

Declaration

Hope Care to Couples Within the Korean Text

by

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Declaration

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

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Abstract

The purpose of this thesis is to show the relevance of an application of hope care model to the Korean couples who are in conflict and confusion by being caught in the battle between Confucianism and post-modernity regarding marital values.

Korean marriages face difficulties due to the increasing influence of post-modernity in Korean culture. The disruption of the family is the most marked consequence of post-modernity, in which an attitude and value system toward life, marriage and especially self, is changing. Even though the increasing influence of post-modernity has weakened the influence of Confucianism, Korean marriage is still influenced by the tenets of Confucianism in terms of the role and status of men and women within four main areas: 1) education at home and at school, 2) sex discrimination at the workplace 3) military service for men, 4) the revival of cultural heritages as part of the rise of nationalism in response to globalization.

It is said that the church has to take initiative to prevent Korean marriages from collapsing. However, the teaching around marriage in Korean churches seems to be mingled with Confucian precepts. This raises doubt about the capacity of Korean churches to contribute positively to the strengthening of marriage relationships.

Marriage counselling in Korean conservative churches is being practiced within the framework of a reductionist view on biblical counselling. This is not sufficient in a post-modern Korea by the reason that this approach has the danger of ascribing all human problems to personal sins, thereby encouraging a one-sided God-concept in which God is only concerned with sins and righteousness and has no compassion for human beings in their suffering. When marriage is troubled, this God-image can lead the couple to severe guilt feelings rather than to the hope which can improve their marriage and enhance their mutual respect.

Hope care, based on appropriate God-images and a constructive self-image arising out of God's faithfulness and our new being in Christ, could help couples to achieve a constructive attitude to life, to various crises, to self and to their partners. Since hope care model includes the sacramental concept of marriage, the concept of the grace and love of God and the concept of 'mutual submission,' it could be expected to adequately deal with the fundamental Confucian values (male's dominance, female's submissiveness and hierarchy), thus contributing to the attainment of the three key goals in the Korean marriage, such as equality, marital friendship and a closer marital bond. As a result, hope could then ensure a more healthy stance in order to help couples to grow in marriage relationships.

Opsomming

Die tesis wil krities die noutetiese model vir hnweliksberading binne die Koreaanase kultuur evalueer en dit vergelyk met 'n hoopmodel wat op groei fokus. Vir die doel word 'n analise gemaak van die invloed van confusianisme en postmodernisme op egpaarkommunikasie in Korea.

Koreaanse huwelike is deesdae onder groot druk as gevolg van die invloed wat postmodernisme op die Koreaanse kultuur het. Die ontwrigting van die familie is een van die grootste oorsake van postmodernisme, waarin die houding en waardesisteme teenoor die lewe, huwelik en veral die self-konsep besig is om te verander. Hoewel die groter invloed van postmodernisme die invloed van Confusianisme verswak het, word Koreaanse huwelike nogsteeds deurslaggewend deur die leerstellings van Confusianisme beïnvloed. Dit beïnvloed veral die rol en status van mans en vroue binne die volgende vier hoofareas: 1) Opvoeding by die huis en skool 2) Seksuele diskriminasie by die werkplek 3) Militere diens vir mans 4) Die herlewing van kultuur erfenis as deel van nasionalisme in antwoord op globalisasie.

Huweliksberading in baie Koreaanse gemeentes word deur die noutetiese beradingsmodel bepaal. So 'n beradering is ontoepaslik in 'n postmoderne Korea, omdat dit die gevaar inhou dat alle probleme toegeskryf word aan persoonlike sondes. Die gevaar bestaan dus dat 'n eensydige Godskonsep ontwikkel, waarin God slegs met sonde en oordeel in verband gebring word en nie met patos en empatie nie. Wanneer daar huweliksprobleme is, kan derglike Godsvoorstelling lei tot skuldgevoelens eerder as hoop.

'n Hoopmodel maak gebruik van 'n sakramentele paradigma in huweliksterapie. Dit sluit and by die voorstelling van God as Verbondspartner en is gerig op groei en konstruktiewe verandering.

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Introduction and outline

Motive and interest

My personal interest in the subject was born out of the high incidence of divorce, not to mention troubled marriages, in Korea. This included members of my own family, close friends and fellow seminary graduates. As a recent survey of the divorce rate in Korea shows that few Korean churches provide appropriate marriage counselling even though the demand for counselling has escalated. This state of affairs provides the motive for my research.

More importantly, my own marriage had been troubled for a long time. Our marital conflict resulted mainly from my attitude to my wife with regard to the division of domestic responsibilities. I expected my wife to submit to my authority and to take upon herself the tasks of caring for the children and doing the housework. I was convinced that my way of handling marital problems was right since it was supported by the conservative interpretation of the Bible regarding the status and role of wife and husband in the family. I had accepted Confucian beliefs at least as far as the family was concerned, to be in agreement with biblical teaching and I criticized teaching on marriage which proclaimed the equality of husband and wife and the importance of mutual submission as a western view on marriage, not a biblical teaching. Since I noticed that many Korean pastors had similar convictions regarding Christian marriage in the Korean context, it was natural for me to follow them on this course, as set by tradition.

Through the years I have read many books on marriage and gone through the toilsome process of trying to find the source of our marital problems, I come to realize that much of what I believed was based on Confucian teachings on marriage. I have also found many useful insights into marital problems in the writings of conservative counsellors such as, J E, Adams, Larry Crabb and Gary Collins. Nevertheless, these theories tend to focus on marriage itself and the problems rather than on the couple as human beings. After spending considerable time trying to find the fundamental precepts of marriage, I encountered a God who is kind, considerate and who even suffers with us, who is closer to us than we could ever imagine, and who instills hope by offering meaning in our lives on the basis of his faithfulness proved through the resurrection of Christ. Until that time, I regarded God as remote, strict and solely a holy God before whom we should be holy, otherwise we are bound to be punished according to our behaviour. As a father and a husband I have behaved at home according to this image of God, which fed into my marital conflict. But now, I have concluded that Hope Care based on appropriate God-images and a constructive self-image could be a fundamental solution to marital problems and an alternative way of handling marital problems particularly within the Korean cultural context and in conservative Korean churches.

Research Problem

According to the Bureau of Statistics, in the year 2002, in Korea, 14,5432 couples

became divorced, that is, nearly one in two couples became divorced (equivalent to 398 couples in 840 couples married per day). This was an increase of 96,119 cases compared to 1991 when 3.0 couples out of every thousand became divorced. This figure is next to that for America viz 4.2 per thousand (2003. 3. 27 Chosun Daily Newspaper). An analysis shows the reasons for divorce as: dissimilarity of character (45%), discord between family members (14%), and infidelity (8.5%) ([www. statistics.go.kr](http://www.statistics.go.kr)). It is remarkable that the divorce rate of couples who have been married more than 20 years has reached 15.7%.

Sociologists diagnose the present situation as being a consequence of various factors such as the extension of rights to women, the prevalence of individualism, and the increase in employment of women due to radical social change. They suggest that Korean marriage has undergone a shift from the traditional concept of marriage to a marriage of companionship (Lee, Youngsuk, 1999; Park, Kyungran, 2001). Kim has remarked that the establishment of mutual property rights has also played an important role in the increase of the divorce rate (Lee, Youngsuk, 1999; Park, Kyungran, 2001). A female lawyer quoted in the Chosun Daily Newspaper states that divorce will be on the increase as long as inequality remains in Korean families (2003.4.2. Chosun Daily Newspaper).

In most cases of marital conflict the wife becomes subservient in order to avoid further conflict. While it is a common social notion that a female should be subservient to her husband, such subservience is further enforced by her economic dependence upon her husband. On the other hand, it has been noted that women are becoming more expressive and self-assertive instead of being submissive and patient within conflict situations. Sociologists focus on the inequality in Korean families as the main source of marital conflict and maintains that unless this is addressed marriages are bound to get into trouble. Sociologists seek to find a solution through institutional alteration. The answer, however, is more complicated than this. We must explore the sources of the present crisis more deeply.

Psychologists respond to the situation from a psychological perspective. A director of a medical clinic for couples pointed out that each partner should examine himself or herself or look at the relationship to find the sources of their problems rather than resort to criticizing each other. We lay the blame variously on our partner's infidelity, lying, laziness and aggressive attitude towards their in-laws, whereas often conflict is intensified by a personal lack of sympathy and uncontrolled inner aggression. A more appropriate analysis would therefore be to say that our inability to handle conflict and control emotional turmoil are the real cause of divorce (2002.3.12. Chosun Daily Newspaper).

A director of a medical clinic for couples is suggesting that the solution should be found in the resolution of inner conflict from a psycho-dynamic point of view. If he has been trained in rational-cognitive therapy, he will try to deal with a couple's belief system and particularly with unreasonable expectations for marriage. behavioural therapists will focus

on emphasize relations and inner potential. Therapists using family systems theory approach will be interested in a couple's inter-active behaviour, the structure of the family, communicational skills within the family, the future story of the family and the origin of family. (Gurman & Skern: 1981; Jerald Corey 1977,; Park, TaeYoung : 2001; Kim, KeHyun: 2001).

Psychotherapy is concerned with a couple's problems on an intra-psychic, inter-personal and contextual level. It provides many useful insights which can be applied to the various areas of marriage. What is problematic in psychotherapies, however, is that they have overlooked the future story (Lester 1995: 4) based on an appropriate God-image that instills hope into the relationship. As a solution to the present crisis of marriage, preventive marriage education is being seriously discussed among educational specialists and societal scholars. They expect universities, social groups and especially churches to take responsibility for couples' marital education. They point to the fact that only 2-3 couples out of every hundred couples participate in premarital education (2003. 4.02. Kukmin Daily Newspaper) and suggest that the rising divorce rate necessitates that churches provide counselling. During a recent symposium held by Christian family counsellors to try and find ways of dealing with the current crisis, a consensus was reached that preventive marriage counselling should be the first line of defense in the battle against the rising incidence of divorce (2003. 4.02. Kukmin Daily Newspaper). But the problem is that, although most Korean churches have been engaged in some form of marital education, they have gone about it in an inappropriate way.

Every Korean church regards its teachings on marriage as biblical since they all teach the Bible. Because of the apparent compatibility between the Confucian concept of authority within the family, between parents and children and husband and wife, and fundamentalist teachings, most conservative churches have, in some way or other, incorporated the Confucian concepts of obedience and dominance. While many churches have emphasized the obedience of wife to husband, they have overlooked the duty of the husband to love his wife as Jesus loves his church. Pastoral care has also been practiced with an underlying image of God as a rigid king, strict and indifferent to human suffering (this God-image isn't directly derived from a Confucian concept of divine, but from a Confucian father-image) and an unequal self-image that springs from the Confucian belief in the superiority of male over female – a tenet which lies at the very basis of the Confucian social structure. Thus, restraint and resignation to fate in the marriage relationship have been accepted as normal, instead of an experience of joy and satisfaction based on hope.

More significantly, Korean churches in the opinion of this researcher provide couples with inappropriate pastoral care. Three categories of counselling methods are found in Korean churches. The first of these is a biblical model for counselling based on the work of J. E Adams' and Larry Crabb as well as the eclectic counselling of Gary Collins. In the second category is counselling based on a client-centred approach and Clinebell's growth counselling. The third category includes a whole range of therapies such as

psycho-analytical therapy, rational-cognitive therapy, behavioural therapy, transactional analysis, systems theory therapy, etc.

The majority of Korean churches have put elements of all of the above-mentioned methods into practice without adequately reflecting upon their theological bases. Among these, though, growth counselling stands out as a purely humanistic approach in that focuses solely on human potential. And while it encourages growth in all of life's spheres, it fails to promote the need to grow towards maturity in one's faith. It ultimately presents couples with a man-made, fragile hope rather than a God-given one, arising out of God's faithfulness and our new being in Christ. The counselling methods of the second and the third categories can be said to be adapted psychotherapies. Louw pointed out that most of the so-called Christian therapies or Christian psychotherapies are in fact adapted forms of existing secular theories which the authors argue are consistent with Christian truth (Louw, 1998 :444). The implication is that these therapies have, as a point of departure, the belief that human beings have the potential to recognize the nature of their problems and take the necessary action to improve their condition.

Of the three basic schools of approaches to counselling, the first is considered to be the soundest and most biblical counselling method in Korean conservative churches. It is therefore the method of choice for many conservative churches. As Adams, Crabb and Collins are widely respected and their methods utilized in conservative churches, it is necessary to assess their methods to see whether they are relevant within a Korean context. Among them, only Adams is researched in this thesis.

According to Adams 's nouthetic counselling, sin is the source of all human problems. Nouthetic counselling attempts to guide the person to personal and behavioural change by a process of confrontation and repentance (Adams 1977). Adams applies the same principle to marriage counselling. During counselling he urges the couple to confront and repent of their sins against God and their partners through the process of confrontation, and encourages them to put on the "new self" (Adams 1972).

This approach has the danger of ascribing all human problems to personal sins, thereby encouraging a one-sided God-concept in which God is only concerned with sins and righteousness and has no compassion for human beings in their suffering. When marriage is troubled, this God-image can lead the couple to severe guilt feelings rather than to the hope which can improve their marriage and enhance their mutual respect. Conversely, an awareness that there is somebody who really cares and understands, whom you can trust with your problems, creates a feeling of hope (Louw 1998: 455). A God-image which presents God as a suffering and compassionate God enables the couple to see their hidden future stories. In addition, over-emphasizing human sinfulness can easily lead us to overlook our charismatic potential to do everything in Christ (Phil 4:13).

I suspect that the above-mentioned counselling methods are inadequate to cope with the present level of marriage crisis in that they lack the hope that is so desperately needed in

the midst of drastic social change. Whatever the reasons for divorce in Korea, be it dissimilarity of character, discord among family members, or a partner's infidelity, one common thread is can be identified : a lack of hope. Without hope arising out of the recognition of God's faithfulness, there is no future for a marriage. Worthington puts it well when he says there are three powers in a good marriage: 1) willpower (the will to reach goals), 2) way power (various skills), 3) wait power (motivation to endure when we cannot change circumstances). Among these powers, hope involves two powers (willpower and wait power) (Worthington, 1999 :31). If there is will power to reach marriage goals and wait power to endure the hardships, then a couple is likely to search for way power (ie interpersonal skills needed to make the marriage work) and there can be a future. A marriage undergirded by Christian hope is a marriage with a real future.

Only Christian hope based on both adequate God-images and a constructive self-image resulting from God's faithfulness and our new being could enable couples to have a positive outlook on life: a positive viewpoint not only of their own selves but also of their partners. This hope can instill in them purposefulness and meaningfulness in a situation of despair (Louw 455). Christian hope will affect a couple's personalities and style of communication, thereby strengthening the marital bond. Therefore, my research problem concerns a closer look into the nature of the present struggles in Korean marriages, and the limitation of conservative Christian marriage counselling (biblical counselling), as well as a scrutiny of how hope care based on appropriate God-images and self-images can positively affect the marriage relationship and fortify the bond between partners. In doing so, I hope to formulate and propose a relevant model for counselling within a Korean context.

Hypotheses

The main hypothesis is that current pastoral care and counselling to couples in conservative Korean churches is still being influenced both by Confucian beliefs regarding family relationships and a very reductionist application of the kerygmatic model. An application of the hope care model based on the assessment of appropriate God-images as well as a constructive development of a positive self-image emanating from God's faithfulness and our new being in Christ, could offer an alternative in order to deal with the present crisis of marriages within the Korean society and churches. Such a paradigmatic shift could lead to a more relevant and mature approach to marriage enrichment and pastoral ministry in the Korean churches.

