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OF THE REQUIREMENTS FOR THE DEGREE OF
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BY

DONG KWANG RA

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The Role of the Christian Counsellor
in Addressing the Problems in Divorce

A Dissertation
Submitted to the Faculty of
Fuller Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree of
Doctor of Ministry
Divorce is increasing year by year in Korea. In contrast, it is difficult to find studies of divorce. The purpose of this thesis is to suggest a role for the Christian counsellor in addressing the problems of divorce, so that a vital function of the church in society can be fulfilled.

Cardinal knowledge regarding divorce is required for a counsellor. At the same time he must not exclude the basic instruction which the Bible gives. With these subjects
established as a foundation, a counsellor can help people thinking of divorce and those suffering from the after-effects of divorce.

In counselling before divorce, a counsellor should set up counselling for the purpose of the recovery of the marriage relationship. However, in the case that divorce becomes inevitable, divorce may be the best choice, particularly for those who truly want divorce. For them, independence counselling is necessary, as they need to minimise the hurt caused by divorce, to bury the past to form new relationships, and confront their troubles.

It is a role of Chrisian counsellor to develop group programmes that are very helpful for the divorced scattered in society so that they can have divorce adjustment as soon as possible.
C. The Scope of the Study

D. Methodology

E. Limitations

CHAPTER 1  THE LEGAL MATTERS CONCERNING DIVORCE

A. Divorce

B. The Procedure of Divorce

1. Divorce by Mutual Agreement

2. Divorce by Judgment

C. The Effects Following Divorce

CHAPTER 2  DIVORCE IN THE BIBLE

A. Instructions from the Old Testament

B. Instructions from the New Testament
1. Jesus' Instructions

2. Paul's Instructions

CHAPTER 3  COUNSELLING BEFORE DIVORCE

A. The Marital Crisis

B. The Role of a Counsellor for a Client before Divorce

C. Procedure of Counselling

D. Counselling for One in the Process of Divorce

CHAPTER 4  COUNSELLING AFTER DIVORCE

A. Problems after Divorce

B. The Role of a Counsellor after a Client gets a Divorce

C. The Counselling Pattern after Divorce

D. Remarriage Counselling
CHAPTER 5  DEVELOPING GROUP PROGRAMMES FOR DIVORCE ADJUSTMENT

A. Understanding Group Dynamics

1. The Meaning of a Group

2. The Group Process

3. The Role of Group Leader

B. Planning of Programme

1. Needs Analysis

2. Goal

3. Formation

4. Size and Time

5. Environment
6. Recruitment

C. Contents of Programmes

1. Liturgy

2. Self-disclosure

3. Confrontation

4. Responding to Stress

5. Family Analysis

1) Matters of Family

2) Boundary between Family and Outside of the Family

3) Boundary Line in the Family

4) The Structure of Power

5) Family Rules
6) The Role of a Family

7) Communication

8) The Development of The Family

6. Independence

D. The Evaluation of Programmes

1. Time of Evaluation

2. Method of Evaluation

3. Contents of Evaluation

4. Case Studies of Individual Counselling

Conclusion

Bibliography
A. The Reason for the Study

According to the research conducted by the Korean Bureau of Statistics, in which the registration of marriages and divorces over the past 20 years was analysed, the number of divorced has increased threefold, from no more than 14,000 cases on an average per year in the 1970's to 48,280 in 1990. The Bureau of Statistics, "The Statistics about Marriage and divorce," Year Book, 1991; See Pusan Ilbo, October 21, 1991, p.1.

That is, for each thousand of population, divorce has risen from 0.41 to 1.13. This is lower than in the US (4.89) or in Russia (3.36), but nevertheless is approaching the level of Japan (1.26) and Taiwan(1.26). According to research, the average age for divorce in males is 37.3 years, and for females is 33.2 years. Considering that most people go through this bitter experience during their vigorous thirties, the supposed individual and social effects caused by it cannot be easily overlooked.

Divorce is increasing year by year in Korea. The number of divorces in 1994 was 5.7 times that in 1970, while marriages increased 1.3 times. See the Bureau of Statistics, Op. cit. 1995.
In contrast, it is difficult to find studies of divorce in Korea, except those from the family court or the family law counselling center. Chong, Chin-Yong, "A Study of the Influence on Divorce on Children," Children's Welfare Society (1992).

This negative attitude to divorce has prevented the study of divorce and its problems in a non-emotional atmosphere, at a time when a considerable number of studies were being reported in Western societies, covering issues such as pre-divorce, post divorce and individual family counselling. See R.G. Faust, "A Model of Divorce Adjustment for Use in Family Service Agencies," Social Work Journal, NASW, 1987, Vol.32, No. 1.


Recently, Pang, Son-Uk investigated group programmes in Korea in a meaningful way, looking at divorce adjustment using a questionnaire and direct visitation. Pang, Son-Uk, "An Investigation Study on the Development of Programs for Divorce Adjustment" Unpublished Master's Degree, Seoul Women's University, 1993.

She looked at clients at the Family Law Counselling Center, the New Start Club and the Independence Welfare Counselling Institute from the 25 October 1992 to the 25 November 1992. She saw these as pioneers in the practice of group programmes in divorce counselling, but strongly influenced by local culture. This emphasises the role of the individual counsellor, and the need to develop specialists in this field.

This study, however, did not investigate programmes in any detail. For example, in the case of the Independence Welfare Counselling Institute, she relied on a mailed questionnaire without any direct contact or observation. Ibid., p.23.

This thesis will not use statistical approaches, or assess other divorce studies, but rather will address the issues from the counsellor's perspective. This will fill the present gap in the study of divorce counselling in Korea.
B. The Purpose of the Study

In our rapidly changing modern industrial society, divorce is a subject we all should study for our common benefit across the globe. It has become prevalent enough to demand attention, not just as a problem striking a few individuals or societies, but as a universal social phenomenon.

The purpose is to suggest a role for the Christian counsellor in addressing the problems of divorce, so that a vital function of the church in society can be fulfilled.

C. The Scope of the Study

In studying divorce counselling, an understanding both of the legal issues in divorce and the instruction given about divorce in the Bible might be considered indispensable. Basic knowledge regarding divorce is required for a counsellor, not as a professional lawyer, but as a counsellor and a pastor. This thesis thus will not exclude the basic instruction which the Bible gives.

With these subjects established as a foundation, we can then move on to the true subjects of the counsellor's concern, the people thinking of divorce, or those suffering from the after-effects of divorce. This study will center mainly on various counselling approaches to the divorced, but will treat also the counselling of those considering divorce.
D. Methodology

This thesis proposes to analyse and study the instances of divorce counselling which the writer has personally dealt with, as well as to consider relevant documents. The writer has been helping the divorced in the capacity of a pastoral minister for seven years. Such work has been going on in Western Europe for quite some time now. In Korea, however, the pastors not only lack an interest in the divorced, but they also tend to criticise meeting with them at all. The bulk of this study will be based upon empirical data gathered from ministering to single people in the church, probably the first of its kind in Korea; and from running the "Independence Welfare Counselling Institute," which provides professional counselling about divorce. Sarangbang Church and "Independence Welfare Counseling Institute" were officially established in Haeundae, Pusan on August 19, 1990.

This object of the study is to evaluate clients who undertook individual counselling and group Counselling from October first to the end of November in 1994.

Following the evaluation strategies of Jenkins(1961) and Lipton(1972), this paper will investigate the achievement both the goals of the group, and of the individuaul.. D.H. Jenkins, "Feedback and Group Self-Evaluation" in NTL, Group Development, 1961.


Achievement of group goals will be assessed by (a) general group satisfaction (b) the effectiveness of the leader (c) the areas of the programme that met needs (d) areas for program reform and development. This will be investigated by written questionnaire. Whether personal goals were met will be assessed at a personal interview.
E. The limitations

There are possible limitations in this presentation.

Firstly, despite focusing on the role of the counsellor, the thesis must inevitably address the development of pre and post divorce counselling in a formal way.

Secondly, the theory of divorce counselling will be secondary to practical counselling issues.

Thirdly, the study involves the limited clientele of the independence welfare counselling institute in Pusan.

Fourthly, as the group programmes for divorce adjustment is offered with a Christian perspective to both Christians and non Christians, there is a potential for a conflict of ideologies and ideas.

Fifthly, there can be no public evaluation of the content, because of the need to preserve confidentiality.
CHAPTER 1
THE LEGAL MATTERS CONCERNING DIVORCE

A. Divorce


Divorce is involved in legally terminating a marriage. Ibid., p.55.
Divorce may be defined as a couple breaking their legal relationship of marriage, to depart from each other during their lifetime; and may be divided into two types, the one by mutual agreement and the other by judgment. In Korea, if a couple divorce by mutual agreement, they have their decision to separate confirmed by a judge of the Family Court, and then their registration report of divorce is sent to the section of census registration. Yi Sang-Sok Knowledge of the Law on Divorce, Consolation Money and Division of Property (Seoul: Chong-rim Pub. 1991), p.31.

If a couple is in disagreement about their divorce, however, it must be achieved through judgment in court. Ibid., p.97.

For, whereas a reason for divorce is not required if the partners are in mutual agreement, in the latter case, one of the six following conditions must be met if the judge is to rule in favour of divorce:

1. If a spouse has been unfaithful to the other.

2. If a spouse has abandoned the other with ill-intention.

3. If one has had severely unjust treatment by the spouse's lineal ascendants.

4. If he or she has had his or her lineal ascendants treated unjustly by the spouse.

5. If the question of the life or death of a spouse has been unclear for three years.

6. If there is any other grave reason creating difficulties for married life.

The Civil Law, Article 840.
All the above clauses apply not only to divorce by judgment, but also to divorce by mutual agreement. Though the reason need not be expressly stated in the case of the latter, it is inherent in the decision of the two to separate. In my counselling experience, there has been no divorce without a reason.

Accordingly, divorce allows a couple to free themselves from their rights and duties as man and wife by nullifying their legal married relationship through mutual agreement to divorce, when they have certain reasons serious enough to permit the dissolution of their vows.

B. The Procedure of Divorce

1. Divorce by Mutual Agreement

A married couple may proceed with divorce by mutual decision. The Civil Law, Article 834.

When affection is gone, or there is some clash of personality, there is frequently discord, perhaps there are other problems like health or money, and therefore couples agree to break their vows to each other, and go ahead with divorce proceedings. In order to avoid the chance that the decision to divorce is made on impulse, a mutually agreed-upon separation period is recommended. This separation is not the same as a divorce. Divorce by mutual
agreement becomes valid only when confirmed by the Family Court, and by filing a report according to the specifications of the law of census registration. The Civil Law, Article 836. Accordingly, even though a couple agrees upon divorce and makes out and seals the report of divorce, if it isn't filed according to the law, the divorce may not be valid. Furthermore, even should confirmation given by the Family Court, divorce cannot be considered legal unless it is reported within one's legal domicile.

Consequently, divorce by mutual agreement can be achieved only when the intention to divorce remains steady from the beginning to the end between the parties concerned.

When a couple agrees to divorce, the Family Court which has jurisdiction in their legal domiciles or residences, confirms their decision, and the divorce procedure thus commences. The couple then makes a report. The Census Registration Law, Article 79 Clause 2.

To initiate the divorce intent, an assistant junior official or a secretary makes up a record and signs and seals it. If to this is added one copy of the family register and three reports on the divorce, the Family Court would call the parties to verify it. If they have children under age, the Family Court would also determine to which of them the parental authority would go. But if either of the two has any difficulty attending, as in the case of a resident abroad or a prisoner, the report of the head of the diplomatic establishments with jurisdiction abroad or the head of the prison would be accepted in lieu of personal confirmation. When both of them are residents abroad, they may also make a report to the head of the jurisdictional or other convenient diplomatic establishment abroad. The Census Registration Law: Enforcement Regulations, Chapter 7.
An abnormal person can get a divorce with the agreement of the parents or the guardian. The Civil Law, Article 835, 808.

Even a person under twenty is not considered a minor if that person is married. He or she may file for divorce on his or her own, and have the right to claim parental authority, and to take legal action concerning the division of property. The Civil Law, Article 826, Clause 2.

In principle, divorce by mutual agreement is achieved with the confirmation of the intention to divorce and a report according to the law of census registration, but a practical divorce, when a couple live separately without reporting their mutual agreement, should be considered similar from now on. It is unreasonable to insist that the laws concerning marriage should be applied completely just because the couple have not complied with the matter of census registration, as they are now free from the duty of living together, cooperating, supporting each other, and being united as man and wife by mutual agreement. Therefore, there is no bond of common married life between them.

2. Divorce by Judgment

If a person fails to get his or her spouse's consent to divorce and wants to get a divorce by judgment, he or she can apply to the Family Court for mediation. If both parties being mediated are not present, one can bring a divorce suit and achieve the goal by the judgment. This takes the form of divorce by mediation or by a suit because the marriage can not be reconciled with one of the reasons suggested by the law.
The one who intends to divorce by judgment first has to apply for mediation. Otherwise, if one proceeded straight with a suit, it would be changed to a mediation under the authority of the Family Court. The Law of Legal Procedure of House Affairs, Article 50.

In applying for divorce along with making out a mediation application accompanied by a copy on one's family register and resident registration, the issues in a divorce such as the claim for consolation money, raising children, ownership of property, etc., can be included. The Law of Legal Procedure of House Affairs. Article 57.

If a mediation is accomplished, the court should make an instant report to the persons concerned or to an assistant junior official of one's census registration and the applicant should report to the section of census registration within a month. The Law of Census Registration, Article 63, 81.

If the person is late, a negligence fine is added, but it still remains in effect.

When the person seeking divorce by mediation is not contested or an objection is raised to a forced mediation, automatically it moves on to the form of a divorce by suit. In this case, a suit for divorce begins at once and the court itself decides and commences with the processes of the suit. The procedure for a divorce suit is the same as that for a civil suit. The Law of Legal Procedure of House Affairs, Article 12.

The verdict regarding the divorce suit is established by pronouncement, and if any discontent occurs, one can apply to a court of appeal within two weeks of the delivery of a judgment paper. The Law of Legal Procedure of House Affairs, Article 19.

