christian Education degree. The research is on **“Attitude of Pastors Wives Towards Young Single Mothers in Aru Local Church.”**

Any assistance that you can give to Mrs. Giria will be highly appreciated.

Sincerely,

John Ochola, (PhD.)
Academic Dean