This thesis will be argued along the lines of the following sub-hypotheses :

1. Korean marriages face difficulties due to the increasing influence of modernity and post-modernity in Korean culture.
2. Even though the increasing influence of modernity and post-modernity has weakened the influence of Confucianism, Korean marriage is still influenced by the tenets of Confucianism in terms of the role and status of men and women within four main areas: 1) education at home and at school, 2) sex discrimination at the workplace 3) military service for men, 4) the revival of cultural heritages as part of the rise of

- nationalism in response to globalization.
3. Pastoral care to couples in Korean churches is influenced by Confucian teachings on family relationships rather than being based solely on biblical principles.
 4. Marriage counselling by trained specialists in Korean conservative churches¹⁾ is being practiced within the framework of a reductionist view on biblical counselling. This is not sufficient in a post-modern Korea, by reasons of what following under 5 and 6.
 5. J.E. Adams' nouthetic counselling model emphasizes human sinfulness and normativity, but it overlooks our new status before God which provides the motivation to solve problems from an eschatological perspective. It gives couples who are in crisis norms to follow but doesn't provide any possibilities to achieve those norms. Therefore it generates despair instead of hope.
 6. Hope care, based on appropriate God-images and a constructive self-image arising out of God's faithfulness and our new being in Christ, could help couples to achieve a constructive attitude to life, to various crises, to self and to their partners. In doing so, it could enable couples to look at the future with hope emanating from God. As a result, hope could then ensure a more healthy stance in order to help couples to grow in marriage relationships.
 8. Faith-development as the objective of hope care could help to prevent couples from becoming preoccupied with their own human problems by encouraging them to take the norms and values of the Bible in order to develop a spiritual maturity that can cope more effectively with marital conflicts.

Methodology.

The researcher will use the methodology of both a literature study and an empirical approaches. Firstly, a critical analysis of the literature will be undertaken in order to examine the nature of Korean Confucian culture, the influence of Modernity and Post-modernity on traditional Korean society. It will deal in particular with the influence of Confucianism on Korean marriage, as well as on current Korean conservative pastoral care and counselling methods to couples. Secondly, eight selected sermons preached by four pastors will be critically analyzed. These pastors minister to churches with adult congregations of more than 10,000 people. Thirdly, case studies with three couples who have been living in SA for less than two years will be undertaken to explore whether hope care can offer a better option compared to the biblical counselling model. This will be done by a critical assessment and application of Adams' marriage counselling and Louw's marriage counselling (Louw 1998: 349-366, 461-468) and Everett L. Worthington's methodology (Everett L. Worthington Jr. 1999:60). Initially, the researcher will counsel the three couples using biblical marriage counselling, and will evaluate to what extent it's application has influenced their marriage relationship using Worthington's marriage relationship diagnosis charts. The researcher will then use Louw's marriage counselling

1) Two-thirds of the total number of Christians in Korea belong to the conservative churches (Presbyterian, Assembly of God, Baptist and Holiness Church) (Lee, 2002: 45). Among these churches, the researcher uses this term to indicate conservative churches belonging to a Presbyterian denomination such as Hapdong, Koshin, Hapshin, Kaeshin (Churches are estimated to be around 10,000 and attendants about 3,000,000) (Lee, 2002:45).

based on the hope care model and will again make an assessment of the result by using Worthington's marriage relationship diagnosis charts. A comparison will then be made to determine which model could be appropriate in order to address the crises of marriages within the Korean context.

Provisional structures of chapters

The outline of this thesis besides the introduction and conclusion is as follows:

Chapter 1: The impact of Confucianism on traditional, modern and post-modern urban Korean society will be dealt with in relation to marriage. Special attention will be paid to the tenacious influence of Confucianism in post-modern Korean marriage in four main areas: 1) education systems, 2) the revival of cultural heritage 3) military service for men, 4) the limitations placed on career options for women. A brief synopsis of the teaching around marriage in conservative Korean churches by means of analysis of recently preached sermons by four pastors (taken from publications or the internet) will be examined.

Chapter 2: An analysis of biblical counselling in Korean conservative churches will be undertaken by focusing on Adams' nouthetic counselling. When the recent trends in Korean pastoral care and counselling have been briefly addressed, Adams' model will be assessed under the four headings : 1) purpose 2) presuppositions 3) principles 4) methodology. The reason for choosing J. Adams' model for a critical assessment is due to the fact that this model has influenced pastoral care to a large extent in the Korean situation. The researcher is aware of the fact that J Adams' model has been researched in academic circles. For an example, the extensive research was done by J. Hielema (1975). Nevertheless, the application of J, Adams' model in the Korean context should be researched due to the fact that pastoral ministry and marriage care often work with a model which apply the Scriptures in such a way that care becomes a moralistic endeavour rather than opening up new opportunities for growth, change and hope.

Chapter 3: Hope care will be reviewed in detail. The reason for that is that the researcher is convinced that such an approach can open up new direction for marriage care and couple communication in Korea. The theology of pastoral care from the eschatological perspective and pneumatological anthropology will be discussed. The convergence model will be suggested as a useful alternative to current pastoral care. Pastoral anthropology focusing on the charismatic person coming from the new being in Christ will also be discussed. God-images and self-image and faith-development will be expounded under the four headings (purpose: faith development /presuppositions: convergence model from the eschatological perspective / pneumatological anthropology: self-image, God-images and the relationship of faith care promissio care-hope care /principles: the role of the Bible, the Holy Spirit and the relationship with science /methodology: stage model).

Chapter 4: Application of hope care within a Korean context will be discussed with a particular focus on the impact of hope therapy on couples' self-image, God-images and

faith–development. Emphasis will be placed on a shift from solely focusing on the new being in Christ to the new being who has a charismatic potential through the indwelling of the Holy Spirit. In conjunction to the above the following shifts will be considered: that from the sinner to living a responsible life encouraging faith–development in the tension of 'already and not yet'; from a one–sided concept of God as strict law–giver to God as a Friend and a Partner who is faithful and is always with us providing the power of resurrection in our daily lives; and maturity in faith. Lastly, case studies will be undertaken.

Delimitation

Delimitation of the research is as follows: Firstly, this thesis should be undertaken by using a combination of theoretical and empirical studies. Emphasis will be placed on the literature, but an empirical component will also be included. Secondly, an analysis of biblical counselling in conservative Korean churches with a focus on work of J. E. Adams will be carried out. Thirdly, in this research, pastoral care and counselling to couples will be limited to those who are not clinically disordered. Fourthly, case studies will be performed with three couples who live in SA, using a comparative approach between biblical counselling and the hope care model.

Aim and significance of the study

The aim of this research is to reflect on an appropriate marriage counselling method for use with Christian couples within the Korean context. The basic theological assumption is that appropriate God–images and a constructive self–image emanating from God's faithfulness (love and grace) and our new being in Christ give meaning in life, promote more constructive actions and instill hope into the couple. The significance of this study is that appropriate God–images and a constructive self–image give rise to maturing faith and a transformed attitude to life, to problems, to self and to partners. Changed God–images and self–image will instill hope into marriage, and this hope will in turn enable partners to cope with marital problems, since hope fosters will–power to change and wait–power to endure adversity. The application of God–image in pastoral care to couples can, therefore, be viewed as a useful alternative in the handling of marital turbulence.

Chapter 1. The impact of Confucianism on Korean marriage in post-modernity

Introduction

Since the advent of post-modernity in Korean society, the well-recognized characteristics of post-modernity, such as extreme individualism, relativism and pluralism are to be found in various areas of the society. The disruption of the family is the most marked consequence of post-modernity, in which an attitude and value system toward life, marriage and especially self, is changing and woman's independence is permitted by expansion in woman's rights and increase in financial power. However, Confucian values, still remain in some areas (e.g. home, school, workplace and army) of Korea. In the name of the revival of traditional culture, moreover, Confucian ideals are suggested as an alternative to Western civilization with the condition that the notion of man's superiority over female should be altered to become a complementary relationship. A result of this conflict between post-modernity and Confucian ethics is the woman's proclamation of freedom, which is the foremost cause of the high divorce rate. It is said that the church has to take initiative to prevent Korean marriages from collapsing. However, although Christianity became one of the dominant religions of Korea, the teaching around marriage in Korean churches seems to be mingled with Confucian precepts. This raises doubt about the capacity of Korean churches to contribute positively to the strengthening of marriage relationships.

In this chapter, an investigation of the impact of Confucianism on Korean marriage will be undertaken on the assumption that Confucianism has shaped Korean marriage in a negative manner. If the impact of Confucianism on Korean marriage is to be discussed thoroughly, it should be dealt with chronologically from ancient Korean society to the present day. In view of the goal of this thesis, this chapter will concentrate the focus on the impact of Confucianism on post-modern Korean marriage on the basis of the Confucian influence on marriage particularly during the Chosun Dynasty. This will be addressed with special attention given to the tenacious and lasting influence of Confucianism to the present day. The discussion of marriage will focus on the functioning and meaning of marriage, sex-roles, and the status of men and women. Lastly, an analysis of the teaching around marriage in conservative Korean churches will be undertaken by perusal of recent sermons preached by four pastors (accessed from publications and the internet).

1.1. A brief history of the effects of Confucianism on Korean mentality

The process of confucianization in Korea is long, lasting almost the full span of Korea's written history. What Lew notes in the following indicates this influence of Confucianism on the Korean mind-set:

From Kiza Chosun, through Wiman Chosun, Han China's four commendaries, the three

Kingdoms, Unified Silla, Koryo, Chosun, even to modern Korean society, the political system, the educational system, the law code, and finally many elements in the everyday life of the Korean people all find their source in what we call Confucianism. Even Korean kings who were devout Buddhists ruled the country according to Confucian principles (Lew Seung-Kook, 1974:165)

In many crucial areas of life, ancient and medieval Korean society maintained practices that bore no resemblance to Confucian practices. But by about the eighteenth century, Korea had become a normative Confucian society. However, other religious traditions did not disappear. Buddhism and various folk religions remained major forces, especially among women and the lower classes. Nonetheless, measured by such standard criteria of Confucianism as patrilineage with its attendant ancestral and mourning rites, the universal acceptance of ethics concerned with the five social relations, the supremacy of the civil bureaucracy, the recruitment of officials through a civil service examination, and the uniform adoption of a Confucian curriculum in educational establishments, Chosun Korea in the eighteenth and nineteenth centuries can be described as strongly Confucian (Kim JaHyun, 1991: 84).

During the Chosun dynasty, the process of confucianization expanded from a small governing elite to include commoners and slaves, and from the public sphere to the private sphere. Several changes happened. One was the influence of the Confucian meritocratic ideal. Another was the Confucian influence on government and political culture. But the greatest normative change was the patrilineal restructuring of the family on the Confucian model. This caused changes in marital relationships, such as double standards for men and women, fixed sex-roles, sex discrimination and a distinction between men and women (Kim JaHyun, 1991: 86).

Since 1900, Korea has undergone a fundamental re-ordering of its political and social systems. In spite of this, Robinson points out that observers of contemporary Korea point to the importance of the Confucian tradition while explaining the peculiarities of political patterns and values as well as social organization (Robinson,1991:204). Confucianism as an organized political/cultural orthodoxy has disappeared but continues to influence modern Korean society, although its present impact is very different from that of the past. It no longer dominates Korean political and social life as a prescriptive orthodoxy, but has gone underground and continues covertly to shape behaviour and social organization in Korea. In this sense, the Korean Confucian tradition has proved remarkably resilient. A well-known professor of religion in Korea, Choi (1995:157) states this very clearly:

Our people follow the precepts of Confucianism in the sphere of social life whether they have religion or not. Just as fish don't recognize the water they are in, our people are so familiar with Confucianism that we live with it without recognizing the fact that our basic world-views come from Confucian teachings in daily social life. Even when a Korean is converted to Christianity, he will come to know that he has more in common with a Korean Buddhist than an American Christian (My translation).

Among the precepts of Confucianism the most decisive teaching on Korean social life is "the five cardinal relationships". It is no exaggeration to say that three of the cardinal relationships are the beginning and the end in Korean social life including the family : the emphasis on filial piety to parents, the order of older and younger (the younger should give precedence to the older), and the distinction between male and female (J S Choi 1995:158; K S Han 2001:477).

1.2. The impact of Confucianism on the Chosun society

The most conspicuous aspect of government during the Chosun dynasty (1392–1910) is the adherence to Confucian principles and the official rejection of other forms and systems of thought. During the Chosun dynasty it was not simply a case of Confucianism forming the core of the educational system and the basis of governmental structures. It did, but it did more. It was, in a sense, the official philosophy of the nation (Lee Kibak, 1970: 132–134). Because of the low morale and the degenerated condition of Buddhism at the time, the stage was set for a fresh system of thought to revitalize the country. This system of thought was the Neo-Confucianism of the Song Dynasty, which also goes by the name of Ju Ja Hak. The military and gentry, the Neo-Confucian scholars, rejected the limited role Confucianism had hitherto played in the Buddhist world and advanced Confucian political ideology and propelled a policy of stabilization for the creation of a nation and a powerful army. They wanted nothing less than a total transformation of Korea into a Confucian social order in conformity with their vision of a moral universe (Kim Jahyun, 1991:90).

By the mid-sixteenth century, the political ethos of the Chosun court was predominantly Confucian. All decisions, large or small, had to be advanced, argued, and justified by Confucian rhetoric (Kim Jahyun, 1991:95). The family system was extremely important in Confucianism with the head of the family as the centre, exercising absolute power. In the Chosun dynasty, the Confucian virtues of loyalty and filial piety were highly valued. Loyalists, filial sons and exemplary women received commendations from the state and were highly respected. The diffusion of Confucian ethics and mores had spread to the lower strata of society mainly through the educational establishment. The number of private academies, some of which accepted commoners, increased rapidly, reaching a point where the state chose to apply sanctions against the founding of private academies without permission. In addition, all sorts of primary schools sprang up, making education readily available to the lower strata. Since the curriculum at all levels in all educational institutions consisted of Confucian texts, those who received any education at all were exposed to Confucian ethics and values. (Kim, 1991: 109)

Still, in the later Chosun period, some form of ancestral and mourning rites was practiced by nearly all strata of society. Patrilineality and patriarchy also became the norm, though they assumed somewhat different forms depending on the social and

economic status of the family. Admittedly, there were certain sectors of the society that remained rather resistant to the pressures of Confucianism. There were also religious practices, both Buddhist and folk, that differed markedly from Confucian precepts. Nevertheless, measured by any reasonable criteria, late Chosun Korea must be described as a society transformed into a normative Confucian society (Kim, 1991: 110). The general effect was to weaken the position of women, strengthen patriarchal authority in the family, and entrench aristocratic privilege in government.

1.3. The precepts of Confucianism on marriage (It's impact on marriage in the Chosun era – beginning of the impact of Confucianism on Korean marriage)

The liberal illustrious officials who established the Chosun Dynasty went to great pains to establish the family order and the moral principles that became the foundation of the public order on which a new society was built. Family order in the Chosun Dynasty was sought through institutionalization based on clan rules, in which the principle of paternal family headship, transferred to an eldest son, operated. This served the strengthening of monogamy. First wife and second wife discrimination, the restriction of remarriage of women and the restriction on same-surname marriage etc., were the means which established the paternal family order (Lee Jaekyung, 2000:12).

We can summarize the characteristics of the family system in Chosun society as follows. 1) Only the paternal line relatives were regarded as relatives. 2) Social class and rights were relayed only from fathers to sons. 3) The father had the sole authority in the family. 4) Marriages to those outside the blood clan and social class were prohibited 5) First-born mans held the right to lineal succession. (Kim Ja-Hyun, 1979:89).

1.3.1. Marriage

1.3.1.1. The form of marriage

Marriages in the Chosun period were arranged by the heads of families for the children rather than between individuals. The communal aspect of marriage also related to the choice of marriage partners. Marriages between people with the same family name, members of the same clan, or between blood relatives were strictly forbidden. In particular people with the same ancestral home, though with different surnames were forbidden to marry. Marriage was forbidden within the same clan because everyone was considered as part of the extended family in which intra-marriage was unthinkable. Moreover, it was considered of prime importance that the concerned parties be of equal social status, precluding marriages between different social levels (Kim Doohyun, 1959:169).

1.3.1.2. The purposes and implications of marriage

1.3.1.2.1. Starting point of social ethics and the ideal male image

According to Confucian principles marriage is more than a union between individuals. Confucius considered filial piety and brotherly love towards relatives as the root of an orderly social hierarchy (Keum Jangtae, 1990:15). "A person who is dutiful to his parents and displays brotherly love seldom rebels against his elders (*Analects of Confucius*, Hakee, 2003:8). "When 'benevolence' dominates in a family, a country becomes benevolent, when modesty is espoused by a family, it becomes a national virtue". (*The Great Learning*, 2003:247). Therefore, among the Five-Social Relations, Bujayuchin (relationship between father and son) is considered as the starting point of every social ethic. And since the relationship between father and son results from the marital relationship, marriage was regarded as the foundation of social ethics. In 'The Book of Changes', the author explains this hierarchy in the following way, " After there is heaven and earth' all things are, and there are male and female after there are all things, and there is couple after there are male and woman, and there is father and son after there is couple, and there is sovereign and subject after there is father and son, and courtesy is given after top and bottom, and top and bottom after there is sovereign and subject" (*The Book of Changes*, Seokye, 1993: 28). Thus The Book of Changes confirms this meaning of marriage. (Choi honggi, Confucianism and family, 1991:215).