Divorce by judgment is different from that by mutual agreement in that it is only given for the reasons fixed by the law. The following represent some of the situations in which an application for divorce cannot be made or given.
1. First, even one the spouse had an unfaithful affair, when the other agreed before the fact or has forgiven it afterwards, a suit for divorce cannot be raised. When six months have passed since one learned of the other's unfaithful behaviour, or when two years have passed without a spouse being aware of the infidelity, a suit for divorce also cannot be raised.

2. In a divorce by judgment caused from malicious abandonment, the cases of going abroad because of an illness, a financier running away from home because of cruel treatment are exceptions.

3. When one has had severely unjust treatment from the spouse or the spouse's lineal ascendants, one can lodge a divorce suit, but the conflicts between a wife and her sister-in-law cannot be considered grounds for divorce.

4. A woman's inability to become pregnant cannot be a reason for divorce.

5. The mere loss of affection or disparity in character
is not sufficient.

6. Discord over religious matters is not sufficient

7. One is not to lodge a divorce suit because of a medically incurable disease.

8. A divorce suit by a spouse who is responsible for the rupture of married life is rejected as a rule. The Civil Law, Article 841.

C. The Effects Following Divorce

Once the divorce intent has been confirmed by the court and a report has been made, or a divorce has proceeded through to a judgment, the original marriage contract is dissolved. The Civil Law, Article 775 clause 1.

This entails the annulment of all the rights and duties of a couple such as living together, and co-operating on matters concerning property. Relationship with the spouse's kin is also automatically dissolved. Remarriage to a spouse's relative closer than a cousin is not permitted. A woman may remarry six months after divorce. The Civil Law, Article 881.

If the couple has a child, the problems following divorce usually concern the child. A divorce in itself does not have an influence on the position of the child at all, but since it is
hard to raise a child together, the matters of parental authority and rearing the child have to be settled. The problems of the rights of access should be dealt with in order to prevent the problems that usually arise after a divorce.

When parents get a divorce, the decision on who will exercise the parental authority is ordinarily made by agreement, but if the two cannot reach an agreement the Family Court will be assigned the decision-making in consultation with their children. The Civil Law, Article 909, clause 4.

The matter of raising children is also settled in the same way regardless of the age of the children, the condition of the parent's property, and so on.

The parent who surrenders or loses the right of parental authority can have the right to keep in touch with the children, and the range of the exercising of this right shall be determined in court.. The Civil Law, Article 837.

Regarding a claim for damages in a divorce, it is possible to claim the damages to mind and property from the spouse in blame.. The Civil Law, Article 750, 751.

Consolation money, or compensation for mental damages, is based on the regulation that says "person who has injured another person's body, freedom or honour, or inflicted mental harm to another has a duty to pay for those damages, besides the damage of property". Consolation money is for removing or alleviating the mental pain suffered when mental factors should be protected.. The Civil Law, Article 751, clause 1.

This is true of a divorce, and one party concerned can claim damages involving mental suffering as well as property damage.. The Civil Law, Article 806, 843.
To claim damages in a divorce is permitted only within three years of the claimant coming to know about the damage or the injury, or within ten years of an unlawful act happening. The Civil Law, Article 766.

As for the division of property, one separated by an agreement can claim for the division of property, and if an agreement on property cannot be made, the Family Court is expected to determine it according to the amount of property which has been collected by the efforts of both, or other matters. The Civil Law, Article 843.

This is applied equally to a divorce by judgment and is not applicable two years after a divorce. The Civil Law, Article 843.

The division of property is to ensure that disputes about common property acquired in a couple's married life are settled, and that the side that has the greater capacity for making a living should continue supporting the other side whose capacity is weak. When there remains any debt from domestic affairs, however, joint responsibility is necessary.

In order that a couple may record the divorce intent after a divorce, they have to hand in a form for that purpose to the head of their legal domicile before a divorce report is accepted. If a divorce report has been accepted but there is no practical agreement on the divorce between the parties concerned, a nullity suit can be filed to correct the census registration. The Law of Legal Procedure of House-Affairs, Article 2.

A person who has agreed to divorce proceeding under compulsion or by fraud could demand its nullification by the Family Court. The Civil Law, Article 838.

The aftermath of a divorce may entail unusual mental pain beyond simply the matters regarding the children or property. Troubles in the structure of an oriental society
which is apt to be more closed than a Western one, should not be ignored. But it is an
obvious benefit to be released from the legal and moral duties and rights as a married couple
who have no affection, owing to the divorce. However, the reality is that where the matter of
alimony or social facts are not well solved, it would be hard to assert that the freedom
following a formal divorce is after all a true freedom.
CHAPTER 2

DIVORCE IN THE BIBLE

A. Instructions from the Old Testament

It seems obvious that the practice of divorce was permitted in the era of the Old Testament. For the Israelite, marriage was accepted as a sort of contract which provided socially fixed roles for husband and wife and had its effect during the couple's life, but sometimes it could be broken. A person who intended to break the contract left a written form for legal confirmation, which then served as a bill of divorce.

A bill was written by the husband himself, or else the permission for another to write it was obtained according to the code of law, but only the male had the right to prepare this bill. The content of a bill clearly shows an annulment of marriage, essentially saying, "Look, you are free to marry anyone else," or "She is not my wife and I am not her husband any longer." Regulations concerning nullifying a marriage appear in several places in the Old Testament, such as in Deuteronomy 24:1-4:

When a man hath taken a wife, and married her, and it come to pass that she finds no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she
is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand and sendeth her out of his house; or if the latter husband die, which took her to be his wife; her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord:

And thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

The Deuteronomic passage shows that men had a natural right to get a divorce, which is the key to understanding divorce in that era. It seems to have been possible to divorce when a disgrace was discovered, which was now applied to women as well as men. There are, however, disputes between the scholars about what these disgraces may have included. Generally, it meant a case of ill-conduct. Cf. Deut. 22:22

When a home had been deprived of peace and joy by improper conduct, they seem to have taken a legal step, writing and giving a bill of divorce by which each party were able to live free from the other as well as to live unmarried or remarried. But they were explicitly prohibited from abusing this rule to remarry after a divorce in the second marriage.

"God is permitting divorce tacitly but isn't creating or requiring it. What He does is just to prohibit remarriage after the second divorce" said J.C. Wenger. J.C. Wenger, Dealing Redemptively with Those Involved in Divorce and Remarriage Problems (Scoffdale, Pa: Herald Press, 1965), p.9.
As Wenger said, divorce is man's product. But is God really permitting it silently as he said? And is what He does just directed to prohibition of remarriage? This thesis cannot help but question it.

First, this thesis must refer to the text of Malachi 2:13-16 which conflicts with the view of tacit approval.

And this have ye done again, covering the altar of
the Lord with tears, with weeping, and with crying
our, inasmuch that He regardeth not the offering anymore,
or receiveth it with good will at your hand. Yet ye say,
Wherefore? Because the Lord hath been witness between
thee and the wife of thy youth, against whom thou hast
dealt treacherously: yet is she thy companion, and the wife
of thy covenant. And did not he make one? Yet had he the
residue of the spirit. And wherefore one? That he might seek
a godly seed. Therefore take heed to your spirit, and let none
deal treacherously against the wife of his youth. For the Lord,
the God of Israel, saith that he hateth putting away, for one
violence with his garment, saith the Lord of hosts: Therefore take heed to your
spirit, that ye deal not

treacherously.

It is clear that Malachi gives the message of a hatred for divorce, rather than a tacit approval of it. Divorce is not what God wants or is pleased with. What He wants is not a split but harmony, and the creation of an order in which two become one. But the creation of
such an order broke down due to the original sin of the first human beings, and an attribute of sin was introduced into human society. Sexual harassment, disgraceful affairs, and conflicts in the home contributed to marital rifts. There is even a saying, "it would be better to live alone than live in discord."

Divorce problems in the late period of the prophets were thought to have been especially serious according to the message of Malachi. Divorce was, on the whole, admitted when it was really necessary, but the Israelites practised divorce as they pleased even when they should not.

Two clauses forbidding divorce are found in the Old Testament as follows:

1. If any man take a wife, and go in unto her, and hateth her, and give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: Then shall the father of the damsel, and her mother take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: And the damsel's father shall say unto the elders, I gave my daughter unto this man to wed and he hateth her; and lo, he hath given occasions of speech against her saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity.

And they shall spread the cloth before the elders of the city. And the elders of that city shall take that man and chastise him; and they shall amercet him in an hundred shekels of silver, and give them unto the father of the
damsel, because he hath brought up an evil name upon a virgin of Israel; and she shall be his wife; he may not put her away all his days.

(Deut. 22:13-19)

2. If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be bound; then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

(Deut. 22:28-29)

First, divorce was not acknowledged when a husband brought a suit for the reason that his wife was not a virgin, and she later proved to be a virgin, by patriarchal decree. This was a safeguard for protecting a woman patriarchal Israelite society, but it seems that it was difficult for the law to have been enforced well. Because the right to write a bill of divorce as well as to bring a suit mostly belonged to men only, women were to suffer one-sidedly. However, when men intended to get a divorce, it was necessary to give their wives the reasons or grounds supporting their arguments in a religious court. W.G. Cole, Sex and Love in the Bible (New York: Association Press, 1959), p.332.
Contrary to a few precedents which had prohibited divorce, there was a law which required a divorce.

Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my Lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

(Ezra 10:3)

Above is what Schemaniah, Jehiel's son and Edam's descendant, told to Ezra, a priest, saying that the men who had foreign wives should divorce them even if they had children. As a marriage to a foreign wife was prohibited by law at that time, it was thought natural to say that a wrongful marriage contract should be nullified. They also had to uphold the law by keeping their promise to God. See Gen. 24:3; 28:1; Ex. 34:12-16; Deut. 7:3; Num. 23:12.

In the end, Ezra gave him permission to do as he said, and proclaimed that they should get a divorce in the square in front of the Jerusalem Sanctuary.

And Ezra the priest stood up, and said unto them, ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore make confession unto the Lord God of you Fathers, and do his pleasure; and separate yourselves from the people of the land, and from the strange wives.
This announcement, as a legal mandate to divorce beyond the decree of mere allowance, had a binding effect under which they received strict punishment for disobedience. In order to enforce this law, an executive committee centring around a chief officer was established, and it made investigations for three months to put together a register of names. The number of divorces came to 113 cases. This collective divorce was executed regardless of status and included the priests and Levites, who were married to foreign women. Even those who objected to divorce, such as some gentiles, had no choice but to divorce their wives. (Ezra 10:15-44)

The instruction given by the divorce law of Ezra and the incident of collective divorce in the Bible is that when a married couple cannot keep home honourably before God any longer, because of a religious conflict, or because one has chosen vocation over home-life, the inevitability of divorce must be admitted. When divorce is appropriate to the instructions and intentions of God, then that way would be taken.

From this viewpoint of divorce Helmut Thielicke's views about a pastor divorce should be considered. According to his idea, a pastor, when divorced, must give up his position and be urged to do so even though he is innocent legally. Helmut Thielicke, Theological Ethics, Vol. 3, (Published by Kidokyo Munhwasa in 1988), p.189.

But while he overemphasises the public image in, the divorce of a pastor, he precludes the possibility of the religious dimension, seeking God's Kingdom and His righteousness. If a
divorced pastor gives up his duty for the sake of the dignity of pastoral work, he might once again devote himself to the work of caring for the lambs. God's calling should be foremost in each person's life.

In conclusion, the lessons from the cases of divorce appearing in the Old Testament are that, firstly God dislikes the repeated practice of divorce: Secondly one is to write a bill of divorce when it is absolutely impossible for the couple to reconcile because of a disgraceful matter, and thirdly, when divorce is inevitable for a religious reason, one should choose a solution appropriate to God's intention.

B. Instructions from the New Testament

Instructions on divorce out of the New Testament must be based on the Old Testament whose lessons have already been discussed. We will now look at two parts of the New Testament, Jesus' instructions in the four Gospels and Paul's instructions.

1. Jesus' Instructions

In order to understand Jesus' instructions on divorce, understanding the cultural background will be helpful.

In Jewish society, the right to divorce belonged to men only, and women were supposed to follow the man's decision. Under this patriarchal institution, the Hillel school instructed that it was possible to divorce a wife who was not a good cook, talked loudly at home, or became unattractive to the husband's eye.
On the contrary, the conservative Shammai insisted that adultery was the only proper reason for divorce. In other words, no one should be allowed to divorce as long as a wife was not proved unfaithful. W.F. Albright & C.S. Mann, Matthew, The Anchor Bible (New York: Doubleday & Co. Inc., 1971), p.65.

In these circumstances, Jesus' instructions in the Gospels seem to have been very strict. The four Gospels have their own distinctions, and it says in Mark 10:2-12.

And the Pharisees came to him, and asked him, "Is it lawful for a man to put away his wife?" tempting Him, and he answered and said unto them, "what did Moses command you?" And they said, "Moses suffered us to write a bill of divorce, and to put her away" and Jesus answered and said unto them, "For the hardness of your heart he wrote you the precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the matter. And he saith unto them, whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman
shall put away her husband, and be married to another, she committeth adultery.

Jesus' answer to the Pharisee's question on the legitimacy of divorce goes beyond the formal matter of law and suggests the fundamental order, calling on the people to uphold the background of the Old Testament in regard to divorce law. The order starts from the truth that God created man and woman to be equal. But as the order of equality between man and woman was unbalanced by human evil (sklerokardia), a divorce law was written. This instruction that Jesus gave on the principle of creation applying to divorce law must be understood as a warning against the possibilities of arbitrary dogmatism among the men of Israel, including the very Pharisees who tested Him, under a certain religious system in the patriarchal society. Even an instance concerning divorce custom in Jewish society, such as abandoning a wife for the minor reason of having burned the food, needed to be pointed out as threatening to the end of marriage itself. We can see that Jesus' instruction rectified the Jewish man's fallacy of thinking of women as possessions.

However, Mark 10:12 has a component of non-Jewish tradition that cannot be found in the other Gospels. It reflects the Josephus's tradition that women could initiate divorce. V.N. Olsen, The New Testament Logia on Divorce Tubingen: T.C.B. Mohr "Paul Siebeck", 1971), pp.419-20.