The starting point of an ideal society in which all people are equal and goods are shared fairly is the ethic of the couple (Seonggyungwan University, 1996: 99–108). It is believed that an ideal society in which the teaching of humanity and justice is materialized, can be reached when male and wife fulfil their allocated roles. Therefore, 'The doctrine of Mean' says that " the true gentleman's way starts with the couple and a universal principle can be drawn, if they live according to Confucian precepts and reach its highest level" (*The doctrine of Mean*, 2003:268). This means that marriage holds the key for the human being to arrive at the Confucian ideal. This endows married life with great meaning. It tells us that "a couple can know what even a sage doesn't know and can behave in a way even a sage can't if they reach their highest potential, even though they don't have brilliant minds" (*The Doctrine of Mean*, 2003:269). These statements can be summarized as follows: 1) Marriage in Confucianism is the soil in which social ethics can grow and flourish. 2) Marriage is one of the means where by the couple jointly seek to reach the moral objective of Confucianism. This then is the most positive meaning of marriage in Confucianism.

1.3.1.2.2. Paternal succession.

Confucianism considers reproduction to be the basic function of a couple. In "*The Book of Changes*", reproduction is explained as the universal and the most important function of the universe and links childbirth to the law of all creation (Choe Hong-Gi, 1991: 214).. In Yegi (the book of courtesy), the meaning of marriage is expressed as a service at the shrine of royal ancestors upward, and a joining coming age downward. Which is not more than to explain a reproduction function as great inner function of family (Choe Hong-Gi, 1991: 215). But, by progeny only men in the

paternal family are meant. It is believed that this perspective on the function of the family provides men without sons with justification both socially and legally in taking second wives when a first wife is not being able to provide male progeny, and constitutes a primary cause of wife-abandonment.

Since Confucian marriages are arranged, every aspect is decided by the head of the family. This arrangement extends the phenomenon of the bride and bridegroom seeing one another for the first time on their wedding day. Consequently, no opportunity is left to them for romantic love. As Isabella Bishop observed, domestic happiness was a thing a wife didn't look for, and like a Korean gentleman remarked " We marry our wives, but we love our concubines". (Isabella Bishop, 1970:343).

1.3.2. Sex roles (The distinction between husband and wife)

The division of labour between couples was relatively defined by traditional society based on the biological differences between men and women. However, during the Chosun period, the theory of 'Yin and Yang' was applied to male and female's positions, their physical spheres (women was supposed to be inside house), and their social roles. On the basis of the cosmology of JuJahak, a hierarchical of the relation of the sexes, that is, predominance of male over woman, was forcibly laid down as a principle of nature and society, and the family was controlled by a Confucian view of the world. In this regard, sexual discrimination in Chosun society was deeply rooted in religion and philosophy.

With regard to the two social relations (intimacy and rank) which made up the societal structure, the latter was thought to be more important, because it was believed that social order could not be maintained without a clear hierarchical structure. Distinction between the sexes was taken as a starting point for all others. Based on 'Yin and Yang' the distinction between the sexes was thought to reflect a universal principle also reflected in the relationship between heaven-high and earth-low. This distinction was applied to the spacial division and the sex-role division. (Choehonggi, 1991:221,222). Here sex-roles in Chosun dynasty will be examined by investigating the Five Relations, the theory of Yin and Yang, and of Within and Without the House.

1.3.2.1. The Five Relations

Distinction between the sexes was referred to in mancius' Five Relations (Lee sukin, 1998: 458-460). mancius regards that The Five Relations (부자유친, 군신유의, 부부유별, 장유유서, 봉우유신) as the foundation of social ethics. mancius considered the distinction between husband and wife as the foundational principle of marriage ethics. This mancius' marital ethic was laid down as a core social ethic in "The doctrine of Mean". mancius' distinction between husband and wife was explained systematically by the theory of 'Yin and Yang' and provided a platform from which to regulate sex roles in the forms of 'Within and Without House' and 'The Three Obediences' during the Chosun Dynasty.

1.3.2.2. The Theory of Yin and Yang (sun and moon principle)

The principle found in "The book of Changes" dominated relations between the sexes during the Chosun Dynasty. Yoenjeon of Geongae in "The Book of Changes" tells that " Geonwon (Yang: Sun, man) plays a leading role in effecting change. Accordingly, male is able to direct his own destiny. But the destiny of dependent Gonwon (Yin: Moon, Women) lies in responding and receiving the way of heaven through submission (Mun Jaekon, 2001:92). In '*The Book of Changes*', though Yin has beauty it seeks nothing for itself or independently but obeys the will of the king. This is a duty of earth, wife and subject. The obligation of earth is not to accomplish but to receive (*The Book of Changes*, 1993: 39). In Gaingwae, "What is strong is good. Being passive and receptive in nature, Yin cannot rule the family". It is therefore, a role of the wife to remain impartial and amenable (*The Book of Changes*, Gaingwae, Yukehyo, 1993: 29). The principle of Yin and Yang therefore assigns specific immutable roles to men and women. male is associated as an origin of the universe creation, displaying heavenly characteristics, progressing, strong and a symbol of all that is good, while female symbolizes earthly things guarding what is created, soft, passive and symbol of what is evil. According to his attributes it is therefore the responsibility of male to establish the way of heaven within the home. By laying down domestic law, he becomes both lawmaker and executive. In short, male becomes the law in his home. Woman, on the other hand, is considered as a junior, and a fragile being who should obey her husband utterly and without reservation. It is through the law of within and without the house that the distinction of the sexes is applied to every day life and to sex-roles (Choi Honggi,1991: 221).

1.3.2.3. 'The law of 'Within and Without the house'

Husband and wife are strictly distinguished in their role and social positions and places. In '*The Book of Changes*', "Women take their place inside a family, men take their place outside a family. The teaching regarding the rightful place of men and women is an important one" (Mun Jaekon, 2001:97). Based on this teaching, after age seven, girls and boys were separated, and were not to play, or even sit, with each other. From the age of ten, girls were not allowed to go outside the home as boys could. Girls were not supposed to play or have fun even with their own brothers (*The Learning for Minors*, 1990: 25-38). "Girls, even among the very poor, were so successfully hidden away, that in somewhat extensive Korean journeys I never saw one girl who looked above the age of six" (Isabella Bishop, 1970:341). When women go out, they must cover their faces, while on the road, male walks on the right, women on the left (Yukokjeonseo, Vol. 5, Jeongga, Keuumjang, 1985:240).

This sexual differentiation is also reflected in the structure of the traditional Korean house. The traditional house consists of inner and outer quarters. The outer quarter is for men to receive and entertain guests and to idle the time away by reading books and pursuing pastimes. The inner quarter was inhabited by women working in the kitchen and doing domestic chores and rearing children. In this way, the two sexes

aren't allowed to come in contact with each other and even couples stayed in separate parts of the house (*The ministry of education*, 2002: 48–51). male may not enter the women's apartments. A noble hiding himself in his wife's room cannot be seized for any crime except that of rebellion. A male wishing to repair his roof must notify his neighbours, lest by any chance he should see inadvertently any of their women (Isabella Bishop, 1970: 341). Young women and all older women except those of the lowest class, are secluded within the inner courts of the houses by a custom which has more than the force of law. To go out suitably concealed at night, or in a rigidly closed chair, on occasions when it is necessary to travel or to make a visit are the only outings permitted to a Korean female of the middle and upper classes, and the low-class female only goes out for purposes of work (Isabella Bishop, 1970:341).

The physical distinction of the sexes determining a woman's position inside and a man's position outside was connected to their social roles. While the wife exercised an absolute authority in the inner quarter, the husband performed the role of the bread winner and the manager of the property. He never trespassed in the inner quarters which remained the women's sanctuary. His role featured an authoritarian rule over the family. On the other hand, the wife was never slack in her duties to feed her family and to rear children and to make clothes which changed with the seasons. The wife's responsibility was staggering, quite out of proportion to the few rights given to her. But her role at home was of crucial importance as the symbol of harmony and peace at home – a role recognized and appreciated by the husband. As the husband did not interfere with her role, so did the wife in no way interfere with her husband's role. Husbands and wives mutually respected one another with proper decorum and elegant language (*The Ministry of Education*, 2002: 48–51)

1.3.2.4. The three obediences

Confucianism governed women's conduct with the so-called three obediences. According to this thinking, a young girl should obey her father; a married female should obey her husband; and a widow should obey her oldest son. Chosun society underlined four virtues for women (inner disposition, diligence, right language and behaviour, and physical neatness). Among these, the inner disposition of a female was highly emphasized. According to the teaching for woman, the inner disposition of a female had to be clean, calm, obedient with a chaste attitude (*Language and behaviour*, 1986:27,28).

The Chosun Dynasty provided women with practical guidelines for the Confucian ideal for a woman. Firstly, she had to be chaste, secondly, a daughter who is dutiful to her husband's parents (not her own parents), and someone who displays brotherly love towards her husband's relatives, and who engages in ancestral worship and entertains guests. As a mother she has to display a balance between wisdom and discipline, justice and affection; she is required to be wise and strict, right and affection (Son Insoo, 1993:354–358). A female was thus expected to have a sound,

balanced mind from which was supposed to flow gracious behaviour and speech, extending to dutiful obedience to her parents and her husband, and to the education of her children. Besides this, she was required to have harmonious relationships with relatives and to create a happy home through frugality and diligence (Queen Sohye, 1986: 172–181).

In summary, the sex-roles in the Chosun Dynasty were defined according to the distinction between male and woman, but the relationship was certainly not complementary co-operation; rather a supplementary obedience on the woman's side. Female as mother was highly recognized, but she was always an accessory to man. Most importantly, there was no place for a public contribution or service on the part of women.

1.3.3. The status of women

The distinction between the sexes based on the theory of Yin and Yang prescribed the physical place and social roles of male and woman. As a result of this prescription, the patriarchal system was strengthened and the positions women could occupy in society were markedly restricted. This can be observed in forced chastity, the prohibition of remarriage, disadvantage in divorce, disadvantage in property inheritance, and deprivation of education opportunities.

1.3.3.1. Forced chastity

Grounded in this ideal for female (The Three Obediences and Woman's Virtues), Yulgok, one of two Confucianists in Korea in the Chosun period said, "A clever husband builds a castle but a clever wife destroys a castle" (Yukokjeonseo, Vol. 5, Jeongga, Keuumjang, 1985:219). In his book of teachings for woman, Song taught that: "It is the best conduct a female can exhibit if she doesn't show jealousy but respect her husband without getting angry in the midst of serving him even though he has one hundred wives" (*The teachings for Women*, 1986:201). It was even regarded as praiseworthy should a female kill herself when her husband died. As a faithful retainer would not serve two masters, so a virtuous female would not accept two husbands. A male might get married repeatedly but a female couldn't. For this reason, it was considered admirable to overcome every difficulty and to maintain one's integrity (lanhui, 2000:4). Along with the marital ethics of Confucianism at that time, there were many teenage girls and women in their 20's who died with their husbands. Committing suicide was encouraged, and even women who left young children behind were praised. Daughters were put to death by their fathers, wives by their husbands, and women committed suicide when strange men, whether by accident or design, even touched their hands (Isabella Bishop, 1970:341).

1.3.3.2. Prohibition from remarriage

After the promulgation of the Kyongguktaejon, widows were prohibited from remarrying in the later centuries during the Chosun dynasty. In fact, the government punished widows who did remarry. The sons and grandsons of a remarried female were

prohibited from taking the government's civil service examination and thus effectively barred from respectable society (Kim 1979:84). Furthermore, the government maintained a register of both chaste widows and twice-married women. The chaste widows received accolades from the government, while the twice-married women received nothing but social stigmatization, eventually being forced to accept the status of secondary wives. Shame was attached to remarriage, and it became a taboo. Remarriage was not allowed to women in their early teens (Lee Ahnhee, 2000: 4). A bereaved female had to remain as a young widow even if her betrothed male died before they were married (Chang Seungdo, 1985:111). Since a married female was considered as a part of her husband's family, she had to pay loyal obligations to her new family, even after the death of her husband.

1.3.3.3. Education of women

Women were excluded completely from education in the Chosun Period. According to Sohak, a boy would start his education at the village schoolhouse and is educated when he reached the age of 10 (The teachings for Minors, 1990:28). It was said that a clever male achieves in his work, but a clever female destroys his achievements. It was furthermore considered unlucky for a female to display learning and or to be talented. Most damning of all though, a female well-versed in literary art and acquainted with current affairs, was regarded in the same light as a prostitute (Lee, 2000: 6). After the creation of the Korean alphabet, Hangul, the late Chosun government translated women's rules from the Chinese and distributed them widely to women for the purpose of educating them. But there were no native schools for girls, and though women of the upper classes learned to read the native script, the number of Korean women who could read was estimated at two in a thousand. (Isabella Bishop, 1970:342)

1.3.3.4. Divorce

In order to maintain the stability of the country for which the stability of the home was considered essential, the government strictly limited official divorce during the Chosun dynasty. In addition, the government inflicted a strong sanction on the abandonment and on the mistreatment of a first wife (Jang Byungin, 1993:94). During the early Chosun period, cases of actual divorce were limited to a few hundred, but it was said that after king Suk-Jong(later Chosun) there was hardly ever mentioned divorce (Lee Sunhyung, 1997:474)

Divorce was then divided into the following categories: divorce of compulsion, initiated by the husband, divorce by mutual agreement, and divorce unilaterally effected by the government (Lee Sunhyung, 1997:453). Among these, there were many incidences of unilateral divorce which can be divided into two cases where either the husband or the wife requested divorce, such as, when the wife absconded or committed adultery, or when she was beaten by her husband and had seven grounds for divorce,²⁾ the wife was forced to be divorced from her husband unilaterally. There was no legal support whereby for a wife could ask for a divorce.

Only when her husband left her for an extended period (about two years), was the wife permitted to be divorced with the approval of the government. In the event of her being beaten by her husband, she would be able to obtain a divorce subject to the agreement of her husband (Lee Sun-Hyung, 1997: 453-458). Thus, harsh sex discrimination was practiced in divorce regulation.

1.3.3.5. Property inheritance

Regarding property inheritance, the early Chosun dynasty guaranteed equal rights to property for men and women by law as was the case during the Koryo dynasty. According to the stipulations in the *Kyongguktaejon* (The Law of Chosun Dynasty), male and female offspring were both entitled to inherit the father's property, although there were certain discrepancies between law and practice (Choi JaeSeok, 1996: 530-531). In the early Chosun period, the property of the mother was distinguished from that of the father, and regarding inheritance, children succeeded to the mother and father's property respectively. But in the late Chosun dynasty, the mother's property reverted to the father and all property rights belonged to the father, that is, the male (Choi Jae-Seok, 1996: 532). This means that female has no rights of property at the time of remarriage and divorce.³⁾

In summary, the impact of Confucian social ethics was of prime importance to marriage in the Chosun dynasty. The strict patriarchal society and the succession of the patrilineal line was maintained at the expense of woman. Marriage was considered as a means of securing the succession of a family rather than for the well-being of the individual. Thus, the prohibition of remarriage and forced chastity were required on the female's side alone.

Regarding marriage, the process of modernization and of post-modernization in Korea meant growing out of these strict, fixed sex-roles, communal oriented, and man-oriented Confucian marriage, allowing for a movement towards the liberation of the woman.

1.4. The influence of post-modernity on Korean marriage

Urbanization and modernization in Korea have shaken Confucian and traditional values, especially Confucian precepts regarding marriage. During modernization, even

2) "The Seven Sins", (Chilgochiak) the two most important are the failure to bear a son and disobedience to one's parents-in-law. These are followed by, in decreasing priority, adultery, theft, chronic illness, jealousy, and garrulity. Even if a female had committed one of the seven sins, Chosun law provided legal protection in three cases. A divorce was not granted: (1) if the wife had no one to depend on; (2) if she had mourned her husband's deceased parents for three years, or; (3) if her husband had gone from poverty to wealth after marriage (Kim Doo-Hyon 1959: 491-496; Lee Sun-Hyung, 1997: 458).

3) The discrimination of the sexes regarding inheritance and ownership resulted from the succession of the patrilineal line and ancestral worship.

though the virtues of female were highly regarded at that time, the influence of Confucian thought regarding the predominance of male over female and the fixed Confucian sex-roles, that is, the rule of within and without the house based on the theory of Yin and Yang, decreased. Although the fixed sex-roles were still maintained in a transformed form (the separation of public and private areas: male outside and female inside as a result of modernization) and the preference of son was still maintained, the concept of marriage for the individuals, that is, marriage for love and happiness was more considered important than marriage for the benefit of family. Family background did remain important, but was superseded by greater emphasis being placed on love and the character of the individual. Although chastity was still respected and social pressure deemed divorce inadvisable, women were liberated from extreme chastity and the prohibitions on remarriage. Women had a higher status in areas such as education, family law and property inheritance. These changes resulted from the notion that male and female are equal before God. This process accelerated and is still continuing because of the changes in the social and economic systems due to modernization and urbanization. The challenge of modernity to Confucian and traditional Korean marriage became increasingly violent.

In post-modern Korean society, these changes are progressively deepening and widening. The phenomenon of the dismantling of the family, extreme individualism, and the seeking of sexual gratification is readily found everywhere. While modernity might be seen as liberation from the traditional Confucian concept of marriage, fixed sex-roles and the low status of women, post-modernity can be expressed as liberation from marriage and family structures.

Nevertheless, Confucianism in different shapes continues to flow through the lowest stratum of society. Many agree with the continuance of Confucianism today. According to one official government handbook, Confucianism disappeared from the stage of Korean history in 1910 with the fall of the Yi dynasty. The justification given for this statement is that Confucianism is no longer the basis of government and administration in Korea. However, Confucianism does live on in the customs, habits, and thoughts of the people. Those elements of Confucianism that are to be encouraged are reverence for age, social stability, and respect for learning and culture. In contrast, the elements which need to be rooted out of Korean society are idolization of the past, social rigidity, and abstract unworldliness (Oversea Information Service, 1982:204).

1.4.1. What is post-modernism?

Many scholars believe that, because of the very nature of the phenomenon, it is impossible to give a definition of post-modernism. One reason is that there is no unified discourse in post-modern thought. Different exponents of post-modernism differ on matters of style, content and concerns. As Scout Lasch points out, both the terms "modernism" and "postmodernism" are slippery, vague and ambiguous, and they should be used with extreme caution (Scout Lasch, 1994: 25). Despite these

ambiguities, Sampson says that the term post-modern is now so widely used that to avoid it altogether becomes increasingly artificial. According to him, post-modernity refers to the progressive loss of confidence in, if not failure of, the enlightenment project that rejected traditional and religious sources of authority in favour of reason and knowledge (Philip Sampson, 1994:7). This is what Inglehart observes when he says that the instrumental rationality of modernity has lost its prestige. He continues by stating that this has not only opened the way for tradition to regain status, but created a need for a new legitimating myth (Inglehart, 1997:24).

In post-modern society, tradition once again has positive value – especially in non-Western traditions. But the revalorization of tradition is sharply selective (Inglehart, 1997:25). From the social point of view, Sampson notes that post-modernity refers to shifts in the social, economic and political aspects of modernity. Traditional political alignments are fragmenting into new social movements; Western economies are shifting emphasis from production to consumption; and communications technology permits the instantaneous dissemination of cultural images⁴⁾ (1994:10). Philosophers of post-modernity pose serious questions against the philosophical position which accepts that there is a single solid foundation for an truth and knowledge. Postmodernists agree that there are no absolute truths and no fixed values, because of the principle of difference (Janse van Rensburg, 2000: 5). Using Sampson calls this 'an incredulity toward metanarratives' He says that with the collapse of grand narrative, there is no single truth, only truths, each for its own public and occasion what Habermas calls the localization of truth. (Philip Sampson, 1994:37). Sampson's statements, the characteristics of post-modernity can be summarized as the revival of traditional and religious values, fragmentation, and extreme relativity, denying grand narrative.

After analysing the modernism and post-modernism of 43 countries, Inglehart enumerates the phenomena of post-modernity in four categories: 1) Post-modernity brings declining respect for authority and growing emphasis on participation and self-expression in the political realm. 2) In the economic realm, existential security leads to increasing emphasis on subjective well-being and quality of life concerns. 3) In the realm of sexual behaviour, reproduction, and the family, there is a continuing trend away from the rigid norms that were a functional necessity in agrarian society. 4) In the realm of ultimate values, the public of most advanced industrial societies show declining confidence in churches, rates of church attendance are falling, people are placing less emphasis on organized religion. However, this does not mean that spiritual concerns are vanishing, for we also find a consistent cross-national tendency for people to spend more time thinking about the meaning and purpose of life (Inglehart, 1997:43-45). In the light of these observations, we can describe post-modernity as a series of shifts occurring in philosophical, epistemological,

4) He observes that the terms 'information society' and 'consumer society' are sometimes used to describe these same shifts in social life (Philip Sampson, 1994:10).

social, economic and political areas. It would be safe to say that these shifts revolve around two key words: individualization and pluralization (relativity and fragmentation).

1.4.2. Post-modernism in Korea.⁵⁾

Whereas discourse about post-modernity in political and economical areas, focuses on the completion of the modern-project, and synchronic assignment of modernity and post-modernity, when social change is considered, it is generally said that Koreans already live in post-modernity after 1990 (Chang Kyungseop, 1996; Jo Eun, 1999 ; Seo Seonhee, 2000 ; Lee Sohee, 2001 ; Jo Hyejeong, 2001 ; Ronald Inglehart, 1997). However this does not mean that Korea has wholly entered into post-modernity. In a strict sense, Korean society is caught between pre-modernity, modernity and post-modernity simultaneously (Jang Gyeong-Seop, 1996; Jo Hye-Jeong, 2001).

As mentioned earlier, the characteristics of post-modernity revolve around the two key words 'individualization and pluralization'. These appear apparent in the disembodiment of the institutionalization phenomena in the socio-political and educational arenas, and as the phenomena of communication technology (networking through the internet), consumerism, cultural globalization and dismantling of the family in the social and cultural areas developed and expand.

1.4.2.1. Disembodiment of institutionalization in political and educational areas

The characteristic of post modernity as a disembodiment of standardized institutional systems is most apparent in the fact that the number of NGO's are increasing greatly. The term "NGO (Non-Governmental Organization)" was unfamiliar to ordinary people no more than 10 years ago. However, NGO growth is phenomenal, so much so that the side-effects of the scale of political and social influence of NGO's must now be a cause for concern. Futhermore, NGOs are widening their areas of activity to various social fields such as, economic reform, political innovation, irregularity and corruption relegation, environmental protection, consumer protection, educational reform, solution of traffic problem, etc (Bak Jongchan, Monthly Publication Korea, p.22).⁶⁾

5) From the beginning of 1990 in Korea, an argument about "modernization"/ "post-modernization" has been developed. The majority of debaters has reached consensus that the modern-project in Korea has not yet finished (Yun Geon-Cha, 2000:25). However, it is said that it is a two-fold task to complete modernization and to overcome modernization in political and economic areas (Sim Kwang-Hyeon,2000:43). Nevertheless, when environmental issues, the woman's liberation movement, the civil movement and local movements raising various social issues are considered, they are deemed beyond the limits of modernization (Yungeoncha, 2000:25), When an increase in public desire for self-realization and cultural enjoyment are involved, they can be ascribed to post-modern phenomena (Simgwanghyeon, 2000:41). Even Seon U-Hyun, who is extremely contradictory in discussion of post modernity, argues that it is possible to debate about post-modernity in Korea in the cultural area (Seon U-Hyun, 2001).

Regarding the disembodiment of institutionalization in Korean society, the field of education is where the conflict between modernization and post-modernization is most serious. Shocking articles and pictures under headings such as: "School Collapse" "Classroom Collapse" "There Is No Education" "Collapsed School" appeared for several days in a succession of newspapers and on TV, exposing the reality of the situation in school education. One of the headlines even read 'Serious Disturbance of Education' (Chosun Ilbo, 2001.11.8). The present situation in education was described in the following way: "Where teachers of the 20th century educate children of the 21th century in the classroom of the 19th century" (Kim Youngsam. Monthly Chosun, December, 1999:9). This highlights aptly to the phenomenon that education fails to follow social change. Alternative schools which are currently in fashionable reflect this phenomenon well. These schools were founded on the proposition that school must be a place where education of the whole personality, enhancement of the student's talent, and self-examination should be carried out⁷⁾ ([www. Alternativeschool. co.kr](http://www.Alternativeschool.co.kr)).

1.4.2.2. Networking through internet

In the past, a definite boundary was made and a clear position and role were given within the limits of rank. The border line was drawn clearly in the name of ideology, distance, border and nationality. But in the present, the boundary of time and space is being destroyed as everything is linked within a network. Therefore, as Bak Gil-Seong observes, absolute location as a bondage to space regarding who is where became meaningless, or not very important. Instead, the relative location whether it is connected to elsewhere and how it is connected, became important (Bak Gilseong, 2002:33-36). This phenomenon of networking can be seen as a social and economic change. An example of this is two-way communication. This means that each partners in communication become the one who sends and receives messages at the same time (Bak Gilseong 2002: 40).

One of the best expressions of two-way communication is the Buddy and Buddy chatting program which is popular among Korean teenagers. Through this program, everybody is able to contact everybody in real time wherever they are, that is, domestically or overseas. In developing a popular drama in Korea, the direction of a drama is sometimes determined by the opinions of netians.⁸⁾ Every television station

6) The number of practicing NGO's in our country at present is about twenty thousand in total if 7600 private organizations are included. These include labour (the 4 typical NGOs are in this area), peaceful unification, woman's exercise, environmental protection, civil rights movements, press, education, information, culture, international(Citizen's newspaper, 2000: 23).

7) In 2003 there were four middle, and 15 high schools in Korea ([www . Alternativeschool . co.kr](http://www.Alternativeschool.co.kr)).

8) Who suggest their opinions through internet.

runs a site named 'opinion of the audience' and pays attention to their responses and opinions about a drama. This phenomenon is reflected in the existence of 4,000 anti-sites which convey different voices (Bak, Gil-Seong, 2002:42). This means a paradigm shift from unilateral and one-sided information-offering to two-way communication in cyber space. This expresses the reluctance of post-modern people to be restricted by the institutions of the past.

1.4.2.3. Consumerism

The appearance of consumer society as a phenomenon of post-modernity as described by Boudrieu (Boudrieu,1994) can easily be found in the life-style of middle class women in Korea. Cho Hyejeong describes the traditional, modern and post-modern woman's life through the conflict of three women who are representative of three generations in a family. According to her, in modern Korean society, typical middle class wives competed with one another for the purchase of commercial products in same-sized apartments in a grand apartment complex. But in post-modernity, a drastic shift occurred between the 1980s and 1990s, sweeping middle class housewives into consumerism in their desire to be charming and sexy. (Cho Hyejeong, 2002:168). She points out that

the image of independent and self-sufficient women was propagated widely. Women began to talk about "self-realization", asserting that they wanted to be defined not by familial relations but as individuals... New mothers today endlessly desire their husbands' personal attention and support, and demand that their own "private feelings" be satisfied by their heterosexual partners... The women of this generation glided into the consumer world, making themselves into attractive objects to be gazed at and purchased by desirable men. Young housewives, whose main playground is the department store, were particularly vulnerable to the carefully orchestrated consumer system and have been trapped by the desire it creates as Boudrieu pointed out, (Cho Hye-Jeong, 2002: 179-182).

Another phenomenon of consumer society in Korea is the spreading of overconsumption through the availability of credit cards. The number of issued credit cards reached 96.7 million in 2002. The reality is that everyone, even minors, have at least one credit card. Money spent by credit card in 2001 amounts to 1,00 billion dollars. However, bankruptcies amounted to one million. This state of affairs is a cause for concern especially since it is giving rise to various social problems (Hong Hyung-Kyun, Monthly Chosun, 2002, 8 : 17, 18).

1.4.2.4. Cultural globalization

The creation of the cyber space phenomenon on the internet and the borderless world of the international media is nowadays both shaping Korean culture, and also describes it. The following statement of Cho, Hanhyejeong expresses it aptly. "100% Korean is disappearing. World cultural topography is changing greatly by the transfer of image

through the transfer of person, thought and media". (Cho Hanhyejeong, 2003 : 1).

It is said that globalization is not more than Americanization. From a cultural perspective, this is true for Korea. Korea has remained under the influence of America since the Korean war in 1950. Kang Jun-man argues that popular culture in the world today is becoming thoroughly American, and tells of American author Picolre's personal experience:

I watched a film, 'Jaws' in Tibet in 1991, listened to village people's music in Pyongyang. I watched a pirate-edition film 'Coming to America' in which Eddy Murpy was a leading actor, in Butan, a secluded country in the Hymalayas, before it was released in the video shops. During the Gulf war, Husein the president of Iraq at that time monitored the war situation through CNN-TV, Vietnamese people rushed into a cafe at the riverside to see a video in which American actress Meril Stree appeared (Kang Jun-man, 1998:74).

Korea is another case in point. Waiting to see a film made in Holywood, Korean young people eat hamburgers and drink Coca-Cola at McDonald's. When the film finishes, they go to the English institute to learn English listening to American Broadcasting, such as AFKN, CNN or CBS.

When evaluated by means of visitor numbers in 1997, the percentage of native movies in the Korean film industry was 25.5%, Holywood movies 64.0%, the rest 10% (Kim Hyu-Jong, Shin Hyun-Am, 1998: 8). At present, there are 300 McDonald's restaurants in Korea established since 1988 (www.mcdonalds.co.kr). The excitement over baseball and basketball is enormous. Watching American sports, Koreans eat popcorn, hamburgers and drink Cokes. Choi Jun-Sik, strongly criticizes the excitement over American sports and Koreans' submission to English (Choi Jun-Sik, 2002: 15).⁹⁾

1.4.2.5. Dismantling of family

Shorter observed the loss of the role of parents as educators of their children, the instability of the marital relationship and the dismantling of the family as a nest as the phenomena of the post-modern family. He summarized the characteristics of the post-modern family as follows: 1) a weak relationship to external surroundings, 2) taking a serious view on the sexual relationship in marriage, 3) the loosening of ties between parents and childrens. (Shorter, cited by Seo Su-Kyung, 4). Lash interpreted the signs of the dismantling of the family and human relationships as follows: a) the increasing concern over intimacy and b) the augmentation of self-development (Lash, cited by Lee Hyuk-Gu, Vol. 4. 1999: 233). Inglehart understood: Individual sexual gratification and individual expression as the special features of the dismantling of the family (Inglehart, 1997:43). They are all in agreement with the following: the increasing concern about the individual and the emphasis on intimacy between couples will eventually lead to the dissolving of the family. And they all see that the rising divorce rate and appearance of various types of families is the result of the

9) The estimated number of Korean students studying abroad is 300,000 and most of them are in English speaking countries according to Korean statistics for 2003.

emphasis on the individual.

Characteristics of western societies are appearing in various forms in Korea. Some commentators are concerned about the Korean family, whereas for others the current Korean family is not in crisis. Yet, the general atmosphere of Korea is well high one of crisis.¹⁰⁾ From a conservative point of view position, Seo Seon-Hee argues that the existing concept of family, that is, the need for family and the acceptance of a functional family as normal was maintained until the middle of the 90's despite a radical change in the family system. Contrary to this, the concept of family after the middle of the 90's is challenging the existing concepts about family and marriage. This change includes an increase in the single population, the growing incidence of cohabitation outside marriage, the increase in the same-sex marriage population, the change of attitude toward sexual relationships and the change of sex-roles (Seo Seon-Hee, 1998: 54-56). Recent surveys about family and marriage show that unlike in the past, sexual elements are underlined and the desire for intimacy in marriage are greatly increasing. The value placed on self-realization rather than marriage itself is of prime importance in marriage and various family forms are easily found around us. This means that the Korean family lies in post-modernity and in trouble at the same time.