Salome wrote a bill of divorce from her husband, Gostobams, which was counter to the Jewish law. "The Jewish law permits only men to write a bill of divorce so she has clearly violated her nation's law." Faflius Josephus, The Works of Flavius Josephus, Tr. William Whistion (London: Nelson & Sons, 1871), xv, vii, 10.
Accordingly, the messages in Mark teach that any unilateral behaviour of man or woman is, regardless of cultural differences, contradictory to the order of equality. The Greek word written in the text of Mark, which means 'divorce' is 'aployo', the root of which has the meaning of 'release' 'let go of' and which in the passive form means 'become free' In other words, divorce means a release from oppression, and actually a bill of divorce in Jewish society included a bill of release, which, however, meant banishment in a patriarchal society. William Barclay, The Gospel of Luke (Philadelphia: The Westminster Press, 1975), pp.211-212.

Consequently, women who had brought a dowry to the marriage were expelled from the home. This rule had been enforced for more than eight hundred years before the time of Christ.

Roger Crook interprets Mark 10:11-12 as Jesus' ban on divorce for remarriage.


He also understands Jesus' instructions as specific to a particular instance concerning divorce rather than as having set up a general condition with regard to divorce and remarriage. It is a meaningful observation in which Crook advances his argument focusing on the reason for divorce rather than the matter of prohibiting remarriage. Under Jesus' direction, he specifies the context of the fundamental principle of creation order only to lose the original meaning. In Mark nothing is written which sets forth reasons necessary for divorce, only a strict instruction against immoderate abuse of divorce.

In that case, does Jesus' instruction completely excluded it even when divorce is inevitable? On this point, we can see that Matthew sets an exception to the rule.
It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

(Matthew 5:31-32)

And I say unto you, Whosoever shall put away his wife, except it be for fornication which is put, and shall marry another committeth adultery: and whoso marrieth her away doth commit adultery.

(Matthew 9:9)

W.H. Cole in referring to these exception clauses, theorises that these had been edited by later opinions, with which many New Testament Biblicists concur. He also said that many other parts of Matthew had been added later. W.G. Cole, op. cit., p.335.

However, regardless of such disputes, I feel one cannot help but take into account this text allowing a conditional divorce in Matthew, which should be a standard for the Christian's faith and duty as it is a part of the Bible.
Our concern is that this include the spouse's infidelity as an acceptable reason for divorce, 'Porneia', the same as 'zanah' in Hebrew, namely 'adultery' means unchastity as a whole. The International Standard Bible Encyclopedia (Eerdmans Pub. Co., 1952), Vol. 2, p.746.

Because a spouse's unchastity is a separation from a relationship previously established between two persons, letting her leave freely might be admitted. A law ought not to be broken, but if it is a broken, a solution must be found. Matthew's exception to the rule may be the case, but the idea that the rule should necessarily be applied is excessive nomism. What must be at the root is Jesus' love, which disallowed the Jewish system of death by stoning for a woman caught committing adultery. Jesus' instruction on divorce in Matthew gives a strict warning against Jewish men's wicked behaviour, dismissing their wives for any reason and considering women their possessions.

2. Paul's Instructions

While Jesus teaches a fundamental truth, Paul's instructions on divorce embody the pastoral interest in spiritual harmony, following Jesus' instruction. In the time when Paul lived, the matter of divorce arose enough to warrant his addressing the matter and his pastoral interest led him send a letter encouraging people to seek God's righteousness. Paul, above all, emphasised the Christian's release from the law.

Know ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man as
long as he liveth? For the woman which hath an husband
is bound by the law to her husband so long as he liveth,
but if the husband be dead, she is loosed from the law
of her husband. So then if, while her husband liveth, she
be married to another man, she shall be called an adulteress:
but if her husband be dead, she is free from that law, so
that she is no adulteress, though she be married to another man.

(Roman 7:1-3)

All of the laws including divorce law had a binding power and the highest sentence
was the death penalty. For Paul the law was considered murder, and an eternal life should
not be terminated under the law. According to conduct fixed by the law, no one could be
righteous before God. Therefore, Paul advised people to believe in the power of God's justice
as well as a new relationship of marriage to Christ and not to be bound by the law,
emphasising that they who knew the Roman Civil Law and the Jewish Law, "Were not
under the law, but under grace." (Romans 6:14) On this point, it is noteworthy that he
connected the relation of the law and grace to the divorce law. It suggests that Paul
proclaimed that when a spouse died, the other one needed not to be bound to the duty of a
spouse form that point on, and even adultery could not be considered if the person remarried.

Therefore, is Paul proclaiming that bereavement is the only exception letting the
other spouse free? Alfred Edersheim comments on this:

Edersheim relates how the Jews insisted women could be "loosed from the law of
their husbands" as recorded in Romans 7:2-3. Alfred Edersheim, op. cit., p.158.
The effect of a bill of divorce in Jewish society was the same as the consequences of a spouse's death, for both cases meant that a woman was free from "the law of her husband". As a matter of fact, divorce might be regarded as the spouse's death rather than separation from him. That is, a kind of bereavement in which one party died and the other party was set free from the law. Although there still remains complicated emotional and ethical issues, it is obvious that divorce is a permanent brake in a relationship and the death of a marriage. A bill of divorce which Moses accepted supports this. But one important point that Edersheim grapples with is the release from the law through Christ. In Romans, Paul said "Now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (Romans 7:6) The clear reason that we need not be condemned by the old institutions and laws is that "the law of the spirit of Life" has made us free from "the law of sin and death" (Romans 8:1-2) In the end, the way to be free from the law of the husband is through death and divorce, and the cross of Jesus Christ.

Besides Romans, another of Paul's letters which gives instruction on divorce is 1 Corinthians. While Paul sets the authority of men in the Corinthian Church where women had obtained power in order to establish equality, he handles the problem of divorce specifically in 1 Corinthians 7.

Paul is not using the word 'apolyo' meaning divorce already used in the Gospels, but the words 'chorizo' meaning 'separation' and 'aphiemi' which means 'leaving' But these imply 'separation' and divorce respectively. Wm.F. Arndt & F.W. Gingrich, A Greek English Lexicon of The New Testament (Chicago: University of Chicago Press, 1957), p.898. Paul's instruction is based on eschatology, teaching that since they were living in the end times - or- since Jesus would soon return again the people living a single life for any reason
should be faithful to the duty of being a free man belonging to the Lord. But while Paul is emphasising the merit of the single to serve the work of the Lord with more unrestraint than the married, he imposes marriage or remarriage on the individual right to be free. And he does not preclude the possibility of separation, still advising others not to break up in the case of marriage. (1 Corinthians 7:11) Especially for religious reasons, one need not be under bondage.

But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

(1 Corinthians 7:15)

Christians may divorce, but it should be based on peace and reconciliation. Since God led Christians to live 'in peace' they cannot help considering the feelings of the spouses who want to separate rather than live in conflict. And they must respect both the intents to depart and to live together. This shows that Paul treats divorce according to both a missionary interest and a pastoral consideration.
CHAPTER 3
COUNSELLING BEFORE DIVORCE

A. The Marital Crisis

Counselling before divorce comes from marital crises. Without marriage, divorce could not happen and one would not have to face the crisis of giving up the marriage. We have already considered marriage in connection with the created order of equality between male and female. Marriage is the combination of the two, who meet on equal terms, but if one of them tries to dominate the other or engage in destructive behaviour, the marriage shall be in crisis. For a successful married life, the equality of the couple should be maintained through the interactions of married life as well as with the problems and resources, expectations and hopes before marriage. Natan W. Ackerman, The Psychodynamics of Family Life (New York: Basic Books, 1958), p.22.

Both the man and the woman separate from their parents and take on marriage, dreaming of a happy married life, though with different expectations. When their mutual desires are not satisfied, both of them will be frustrated, and miserable results such as
feelings of rejection, rage or aggression may be brought about. Although they have come together feeling attracted to each other, their desire to fill the incompleteness of their own character often makes for a head-on collision with each other, and then conflicts happen. The psychological factors of frustration in their childhood foment the external conflicts, and hey attribute their psychological difficulties to each other. Gradually distance between the two expands, they get deeper into a state of crisis where there is only pain and hatred and, in the end, conversation becomes impossible. Victor W. Eisenstein, ed., Neurotic Interaction in Marriage (New York: Basic Books, 1956), p.18.


When efforts to solve them, are frustrated, though they are common or small, tension begins to mount and a crisis occurs. A crisis can be divided into the phased and the accidental. The former necessarily happens in a human's life from the cradle to the grave. The latter consists of unexpected accidents like disease, a lover's death, the loss of a position, divorce, pregnancy, an operation, alcoholism or drug addiction, bankruptcy, war or natural disaster. Whether one meets with the phased crisis or the accidental crisis, the accident can form a dangerous condition and lead to a personal crisis.

Once an accident occurs, tension arises in the process of solving it. If it continues without any solution, inner anxiety, functional distraction, and feelings of guilt overtake a person. In this case. People usually cope with the crisis using measures known to them, and if it is not solved, physical or mental disorders might result. Ibid., pp.40-41.
Especially if the crisis is caused by the conflicts in the marriage before divorce, and continues without being solved, then the risk is that even the desire to live will be lost.

Mrs. Kim was 29 years old and beautiful in pregnancy and lived with the thought of a baby that was due one month later. She had had conflicts with her husband but had managed to live without confrontation as she was a Christian. However, finally the conflicts were brought out in the open, and with 20 days left before childbirth, her husband demanded a divorce. As the usual small problems had remained and were repeated without a solution, she was at a loss when experiencing the unexpected crisis, involving tension and anxiety. This overwhelmed her body and mind and affected the child in her womb. The expectant mother's belly sank gradually as she lay in bed without eating. That is, Mrs. Kim let the crisis imposed on her grow into a life-threatening situation by not attempting to solve her problems.

Therefore, crises in marriage happen when the I-Thou relationship of being on equal terms cannot be maintained, and so conflicts follow with the problems continuing unsolved.

B. The Role of a Counsellor for a Client Before Divorce

Counselling for people in marital crisis occurs before divorce. It includes looking at concerns causing conflict for the couple hoping to prevent the crises which may end in divorce.
People who experience all kinds of crisis including marital ones, may either improve or decline with each crisis as a turning point, or they may deal with it in a wrong way. Ibid., p.43.

At this time, in order to have the crisis solved in a constructive way, a counsellor can provide help by bringing the person to the point of making a constructive decision while displaying the potential ability to cope with the crisis.


Should one continue a married relationship or should one give it up? At a cross-roads of life such as this, counselling should help a person choose the right way to cope with the special circumstances. Buford Steffler, "Counseling in the Total Society: A Primer, "in W. Van Hoose and J. Pietrofesa eds. Counseling and Guidance in the Twentieth Century (Boston: Houghton, 1970), p.252.

A counsellor plays the role of catalyst, helping people to get over the problems of life and to bring about personal growth through a client-centred approach, which lets a client decide for him(her)self. Carl Rogers, Client-centered Therapy (Boston: Houghton Mifflin, 1951).

As a matter of practice, however, when a counsellor works in a passive and non-directive way, perhaps from lack of conviction, he or she cannot have a strong impact on the client. A counsellor needs to help the person who is in trouble and filled with anxiety; to discreetly consider the possibility of alternative methods; to let the client know what the results would be like after he or she makes a decision; and to approach it as objectively and actively as possible, so that the client makes a wise choice. The client's self-expression may sometimes

but even then, a counsellor should not just follow his or her own theories, disregarding the client's expectations or requests.

Ray E. Hosford stated that a counsellor's purpose should relate to the needs of the client. If a counsellor does not share expectations with a client regarding the outcome, the counselling might result in something quite different from the client's expectations. Ray E. Hosford, "Behavioral Counselling" - A Contemporary Overview, "The Counselling Psychologist," 1:1-32, 1960, p.6.

In other words, effective counselling results when its purpose is based on the environment and demands of a client. The ultimate purpose of self-awareness and self-actualisation is important, but, in the end, a client's agreement should be given to the detailed proposal which make it possible to reach that ultimate purpose.

In counselling before divorce, the role of a counsellor responding to a client's expressed need is to proceed with the two stages of counselling which involves solving the problems causing crisis and so helping to save the marriage, or helping the couple to divorce when they are unable to resolve the conflicts between them. Whether it is for the rehabilitation or dissolution of the marriage, it is desirable that they should reduce destructive influences to as little as possible and so prepare a more constructive relationship for their future.

C. Procedure of Counselling
Like any other kind of counselling, counselling before divorce also proceeds with rapport where such actions as listening, understanding, reacting, and free talking between a client and a counsellor are done naturally. Rapport is a fundamental condition for efficient counselling. It is formed by a counsellor's acceptance of a client as a person of dignity. This attitude must be maintained not just in the early contract but throughout the process of counselling. After the first introductions to start the relationship, "What brought you here?" "Tell me your troubles" or "What can I do for you?" are business like expressions that might not be able to open the window for counselling. Besides this, in the middle of counselling, interrupting the client's story and saying, "I got your point" or "That's your fault" or saying at the end of counselling, "You should do this" which is an expression leading to a quick conclusion, might stop the conversation or finish the counselling superficially. Rather then these conventional and businesslike expressions, saying, "Nice to see you. I hope you will talk freely about any problems" or "Okay, now would you mind telling me more about it in detail?" a counsellor can show that he or she is trying to understand the client and therefore make for a comfortable dialogue in a mutually trusting relationship.

Without effective conversation, and communication, there can be no continuity of counselling. A counsellor needs to avoid interfering and to pay attention to what a client says with active listening in order to promote free communication and a comfortable relationship between counsellor and client. Thomas Gordon, Teacher Effectiveness Training (Solona Beach Cal: Effective Training Associates, 1972), pp.10-13.

A speaker's comfortable mood and active attention have a positive impact on a recipient, and effective and free communication is always curative. Carl Rogers, On Becoming a Person (Boston: Houghton, 1961), p.330.
Even if a client's conviction felt by expressing himself or herself freely isn't in itself curative, it can be a catalyst for creating a counselling relationship. Therefore a counsellor needs to recognise the importance of empathy to make free communication with a client possible.

Empathy is a counsellor's ability to accurately recognise a client's emotions and to communicate with him or her, and includes emotional factors in human relationship as well as perceptive factors suggesting psychological understanding. Donald H. Blocher, Developmental Counselling (New York: The Ronald Press, 1966), p.146.

It is the whole procedure of counselling consisting of listening, understanding and communicating.

Maier makes a more concrete and systematic approach by dividing the procedure into eight stages.