1.4.3. Korean marriage in post-modernity

According to recent surveys of Korean family, Korean marriage has undergone rapid change. The attitude toward marriage, divorce and sex as well as toward sex-roles is changing. The status of female has reached a level nobody ever thought possible in the past. These changes indicate Korean marriage is undergoing a post-modern shift. But some of the changes signify that Korean marriage is just emerging from modernity or traditional pre-modernity. Here most of researcher's argumentation will be exercised empirically based on surveys conducted by the Korean Government or various family societies.

10) The group that voices concerns regarding the crisis of the family, views new forms of the family as an extreme deviation or a phenomenon of pathology. Following Bellah, Lasch, Beck, Glenn, they observe that the current crisis of Korean marriage results from extreme individualism and hedonism and argue that the family should be restored to the form of the nuclear family as the ideal model and to the traditional family. They note especially that the American discourse on the family has changed. In America, until the middle of the 1980's optimistic opinions dominated about changes in family structure, but after the middle of the 1980's those opinions changed and the family was considered to be in crisis and in need of active intervention. On the contrary, progressive opinion on the family regard the new forms as valid alternatives. Within the family, according to them, the individuals' satisfaction and development should be accomplished and democracy and equality should be realized. No ideal form of the family exists and the current family crisis results from discrepancies of the patriarchal system, and the instability of the economic structure of capitalism. Thus the current family crisis should be solved through the intervention of the Government (Lee, Hyuk Koo, 1999: 4).

1.4.3.1. Changing views on marriage and the dynamics between couples

As industrialization continued, so the trend shifted from an emphasis on the relationship between parents and children to an emphasis on the marital relationship or to affording equal weight to the relationship between couples and the relationship between parents and children (Lee Young-Suk, 1999:15). The typical family structure became nuclear in form. The stability and bond of a family became dependent on intimacy in marriage and co-operation between the couple. The purpose of marriage was no longer ancestral worship or the succession of the family (Lee Hyo-Jae, 1984:13). Thus, the nuclear family structure acquired a new norm for marriage: the companionship concept of marriage surfaced which requires that couples should be close partners (Lee Suk-Hyun, 1997:53-54). Despite love and intimacy being underlined in modernity, the value of the family was never doubted.

But in post-modernity, the concern for intimacy and sexual gratification is gradually overtaking concern for the family, children and even parenthood. Bak Kyungran predicts the future of marriage stating that, in future, marriage will be based on a more intimate relationship. The majority of couples will marry not because of being forced together but because of the expectation of enjoying each other in future. In future marriage will not be connected to financial stability, but rather to romantic love (Park, Kyung-Ran, 2001:91). Cho Hyejeong writes that in post-modern Korean society, young mothers desire to be feminine and choose not to be mothers in their desire to be "charming and sexy". They are not ashamed of being sexual beings whose emotional and sexual needs are to be satisfied (Cho, 2002:163). In a similar way, Sohee Lee argued that Korean women of the younger generation give priority to their identities as sexual beings, exploring female sexuality in popular culture (Seo So-Hee, 2002:145). New Korean mothers today endlessly desire their husband's personal attention and support, and demand that their own private feelings be satisfied by their heterosexual partners. (Cho,2002:181). This phenomenon is confirmed in the following issues: the increased demand for love in marriage, the change in attitude toward divorce: the change in attitude toward the sexual relationship; and the change in expectations placed on marriage.

1.4.3.1.1. From arranged marriages to personal choice (the romantic model)

According to a survey conducted by a team under Kong Sekwon using three thousand four hundred married women between the age of 15 and 64 as subjects, it was found that the percentage of those whose marriages had been arranged in 1940 was 95.4%, but by 1950 it was 88.6%, in 1960: 80.5%, in 1970: 55.1% and in 1980 it was 45.%.

Another survey of women by Kong on the decision to marry revealed the following information. Parents in agreement after the decision: 50% in 1970, 61.8% in 1980, 75.1% in 1990. This shows that the autonomy of women regarding the decision of marriage is on the increase.

First Marriage	Parents decided exclusively	I agreed after parents' decision	Parents agreed after I decided	I decided exclusively	The rest	Total
Prior to 1964	43.0	35.6	15.4	5.4	0.6	100.00
1965-1969	20.4	39.4	31.8	8.2	0.2	100.00
1970-1974	10.6	34.2	46.2	8.7	0.3	100.00
1975-1979	5.3	28.7	53.7	12.1	0.2	100.00
1980-1984	2.8	21.0	61.8	14.1	0.3	100.00
1985-1989	1.8	13.8	70.7	13.7	-	100.00
1990-1991	1.2	9.2	75.1	14.2	0.3	100.00

(Kong Se-Kwon, 1992).

According to the National Statistical Office in Korea in 1999, the percentage of interviewees in a marriage survey who considered marriage compulsory was 33.6%; regarding marriage as better was 39.9%; and marriage may not be necessary was 23.8%. While in 2000, marriage was an option for 28.9% of women, marriage was an option for 18.4% of men. Notably 42% of women in their 20's said that marriage is an option (Chosun, 2000. 12. 8). In research by the Bureau of Statistics in Korea in 2002, an average of 33% of those questioned between the age of 10 and 40 saw marriage as optional.

1.4.3.1.2. Change of expectancy of marriage

In 1995, a survey was conducted on eight hundred married couples nationwide. To the question "What is the role most expected from your spouse?", husbands in their 40's and 50's answered that 'managing the house' was first and wives in their 40's and 50's answered that making money was first. Love was number four priority for husbands and number three priority for wives. But husbands in their 20's and 30's indicated that love and sexual satisfaction were first priority (Ham Inhee, Chosun Daily Newspaper, 2002.4.3).

The criteria for selecting a spouse were ranked in the following order of importance in 1970: personality, health and family. By 1980, they were ranked : health, personality, future possibility and occupation or career. But in 1990 the survey revealed that love was the first priority in choosing a spouse for 41.9% of couples, personality was second priority for 34.5%, and appearance and future potential moved to third position (Ham inhee, 2002: 49, 62).

1.4.3.1.3. Increasing acceptance of divorce and a rising divorce rate

The increase in the rate of divorce reflects the post-modern transformation of the Korean family. The greatest restriction on women in the past was a prohibition of divorce and remarriage. Most of the concern about the crisis of the family arises out of the incidence of divorce. According to a survey on attitude towards divorce in

Korea conducted by Han Nam-Je in a rural area in 1959, the percentage of people against divorce in cases where couples had children was over 90 but a nationwide survey in 1989 revealed that only 55.7% of the population were against divorce (Han Namje, 1997:317-339). According to the National Statistics Bureau, the opinion that divorce could be an option according to circumstances is rising amongst people in their teens namely , 47.2%: age 20's, 45.2%: age 30's, 38.5%: age 40's, 30.7; and age 50's, 23.4% (Social Statistics Report. 2002). The percentage of men and women agreeing that divorce was acceptable was 65.1% and for female 70% (Jung Ang Daily Newspaper, 2001. Opinion Poll).

This attitude toward divorce has resulted in a tremendous actual increase in the divorce rate. The data of the National Statistics Office showed that the divorce rate was 3.8% in 1960; 5.1% in 1970, 7.9% in 1980, 10.8% in 1990, 15% in 1993, and 46.5% in 2002. According to the Bureau of Statistics in Korea, 145,432 couples were divorced in the year 2002. Nearly one in two couples were divorced (398 couples in 840 married couples per day). This was an increase of 96,119 cases compared to 1991 when 3.0 couples out of every thousand (ie 0.3%) got divorced. This figure approaches the figure for America quoted as 4.2 per thousand (ie 0.42%) (2003.3.27 Chosun Daily Newspaper). Kwak Baihee argues that the current Korean divorce rate will not be reduced unless the sex discrimination encouraged by the patriarchal Confucian system disappears. Cho Seongnam gives the increasing rate of divorce of the older generation as an illustration to support her view that inequality is a prime reason for divorce. She argues that if sex discrimination is maintained, the revolt of both young and old couples will increase (Cho Seongnam,1999:300).¹¹⁾ Kim Eunmi researched the current prevalence of divorce through visiting all counselling centres in Korea and concluded that the divorce cases filed by women have increased and men can expect to be divorced unless they discard the patriarchal mind-set (Kim Enmi, Monthly Chosun, August, 2002:3). Yang Jeongja, head of counselling at the Centre of Korean Family Law said that couples should cooperate. male need to treat female with respect. Otherwise, there is a high likelihood that women will divorce their husbands. The implication of the above statements is that the prime reason for divorce is the inequality resulting from Confucian family values, that is, the notion of man's predominance over woman.

When the reasons for divorce are considered, marital discord accounted for 64.7% of cases in 1970, but it was increased to 83.6% in 1993 (Han Namje, 1997:326). An Byungchul revealed that the number of women filing for divorce was rising after 1985, while that of men requiring divorce was high between 1979 and 1984. He pointed out that this revealed the change of women's socio-economic status and attitudes toward marriage (An Byungchul, 1998:22). Reasons for divorce in recent times differ essentially from those previous years. Today, divorce occurs over what is called, ' the

11) The divorce rate of couples who have lived together for more than 20 years is increasing. It reached 23% after 1995, and is still on the increase, and eight cases out of ten are filed by wives (Jeong Chaeki, A revolt of wives, www.18segi.com,1997).

6th reason for divorce'. Divorce reasons numbers 1 to 5 as defined by law are the traditional things such as debauchery or violence, and number 6 is 'an important reason for not being able to continue marriage life', that is, conversation extinction, loss of love, dissatisfaction in sexual life and discord between the wife's family and the husband's family (Dong A Daily Newspaper, 1999.8.3). It is said that the improvement of women's social and economic status and the pursuit of the individual's happiness are the main causes that have brought about divorce. It has also shown that wives file for divorce suits more actively than in the past which conforms to the extension of women's rights (Chosun Daily Newspaper, 2000, 7.12).

Even though there is no direct relationship between the current high rate of divorce and inequality between male and woman, the reasons for divorce reflect this indirectly. The following interpretation should be noted in relation to this. Research has shown that among Koreans, the major issues of family disputes were character incompatibility between husband and wife (50.7%), life style issues(34.2%), and concerns over children's education (32.9%) The fact that character incompatibility has become the prime source of family quarrels reflects a major change in the relationship between husband and wife in today's Korea. Traditionally a Korean wife was expected to simply follow her husband's will and decisions without complaint. Now, she apparently is not that submissive (Godwin, 1993: 33).

1.4.3.2. The change of sex-roles

A hierachical conjugal relationship is changing into a relationship of equality. The traditional authoritative man-centred conjugal relationship has been altered greatly even though a consumate change has not occurred in the status of male as representative of the house or as head of the family. The traditional Confucian fixed sex-roles whereby male is considered as the bread winner and female as the manager of the housework, has been changing into more flexible sex-roles of cooperation in certain circumstances.

1.4.3.2.1. Increased value placed on the pursuit of self-realization

In the traditional Confucian stereotype of sex-roles, the man's role was functional to support his family economically by having a job outside the home, while the woman's role was expressional as a wife and mother inside the house (Modern Family 2001:139). But, since industrialization there has been an increase in two-income families, and in women's education and the extension of women's rights. This has brought about changes in conjugal sex-roles. The role of career female has been added to the traditional roles of wife and mother. Cho Hye-Jeong aptly expressed this:

The image of independent and self-sufficient female was propagated widely. Women began to talk about self-realization, asserting that they wanted to be defined not by familial relations but as individuals. A slogan, "pro is beautiful" attracted the mass media. The buzzword, "self-realization" was so loudly proclaimed that housewives felt depressed

and frustrated. They felt overshadowed by working women, who were portrayed as enjoying social recognition and economic rewards. Subtle conflicts between housewives and working women surfaced. (Cho Hye-Jeong, 2002:179)

In 1997, the maiden lady employment rate was 49.5%, and the married female percentage of employment was 48.5%. (National Statistics Office, Economic Activity Census, Social Indicator of Korea, 1980-1998). When considered the percentage of married women employed in 1970 was 36.9%, an increase was 11.4%. Reasons for seeking employment, such as making use of her aptitude, acquiring social experience, time utilization, contribution to society that can be classified as "self-realization" reached 26.8% in 1995 (National Statistics Office, Reasons for Women's Employment, Economic Activity Census, Social Indicator of the Korea, 1995). General opinion regarding female employment shows only 8.1% are satisfied with housekeeping alone, 35.4% want a job under any conditions even after marriage, 13.8% want a job once their children reach maturity and 25.4% indicated that they would like to work both before marriage and after their children have reached maturity (2002, The National Statistics Office, Society Statistical Research Report). This result means that the majority of women wish to continue to have a job after marriage as well. Once again, women expressed a desire to move beyond the boundaries of the home and to achieve a great degree of self-realization.

1.4.3.2.2. Husband : The concept of husband as a breadwinner is decreasing

According to a recent survey, while the concept of the husband as a breadwinner is still accepted as their inevitable duty by husbands, from the point of view of wives this concept has begun to undergo changes. The survey conducted by Kwon Heean in 1992 showed that to the question: is the most important role of a husband to support the family? 72% of husbands answered 'yes' and 67.2% of wives answered 'yes' (Kwon Heeahn, 1992:35-60). According to An Byeongcheol's research in 1999, however, to the same question, 82.7% of husbands answered 'yes' and 52% of wives answered 'yes'. (An Byeongcheol, 1999 ; conducted on 346 husbands, 353 wives).

The percentage for men has increased from 72% to 82.7% (ie 10.7% difference) but to women the ratio was reduced from 67.2% to 52% (ie 15.2% difference). This phenomenon can be best explained by the augmentation of the economic strength of career women which causes them to view man's basic role as a breadwinner differently.

1.4.3.2.3. Changing attitudes towards domestic role functions

During the period of industrialization the man's consciousness that domestic work and child-rearing were a woman's business was still strong in Korea. But a recent survey shows that due to the increasing number of two-income families and the augmentation of the woman's self-consciousness, the rate of the man's participation in the housework is rising gradually and that the attitude towards housework and child-rearing is changing as well. According to Choe Jaeseok's research regarding

role divisions of labour in conjugal families living in cities and on farm villages in 1962, 66.9% of Seoul's civil apartment population and 63.6% of farm village inhabitants opposed the concept that a husband should help with the kitchen work. (Choi Jae-Seok, 1964: 120). But a survey in 2000 showed that the statement that preparing meals, washing, dish washing etc are not men's jobs, 40% of husbands and 20% of wives agreed. (National Statistical Office, Society Statistical Research Report, 2000).

On the other hand, according to a survey done by the National Statistical Office in 1999, on the question "Sharing the housework should be fair", 45.2% of two-income families answered 'yes' (National Statistical Office, Society Statistical Research Report, 1999). Conversely, this suggests that the remaining 55% thought that housework is a woman's job despite the fact that both husband and wife work.

Kim Hyunju notes that there are many differences between the ideas and actual actions regarding men's sharing of housework.¹²⁾ Folding up a quilt is viewed as a job for a couple to do together but husbands never do it. However, over 61% of husbands who answered that dish washing is viewed as a wife's job with which a husband can assist, do not do dish washing (Kim Hyungju, 2002: 163-181). Research on conditions for sharing house work by the National Statistical Office conducted over the whole country in 2002 showed that: the wife does all, 37.9%; husband helps a little, 51%. This was considered fair by only 8.1% of those who took part (National Statistical Office Society Statistical Research Report, 2002). As Kim Seung-Kwon states, it is to be expected as a future prospect that men's actual participation in housework will increase in a near future because they are becoming aware of the need of it, even though they don't participate in currently child rearing and household chores (Kim Seungkwon, 2000: 475).

1.4.3.3. Equalization of the status of male and female's status

Equalization in the status of the male and female can be observed in the areas of opportunity for education and employment, of family law, and of the power relations between couples.