1. Observation of circumstances.
2. Order of the observation and evaluation.
3. Prediction of the stage of development without interference.
4. Prediction of the stage of development with interference.
5. Interim assumption and formation of an alternative
6. Purposeful interference.
7. Analysis of new changes after interference.
Maier, who considers diagnosis as important, attempts to provide an aid by subdividing the process of counselling into the stage of studying through observing a client, the stage of evaluation and the stage of cure with personal intervention. This scheme may be criticised for its rigidity and its behavioural aspect, but it may be said to form a more progressive and promising method of counselling, and can help a client as it seeks behavioural changes through a precise diagnosis and cure. A counsellor needs to go beyond the stage of understanding and to make an accurate diagnosis of a client's condition, and to take more careful and considerate action over the whole process, so that the goal of counselling can be gradually achieved.

Then how can one make a diagnosis and cure? How can the counsellor understand the troubles of the people in marital crisis and give them aid? Of course a counsellor should develop counselling according to the various cultural backgrounds and psychological factors of the clients. Counselling before divorce generally ends in the direction most helpful to a client by finding the original reason for a crisis and overcoming it, rather than by dealing with the client's emotionall.

"I don't know what to do," or "I kill her(him) with a knife" or " I would rather die than live like this." By not reducing a conversation to this level, but by pacifying such unstable emotions as rage, grief or spite, and drawing the psychological conflicts from behind these emotions and revealing them externally, the conversation process can give the client the capability to confront a crisis boldly.

We have already discussed Mrs. Kim's case, in which the problem of divorce led from the marital crisis to a life crisis. Mrs. Kim had no desire for life and tormented herself and was left with herself and the fetus unattended. A counsellor observing this woman's
circumstances would proceed with counselling by focusing on how the client should handle
the problem rather than on rehabilitation of the marriage. If the counsellor makes an attempt
to cure this problem through confrontational counselling with the husband, challenging him
rather than considering the client's behaviour, it may further damage the pregnant woman
and the child in her womb. A counsellor must understand the condition of the crisis exactly
and apply the corresponding technique of counselling to treat her nonconcern for life and
tormenting of herself, leaving herself and the fetes unattended. Prior to these steps the
counsellor should establish the counselling purpose by helping the client to have the
confidence to confront and solve any external troubles.

With Mrs. Kim expecting soon, the counsellor needs to set up the counselling with
the purpose of protecting the pregnancy, regardless of the husband's demand for divorce or
any other problem. After the first counselling session he needs to go through the evaluation
stage, then proceed with the second one to treat the unsolved problems in her married life
with her husband.

From my counselling experiences, I will set forth several items a counsellor needs
to observe and evaluate to help a client in counselling before divorce:

(1) The reason for divorce.

(2) The presence or absence of affection in marriage relationship.

(3) Wrong attitude towards marriage.

(4) Efforts for improvement of married relationship.

(5) The problems concerning responsibility.

D. Counselling for One in the Process of Divorce
In counselling before divorce, generally the counselling should aim for the recovery of married relations by discovering the source of the problem, but in the case that problems cannot be resolved or that the couple has already resolved to divorce, divorce may be inevitable. However great a counselling programme or advice a counsellor gives, without the client's voluntary co-operation and acceptance, it is rather desirable for the counsellor to prepare for the next stage of counselling, namely for those who are already proceeding with divorce.

Because divorce counselling is conducted usually in the period when the party concerned is visiting a law office, and discussing the problems about property or the case of children plus checking legal proceedings, reunion is hardly possible, so more positive action is needed. A counsellor, realising the controllable situation of the conflicts have already turned into a deadlock in communication, should then let the couple have a trial separation before they go to Family Court for divorce, in order not to preclude the last possibility of reunion and to ease the usual emotional anxiety following right after divorce.

In the trial a couple agrees to a certain period of separation, and this may serve as a chance to allow them both to check out each other's affection. But if they refuse to separate and want a divorce, a counsellor should help a client to proceed with divorce, and to recognise and deal with the various problems caused by divorce. Although a counsellor does not agree with a client's decision the counsellor ought to remain objective in order to maintain the possibility of counselling after divorce.
Chapter 4

Counselling After Divorce

A. Problems After Divorce

It is evident that problems arising after divorce are more complicated and considerable than those before divorce.

As it is easier to rip a piece of paper to pieces than to clean up those pieces, divorcing is far easier than settlement after it.

According to the statistics of counselling during 1992 in the "Independence Welfare Counselling Institute" divorce-concerned cases make up 800 among a total of 1230 cases. In those divorce cases 160 are counselling before divorce, and 640 after divorce or 80%. The content of counselling after divorce includes physical and mental troubles, problems about the children and remarriage of the people concerned. Counselling from Aug. 26, 1991, to Aug 25, 1992.

While this shows the seriousness of divorce problems, it also suggests that solving problems after divorce are more complicated than before. Besides the problems surrounding a divorce,
other complex problems concerning social relationships arise, including relationship with children. Divorce brings a degree of liberty from the bondage of an unhappy marriage, however, children caught in the aftermath feel the impact.

The biggest impact of divorce shows up as divorce trauma. Divorce trauma is the psychological hurt caused by divorce. This aspect arises with the prospect of divorce and continues until the divorce is achieved.

As William J. Goode indicates, shock or anxiety is deepest at the moment of separation, so that the couple become unconcerned about a divorce suit, until finally the emotion disappears and they are determined to divorce. William J. Goode, After Divorce (Gleno: The Free Press, 1956), p.188.

He seems to say that separation is the peak of divorce trauma. This impact comes from the recognition by both parties that they are breaking their marriage. However, divorce trauma differs according to culture and is dependent on what form the separation or the divorce takes. Divorce trauma may continue long after the divorce, even though it may seem to subside at the time of the judgment. To say in oriental medical terms, the 'Strong' state turns into a 'Weak' one. In other words, if a slight injury is left untreated it can turn into a major problem. The trauma in the mind is hard to open up, and for divorce trauma especially, the emotional reactions remain throughout their lives. See H.S. Vigeveno & Anne Claire, No One Gets Divorced Alone (Ventura: Regal Books, 1987).

A 31 year old woman called 'Cha' was divorced after five years of married life. The reason was that she could not bear a baby. This kind of reason is rooted in Asian traditional problems, which is hard for westerners to understand. For 'Cha' who could not help choosing to divorce rather than live in frustration, as she was always expected to bear a son for the
family as wife of the eldest son, there was nowhere to go after divorce. As she found it difficult to walk freely in the streets of a society where traditional restrictions prevail, she got to the point where, for two months she just stared at the wall without saying a word.

In general, the emotional response following divorce is the feeling of frustration. In this case 'Cha' felt there was no hope remaining, contrary to her expectation that divorce would offer hope. She found nothing but frustration. Most of the people who divorce experience this frustration coming from the broken relationship with a lover and the sense of loss from plans for a happy life through marriage.

Another emotional response following divorce is hostility. The experience of divorce may confuse the emotion of love with hatred and reduce the ability to love. This impulsive and outrageous emotion could break the continuation of friendship, and show up in antipathy or hostile feelings.

The third emotional response may be a sense of guilt. This feeling arises from other factors than those that lead to hostility toward the other party. If a person attributes the failure of the married relationship just to him or herself, that person might suffer a deep sense of guilt. Even if taking responsibility for the divorce, as 'Cha'did, may help one become mature, sticking to it obsessively with a sense of guilt is very serious. 'Cha' remains locked in a strong trap of guilt. Some of it includes matters before divorce such as antipathy toward her parents-in-law, and the other part includes the repression resulting from the consequent regrets that if she had been willing to endure her situation, she would not have ended up divorcing.

Fourthly, are the physical responses. Irregular eating and self-torture cause a decrease of weight or nervous overstraining and may lead to a variety of other illnesses. The physical symptoms of the infirm constitution such as respiratory difficulties and nausea may

The cessation of the sexual life which they had enjoyed in married life may also cause physical symptoms.

Fifthly, the responses appearing after divorce are the personal problems which come from social relations. In relationship to relatives, friends or fellow workers, identity conflicts can arise, especially with those people they got to know through their spouses. This identity crisis is one of the biggest changes after divorce. The change is, of course, subject to the social atmosphere surrounding the person. In a society intolerant of divorce, they cannot help but develop such problems.

Sixthly, there may sometimes be problems concerning the children. When the family is shattered by divorce the children usually suffer emotionally. The problems children meet such as having to leave and follow one of their parents and the troubles they feel living with one parent, must be considered as another impact of divorce, though such problems may be less serious than when children live in the context of family discord.

Besides the six responses above, the practical problems of finance and other related problems occur, and they will unfollow various forms depending on the individual differences of the parties concerned.

B. The Role of a Counsellor After a Client Gets a Divorce
A counsellor needs to help a client have a positive response, understanding, recognising, and sympathising with the negative aspects of the responses following divorce. The urgent and biggest assignment of a counselling purpose is helping the client find hope, love, freedom and self-identity free of frustration, hostility, guilt, and self-torment.

First of all, a counsellor must maintain friendship and trusting relations with the client regardless of divorce in order to give consolation and hope. Divorce comes from separation with a spouse whom one has relied on, and that separation leads to frustration. A human becomes frustrated when he or she feels abandoned. At that moment, people need a friend to talk to and that friend can be a counsellor.

Secondly, one of the roles a counsellor has to play is to make the person who has hostile feelings accept his/her own responsibility, too. It seems undesirable for their own or for their children's emotions that a couple blame each other or feel hostile, attributing the problem to the other. Along with letting a client open up his/her emotions a counsellor should awaken him or her to reflect on their life during marriage and determine if the client is responsible. However, it is wrong for a counsellor to make a client feel guilty, particularly when the one is innocent.

Thirdly, a counsellor must try to relieve a person of unnecessary mental suffering and to release them from a sense of guilt. 'ha' may feel guilty for not having been able to bear a baby, but as that kind of problem is related to the problem of social structure, it is unnecessary and must be removed. Christians, when divorced, may feel guiltier than others. While it is good that they feel responsible for causing some problem, and that they reflect on themselves, the sense of guilt at having sinned is a mental suffering that must be removed.

Fourthly, a counsellor needs to induce the people to find themselves anew and make a new start away from self-torment. The divorced who don't have a regular meal and
go into a more and more isolated state only torture themselves. When they are reluctant to accept the fact that they are divorced or try to cover it, their relationship with others automatically suffers. The counsellor may recommend the clients who are becoming more and more isolated to a homogenous group programme where they can open themselves up. In addition the counsellor needs to help them acquire a relationship different from the one they had in the past through counselling aimed at attaining self-identity.

C. The Counselling Pattern After Divorce

In the counselling of people before divorce, it is necessary to focus on problems regarding the marital crisis. This is a pattern of counselling to help them get over the crisis and to improve their marriage and raise their ability to deal with crisis. But things are different after divorce. While there may also be a crisis after divorce, it becomes the problem of the individual, and, therefore, a new form of counselling is required.

First one might think of growth counselling to help the people diminishing as a result of divorce to freely enjoy new growth. See Howard Clinebell, Growth Counselling (Nashville: Abingdon, 1979); Duane Schultz, Growth Psychology: Models of Healthy Personality (New York: Van Nostrand Reinhold, 1977).

Counselling after divorce may help them to overcome the pain they feel and serve as a good opportunity for growth by going through the pain of the divorced. The experience of conflicts
or frustration in their married life can pave the way for a new start and be an opportunity to turn a life crisis into growth. While a divorce causes many problems and much suffering, new resources for growth and possibilities may also follow. A separation from one part means the opening of other possibilities.

However, as a matter of practice, the idea of growth seems far off for the newly divorced who have a hard time even controlling themselves. Though growth counselling can be a great help in getting people to enjoy the abilities and possibilities yet latent through growth-promoting techniques or growth work, from the whole viewpoint of completing a person's life. We need such counselling that can make the divorced understand the truth that suffering brings maturity. It must be a substantial interaction that appeals to their heart. If there is no empathy with a client, it cannot be considered counselling. At this point, it is appropriate to suggest independence counselling.

Independence is a struggle to attempting to be a separate, sole entity in the movement of life. Divorce makes the two separate and creates the problem of regaining an independent identity.

A human being is alone from birth to death. A fetus becomes an independent life as soon as someone cuts the umbilical cord. In growing up, one must act as an adult independent of the parents. The whole process of life itself, including meeting a spouse, getting married, and becoming alone by death or divorce, requires independence. The problems raised in reality that force independence on those like girls and boys left head of the family, or the widowed, or the old, are directly connected to independence counselling.

What the clients say first after divorce, is "How can I live now?" or else they whimper as though others can't hear them.
This illustrates the difficulties of independence in everyday life and at the same time makes a counsellor feel the necessity of counselling for independence. The fact that after the telephone call for independence counselling is made, most of the callers are found to be attracted to the word "Independence". This indicates that independence is a problem urgently requiring counselling following divorce.

Independence counselling, above all, works when the individual intends to be independent in the future, and secondly, it encourages the divorce, who feels isolated.

Thirdly, it facilitates the ability to adapt to problems by oneself, and fourthly, it respects each independent individual. Fifthly, it helps one to get rid of one's sense of guilt, or some hurt that might be spread to others, and lastly, it helps to bury the dead relationship and form a new one.

As this independence counselling focuses on the problem of independence, the counsellors and clients can easily form a zone of mutual sympathy, and this is achieved through a telephone interview or group discussion. The free communication in which people in the same situation, such as the divorced or those separated by death, can open up their minds, and is useful in itself. 'Cha' having just stared at the wall for two months, began to break her silence as she attended an independence counselling group. The second time she attended a meeting, she became cheerful and smiled brightly. The widowed with their experience of suffering, often can help with the problems encountered in married life.

D. Remarriage Counselling
Most divorcees remarry. In statistics of counselling in 1992 at the Independence Welfare Institute, remarriage problems make up about 80% of cases. These statistics indicate that after recovering some emotional stability, the question of remarriage almost always comes up.

In principle, the possibility of remarriage is raised, and it is considered to belong to the realm of counselling after divorce.

There were two persons considering remarriage. Mr. Nam decided to marry a woman he had associated with for one year and who had three daughters. Both of them had experienced divorce and Mr. Nam also had two children, being raised by his ex-wife. In this case, remarriage potentially involved a lot of conflict from the start.

A counsellor, at this point, may very well be against remarriage, but unconditional opposition would not be counselling. A counsellor needs to consider matters, carefully observing and evaluating in remarriage counselling: First, whether or not they understand the gravity of the causes of divorce; second, whether or not they have cleared up their relationship with their ex-partners; third, whether both of the would-be partners have the consent of the children; and fourth, whether they are prepared to love and serve each other.

Remarriage cannot be achieved unless the two have the true communication of understanding and know of the possibility of another divorce. If, they are not patient and faithful to each other, a counsellor should check the appropriateness of remarriage from the four items above.

Mr Nam and his would be spouse were qualified, but they were careless about the matter of the children. It is necessary to tell the children honestly what will happen and to get consent from them beforehand, which can prevent some problems happening after remarriage and create respect for each family member. Therefore, a counsellor in
counselling with a couple considering remarriage, needs to have them recognise issues which they may not have realised.
Chapter 5
Developing Group Programmes for
Divorce Adjustment

It seems to take from two to five years for the divorced to make adjustments in society so that they overcome their psychological problems, but this is only a general guide. Take Mr. Chang as an example. He is fifty-six years of age, has been divorced for twenty-six years, but still holds a strong grudge against his ex-wife, blaming her for all the problems he is experiencing with his children, even though he brought them up.

The problem of divorce adjustment cannot be solved by rigid guidelines. There are many individual difficulties to be faced, and faced alone. As divorce adjustment means getting on with one's normal life with a clear identity, it takes time and requires patience and understanding from family and friends. See R.S. Wiseman "Crisis Theory and the Process of Divorce" Social Casework (1975), vol. 56; G.C. Kitson & H.J. Raschke, "Divorce

Often this understanding comes more through others bitter experience, so group experience proves a great help in learning to cope alone again.

This study will try to develop group programmes to assist in divorce adjustment so that each member can work at their own problems, in their own time, being supported and encouraged by the dynamics of the group.

A. Understanding Group Dynamics

1. The Meaning of a Group

What is a group? We experience groups in all aspects of our lives, such as in the home, the school, our church, company and social or interest clubs. We are very familiar with these relational groups that nurture us in our life goals. Generally a group is formed by three or more people gathering in one place, but without having a purpose it is not a true group. E. Goffman. Encounters (Indianapolis: Bobbs-Merill, 1961).

A true group has common goals and mutual action that satisfy the requirements of it's members. Therefore a group in our context is an organised meeting of people pursuing common goals, sharing values, beliefs, and other criteria in interdependence and interaction.
L. Loser regards attributes of a good group to be where members cooperate in developing leadership through dynamic interaction and common goals. L. Loser "Some Aspects of Group Dynamics" International Journal of Group (1957), 7, 1, pp.5-19.

Bradford and Mail assert that through mutual communication members come to grips with their conflicts and develop coping skills and abilities through the group process. L.P. Bradford and Dorothy Mial, "When is It a Group" Educational Leadership (1963), 21, pp.147-151.

Through group sharing the individual has a broader range of social experiences to draw upon, that can prove more practical and concrete than their own limited experience. This process can be weakened when the group focuses on an individual's special problems from beginning to end rather than sharing their common problems, opinions, experiences, successes or failures, each learning from the other, finding their own way on to solid ground. A group is not a collection of individuals as a firm institution, but a mobilising body of interaction. In other words a group is a dynamic reality pointing to change... the group exits by interaction.

2. The Group Process

A group process is also called group dynamics that proceeds as change is brought about by the collective power within the group activity towards development in specific directions. See G. Lippitt, "How to Get Results from a Group," in L. Bradford (ed.) Group Development (Washington, D.C.: National Training Laboratories, 1961);

Scholars have tried to identify various steps in the formation of groups. For Knowles group development includes five steps:

a. Commencing with expected anxiety, dependence on the leader, and strong goal oriented characteristics.

b. Information exchange with investigation and testing.

c. Feeling exchange in the experience of trust and acceptance.

d. Confrontation and encounter in emotional experience establishment of autonomy and interdependence.


G. M. Gazed sees four steps in the process:

a. searching, b. transitional stage, c. activity and d. the end stage. G.M. Gazda, Group Counselling: A Developmental Approach (Boston: Allyn and Bacon, 1971), pp.115-125.
B.W. Tuchmann also divides the process into four stages:


C.R. Rogers, unlike the other scholars has a more detailed development with fifteen stages being identified; C.R. Rogers, Encounter Groups (New York: Harper & Row, 1970).

The first stage is a state of confusion and disorder where members feel strange with each other, either remaining silent or talking at random. If the leader does not give direction the atmosphere will be one of disorder and superficiality with no meaningful inter-action.

The second stage is resistance to self exposure; group members are afraid to reveal their personal thinking and feelings are hidden behind general public attitudes, blocking those who wish to become more personal in their sharing.

The third stage is the sharing of feelings from the past; beginning to share but only in stories of the past which remain superficial.
The fourth stage is negative; Members begin to express their feeling of 'here and now' by negative attitudes to other group members even attacking the leader in their negative dissatisfaction. This is a time of testing for trust.

The fifth stage is one of investigation; As the negative response was accepted by the group members who feel a freedom to speak and begin to venture forth by revealing their true inner feelings. The group is beginning to see the individual's problems.

The sixth stage is the expression of instantaneous feelings; members now feel free to speak frankly about how they feel, both positive and negative feelings. The atmosphere of trust is building within the group so members can investigate the response to both likes and dislikes being openly expressed at the same time.

The seventh stage is to develop healing power; members recognising they can help each other by sharing their stories openly. The atmosphere within the group changes with members trying to do their best. This is the stage of developing a therapeutic potential.

The eighth stage is the beginning of change through self-acceptance. Individuals see they have a right to own their attitudes and behaviour as an expression of themselves as persons and they begin to accept themselves. In other words, the stage of self-acceptance builds the base for behavioural alteration.
The ninth stage is the destruction of the mass. Members take off their defensive attitude and behaviour allowing for true personal encounters to take place. These are at first polite and courteous expressions of their feelings spontaneously as they are felt. The group makes the atmosphere safe for taking off disguises and being one's self.

The tenth stage is to give and receive feedback. Individuals discover themselves as seen by others, and find that the parental role is not acceptable, and taste a new meaningful experience through feedback in the context of trust and care, even though sometimes feeling hurt by the encounter.

The eleventh stage is confrontation. Members often clash with each other, but the process of the group in affirmation and negation helps each move on in attitude and action.

The twelfth stage is to develop helping relationships outside the group. One member has an individual problem, and some group members try to assist apart from the meeting times, forming an informal private group meeting.

The thirteenth stage is encounter. This is the stage of the I and Thou relationship, as expressed by Buber. Negative feedback can be accepted by group members without resistance, and the tragic experiences of another can be empathised. That is to make the experience as if it were their own story.

The fourteenth stage is the expression of affirmation and intimacy. Members express openly and freely in an atmosphere of friendship and trust.
The final stage is behavioural alteration. The strange tense situation at the beginning of this process has changed to one of acceptance of self and each other including faults, opening the way for new personal relationships.

As we can see from the above, groups are a developing process, beginning with apprehension and reserve, growing through resistance and conflict until the group melds as one. The process, however, does not always develop to formula, but development will take place where the dynamic elements of trust, leadership, understanding, acceptance and interaction play a major role through good guidance.

3. The Role of a Group Leader

Humanistic qualities which can lead group members must be present in the leaders who are going to give guidance. It includes sympathy, interest to others, perseverance, creative ability, judgment, setting an example as a leader etc. See G. Corey & M.S. Corey, Groups Process & Practice; (Monterey: Brooks, 1977).

There are three types of leader: The first type of leader is an autocratic leader. Decision making is given only to the leader in the group. This makes members achieve their work as soon as possible but the atmosphere of the group shows competition and hostility towards each other. The second type is a democratic leader. The function of making decisions is transferred to the group by him. Although it takes a long time to finish their work, group members cooperate together and producibility increases more than in any other
group. The third type is a latitudinarian leader. The achievement of group work decreases rather than with the above two leaders. Attacking action appear less than in an autocratic group. J.W. Knowles, Op. cit.

Therefore democratic leadership is better than any other leadership style.


He has his own philosophy, viewpoints, values, and methods of guidance. He can lead the group by instruction, or by holding back. Sometimes he may stand between members and interact as a mediator.

The first responsibility of the group leader is to set the atmosphere of the group in the first stage. Members introduce themselves, presenting their motivation for attending the group so that they can have the experience of intimacy with each other.

The group leader makes members speak freely in the atmosphere of trust. If he does not give up his authoritarian attitudes, participation will be delayed in the group. There may be a few people who will hesitate to attend the group. They can feel strange having a dialogue in a stressful situation. Accordingly, the group leader has to set an example as how to introduce himself. When he understands new members, their anxiety and tension will abate.

Two persons can be a partner to each other so that they can have a dialogue for five minutes, and then, five minutes later the group leader lets them gather in the group. But
he has to pay attention when he calls them again. Every behaviour should be voluntary.

Otherwise members will be passive from beginning to end. There is a tendency for members to depend on their leader in the beginning stages. The leader can transfer this dependence in later stages providing the basis for an active interaction and caring atmosphere to develop.

Secondly, the leader has a role to preserve the direction of the group and the standard of the group. He is the stable influence as he leads his group. His behaviour has an effect on the development of the group norm. See B. Lubin & W.B. Eddy, "The Laboratory Training Model: Rationale, Method and Some Thoughts for the Future" in R.T. Golembiewski & A. Blumberg (eds.), Sensitivity Training and the Laboratory Approach (2nd ed.), (Itasca: F.E. Peacock, 1973).

Accordingly, keeping alive the functioning of the group depends on the leader's behaviour. The attitudes of the members are the result of his modelling.

Thirdly, a leader is a facilitator in making members interact in the processes of a group. There may appear antipathy towards others in the transitional stages, but the leader interprets this to the others to begin the helping relationship. This interpretation can make members learn a new meaningful knowledge in human relationships. The leader should find obstacles which interrupt the channel of communication and should analyse them in order that members are encouraged to attend the meeting. He can help individuals who have a fear of human relationships. By encouraging the ability to enter into human relationships with confidence, he can make them learn how to be a leader through interaction. However, he has still a responsibility to integrate different expressions in their conversation. This is possible when he considers carefully what these expressions mean.

In the last stage the group leader has to prepare to finish the group. It is necessary for members to discuss their feelings in private but the decision to end should be open.
Members can consider how to apply what they have learnt through the group. The leader has to announce the next program, perhaps offering private counselling. Most of the group members will be satisfied with the fact that they expressed their thinking and feeling in word and behaviour, but they can feel rejected because of finishing the program. Accordingly, it seems to be necessary for members to keep their sharing relationship when their group does not exist any more.

There are specific techniques required by the group leader in order to have an effective leadership role different from the above we have outlined. First by the art of communication including listening and response, the leader manifests his interest in others and he uses a warm face, soft glances, and appropriate body language. As soon as he can listen carefully, he has to respond with word and action. A.E. Ivey, C.J. Normington, C.D. Miller, W.H. Morrill & R. Hasse, Microcounseling and Attending Behaviour: An Approach to Prepracticum Counsellor Training” Journal of Counselling Psychology (1968), 23.

Secondly, the leader must interpret correctly what members say in a group. He observes their body language and actions, even the abbreviated and hidden parts of communication should be checked by the leader. It is necessary for him to know how members response to him. The third technique is to clarify confused conflicts. This exposes love, hate, guilt etc., which can otherwise be concealed. Fourthly, it takes proper interpretation. The leader explains the members interrelation when they are ready to accept it. He should check the intellectual level of group members. It may be effective for them to interpret this for themselves. Fifthly, there is a connection method for group guidance. The leader needs insight to connect the words and behaviours of two persons. Sixthly some limitation of actions may be required in group guidance. The leader has a responsibility to control the
words and actions of somebody who talks too much, or blames others, but the limitation should not be directed at the expression nor the behaviour of all members.

Seventhly, the handling of acting together transference and counter-transference phenomena is one of the most important arts for group guidance. Transference is a phenomenon expressing a repressed feeling from the past towards a similar object of the present. The phenomenon can bring a wrong recognition and misconceived behaviour because the action in the past influences that in the present. When the transference occurs between leader and members, the leader makes one of the members examine himself as to whether his action is right or not. On the other hand the phenomenon of counter-transference can occur in the leader. It is an emotional response toward his members either consciously or unconsciously. In this case, he can unburden himself frankly. Whether he tells, or not, members perceive his feelings.. H.I. Kaplan and B.J. Sadock (eds.), Comprehensive Group Psychotherapy (Baltimore: Williams & Williams, 1971).


It directs members towards empathy and intimacy but also a model for solving a problem effectively. The leader also uses self-disclosure of his personality in front of a group, but his self-disclosure cannot bring an effect without empathy. He has to tell of himself concretely and deeply because he is an example of self-awareness.

Ninthly, reinforcement can be used for group guidance.. J.D. Krumboltz & C.E. Thoreseon, "The Effect of Begavioural Counselling in Group and Individual Settings on Information-seeking Behaviour," Journal of Counselling Psychology (1974), II.

It promotes the words and actions of group members positively. This technique can be applied to the whole process of the group by the use of simple words and body language. Tenthly, the techniques of feedback are useful for guidance. Feedback is the process of speaking frankly about one’s own response to the action of the others. It provides an opportunity to learn how others respond in order to help members to understand. This, however, must be used in the atmosphere of trust and intimacy. If somebody compels a change in the action of others, there may be a strong resistance. The leader should give feedback to members whose actions can be changed: Feedback does not embrace moral value and ethical judgement. It can apply to both an individual and the whole group.

In conclusion, a group leader has to have the responsibility of making members inter-act in the process of a group. A group is a dynamic reality. It is a role of the leader that he uses the group guidance to foster the behavioural change of all members through the dynamic power of the group itself.

B. Planning of Programmes

1. Needs Analysis

The first thing we need to plan a programme is a needs analysis. We cannot plan any programme, if we do not know the needs that members who attend the group program identify. Their needs determine the formation of a group. In other words
the group exists according to the perceived need. Accordingly, we must plan a programme to achieve behavioural change using techniques of educational counselling. At the same time needs must be satisfied in some way.

Material for analysis should be prepared for the needs analysis and an investigation plan should be set up in order to collect the material. The inquiry is planned using observation, descriptive inquiry, and experiment. First, observation is a type of investigation without a significant workload. There is no prejudice which can be inserted by a questioner. We have conclusions by systematic observation without outside bias.. Eugene J. Webb, D.T. Campbell, R.D. Schwarts and L. Sechrest, Unobtrusive Measures. Nonreactive Research in the Social Sciences (Chicago: Rand Mc Nally & Company, 1966).