1.4.3.3.1. The opportunity for education and employment

Women's education level in Korea rose remarkably after industrialization. According to the data of the National Statistical Office, the number of the population older than

12) Park Min-Ja surveyed the equality of couples by the division of household chores, the types of decision making, and the quality of the couple's relationship. According to her, the result indicated that the most unequal aspect was the area of housework participation. While wives spent 72.4 hours per a week in total, husbands spent just 9.2 hours in total, a ratio of 8:1 (wife:husband), which showed a significant difference in comparison to America's 2:1 (wife: husband). She proposed that the concept of the husband's sex-role contributed most to this inequality of the couple (Park Min-Ja, 1992:71-109).

25 years who had high school qualifications was not more 15.2% for men and 5.6% for women in 1970. By 1995 this had changed to 41.2% for men and 34.1% for women—increase of 2.7 times for men and 6.1% for women (National Statistical Office, Population and House General Report, Annual Report). In the 1980's, the high school attendance rate was 74.4% for boys and 62.2% for girls, but by 1995 it had reached 97.9% for boys and 96.8% for girls. The attendance rate of university or college reached 81.2% for men and 52.2% for female according to Ministry of Education, Education Statistics Annual Report.

The percentage of employed women in Korea has soared during the past 30 years. The number of employed women was 3.6 million in 1970, 7.5 million in 1990, and it increased to 9 million in 2000. In 1970, 36.3% of women went to work, but the figure reached 47% in 1990 and 48.3% in 2000. The percentage of employed married women was 77.9% in 1999 (National Statistical Office, Economic Activity in the Population Annual Report). Maiden lady employment rate was 49.5% and employed married women was 48.5% in 1997 (National Statistical Office, Economic Activity Census, Social Indicator of Korea, 1980–1998). When compared with the 36.9% of employed married women in 1970, it showed an increase of about 12%. The employment rate of male university graduates was 62.3% and 59.1% for female university graduates in 2002 (National Statistical Office, Society Statistical Research Report, 2002). These statistics indicate that women's opportunities of employment were greatly improved and is improving continually.

However, it is said that there still exist a distinction between women's jobs and men's jobs in the work place. Women's jobs are usually less well paid usually, and women are more easily replaced because their jobs don't need specialized training, thus lacking in continuity and prestige (Lee Young-Suk, 2000:115,116). Women worker's average wages were only 52.7% of the average wages of men in 1989 (Korean Women's Development Institute, 1991: 300–19). According to the National Statistical Office, Economically Active Population Annual Report of 2002, professional workers (professional, associate professional and technicians) among the female employed was accounted for only 15.2%. Furthermore, according to Society of Statistical Literature in 2002, 67.3% of respondents answered that there was sexual discrimination in the work place, and 69.7% answered that there was sexual discrimination in civil life (National Statistical Office, Society Statistical Research Report, 2002).

1.4.3.3.2. Conjugal power issues in couple relationships

The power relation between couples is studied mainly with regard to who has the final decisive power in important family matters.¹³⁾ Making use of the methodology of Blood and Wolfe, they divided the patterns of conjugal decision making into four

13) Han Nam-Je, 1997 ; Yu Yeong-Ju, Gim Sun-Ok, Gimg Yeong-Sin, 2000 ; Gourd, Lee Yeong-Suk, Jeong Wi-Yeon, 2001 ; Bak Min-Ja, 1992, Choe Jae-Seok, 1971: 77–95.

types : husband high position type, wife high position type, couple self-regulation type and couple cooperation type.

Han Namje conducted a comparative survey under the title of power change in the urban family between 1970 (455 couples) and 1990 (355 couples). Regarding the decisive power in domestic affairs such as purchasing a house, the wife's career, the choice of home appliances, holidays and decisions about food expenses, husband high position type was 24.6% in 1970, and 10.7% in 1990; cooperation type was 47% in 1970, and 58% in 1990; wife high position type was 3.1% in 1970, and 7.3% in 1990; couple autonomous type was 25.3% in 1970, and 23.9% in 1990 (Han Namje, 1997: 169).

The survey Ahn Byungchul conducted on the same issue in 1999 showed couple cooperation type as 65%, wife high position type as 17.7%, husband high position type as 13.8%, autonomous type as 3.5% (Ahn Byungchul, 2000). When the percentage of cooperation type and wife high position type are combined, they reach 82.7%. This figure indicates that the woman's status in a family has significantly increased.

According to Kwon Hui-Ahn's survey 1992, regarding the issue that leadership must be in the hands of the husband to ensure the stability of marriage, 70% of men agreed and 61.2% of women agreed (Kwon Heeahn, 2002). But the same survey in 1999 showed that 40% of husbands agreed and 19.7% of wives agreed (Ahn Byungchul, 2000). Ok Sunhwa demonstrated that those who were saying that the wife's influence and opinion was greater than in the past tallied at 70%, even though recognition that the husband's power is greater than the wife's is still high. (Ok Sunhwa, 1998). In general, it can be said that the woman's position in the family has improved according to the latest research. Yet, this doesn't mean that man's dominance over female in marriage has disappeared. Park Minja aptly points out that the husband has decisive power in important matters, and that a husband can do almost anything he wishes even when his wife opposes him; but a wife can rarely do what she wants to do if her husband opposes her (Park Minja, 1992: 92).

1.4.3.4. Changing attitudes towards sex and sexuality

In regard to premarital sexual relations, according to study in 1980', 68.8–81.1% of women approved that women should maintain premarital chastity, but the percentage was reduced to 47.5–24.2% in 1990. In contrast, the ratio of answers that premarital sexual relationships can be permitted if couples love each other or they plan to get married, indicated that 38.7% of male and 19.8% of female respondents agreed in 1985, but 72.9% of men and 49.8% of women agreed in 1995. When it comes to answers concerning 'having experienced premarital sex', 'No' was 88.3% in 1981, but 'Yes' 46.1% in 2001. It shows that one out of every three experienced premarital sex, and especially in the case of men in their 20's it appeared that seven persons among ten persons (67%) have had premarital sexual relationships (Ham Inhee, 53–64).

Regarding conjugal infidelity, whereas 15 % of men in marriage answered that they have committed adultery, only 3% of women answered positively. To the question that "if you knew that your spouse committed adultery, would you get divorced?", 38% of men said 'Yes' and 19% of women said 'No'. Those who have a friend of the opposite sex were 17%. Among them, women in their 20's have the highest rating: 34%. Those who are willing to let their spouse have a friend of the opposite sex were 60% (Kim Seonyoung, 2002: 204-12).

1.4.3.5. The appearance of new family patterns

The appearance of new patterns of family structure can best be explained as the phenomenon of post-modernity; it represents attempt to escape from the traditional institutional frameworks and to place priority on the individual's happiness and diversity. Both the percentage of the population remaining celibate and of those who are living together outside of wedlock are on the increase. And as a result of the growing divorce rate, single parent families are also increasing.

1.4.3.5.1. Cohabitation

The number of cohabiting families is also increasing gradually after gaining popularity in the early 1970's. In European countries, the cohabiting family is considered as no less normal than a married couple's family in European countries and it is settling down as a stable life style. Whereas the percentage of married couples in France diminished by 2.6% between 1990-1998, that of cohabitational couples increased to 62% (Chosun Daily Newspaper, 1999.12.12), and in Britain the clearest change in the area of family change was connected with cohabitation. In Denmark, the number of cohabitational couples is soon expected to outnumber married couples (Modern Family, 2001:76). In a survey in Korea on 'the realities and attitudes toward cohabitation' on six hundred people between 20 and 50, 58% of respondents answered cohabitation was an option and 9% of them answered that they had experienced cohabitation (Donga Daily Newspaper, 1999.11.14). Kim Juri assessed the number of cohabitational couples to be 0.8 million (Kim Juri, Weekly Chosun, 2003.7.17). It is frequently stated that the internet is responsible for the pregression of the divorce rate as well the increase of cohabitation. Ju Nani reported that ten internet sites operated to mediate cohabitation, and membership numbers of the site 'I love cohabitation' had reached 20,000, and 300 internet cafe in relation to cohabitation were operating (Yu Nani, Weekly Chosun, 2002.4.16).

1.4.3.5.2. Celibacy

In America, celibate households are counted for not more 8% in 1940, but it reached 25.8% in 2000 (Chosun Daily Newspaper, 2001.5.16). Recently, the number of people who chose celibacy, typically people in their 30's with high academic credentials and professionals in their 40's, was found to be increasing (Modern Family, 70). In Korea, the number of couples choosing celibacy was never more 4.2% before 1990, but increased to 8.6% in 1990, 12.7% in 1995, and reached more than 15% in 1999

(Hhankyoreh Weekly 21, No.289, 1999.12.30). This phenomenon is confirmed by observing the number of unmarried persons older than 35 who choose celibacy as an alternative. In 1985, it was 99,000 and in 1995 it had risen to 334,000. many predict that this phenomenon will increase in post-modernity (Kim Seungkwon, 2000:456)

1.4.3.5.3. The family after remarriage and the single parent family

The rating of remarried households among the whole married population in Korea was 11% in 1997. Women's remarriage rate increased from 4.1% to 14.0%, men's increased from 6.4% to 12.8% during 1980-1999 (National Statistical Office, Dynamic Statistics of Population Annual Report, 1999). This change can be confirmed by the increasing occurrence of marriage information establishments which handle only remarriages (Kyunghyang newspaper, 2000 . 2.19). Single parent families are created by separation, death, abscondence, abandonment, living separately, military service etc. When compared with 1966, the incidence increased to 240% by 941,900 households in 1996. Inevitably, remarriage and the number of single parent families will increase progressively as the tendency of the current divorce rate continues.

1.4.3.5.4. Homosexuality : alternative sexual life styles.

It is generally estimated that 4% of adults over the world are homosexual, and the number is increasing continuously. As homosexuality and the AIDS problem emerged as a social issue in Korea in 1995, discourse about lesbianism has begun to spread. (Kim Seunggwon, 2000:475). Since that time, homosexual clubs have been organized and have been active on university campuses. Recently, homosexuals and activities for homosexuals have appeared on the internet. A homosexual wedding was broadcast on television for the first time recently.

In conclusion

Attitudes towards marriage in Korea are moving towards the post-modern view even though Korean marriage since the late 1990's displays features of pre-modernity, modernity and post-modernity simultaneously. With regard to the status of male and female, an equal opportunity for education and employment is being given and equal rights for property ownership and inheritance and social activity are also secured by law, even though inequality in the employment market still remains (This seems to be a universal phenomenon). In the decision making processes, the couple cooperation type is dominant. Nevertheless, it can still be observed that the predominance of male over female is obvious in that the decisive powers in important matters still belong to man. In sex-roles, the image of male as sole breadwinner is shifting to that of male as main breadwinner, and female as a wise mother, a good wife, a faithful and chaste partner to a sexual being. In particular, the image of female seen in relation to husband and children is now shifting to that of female as an individual human being who is expected to accomplish self-development and self-realization. In two-income households, the attitude towards housework has changed to a more fair division of labour. Even in cases where the male is the sole income provider, the man's participation in housework is increasing, as the domestic work of female is

considered as equal to man's work. Yet, the distinction between what is regarded as man's work and that which is regarded as woman's work still remains strong.

A shift has taken place with regard to the meaning of marriage from being a means for the continuity of the family to a love relationship, which in turn, is changing to become marriage as a means of sexual gratification and of satisfying the need for intimacy, and for a minority, as a means of self-realization. This movement from defending the institution of marriage at all costs to giving priority to the content of marriage has contributed to the high divorce rate. It is the very area in which the influence of post-modernity is most apparent: dismantling of family and the high divorce rate. Seo Sukyung predicts the future of Korean marriage as follows : "The Korean family in future will encounter the phenomena discussed in post-modernity discourses such as embodiment of institution and pluralization etc."(Seo Sukyung, 1998:104). Park Kyungran also points out that there is a strong possibility that the crisis or dismantling of the family will be accelerated due to a weakening of traditional attitudes toward the family (Park Kyungran, 2001:92). D. S. Browning observed that although the modernization process is now several decades old in South Korea, its disruption of families has been moderate in comparison to most Western societies. But he said that "who knows, fifty years from now, family disruption in Korea may mirror that of the West" (2003: 52,53). Within five years, his concern has proved a reality.

1.4.4. The tenacious influence of Confucianism on Korean marriages

Modernization and post-modernization have significantly altered the dominant Confucian family pattern made official in Korea for centuries by the Chosun dynasty. Nevertheless, the Korean family system still remains influenced by Confucian patterns. Hyo (filial piety) and un (parental grace) still govern relationships between children and parents. Although ritual ancestor worship might be truncated and streamlined, it is still practised as an important part of family life (Robinson, 1991:221). Roles within the family have altered. The authority and privilege of the older generation is, perhaps, no longer unconditional, but offered to parents as a reward for providing for their family. The ideal of filial duty has been transformed to the direction of a concept of inter-generational compromise. The power of household heads is reduced and the status of women has improved with regard to inheritance and rights in divorce (1991:221). The size of families is decreasing as younger sons more frequently move away from the natal home.

Yet the general structure and pattern of family solidarity is still shaped by Confucian values. The rapid growth of the urban sector in Korea has changed the physical environment for families. Apartments have replaced single-family dwellings, and families are separated into rural and city branches. These changes have lessened the relevance of the older generation's experiences for younger Koreans; elders cannot maintain their prestige and authority as easily as in the traditional rural setting.

Community-centredness, and the values that support it, have faded. The urban-centred, nuclear, conjugal unit has become the norm in Korean society. Confucianism as an organized political/cultural orthodoxy has disappeared. Nevertheless, the hold of Confucian family values remains very strong. It continues to influence modern Korean society very differently from the way it did in the past. Although it no longer dominates Korean political and social life as a prescriptive orthodoxy, it continues covertly to shape behaviour and social organization in Korea. In this sense, the Korean Confucian tradition has proved remarkably resilient.

Among the precepts of Confucianism the most decisive teaching on Korean social life is the qualities expressed in "the five cardinal relationships". It is no exaggeration to say that three of the cardinal relationships are the pillars on which Korean social life, including family life, is built : the emphasis on filial piety to parents; the younger who should give precedence to the elder; and distinction between male and female (J S Choi 1995:158; K S Han 2001:477). As a result of this, the immediate impact on marriage is to strengthen Confucian values for male predominance and fixed sex-roles in the four main spheres : education, sex discrimination in the work place, display of manhood in military service, and the revival of traditional culture.

1.4.4.1. Education.

1.4.4.1.1. Domestic education

Socialization according to the sex-roles of infants and children is chiefly begun at home. Although attitudes toward sex-roles have been altered, most husbands and wives in the Korean family behave in line with fixed sex-roles on a daily basis. Besides parent's expectations and teachings, children learn their parents' thought patterns through the parental behaviour and verbally expressed values and attitudes (Cho Myungduk, 2000: 105).

1) The image of male and female

Children are not taught to make a division between the tasks of their fathers and mothers at home. Yet, because such a division exists they imitate the parents' behaviour in the home as their role models. According to the survey, 40% of men described fixing a car and repairing broken things as a man's job, while cleaning the house, cooking, and taking care of the children are regarded as a woman's job (National Statistical Office, Society Statistical Research Report, 2000). Distinction also exists between womanhood and manhood at home. A male should not cry or be talkative and a male is scolded if he is shy. A female is scolded if she is rough and not quiet and obedient. By these Confucian measures, the image of male and female is shaped at home.

2) Husband as the most important person at home

Fathers have the decisive power in child rearing and domestic matters. Although mothers decide a lot of things at home, fathers' permission is needed in more

significant matters (Park Minja, 1992:92). When having a meal together, nobody starts until father starts. When father goes to the office and return, all members of the family should come to greet him as a show of respect. On the other side, this courtesy is not as strictly observed in the case of the mother.

3) Confucian courtesy at home

Children first learn societal norms and values in their family. The way in which they are raised has a defining influence on the internalization and reinforcement of the basic cultural values they hold (Godwin, 1993:28). Children are mainly instructed according to Confucian courtesy.¹⁴⁾ Without exception, almost every family, even pastor's families teach their children Confucian courtesy with regard to social life. many parents send their children during holidays to traditional Confucian villages at Chunghakdong where the original life style or form of Confucianism of the Chosun dynasty is observed for the purpose of learning Confucian etiquette. Children there are instructed from the Confucian Four Books and Three Classics, etc.¹⁵⁾ Although not all children are sent there, all parents teach courtesy based on the Confucian five relations. Most important are filial piety and the hierarchical order of older and younger, and the distinction between male and female, even though these are not as strictly observed as during the Chosun dynasty. In the name of Kun Ja (a male of virtue in Confucianism), man's virtues such as dignity, valiance and obedience are encouraged in boys, whereas chastity, cleanness and obedience are promoted for girls. Through this process of domestic education the Confucian order and view of male and woman, and of their respective roles, are internalized. Female is viewed as a weak, less important being and a helper for man. Whilst her status is considered higher than children, it is lower than that of man.

1.4.4.1.2. School education

Since the reign of the Japanese, education based on Confucian philosophy has never been implemented (Lim Chunga, 1974:196). The Confucian influence in the school education system can be found not in the formal curriculum, but in extra curricular

14) Some people want their children to have career accomplishments, the majority (89.7%), just want their children to be good persons. This is in keeping with traditional Confucian teachings that emphasize moral integrity in childhood socialization. In child rearing, which is more important? : to let children develop freely as much as possible, or to teach children to follow rules? 78.9% of Koreans considered it more important to teach children to follow rules. (survey on 1,444 persons nationwide in 1999, pp 28–29). With regard to traditional values, a large majority, 81.8% were proud of the traditional values: 87.5% supported propriety and deference to elders, 80.2% supported submission to authority, 79.7% supported chastity of women, 66.5% supported the three obediences – female must obey her father and husband and follow her son, and the four virtues, namely – morals, language, manner and work. But regarding the differentiation between men and women, 53.1% said that this custom should be discarded.

15) There are more than 10 schools operating during holidays and the number is on the increase. Statistics suggest that more than 10,000 students visit the schools for two-week programs every holiday (www.chunghakdosa.net).

activities. Park Myungsoon argues that the interaction between teachers and students, and between student and student in the male centred structure, influences the socialization of male students significantly (Park Myungsoon,1997:149). Young Ja Lee contends that the concept of sex discrimination in schools is conveyed in various aspects, such as in the idea of education, in textbooks, through the methods of teachers, and via curriculum, etc. According to her, education regarding sex-roles is not overtly expressed, yet views about the roles that men and women should assume in society permeate curricular content.

1) male dominated school administrative organization.

When examined in terms of school administrative organization male teachers take important positions beyond that of departmental heads, according to Park Myungsoon . Whilst the positions of headmaster, deputy and graded departmental heads are considered as male positions, female teachers are thought of as inferior teachers by students. She reveals that the proportion of men occupying the position of headmaster or deputy is 20.7% in primary schools, 9.8% in the middle schools and 4.8% in high schools. But for female teachers the proportion is 0.9% in primary schools, 0.7% in middle schools and 0.4% in high schools (Park, 1997:120). Besides, male teachers are usually in charge of big school events. This could contribute to the perception that men should do the important things.

2) Comparison between the virtues of men and women.

As was the case in domestic education, it is evident that a distinction has existed between the virtues of men and women in schools. According to the Korean Woman's Institute survey, while men's characters are described as 'great', 'brave', 'diligent', 'royal' and 'excellent', women's characters are 'kind-hearted', 'pretty', 'cute' and 'unfriendly'. While 'progressive', 'constructive', 'creative', 'competent' are attached to boys, 'obedience', 'perseverance', 'pure' and 'humble' serve to describe girls (Korean female institute, 1993:359–375). Park Myungsoon researched mottos for high schools. The following examples are for boys: 'overcome with conviction', 'pioneer', 'be a pillar of society', 'be a competent person', 'honest and brave', 'fairness and justice', 'no retreat in battle' and 'patriot and loving one's people'. For girls typical examples are: 'forgive', 'persevere', 'help', 'sacrifice', 'kind-hearted', 'pretty appearance', 'nice speech', 'humble', 'love', 'simplicity' and 'chastity' (Park Myungsoon, 1997:124).

Ko Kwang-Heon points out the differences in behaviour guidance. Girls are scolded because of not being womanly, obedient, and for being manly (Ko, Kwangheon, 2004: 82). And after the compulsory use of school uniforms had been abolished, girls were forced to wear a dress on a certain days of the week, and female teachers were forced to wear dresses everyday. Park Myungsoon points out that sex-roles are prescribed in textbooks. According to her, while a male is described as the one who plays a role involving initiative, women are pictured as the ones who play the role of assistant. In terms of social role, male are perceived as producers and women as the consumers. The male is in the public sector, the female is in the private sector. In

terms of job description, men's jobs are described as varied and professional, whereas women's are described as non-professional and on an inferior level (Park Myungsoon, 1997:126-130).

3) Great men in textbooks

The great people who appear in textbooks are all men, with Sin-saimdang being the only exception. Nevertheless, she is described as being faithful to the Confucian 'Three Obediences' of female to man.

Saimdang made every effort to be faithful to her job, with a Confucian belief that having a family being at peace with each other and rearing children excellently were the most important things to be done by a woman. She acted in accordance with the rules of her sex and was humble in speech and behaviour.... She ended her days before reaching fifty as an extremely filial daughter, as a good wife and a great mother without seeing her children grown up (cited by, Ko Kwangheon, 2004:79).

Contrary to the intention of the description of Sin Saimdang in textbooks, Kim Kyungil asserts that he can perceive her silent anger towards the ugliness of male centred Confucian society in a poem written by her (Kim Kyungil, 1999:162).

A journey of a thousand miles to my home on is an endless mountain path
I wish to go back home waking or sleeping, even in a dream
The full moon at Han Songjeong is alone
and there's a ray of wind in front of Kyungpoda
a fishing boat might be floating over the sea
when a seagull is flying over the sand to and fro
when could I step on the path to Kangleung,
and sew again with rainbow-stripped garment ...

Kim Kyungil exposes the harsh Confucian society for woman. "She was sewing under a lamp in a dream before marriage, but after marriage there was no choice for her to do what she desired, only a silent anger of frustration once she entered a man-dominated society"¹⁶⁾ (Kim Kyungil, 1999:163).

1.4.4.2. Sex discrimination at work

The so-called 'East Asian values' is a term coined to explain the rapid economic growth of East Asian countries in recent years. This term suggests that the secret of the East Asian countries' economic development can be found in such Confucian values as diligency, frugality, the high level of academic attainments and a family-centred attitude and loyalty to the company.

16) During the Chosun dynasty, female was never considered as a member of her family of origin once she became married. She could go to her family only rarely with her husband's permission.

As Son Seungyoung noted, within these Confucian values in corporations, a man-centred culture triggering sex discrimination has been shaped (Son Seungyoung, 1997:189). Here, more than in any other areas, the negative impact of Confucianism on marriage can be seen.

1.4.4.2.1. Confucian management characteristics in corporations

It is said that many corporations in Korea have Confucian management strategies and philosophies. The founder of SamSung particularly overtly revealed that his idea of management had been founded on Confucian principles (Hwang Myungsoo, 1990: 33-51; SamSung Economy Institute, 1989). According to Yoo Taesoo, corporations in a Confucian culture make use of Confucian values. An attitude is applied to the nation which is usually afforded to a monarchy, and employees within corporations are treated as members of a family, both of which are then regarded from a Confucian perspective. Confucian values embodied as management strategies aim towards maintaining unity (Yoo Tae-Soo, 1998 :87-90).

Robinson points out that the primary Confucian values of loyalty to the family, trust among friends, acceptance of hierarchy, and obedience to authority also resonate with the requirements of modern corporate life (Robinson, 223). He observes that it is clearly easier to extend familial values to a small work force than to a rapidly created mega-corporation. In addition, large-firm management relations with labour in Korea are notoriously authoritarian. Nevertheless, interpersonal behaviour of white-collar workers within the company remains consistent with the predominant values in society at large (Robinson, 1991:224).

In a similar way Ungson notes that changes are indeed emerging as corporations begin moving away from the traditional Confucian-based approach to management toward a more professional approach. Nevertheless, he observes that the earliest, and perhaps still the most pronounced influence, emerges from the Confucian tradition that permeates so much of Korean society. It is in the Confucian tradition that we see the origins of corporate concern for such values as hard work, dedication, seniority, and company loyalty. Paternalistic leadership and top-down decision making remain the hallmark of many Korean businesses. This management style has until very recently extended to the management of human resources as well (Ungson, 1997:192).

In comparison with the West, Ungson observes that at the managerial level, the objectives and methods of corporate training and development are somewhat different from those in the West. In Korea, the focus is not so much on gaining new job-related knowledge or skills as it is on molding current and future managers to fit into the company's corporate culture. Emphasis is placed on developing positive attitudes over professional skills, under the assumption that loyalty, dedication, and team spirit are more important than current job skills. The companies' aim is to

develop what is often called the all-around person (Ungson, 1997:197). He provides the illustration of Hyundai. In Hyundai, every program they offer includes a heavy emphasis on what are termed "oriental values" such as creativity, positive thinking, tenacity, fraternity, devotion to company, and industriousness. (Gerardo, R. Ungson, 1997:200)

Ungson summarizes seven characteristics of traditional Korean corporate culture. 1) the centrality of work, which many observers feel can be traced to the Confucian value system which permeates Korean society. 2) Group harmony and the Social Contract. Like work centrality, the principle of group harmony is derived from Confucian thought, which stresses smooth, constructive, and conflict-free interpersonal relations almost at any cost. 3) Personal relationships. It is imperative that one be connected both inside and outside the corporation. Considerable time is consumed in developing and nurturing these relationships, and business deals and simple favours alike are predicated on such relationships. This also comes from the Confucian tradition. 4) Paternalism in superior-subordinate relationships. It is expected that a supervisor or manager will assume personal responsibility for the development of his subordinates and that these subordinates will respond by showing the proper respect and obedience. 5) Nonspecific job descriptions. 6) Nonverbal cues. 7) The decision-making process and personal accountability. In decision-making processes, Confucian tradition requires that the decision maker to balance the needs and harmony of the group with business demands. (1997:168-176)

In this way, corporations make use of Confucian values to control employees and to enlarge productivity at every stage in the process.

1.4.4.2.2. Sex discrimination in the work place

More importantly, where the Confucian family pattern in transformed form still remains strong in the modern corporation is the sphere of sex-roles. Many argue that the Confucian high valuation of the father's outside public service to the Emperor has been transformed since World War II into his service to the modern corporation (Laurell Kendall, 2002:9-18; Moon Seungsook, 2002:79-114; Kim Eunhee, 1993: 224-254). Fathers bring a Confucian-like dedication to the companies for which they work that is reminiscent of their fathers' commitment to the imperial bureaucracy. Wives, in the name of national honour and family success, support their husband's long work-days and after-hours socialization with co-workers. The mother's primary role is to support the education of her children, especially her sons. Browning sees these sex-roles as the most evident shadows of the older Confucian family system in Korean family life (2003:51). This aspect of Confucian sex-roles is reflected clearly in the education of the wives of employees. One of the mega-corporations in Korea runs a program for wives, according to the position of their husbands for three days every year (Son Seungyoung, 1997:187). Daewoo offers training programs for managers' wives. For directors' wives, the company offers a three-day program that includes such topics as 1) Daewoo's business philosophy and spirit, 2) the relationship

between office and home, 3) economic common sense, and 4) what makes a happy home life (Ungson, 1997: 200).

This Confucian view of sex-roles extends to sex discrimination at work. Even today, the place of women employees in corporations is perhaps best understood as consisting of a separate hierarchy, relatively distinct from and largely subservient to, the male hierarchy. This situation follows from the Confucian tradition and puts women in a situation in which they are typically paid less, have less job security, and are given little opportunity to contribute to the decision-making process. Women are hired most frequently as assemblers, clerks, typists, secretaries, or service workers. While female college graduates earn more and are accorded somewhat higher status and authority, they, like other women, are frequently less important to the organization than are the salary-earning men or other male workers, and earn less than men working in similar jobs. While changes in the status of Korean women have been slow in coming, some evolution is discernible.

In 1999, regular employees constituted only 31% of the female labour force, while 69 % among the male labour force were regular employees (Kim Dongil, 2000:47). With a severe labour shortage occurring in the labour-intensive sector since the late 1980's, a large number of married women were encouraged to enter the labour force, but the majority of them found themselves working in temporary, part-time, or dispatched positions (Hagen, 2002:127)

More recently, sex constructions have continued to enter Korea in the form of popular guides to success or how to behave properly in an office setting. many of these publications are either translations of Japanese works or popular guides authored by Koreans who have undergone overseas training. One such guidebook, for example, offers the following advice for women in the workplace:

How to get along with male workers : The best method for getting along with male coworkers is first of all to keep a measure of distance from them and always maintain a humble posture in front of them. Secondly, you shouldn't confront male coworkers regarding work and don't try to outshine them. Thirdly, as a female worker, make an effort to understand male psychology, and let the men exercise leadership in work matters while you adopt a cooperative attitude. (An Younghun, 1986: 33)

Of particular significance for our study have been the creation and maintenance of commercial high schools aimed primarily at women. In 1985, these educational institutions enrolled 28.4 percent of all women attending high school. The comparable figure for men was only 8.5 percent. By 1990, the discrepancy had grown even greater: The percentage for women remained relatively unchanged (27.5%) but that of men had declined to 6.3%. (Statistical Yearbook on Women 1994, 76-77)

sex construction in the workplace also is related to sex construction in family: The

notion that women are primarily, if not exclusively, responsible for household maintenance and child rearing is often advanced, in the home as well as in the office, to legitimize both short-term employment for women and a long working day for men. (Myunghye Kim, 1992:162 ;156-173). Roger L. Janelli and Dawnhee Yim, surveyed one of the biggest conglomerates in Korea to find out what sex discrimination was occurring in Korea's corporate culture. He pointed out that

the emphasis on harmony has something to do with the sex discrimination since the way to ensure harmony is always related to after-hours recreation from which women are excluded. A more indirect and perhaps unintended way of contributing to the construction of sex was through their emphasis on "harmony", "teamwork" "cooperation" and other related concepts, such as portraying the company as a "family". Among male workers, the owner-manager's stress on the importance of harmony was something akin to a self-fulfilling prophecy. Men knew that their chances for promotion depended on their ability to get along with others and to obtain the help and cooperation of their coworkers. To foster more harmonious human relations among their respective sections and departments of the conglomerate, they had after-hours recreation. After-hours recreation had a pragmatic, and sometimes manipulative character. Often, however, women were excluded from after-hours recreation. Sometimes this occurred because the events were created spontaneously, as the men were about to leave the office on a weekday, usually sometime after 7:30 or 8 p.m. Since women generally left between 6 and 7 p.m. their absence precluded their invitation. At other times the men chose an activity in which women would not or could not participate with them, such as visiting a public bath or sauna and then spending several hours gambling in a room provided by the establishment. The exclusion of women from many after-hours events organized by managers for their subordinates seems to have been motivated not only by the higher potential for conflict among male coworkers but also by the hiring practices of the conglomerate (Roger L. Janelli, 2002, 122-125)

In summary, as a result of sex discrimination in the company interacting with fixed sex-roles in the family, the notion that women are primarily responsible for household maintenance and child rearing is internalized by both men and women in our Confucian-oriented society.

1.4.4.3. Military culture in relation to sex discrimination

Military service for 25 months to 30 months is compulsory to all Korean men of around 20 years old . Generally speaking, the number of Koreans in the armed forces is assumed to be 0.6 million but the number of female doing military service reached only 1,800 in 1996 (Lee Jae-Yul, 1996:9). During this period, the military creates a unique man-centred culture in which a man's identity is significantly shaped. This could cause a sense of man's superiority over woman, eventually leading to sex discrimination.

1.4.4.3.1. A sense of male superiority

Cho-Seong-Sook conducted a survey on 14 discharged soldiers through interviews of

the relationship between the experience of military service and a man's ultimate ideology (Cho Seong-Sook, 1997:156). According to her, the predominant technique the military utilizes to control soldiers is by instilling pride of being a soldier rather than placing the emphasis on the privilege of social welfare, since service in the Korean military is not voluntary (1997:156). The military continuously instills a sense of man's superiority in order to foster perseverance and a tough spirit for soldiers to be able to persevere and endure.