A weak point, is that it is limited by the values and attitudes of the observer.

Descriptive inquiry is made in the form of questions. It's strength is it gets information which cannot be obtained by observation, but it infers from ordinary and basic questions, because it relies on the descriptive documents.

Experiment pursues the answer to questions, which cannot be found by descriptive inquiry. Variables can be controlled by the design of the experiment.. D.T. Campbell, J.C. Stanley, Experimental and Quasi-experimental Designs for Research (Chicago: Rand Mc Nally & Co., 1966).

Experiment, however, has a weak point in the need for a lot of money and time because it requires a variety of inquiry methods. However it provides a real standard for evaluation. After making a decision by one of the above three methods, we can set up another plan. Sometimes we need to combine and modify various inquiry methods. If we decide on descriptive inquiry, we should plan concrete strategies, such as by interview, telephone, mail

Factors to be considered when evaluating the material collected are ease, time, finance, exactness, and quantity of the material.

In October 1994, there was an inquiry by telephone by "The Independence Welfare Counselling Institute" asking if the divorced wanted special programs. The answers found by telephone counselling are as follows:

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<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Strongly in favour</td>
<td>50</td>
<td>(55.6%)</td>
</tr>
<tr>
<td>In favour</td>
<td>27</td>
<td>(30.0%)</td>
</tr>
<tr>
<td>Undecided</td>
<td>13</td>
<td>(14.4%)</td>
</tr>
<tr>
<td>No</td>
<td>0</td>
<td>(0.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>90</td>
<td>(100.0%)</td>
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According to this survey, 77 persons of a total of 90 persons, that is 85.6%, approve of group programmes. This means we can set up our plan for the programmes, despite it not being a perfect indication, because attendance is different from the recognition of need. More exact descriptive inquiry for needs analysis is required before we can plan the programme. Despite the strong positive response to the survey by the divorced, there is a possibility that they would not come. In this experience, thirty divorced persons were supposed to come to my group party, but only ten persons attended.

I had tried to encourage the divorced to attend my programme by making them draw up their counselling card themselves when they visited the "Independence Welfare Welfare
Counselling Institute" Matters on the counselling card for the client to consider are as follows:

Name
Sex
Address and telephone number
Birth Date
Religion
Hobby
Last academic career
Work place
Property and monthly income
Marriage status; single, married, remarried, divorced, separated, bereaved
Marital method; free love, matchmaking, a combination of love and matchmaking
Age at marriage and duration
Relationship of children
Nurture method
Original family structure
Divorce type: agreement, judgment, enforcement, spontaneous
Cause of divorce
Expectation of attendance at a divorce group: (Write what you want to say)
The above mentioned matters are basically personal. It is necessary for the counselling leader to add the elements of counselling. This card can be used for the planning of the group programs. The problem, however, is whether a client writes sincerely.

The counsellor cannot compel the client to write his personal secrets. It is proper for him to write as he can. The counsellor can write instead of his client, but the most important thing he has to recognise is the formation of trust. Without trust the client cannot write anything. Even though he does write, his card is not believable. The counsellor has to meet with a client beforehand, through telephone or visitation, and then he can help the client frame the counselling card in the atmosphere of trust. Sometimes he can get clients to write in the process of the group, individually and collectively. The making of the counselling card is not important, but fidelity between a counsellor and a client is important for the helping relationship. Accordingly the collection of exact and credible material is based on the feeling of trust towards the counsellor, who can keep all kinds of personal secrets until his death.

In November of the same year, I investigated and analysed the counselling cards, which forty divorced people wrote in the "Independence Welfare Consoling Institute"

The result that the divorced expect in a group program are as follows:

| Remarriage | 16 | (40.0%) |
| Psychological solution | 14 | (25.0%) |
| Child care | 10 | (25.0%) |
| Total | 40 | (100.0%) |
The needs analysis for the divorced in this survey shows that the expectation of remarriage is larger than any other expectation. But those who listed remarried were limited to men, while those who were involved in psychological solutions and childcare were limited to women. Moreover, although men want to remarry we cannot accept it does mean men have no psychological problems. There is a strong possibility that the expectation of remarriage is a means for the solution of psychological problems. In such a situation both men and women have a strong need to find the solution to psychological problems after divorce.

Therefore it is important for us to find the elements of conflicts which are hidden rather than superficial ones. The group leader has to plan the divorce group programmes while he considers the complicated feelings of the clients who are stressed after divorce.

2. Goal

The goal of a group programme is to make a human being grow to the advanced stage of maturity by learning the attitudes and behaviours of self-understanding, self-acceptance, and self-disclosure through the group. Self-understanding means to understand the client's actual psychological status and behaviour. It is to understand what he thinks and does by investigating his experience faithfully without distortion and without trying to align himself with traditional social values and old self-conceptions.
A human being needs the awakening of self-image which means that he perceives himself because his behaviour is accompanied by self-awareness. A. Combs & D. Snygg, Individual Behaviour (New York: Harper & Row, 159)

As well as self-understanding, self-acceptance is essential to human growth. It is to agree his biological and psychological phenomena as his own property and to have a responsibility for it. Self-acceptance is the starting point of behavioural change. C.R. Rogers. Op, cit.; J. Powell, Why am I Afraid to Tell You Who I Am? (Niles, Ill.: Argus Communications, 1969).


Self-disclosure is the expression of sound character by revealing oneself frankly to others. S.M. Jourard, Op. cit.

We can develop no meaningful human relationships from the role play which prevents self-disclosure. It is necessary for those who hide themselves to have encouragement and training in self-disclosure so that they can live without anxiety and tension. We need goals in detail according to the specific characteristics of groups, while recognising a broad educational goal which means growth through self-understanding, self-acceptance, and self-disclosure. Divorce groups may have several goals which can be classified as follows:
Firstly: to solve psychological problems after divorce.

Secondly: to develop a mature human being who can live with confidence.

Thirdly: to develop an ability to treat stresses in the couple-centred society.

Fourthly: to reconstruct family relationships, and to learn childcare.

Fifthly: to have reinforcement from maladjustment to adjustment in human relationships.

3. Formation

The formation of a group starts with the selection of those to attend a group. Factors to be a member are age, sex, education, character, the background of the past, and others. The most important thing in the formation of a group is a selection between a homogeneous group and a heterogeneous group. Homogeneous groups consist of the same kinds of people who can develop the atmosphere of sympathy quickly. It has co-operation and inter-action but it has a barrier against being a mature group. On the other hand,
heterogeneous groups have a variety of interactions because of multiple and different characteristics, but will still have inconvenience and conflicts. Generally speaking, we can decide on a homogeneous group when those who want to be healed gather together and on a heterogeneous group when they are ready to accept heterogeneity to some degree.

A divorce group is basically a kind of homogeneous group because it consists of the divorced, but we can form in reality both a heterogeneous whole group without any difficulty, although all members are involved in divorce, and homogeneous sub-groups in accordance with age, sex, education, adjustment ability, and the like.

4. Size and Time

The size of a group can be considered in accordance with the possibility of interaction between members. If the scale is too small, there will be no dynamics in a group. If the scale is too large, individuals cannot participate in a group. Generally a group consists of seven or eight persons. It can have four as a minimum, more than ten as a maximum. When we have scores of people in a group we can have sub-groups for the interaction, and then we can gather in a whole group after finishing the sub-group.

A group has a meeting for an hour, it can generally take 20 minutes minimum, 120 minutes maximum. Children can take only a short time while adults can handle a longer time. It may take more than twenty hours in a serial group. In such a case, members have an opportunity of sharing and interacting while they have a meal, rest, or are planning together. A group has one session or 12-14 sessions once a week.
We can have a weekend programme for the divorced. It seems to be necessary to have a long-term programme for divorce adjustment from six weeks to one year, rather than one session.

5. Environment

It is necessary for a leader to prepare a meeting-place beforehand. He can develop the atmosphere of his group in accordance with the age and characteristics of members. Generally, a room should be comfortable without any external noise. The group leader can use an environment with an anti-noise device. He prepares the seats, so that members can listen and look at each other. If the room is too broad, there will be no intimacy. If the seat is too narrow, there will be no space to have physical action. To prepare a round table in the middle of a room can prevent members feeling awkward in the physical state of anxiety in the beginning of a group process. If a group uses chairs, it will be necessary to have chairs to lean on.

In divorce groups, we can make the atmosphere of Sarangbang which means a traditional Korean room for guests or pilgrims. We call the name of our group a Sarangbang meeting instead of the term, divorce group, not only in the "Independence Welfare Counselling Institute" but also in society. Sarangbang can provide the divorced with a protective environment in the psychological sense as well as the traditional. Sarangbang was not closed but opened for anyone who was to enter the guest room without charge.
6. Recruitment

Announcement for recruitment can be taken by newspapers, magazines, counselling center, and others. We have used mainly newspapers. It should be exactly announced by date, place, and objectives.

C. Contents of Programmes

We have already discussed goals according to the specific characteristics of divorce groups, while recognising a broad educational goal means growth. The goal of divorce programme, in a word, is to get on with normal life with a clear identity.

These programmes are designed to solve the problems of divorce adjustment for two or three hours in a session, or six sessions once a week as continuing sessions.

1. Liturgy

Liturgy can be an important starting point in a group process. Generally group programmes have an orientation and introduction of new members in order to begin the formation of a group. It, however, seems that liturgy is better than orientation and introduction as the first step, because we can have a non-verbal meeting through liturgy before we introduce each other. Those who do not know each other meet through ritual such
as a wedding ceremony naturally and then they introduce themselves to each other after the ceremony. Awkward feelings in the first meeting are dispelled through liturgy as well as, at the wedding ceremony.


An organic community to be a body of Christ has inter-actions among each part of the body. Each part of our body co-operates with each other to be one being. There are no functions which are useless in helping relationships, when a part of our body has an injury. The other parts that feel sick together and their struggle for the sick part can be expressed in the liturgy of prayer. Thus liturgy is the process of group therapy to a body. Accordingly, we have to have a liturgy for the divorced to be healed in the homogeneous consciousness of a body.

A liturgy program that the divorced attend is based on the traditional type of worship, but it should express the process of piety and genuine togetherness. It has the elements of worship such as praise, prayer, psalm, confession, scripture, sermon, and others. In particular, preaching is at the centre of Protestant worship. Luther D. Reed, Worship (Philadelphia: Fortress Press, 1959), p.3.


If preaching is boring, the atmosphere of worship will not be life like. A new type of liturgy including preaching can bring a fresh spirituality. It is necessary for the preacher to give a fresh shock to the divorced in the process of a group program. A message which relies on
auditory sensations may not have enough effect on communication for the divorced who are
suffering from their antipathy to others. Preaching is to communicate the words of truth to an
audience. It should be communicated with sign language if the deaf are present.

Therefore liturgy should be expressed by the sense of sight, auditory sensation, and
the action of the body. We cannot ignore the sense of sight through the symbolic instruments
of the liturgical environment, as well as the area of auditory sensation, and movement of our
ears, eyes, hands and feet. The function of symbols is to appeal to eyes while the voice of a
preacher appeals to the ears of this audience. We can use also the movement of our body.
We sometimes kneel down, stand and walk in the process of our liturgy. The contents of
liturgy without movement is in danger of being deficient.

A variety of topics can be preached in the first stage of a divorce group, but I think
the crucifixion is central. The crucifixion is the symbol of a substitutionary sacrifice. It
accompanied suffering. What does the crucifixion mean to the divorced? How do they open
up their heart through the crucifixion?

The answer to these question can be obtained by preaching through the sense of
sight, auditory sensation, and body movement. All kinds of suffering in this world are able to
connect with the crucifixion of Christ, even though we are suffering from our own mistakes.
We can meditate and look at the crucifixion of Christ as a climax that meets with all kinds of
agony and guilt together. We have to find our new self-identity through the crucifixion by
laying down our heavy burdens such as sadness and anxiety. It is a channel both to deny
ourselves and to find ourselves. We can crucify a wrong self and obtain a creative self
through the crucifixion. This process is a kind of passage rite through the crucifixion.
For a program of passage through the crucifixion, we can practice carrying the cross for ourselves. The leader makes one member play a dramatic roleplay with a prepared costume and instrument so that members can change their heart. He can prepare a cross-shaped tree with nails which is another way for members to put their candles into the nails of the cross. There can be self-denial and self-confidence by putting a candle on the cross.

We can have a challenging programme in order to emphasise the meaning of death. The leader prepares a coffin and puts a mirror into the coffin. This method has the effect of "shock therapy" when members do not know what is inside the coffin. Each member walks to the coffin and looks in the coffin in condolence one by one. Eventually, members can experience the change in their feelings after looking at their faces in the mirror in the coffin. It is necessary for members to see the process of death and condolence in divorce for divorce adjustment. The struggle for self-denial at least should be expressed in the liturgy of crucifixion.

After worshipping for about an hour, members take a rest for a moment, and then share in fellowship. Fellowship lies at the centre of worship, because keeping company with each other is necessary to be a cohesive body. The group leader can arrange for two persons to be a couple for a private meeting for ten minutes of the whole group time.

Members can share feelings that they perceived in the process of the liturgy. This is the time to offer prayer for a meaningful meeting. The group leader should be ready to accept the resistance of those who attend the liturgy for the first time. He has a responsibility to encourage members to share their experiences of the liturgy.

2. Self-disclosure
The goal of this programme is to develop an inner freedom and self-growth by making the divorced lay bare their experiences and problems in a homogeneous shortcomings group. S.M. Jourard, Op. cit.

Most of the people hide their secrets because they worry about revealing them, but a mature human being reveals himself as he exists. We live in the reality that we cannot trust others. Modern society develops competition rather than friendship. On this point, we cannot ignore the fact that self-disclosure can be used badly by others, with an ethical judgement, but we know a true experience cannot be expected in a nonreceptive personality. Without self-disclosure we do not develop our human relationships. At the same time we do not have an inner freedom because we do not expose our thinking and feelings frankly. Accordingly it is proper for us to have self-disclosure with trusted individuals in a group, and the leader has to make members form this atmosphere of trust.

Most of the divorced have difficulty in saying that they are divorced frankly in a couple-centred society because a social atmosphere to accept divorce is not prevalent. They are sometimes not accepted in their family. Family members try to hide the fact that one of their family members has divorced in the past. When the divorced have their children, they also try to hide their divorce. In such a situation, the divorced have both a psychological pain from the divorce itself and an anxiety from the reality that they cannot expose themselves. The solution to this problem is possible only by self-disclosure.

The process of a programme for self-disclosure is started from telling what a member did in a week. In particular, he can share his story by recalling the most remarkable thing whether it was sad or not. If the group leader has an example, members will have no
difficulty. In the first stage of the group process, they may tell their stories in relation to a public activity, but a little later they will share their private stories. Some people try to resist all disclosure or private stories, but soon members will accept negative feelings. The group leader leads to interaction continually, but he has specially to develop self-disclosure in an immature stage of the group process.

First two persons can share self-disclosure for thirty minutes. After they have had a dialogue, they gather with the whole group again so that they can open themselves. It is appropriate to have self-disclosure in the atmosphere of quiet music. If the music ends, members change their partners and begin a dialogue with new partners when the music starts.

Members can share their own feelings when they were divorced and feelings after divorce because they know that they all were divorced. The leader can help so that members may share their inner feeling rather than their superficial ones.

3. Confrontation

The goal of this program is to develop the attitude of self-understanding and self-acceptance through other people.

Confrontation is to indicate directly that a member is showing the wrong self. In the worst case, a member may respond back with the wrong self-image. In the best case, a member may understand himself and change his actions through the views of the others when his words do not agree with his actions. Members hesitate to use confrontation because they worry about hurting each other, or some retaliation against themselves, but confrontation can be used in an atmosphere of trust. Confrontation is a kind of interaction.

1. Tell your real thoughts and feelings.
2. Do not judge others.
3. Point out in the atmosphere of trust and intimacy.
4. Do not attempt to correct other's actions.
5. Do not use imagination and analogy.
6. Do not let your prejudices appear.
7. Give feedback immediately after decisive action.
8. Present an alternative plan.
9. Do not attribute a personality trait.
10. Do not rationalise when feedback is given.

The process of this program starts from giving an example of confrontation by the leader with one of his members as a volunteer. After finishing the example members share their feelings and then they also participate in training in confrontation one by one in turn. If we meet strong resistance, we can practise it with recreation. Human beings have basically a fun need. It is necessary for the leader to make members satisfy the fun need in order to achieve the goal of the program. They can play tag. A member who becomes a tagger while they play catch as catch can, has as a penalty to practise confrontation. When his action as a tagger is wrong, other members point this out to him naturally. Members have feedback after
playing tag. In the process of this program they have perceived what others say by listening carefully, while they look at the body language of others including their facial expressions. Sometimes if the voice is high when responding to stress, there should be a check to ensure understanding of the exact meaning of words. Finally, members share their feelings after they experience confrontation.

D. Responding to Stress

The goal of this programme is to develop an ability to respond to stress as well as to solve the stresses of the divorced.

Generally, maladjustment is derived from the stimulus of stress which causes symptoms and a psychological response. The event of divorce will influence daily life after divorce, but responses to stress can be different in accordance with the individual's ability to perceive stresses, and to cope with stress. See A. Baum, J.E. Singer & D.S. Baum, "Stress and the Environment." Journal of Social Issues, 37, pp.4-35; R.S. Lazarus & S. Fralkman, Stress, Appraisal and Coping (New York: Springier, 1984); JAW. Mills, Coping with Stress: A Guide to Living (New York: John Wily and Sons, 1982).

Stress from the environment can bring maladjustment, but individual techniques in responding to stress can decisively influence adjustment. Supporting factors can be variables in adjustment and maladjustment. A negative action to escape from a problem does not lead to adjustment, but a positive action to overcome obstacles of frustration leads to adjustment. Accordingly, this programme tries to investigate a wrongly perceived stress so that members can make adjustments to stressful events. The process of this programme starts
from sharing any experienced stress. Two persons can be partners. They express the experienced stress of their partners in the whole group ten minutes later. In a small group which has developed the atmosphere of trust, members can share their feelings at once without dividing into couples.

The most common subject of stress among a lot of stressors can be selected by group members. This leads to solving actual problems.

The leader, however, has to prepare an example of how to solve a stress event when members have difficulty in selecting a subject. It is available for him to prepare for a subject in relation to loneliness or the problem of human relationships. For those who do not know the problem of stress, a case of experienced stress can be introduced as follows:

I was seriously stressed when I went to a Christmas party last year. I went there in order to feel better, but ladies in the party talked about their husbands.

I was there without self-disclosure because I had nothing to say about my ex-husband. At that time an unknown lady asked me about my husband, and I hesitated about what to say. That night I did not sleep. I hated my life.

The above case is a part of telephone counselling in the "Independence Welfare Counselling Institute." The experience of stress which a divorced woman felt can be related to the stimulus of the divorce event, but we need to examine exactly what the initiator of the stress was. We can analyse the feeling that she could not sleep because of the divorce. We have to think about her expectations of the party, hesitating to answer, thinking in a way of failure, the approach to
solve the problem and so on. The leader gives an experienced case to members so that they can find the problem and answer for half an hour.

One of the causes of stress occurs when we do not have control of an involving situation ourselves. It is a cause of stress that we do not tell exactly what we should tell because we will be rejected. When we follow other people the situation is out of our control. There is a gap between our desire and our reality. It leads us to an irrational way of thinking. Accordingly, we have to change our unjust expectations to realistic expectations by analysing our irrational causes of stress. It is necessary for us to examine the damage to self-confidence and self-doubt which can be experienced in the context of this irrational way of thinking.

Stress is a problem to be solved. We accept what we should accept, while we try to change what we can change by analysing the causes of stress.

The analysis of stress in human relationships equates both with situational factors and with individual factors. The former is the belief that other people do not like me, the latter is the shortage of self-expression techniques, or unreasonable expectations. After analysing facts we discuss how to respond to stress. It includes distinguishing changeable from unchangeable stressors. At the same time we have to consider individual problems to be solved. We need training in how to develop an ability of self-expression, self-confidence and the techniques to improve human relationships.

Loneliness is a cause of stress which the divorced experience daily. Generally, the expression of loneliness brings the symptoms of melancholy and maladjustment in human relationships. Loneliness increases when the children of the divorced are elsewhere. It comes from loss. To solve the problem of loneliness, we must examine attachment rather than loss, and then change a negatively perceived framework. We can discuss social support
mechanisms and their extension, as this is appropriate when we discuss various approaches to responding to stress in a group.

E. Family Analysis

The goal of this program is to find the problems of the past family relationships through family analysis so that members may establish better family relationship for the future.


We are going to analyse Mr. Nam's family as an example:

A. Matters of Family

Mr. Nam remarried a lady called Mrs. Whang recently after divorce. He has a son (17 years old) who is in the high school and a daughter (20 years old) who is absent in college. Mrs. Whang has also a son (9 years old) who is in the primary school.

B. Boundary between Family and Outside of the Family
The boundary between Mr. Nam's family and the external world, shows strong separation from each other. Other people do not come into the family. His children's friends are not allowed to come home and the children also think it is not always necessary to bring their friends home because they do not want to introduce their stepmother to their friends. Accordingly, Mr. Nam's family has no connection with the external world. They remain a closed group.

C. Boundary Line in the Family

Generally, there are two parents, children, brothers and/or sisters in a family. The parents have a stable position in the Nam's family, but there is possibility of a dangerous change because of the relationship between parents and children. Mr. Nam's son was regarded as a problem student in practice because of his rebellious behaviour in the school. He was developing wrong attitudes more and more because his father and stepmother attacked his bad behaviour. Mr. Nam's daughter did not resist her new parents, but did not accept her stepmother as a mother. Her character is now withdrawn, although she was talkative in the past. Mrs. Whang's son was brought up to be too cautious, but he has an unknown conflict in the relationship of a half brother and sister. He speaks to his elder brother, but receives no answer. He cannot relate to this treatment. Mrs Whang has another son who is nurtured by her ex-husband. She meets her first son in front of the middle school, whenever she likes, in secret. Her behaviour does not give positive feelings to her son, nor to the new family members. A closed family against the external world may have an intimacy within the family, but Nam's family members are confused by their perception of the line. A family has to make a boundary line with clarity and flexibility.
D. The Structure of Power

The structure of power in Mr. Nam's family belongs to a patriarchal model, because Mr. Nam has a dictatorial tendency. All decision making is father-centred and other members including wife and children have to follow his will. His authority resembles that of a headmaster, but in reality it relies on the economic property, because he controls the expenditure of all money. The property, such as money, and technique for nurture can be a basis of authority when it is accepted as valid by the children, but Mr. Nam's power is a unilateral authority rather than one agreed by family members. A respected parent has a lawful authority because empowering is given by mutual respect, but an unrespected parent uses powerfully coercive measures such as pressure, compulsion, and fear. Accordingly, children brought up under unilateral authority rebel like Mr. Nam's son.

E. Family Rules

Mr. Nam's family rules are not unreasonable in a patriarchal system. The family has a standard which prescribes the behaviour of family members. It is necessary for them to provide for flexibility in the rules. If the rules are too strict, there will be violations of those rules, or abnormal life restricted by the rules. Mr. Nam's family rules are very strict compared to any other family. First of all men and women cannot sit together after they are seven years old. Women should prepare the meal and men should not enter the kitchen. When Mr. Nam speaks, his children should listen in silence, kneeling down before him. Playing a guitar or any music is not allowed in the house. His children should come back home as soon as they finish school and going out at night is not allowed absolutely. These rules give his family great inconvenience and a very limited life. Moreover, the separation
of his family from the external world after the divorce makes for a gloomy atmosphere. A new rule not to bring friends home was added to the existing rules.

F. The Role of a Family

Each family member has a role as parent or child. Mr. Nam has a responsibility to maintain his family. His duty is, as a matter of fact, a heavy burden, but it cannot be shared because of his area. There is difficulty in sharing roles because of the unilateral responsibility. His wife has the duty of house-keeping. She takes care of her son rather than her step-children. She has a role conflict between herself and her husband's children who do not accept her position as a new mother. The conflicts are sometimes expressed to her husband and he teaches his children a lesson that they must treat their stepmother as their mother. His children, however still resist in silence. Mrs. Whang is tired of their attitude and she tries to get consolation from her little son. So as to speak, a child has the role of a parent. Mrs. Whang in reality made her child a counsellor for herself by telling him of her conflicts.

G. Communication

Communication between family members is in harmony when they have a firm interaction. Without equal participation, it is impossible to communicate with each other. Mr. Nam prefers order rather than to communicate in the family. He requires his family to listen carefully and presents his thoughts when they gather together in the room. There is no opportunity to discuss about family problems and to react against them. His family have no social network to be supportive because of disaffiliation with other people. Mr. Nam's message can be delivered because of his unilateral communication style, but other family members have to accept his message unconditionally. We know that the position of a mother
can influence the process of communication, but Mr. Nam's wife confides only in her own son. Generally, there should be communication between husband and his children, between wife and her children in the blended family.

H. The Development of the Family

The development of the family starts from marriage and is continued until the death of one partner. Mr. Nam was married at the suggestion of his parents. He had no right not to marry. He was married for seventeen years, then divorced his wife three years ago. He was not interested in the growth of his children, but still made them follow his family rules in accordance with the customs of patriarchal tradition. His first wife obeyed without objection, but she was divorced because she helped secretly her own brothers when their company failed. Mr. Nam who had entrusted her with his finances, at last began to think about money management. After divorce, he remarried Mrs. Whang, but he did not entrust her with financial management. His children had been shocked by the divorce of their parents, but a little later they began to accept the event. There was no great change because their father controlled them very strictly. They would meet their mother in secret, but there was no way to leave their father then their mother remarried to solve her economic difficulty. Mr. Nam did not understand the psychological problems of his children. As soon as he remarried his son ran out of the house, although returned in three days, his daughter had symptoms of schizophrenia, then family relationships became more complicated as Mrs. Whang has a son. Mr. Nam's new family developed as a blended family in which the problems of conflict arose.

Each member has a vague position in a step or blended family. Children have doubts, anger, and other kinds of feelings, while new parents try to play their role. There is a
gap between the two. Accordingly, the members of a remarriage family should find a way to live together rather than to hold their old position.

The process of this programme for family analysis is to investigate a case study with group members. The leader can give Mr. Nam's case to his members to read together. After reading they discuss it item by item. The leader gives a paper to his members so that they can analyse their own family for half a hour. In the process of group therapy the leader can overcome individuals strong resistance because they do not really want to go back into the bad dream of the past. Sometimes the leader can understand their resistance because he did not explain in detail the goals of this programme. It is necessary for him to encourage members to analyse their present family or their original family before they married. They discuss their family analysis and share their feelings after analysing the family. It is adviseable to have a family-scenario by selecting one case of family analysis. One of the members as a volunteer can nominate members who are going to play the role of father, mother, and children in order to have a family-scenario. They share their feelings as they finish their work.

6. Independence

The goal of this program is to make the divorce go on an independent human being without being fettered by the life of the past.

A human being tries to live as an independent being from birth. A baby becomes independent once the navel cord is cut. He struggles for his independence, although he is still in the bosom of his mother. When he becomes a grown-up, he tries to be independent
from his parents. If he marries, he can be completely independent from his parents, but an unexpected divorce brings disorder to his identity because of the frustration through loss. If he binds himself to the past, he cannot be born again as an independent being. Accordingly, it is required for the divorced to be independent from their past. "Who am I?" From this question I begin to exist. "I was her husband. I was his wife. Who am I now? Am I going to go back to the position of the past? What was the most valuable thing? Can I start again with nothing?"

A human being can live as an independent human being, when he starts giving up the past.

To make progress in this programme, the leader makes members imagine a tree preparing for winter. It is valuable for them to share their feelings through the winter trees standing bare without valuable leaves. There is another way to learn the lesson. The leader gives his members a paper and they fold it into three, they then make eight pieces of paper following the folded lines, the leader asks them to write the valuables they have at present, each member throws the most unimportant thing in turn into the centre of the group. They proceed this way until they have only one piece of paper left containing the most valuable thing. They then share their feelings reading the last thing so that they can keep the last hope, but the leader makes them give up even this last valuable thing. They now can feel both the sorrow and relief. Next they write "Who am I now?" on a new paper, when they are still in the state of stupor, so now the leader can change the atmosphere. By encouraging for them to tell the most attractive part of their bodies. Finally group members plan their future and then finish the process with an evaluation of the group.
D. The Evaluation of Programmes

1. Time of Evaluation

When it is valuable for us to evaluate a programme? The answer to this question depends on contents the nature of guidance, and the character of the group. The evaluation of a group may be related to the response of members. All groups are assessed all the time because members are always responding. P.A. Anderson, Church Meetings that Matter (Philadelphia: United Church Press, 1965), pp.50-52.

The problem, however, is to make a decision at a proper time for a rational evaluation. The effect of irrational and indirect evaluation is less than that of intentional and systematic evaluation because the evaluation has no exactness and no scientific analysis. An effective evaluation should be provided for the goals of a problem and as a countermeasure. D.H. Jerkins, "Feedback and Group Self-evaluation", in NT., Group Development (1961).

We can have an evaluation whenever group members gather together. It is necessary for us to evaluate the process of the group ten or twenty minutes before the ending of a group. Members can share their feelings experienced in a group by words and writing. They can evaluate themselves whether they achieved their own goals or not. It is valuable for them to evaluate both the individual and the group. If we have a continuing program, we will evaluate the whole process at the end of the last session.
It is meaningful for us to evaluate divorcees regularly over a period of time as the problem of adjustments, in life take a long time.

2. Method of evaluation

The methods and techniques of evaluation are various. Firstly, we can take the way of group discussion. This method has the effect of inviting discussion freely in public, but it's weakness lies in having no system.

Secondly, we can use a writer. One of the members or an assistant can be a writer in order to observe and write several kinds of responses in the process of a group. The writer reports at the end of the meeting. The writing of private problems, however, can be refused by members.

Thirdly, we can use a tape recorder instead of a writer. It is then available to examine all activities of a group process. Recording has an effect of objectivity rather than subjectivity, but it also can be refused more strenuously than the use of a writer because of the permanent record of their actions.

This method gives a more rational evaluation than any other method.

3. Contents of evaluation

Recently, the writer had six sessions of experimental programmes for the divorced in the "Independence Welfare Counselling Institute" and then practised the evaluation of a group through a written inquiry. The contents of evaluation under five headings;
1. Satisfaction of divorce group, 2. Leader's role, 3. The acceptability of the program, 4. Achievement of individual goals. 5. Improvement of the programs.

First, the answers to the question regarding the satisfaction of the divorce groups are as follows:

<p>| | | |</p>
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<tbody>
<tr>
<td>Yes</td>
<td>27</td>
<td>(90%)</td>
</tr>
<tr>
<td>So-So</td>
<td>3</td>
<td>(10%)</td>
</tr>
<tr>
<td>No</td>
<td>0</td>
<td>(0%)</td>
</tr>
<tr>
<td>Total</td>
<td>30 persons</td>
<td>(100%)</td>
</tr>
</tbody>
</table>

This can be interpreted that it is necessary to keep the divorce group because the divorced have difficulty in making their adjustments themselves.

Second, the answers of the question to evaluate to leader's role are as follows:

<p>| | |</p>
<table>
<thead>
<tr>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Well-done</td>
<td>20</td>
</tr>
</tbody>
</table>
So-So       6    (20.0%)  
Hopeless    0    (0.0%)  
I don't know 4    (13.3%)  
Total        30   (100.0%)  

This means that some of the members were not interested in the leader's role. At the same time it indicates that the leader did not encourage members equally.  

Thirdly, the most valuable program which impressed members in the sessions are as follows:

<table>
<thead>
<tr>
<th>Program</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-Independence</td>
<td>8</td>
<td>26.70%</td>
</tr>
<tr>
<td>Responses to stress</td>
<td>6</td>
<td>20.00%</td>
</tr>
<tr>
<td>Liturgy</td>
<td>6</td>
<td>20.00%</td>
</tr>
<tr>
<td>Self-disclosure</td>
<td>6</td>
<td>20.00%</td>
</tr>
<tr>
<td>Family analysis</td>
<td>2</td>
<td>0.67%</td>
</tr>
<tr>
<td>Confrontation</td>
<td>2</td>
<td>0.67%</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100%</td>
</tr>
</tbody>
</table>

This shows us that independence is highly preferred, while family analysis and confrontation are preferred by a few people. This can be understood as the divorced fear of being exposed. They have a resistance to solving fundamental problems.  

Fourthly, the answers to a question on the achievement of individual goal are as follows:
Very good 6 (20.0%)
Good 20 (66.7%)
So-So 4 (13.3%)
Bad 0 (0.0%)
Total (100%)

As a whole, individual goals were met, but a few people did not have clear goals.

Finally, most of the members leave blank, the question on the improvement to programs which meant no answer. This session means that they made no effort to think about any improvement. It is notable that a few people did suggest the necessity of entertainment. That reflects the fun need of a human being.

Whenever we evaluate the programmes we should protect the personalities involved by not recording or writing names. This may cause a loss of objectivity, but it is important for the divorced to be guaranteed privacy. It is valuable for the leader to write the effects of discussion after a group meeting, so that he can prepare for the interaction in the next programme. The problem of divorce adjustment cannot be evaluated in a short-term programme, because the process of divorce adjustment appears gradually with trust. Accordingly, it is best to evaluate over a longer period.

A counselor must evaluate the effect of the programme on the individual participant, as well as the group process. This thesis will include case studies of four persons (C1, T1, K2, W1) who have participated eagerly in the group programme at the independence welfare counselling institute. The method of assessment was personal interview, and counselling profile.

There were five factors considered in the counselling profile, namely personal factors, the type and reasons for divorce; the problems with divorce adjustment; the response to the group programmes; and the appreciation of the effect.

1) The Case of C1.

a. Personal Profile

a) Age: 31 years.   b) Sex: Female.

c) Religion: Christianity.  d) Occupation: Nil.

e) Children: Nil.

b. The Type and Reason for Divorce

She was divorced by agreement, because of her psychological state arising from her inability to conceive a child when married to an oldest son.
c. The Problem of Divorce Adjustment

C1 remained in her room for two months after her feelings of divorce. She made no effort to go out because of her feelings of despair. She hated that she gave up her marriage without persevering. She was deep in guilt because she had not kept promises made before God and the congregation.

d. Response to the Group Programme

"I decided to attend the group programme because I liked the term 'Independence'. My heart was opened to other members because the homogeneous group consisted only of the divorced at first I felt a stranger, but later became peaceful.'"

e. The Analysis of the Effect

C1 is a representative case that changed her attitude from guilt. She recovered the trusting relationship with God through the word of God in liturgy. The supportive process of homogeneous group programme had an effect in transferring her withdrawal to light-hearted response.

2) The Case of J1.

a. Personal Profile
a) Age: 56 yrs.  b) Sex: Male.  c) Religion: Christianity.

d) Occupation: Teacher  e) Children: Son (25), daughter (27).

b. The Type and Reason for Divorce.

J1 divorced his wife who did not understand the character of her husband. He decided to divorce by agreement rather than to fight daily.

c. The Problem of Divorce Adjustment

Although J1 divorced because of continual fighting, the hostility against his ex-wife continued in his life after divorce. He tried to solve the problem through smoking and drinking.

d. Response to the Group Programme

"I attended the group programme when I found it by chance through the newspaper. First I expected to solve the problem of my son but I felt this programme was helpful to myself. I found unresolved issues."

e. The Analysis of the Effect
The hostility of J1 was too strong to control, even though twenty years had passed since his divorce. He had a social support network as a teacher, but had no dialogue in relation to his divorce problems, so that he was drinking as well as smoking. He began to be shown as a temperamental person through the group programme, but he should be healed through continuing counselling.

3) The Case of K2

a. Personal Profile

a) Age: 47yrs. b) Sex: Female. c) Religion: Nil.


b. The Type and Reason for Divorce

K2 divorced legally because she could not endure the continuing violence of her husband.

c. The Problem of Divorce Adjustment
Three years has passed since her divorce. She was happy because she was free from her ex-husband. The education of her child, however, fell into difficulty. She was chagrined when her daughter asked for family counselling in a school assignment.

d. Response to the Group Programme

"I did not expect a lot, but I think I learned a lot here. In particular, the analysis and reconstruction of the family was very helpful to me. I would like to bring my daughter for further counseling.

e. The Analysis of Effect

K2 seems to have kept secret the fact that she was divorced. She was afraid of being the subject of talking in whispers, but she could come to self-disclosure in the homogeneous group. She talked frankly to her daughter of the fact that she divorced. It is a positive effect that she became active rather than passive.

4) The Case of W1

a. Personal Profile.

a) Age: 49 yrs. b) Sex: Female. c) Religion: Buddhism.
d) Occupation: Worker e) Children: Nil.
b. The Type and Reason for Divorce

W1 was compelled to be divorced because her husband had her declared psychotic in order to divorce.

c. The Problem of Divorce Adjustment

She could not adapt to life after her ex-husband put her into the mental hospital. After discharge from hospital, she had no desire to live and was irritated by everything.

d. Response to the Group Programme

"I attended the group programme, where I expected for a counselor to hear my resentful story. Through the group programme, my soul and body seem to be healthy. I like to be free from being falsely charged."

e. The Analysis of the Effect

W1 was abusive early in the process, but a little later became peaceful. She could have a stable life to those in by talking to those in the mental hospital where she was compelled to live. It is a positive effect of a Christian counsellor's role that she has changed into a healthy person both spiritually and physically, who now goes to church and works in the factory.
Conclusion

This thesis has discussed the problems of divorce as categorized in each chapter, but now must combine these in orderly way. A question this thesis has continually asked from the beginning is what way can a counsellor best help those involved in pre-divorce and post-divorce circumstances. The answer to this question may be summarised in the following seven categories:

1. The counsellor can help those involved in divorce through the knowledge of legal matters. Although the counsellor is not a specialist in law, he should know at least the basic information required.

2. It is necessary for the counsellor to help the problems of divorce through Biblical teaching as a Christian counsellor. The Christian counsellor has a standard that he can keep, to objectively solve divorce problems rather than subjectively attempting to do this.
3. There is a way to help those who are going through divorce by encouraging self-examination of their marital relationship, opening possibilities for solving their problems.

4. The counsellor may help in confidence those who have difficulty with decisions over their marriage. He can help them by making them know what life after divorce is like, and possible problems to be faced.

5. The counsellor can help with procedures to reduce divorce trauma. Divorce trauma includes a hostile feeling against an ex-spouse, a sense of guilt, lonelines, and often problems.

6. The counsellor can help the divorcee by arranging for them to participate in a group programme for divorce adjustment. A counsellor can use group dynamics in a homogeneous group.

7. The counsellor can plan and develop several kinds of group programmes for the divorced. It is necessary for us to investigate by needs analysis the precise needs of the divorced. And at the same time we have to explore ways towards life adjustment. These embrace liturgy, self disclosure, confrontation, response to stress, family analysis, and self-independence.
This thesis has focused on setting a goal of self-independence for those who are involved in divorce. Self-independence is to live as an independent being with his/her own identity. It fosters the ability to live in confidence, overcoming all kinds of problems causing stress in human relationships. The pursuit of self-independence means seeking out values rather than possessions.

Therefore this thesis has tried to plan and develop a programme for the divorced, so that they can develop self-independence, but there are many limitations not discussed in more detail. The writer would like to have another opportunity to share ways to help those involved in divorce, which have been practised experimentally in the "Independence Welfare Counselling Institute" not included in this thesis, but which could be included at a future time.

As more and more people are seeking divorce as well it is necessary for a counsellor to study divorce and consider all implications.

In counselling before divorce, a counsellor should set up marriage counselling for the purpose of recovery in the relationship. However, in the case that divorce becomes inevitable, empathic assistance should be given. Thereafter independence counselling is necessary, as they need to minimise the hurt caused by divorce, bury the past, work to form new relationships, and confront their troubles. A counsellor should also help in considering the various possibilities, including the problems concerning children involved, and help the children begin another relationship. Above all, as long as this society does not accept those struggling towards independence, their suffering will be magnified.

Human beings are created as female and male on equal terms, and permitted to live in the creative order. Marriage means combining of personalities, and if any one side tries to dominate the other in this combination, the relation is likely to be broken. Whoever makes a
mistaken choice is likely to meet a crisis, and if the efforts to confront it are frustrated, conflicts will arise and may result in a loss of the desire for life. When one member is suffering in a community others in co-operation, should encourage and help that one to cure the hurt as long as that person remains part of the community, even if this stretches the community's boundaries.

Divorce counselling is a learning process in which an individual shares the sufferings of another individual, where one cares, accepts and sympathises with him or her, encouraging a new start.

In counselling, this thesis has suggested an independence, consoling type approach. This is based on the principle of self-consent, which involves psychological experiential seeking, rather than relying on an analytical approach in order to cure the contradictory emotions caused by divorce, such as hostility and the sense of guilt. Independence counselling is a programme to help people adapt themselves during the process of divorce or after it, and it is the first step in forming a new paradigm in a universe separated from the present frames of relationships.

This thesis has tried to develop group programmes for divorce adjustment by planning a model through the use of group dynamics. In order to encourage adjustment for the stressed because of divorce, the process for the group includes; (1) Liturgy and introduction in the beginning stage.

(2) Self-disclosure and confrontation in the transitional stage. (3) Responses to stress and family analysis in the working stage. (4) Self-independence in the last stage. These four stages, however, are not always a developmental process. They are opened so that group development can be achieved in a programme. Accordingly, the group programs for divorce adjustment can be progressed in one session or continually, sometimes even annually.
There are various kinds of programmes for the divorced, which this thesis will have other opportunities of introducing in the future, because the writer has still experimental programmes.

In conclusion this thesis has advocated a role for the Christian counsellor in addressing the problems associated with divorce. In the future, efforts should be made to develop a variety of programmes on a continuing basis.

This thesis presents suggestions to assist a Christian counsellor to develop a variety of programmes.

Firstly, a Christian counsellor must consider educational programmes for those with problems, to try to prevent the final step towards divorce.

Secondly, a Christian counsellor must be available to all, including non-Christians, as a general service to human need.

Thirdly, the church should train specialists in divorce counselling, and also provide an environment in which a number of marriage guidance programmes can be offered.

Finally, a Christian counsellor and the general church community should support self-help recovery for those needing to adjust from divorce to recovery of independence.
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