One of the first things new recruits are told during their welcoming ceremony is that "You are a healthy and normal Korean man, otherwise you wouldn't have been here. A male should do military service; if he doesn't, he is not a man". Everytime we as soldiers encountered a difficult situation we were encouraged along the following lines: "You are the Korean warrior chosen to protect his country, your family and your sweethearts. Your family lives in peace at the moment because of you. They believe in you. Our country believes in you. Our country depends on you". Then, as I recall, an invisible strength was revived. In these encouragements, our manhood was always emphasized. We had to endure and overcome a tough situation because we as men were supposed to do this.

Cho Seong-Sook notes that military songs serve to internalize manhood. She demonstrates this with a representative military song, 'The Real man'

Even though there are a lot of things for a male to do, you and I are living a glorious life in protecting our country. We are comrades bound in the midst of battles. Our parents and brothers and sisters fall into a sound sleep trusting us when the sun rises and sets over the mountains (section 1 of 'The Real man').

We sang this song everyday in the morning when we woke up, and in the afternoon when we finished our daily work everyday. We used to forget about our difficulties through singing these military songs believing we were men. Koyama Ikumi investigates the opinions of discharged soldiers regarding their experiences in the armed forces. Of those surveyed, 60% said that the experience of military service fostered a manly nature (Koyama Ikumi, 1995: 46).

But these experiences reinforces the concept of man's predominance over woman. This is what Cho pointed out when she said that there exists a relationship between the military experience and men's ideology (1997:156).

1.4.4.3.2. A logic of power

The military is a hierarchical society in which order and obedience are strictly maintained. Disobedience or avoidance of an order is never permitted, and are dealt by strict punishments. Cho studied military life in terms of power. She asserts that a hierarchy is a power-based system, and everything in the military revolves round power (Cho Seongsook, 1997:168). Balk Jongchon suggests that the military is a

group that manages and exercises structured violence to protect the sovereignty of the country and the security of the people (Balk Jongchon, 1994: 35). According to Cho, this logic of power and violence, as Balk calls it, are reflected in the family. By utilizing financial power and the power of headship over the family, men are trying to govern women. Kim Mijeong also notes that the military culture reinforces the patriarchal ideology, strengthening the authoritative culture of a man-oriented society because military culture is itself authoritative and hierarchical. (Yoseongmoimsarang, 1993: 157). It is often observed that the army's order of ranks occasionally appears in similar form in marriage and the family.

Therefore, It can safely be stated that, while male persons are nurtured with positive thinking, cooperation, perseverance, manhood and independence through the military experience (Koyama ikugi, 1995:46), sex discrimination is internalized through the emphasis on man's superiority over female and a logic of power.

1.4.4.4. The revival of cultural heritages

In the late 1960s, when the country's impressive economic growth began, the self-perception of Koreans began to change. Respect for traditional Korean culture rekindled a lively interest in the past, and particularly among young dissidents, a quest for cultural roots began. At the same time, with the increased contact with other cultures that came through trade, Koreans saw that Western civilization, long accepted without question, had shortcomings. Seminar speakers, government spokes-persons, and the media called for a serious effort to reconstruct native traditions in a way appropriate for today. (The Presidential Commission in the 21st century, 1995: 91). As part of this endeavor, the trend of reconstructing Confucian family ethics come into being. However, the problem is that there is no consensus between scholars on issues regarding traditional Confucian values. There are basically three positions taken on Confucian family precepts.

Firstly, the position of anti-Confucian family values. For this position, Confucian family values are considered pre-modern norms unfitted to modern society and should be discarded. Confucian values summarized as the three basic principles and the five human relations are regarded as remnants of the old generation that preserve a feudal patriarch system. This critical opinion of Confucian values began to grow in the early twentieth century. It was a general opinion of progressive intellectuals in the period of modernization in 1960 (Kum Jangtae, 1990:6). Hyon Sangyun's History of Korean Confucianism crystalized the general critique of the Confucianism begun in the late nineteenth century and sustained through the Japanese occupation.¹⁷⁾ (Hyon

17) He linked Confucian thought to the political enervation of the Yi dynasty and the tragedy of the Japanese occupation. He listed the beneficial influences of the Confucian tradition: industry of men of virtue, high regard for virtue and humaneness, and respect for law. His list of pernicious elements included envy (veneration of China), factionalism, clanism, class conflict, literary effeminacy, disparagement of commerce, reverence for titles, and reverence

Sangyun, 1949: 488). And the book of Kim Kyungil, "Our country will be alive when Confucius dies" promotes the recent discontinuance of Confucianism.

Secondly, the affirmative attitude toward Confucian norms. For this position, Confucian values are evaluated as the only norms to stabilize and bound our society and to strengthen a dependent community spirit in a time of extreme individualism and selfishness. The positive evaluation of Confucianism starts from the awareness that as Korean society became modernized, individualism and selfishness have rapidly expanded and a materialistic-oriented value system has taken root. As a result, humanity and morality have been destroyed. This position began to appear in the early 1970's. According to it, since the 'Five Human Relations' pursue harmony in certain human relationships, so Confucian moral norms can be utilized as a solution for individual and inter-generational conflicts (Keum Jangtae, 1990:6,7). This is the general opinion of the conservative Confucian scholars (Kim Seunghye, 1999).¹⁸⁾

Thirdly, the position taken that Confucian norms should be reformed. From this position, the shortcomings of Confucian values and problems of the customs are acknowledged but it is believed that they can be applied to modern society. This opinion presupposes that Confucian values should be re-interpreted and reformed, not abandoned. For them, the 'Three Basic Principles' are regarded as vertical authoritative norms and the 'Five Human Relations' are regarded as horizontal inter-relational values. Thus, whilst the 'Three Basic Principles' cannot be accepted, the 'Five human relations' can be embraced as the moral norms used to define the duties and responsibilities we have toward each other (Keum Jangtae, 1990 :6,7). This is the opinion of progressive Confucian scholars.

Apart from those demanding discontinuance, from among the three positions, both progressive and conservative scholars, look towards the restoration of Confucian values in post-modernity.¹⁹⁾ All scholars who deal with the restoration of traditional

for the past (Hyon Sangyun, 1949: 488).

18) Choi Kunduk argues that Confucianism can play a n important role in a future society in the following ways: 1) Since the philosophy of Confucianism is about 'change' under any circumstances, it could guard the conscience of human beings in the future. 2) Human autonomy based on the notion that human nature is essentially good could protect a future society from the evils of materialistic civilization. 3) Sincerity and reverence could be human ethics in a post-modern world 4) The notion of 'harmony' could be an ethic to establish the peaceful relationship between you and me in a time of globalization 5) Filial piety could foster family cohesion by awakening respect toward parents and mercy toward children. 6) Courtesy could play a crucial role in establishing order (Choi Kun-Duk, 1998 :23,4).

19) The philosophical assumption of the restoration of Confucian tradition is the reflection of 'The Changing Mean' (the best place) as Choi Kun-Duk called it. (Choi Kun-Duk,1998: 18-20). The general opinion of Korean Confucian scholars is that the practicality of The 'Five Relations' should be valued but modified for application to modern society based on 'The theory of the reflecion of the changing mean' (Kim Seunghye, 1999).

Confucian values distinguish between the evils and good of Confucianism. While the 'Three Basic Principles' and familism should be discarded, community spirit, mercy, courtesy and the value of the 'Five Human Relations' should be preserved for modern society. When the distinction between male and female is interpreted, it is re-interpreted as the difference of the sexes, not as discrimination of the two sexes. According to Hwang Uidong, the notion of distinction between male and female doesn't mean discrimination between male or woman. Rather it means the division of labour in an agricultural society. It contains the meaning of male and woman's distinction in terms of sexual characteristics. He argues that it emphasizes community spirit by emphasizing the uniqueness of male and female (Hwang Uidong, 2002:111-112). In this context, the theory of Yin and Yang, as something that advocates sex discrimination, is reinterpreted. Many scholars today explain Yin and Yang as the complementary nature of male and female (Hwang Ui-Dong, 2002:124-132). Thus male and female are equal as Yin and Yang respectively have an equivalent value to each other in this interpretation.

On the other hand, the current insistence on the restoration of Confucian moral values is not restricted to only one or two groups. The following is the result of a survey regarding the applicability of Confucian oriental civilization conducted among the scholars of Korea, China and Japan in 1995. To the question "Can the universal principles of Confucian oriental civilization make a contribution to the modern world?" 90% of Korean scholars answered 'yes', 63% of Japanese scholars said 'yes', but only 22% of Chinese scholars answered 'yes'. (Kim Kyungil, 1999:85). Most of the Korean scholars expect Oriental civilization based on Confucian moral values to be an alternative to the current Western civilization. This result shows clearly the current attitude of Koreans toward Confucian values. The problem is that even though it excludes the inequality of male and female with enthusiasm, a man-centred world-view and sex discrimination are inevitably encouraged in the whole Confucian system.

In short, Modernization and Post-modernization has significantly altered the dominant Confucian family pattern. Although it no longer dominates Korean political and social life as a prescriptive orthodoxy, it continues covertly to shape behaviour and social organization in Korea. The Korean family system still remains influenced by Confucian patterns. In this sense, the Korean Confucian tradition has proved remarkably tenacious. With this influence of Confucian tradition on Korean society in general, marriage also is influenced by Confucian values in the following two aspects: The fixed sex-roles and the notion of man's dominance over woman. This resilient influence of Confucian values on marriage is probably perpetuated mainly in the following four areas : Education, sex discrimination at work, military experience, and the revival of the Confucian tradition. Through domestic and school education, the Confucian image of male and female and sex-roles are internalized.

These sex-roles are advanced in the workplace in which Confucian ideas are utilized

to control employees. For men, the military experience contributes to reinforce a Confucian value toward the male and this is reflected in society as well as in the family, because all Korean men are required to do military service. Lastly, the movement for the revival of tradition encourages this tendency even though sex-roles and inequality based on Confucian values are considered out-dated, and are generally excluded from this process of revival.

Here, what should be noted is that the tenacious influence of Confucian family values couldn't provided advantage in the stabilization of Korean marriage. Rather, it has accelerated family disruption. many of the difficulties in marriage in Korea are deeply rooted in the above-mentioned Confucian social ethics. Filial piety often causes conflicts between mother-in-law and daughter-in-law. The Order between the older and the younger often produces an authoritarian relationship between wife and husband (usually the husband is older in Korea, which strengthens the dominance of the man. Conversely if the wife is older she tends to control a younger husband, which causes tension between male who won't lose his dominance over his wife regardless of her age and the female who is reluctant lose her authority on the basis of her age). Distinctions between men and women easily lead to sexism. The current crisis in Korean marriage can be viewed as a battle between men's refusal to lose their dominance as a result of their socialization in the culture, and women's refusal to surrender.

1.5. The influence of Confucianism on the teachings on marriage in Korean Churches : an analysis and assessment of four sermons

Every Korean church regards its teachings on marriage as biblical since they all teach the Bible. Because of the apparent compatibility between the Confucian concept of authority within the family, between parents and children and husband and wife, and fundamentalist teachings, most churches have, in some way or other, incorporated the Confucian concepts of obedience and dominance. Although husband and wife are taught to love each other, many churches have placed more emphasis on the obedience of wife to husband. many churches seem to have emphasized sex roles based on Confucian tenets. As a result, both male and female seem to have come to have unequal self-images that unconsciously spring from Confucian beliefs. Chung Jungsook aptly pointed out that despite the wide usage of Gen. 1 and 2; Eph. 5:21-33; I Pet.3:1-7, these passage are often misused, because they bear some characteristics similar to Confucian culture. Consequently a woman's role and identity has frequently been viewed as inferior and secondary to that of a male (1998:137).

With this in mind, the purpose of this section is to identify the Confucian tenets incorporated in the teachings of Korean churches. It is quite difficult to distinguish the biblical teachings on the subject from Confucian values on family ethics, since the meaning of submission of wife to husband in Ephesians can be equated with the Confucian view of the predominance of male over woman. Moreover, there is no

distinction between the term 'submission'²⁰⁾ and the term 'obey'²¹⁾ in the Korean language and generally 'obey' is what is understood.²²⁾ Thus, this concept cannot be used to distinguish the Confucian teachings from the biblical. Instead, the teachings on the roles and distinctive identities of male and female could provide a clue to doing this.

From the Confucian view of sex-roles, the woman's role is mainly defined as child rearing, taking care of the household chores and supporting her husband within the limits of the house. The characteristics of manhood in Confucianism are described as strong, wise, progressive, rigid and apathetic. Whereas, those of womanhood include being chaste, silent, obedient and diligent. However, it is doubtful that the Bible presents any sex-roles and the virtues attributed to men and women distinctively.²³⁾ The only virtue that Jesus, Paul and the other apostles emphasized is love (Ladd, 1974: 573 ; Guthrie,1981:893-940). This is not limited to male or female. It is given to both. And servanthood, pity and mercy are presented as characteristics of manhood rather than dominance (Stark, 1996:221).

With this difference between the precepts of Confucianism and the Bible regarding sex-roles in mind, the analysis of sermons in Korea will be focused on the sex-roles without totally ignoring the submission of wife to husband. For this, four representative pastors (churches) are chosen: Rev. Cho Yonggi (Yoido Full Gospel Church), Rev. Kim Samhwan (Myung Sung church), Rev. Kim Hongdo (Keum Ran Church) and Rev. Ok Hanhum (Sa Rang Church). Two sermons preached by each within 5 years of one another will be analysed in this section. The sermons of Rev. Ok Hanhum are cited from his book published in 1991, while those of other three pastors are cited through internet.²⁴⁾

20) Louw defines 'submission' as follows: "submission does not mean that one dominates the other, but that you unselfishly serve each other with sacrificing love because your most profound motive is serving Christ with reverence. Submission means mutual support with God's cause in mind: welfare and restoration by means of reconciliatory love" (Love lasts, 1996:56).

21) The term 'hupakuo' is used 21 times in the New Testament. Most of the usages indicate simply following what you are told to do as children do what their parents tell them to do (Mission Bible Deluxe).

22) According to Chug Jungsook, the current understanding of 'submission of wife to husband' in Korea should be shifted to 'mutual submission (1998:144-148). She also argues that a distinction should be made between the terms 'submission' and 'obey'. She suggests that the current Korean understanding of 'submission' is equated with the meaning of 'obey'. As a result of using the meaning 'obey' instead of the meaning 'submission', the confusion and frustration of female is compounded.

23) G.E.Ladd argues that Paul didn't present the lists of ideal Christian virtues, although some of them are presented in Gal.5:22,23; Phil.4:8; Col.3:12-15 (A theology of the New Testament, 1974:574).

24) The reason for choosing these pastors (and churches) is that they are representatives of Methodist, Presbyterian (Hapdong, Tonghap) and Full Gospel traditions respectively with

1.5.1. Rev. Cho Yong-Gi (Yoido Full Gospel Church)

Rev. Cho Yong-Gi was born in 1936. He was healed from tuberculosis through prayer when he was 17. Yoido Full Gospel Church belongs to 'The Assembly of God denomination'. He graduated from Full Gospel College where he now is chief director. According to their official report, the membership was 0.7 million in 1992. What needs to be noted is that women leaders are highly valued and play a crucial role in the growth of the church.

In the sermon entitled 'For a happy family' on Ephesians 5:22-6:4, Cho describes the duties and privileges of wife and husband as follows:

As the head of the home, the husband has a right to be respected. If a husband is not respected and is not treated as the head of the home, he is little better than a bird with broken wings... A husband ought to be considerate, soft and kind to his wife and children. He ought to support his family however hard it may be. Unless he has financial power, it is the same thing as throwing away his right... A Wife has a right to be loved and to be treated dearly. And the duty of a wife is to obey and encourage her husband. Although the wife is given equal authority, there is an order in a family. While the husband is the head and leader of a family, the wife ought to submit and respect her husband. (preached on 9th May 1999, my translation).

This definition of the relationship between husband and wife is a typical example. The meaning of the passages of Ephesians 5: 22-34 is centred more on the role of the husband. While 8 verses (25-32) deal with the husband's love toward his wife, just 3 verses (22-24) with the attitude of the wife, and one verse treats the role of both. At that time, it was a natural thing to view the duty of the female as submission to the man. To have viewed the husbands attitude toward his wife in relation to Jesus' sacrificial love was foreign to them. This is the epoch-making statement and the central point of the passage (Gurthrie, 1981:197; Ladd, 1974:593; Rodney Stark, 1996:97-101; D S. Browning, 1997:129-154).²⁵⁾ The other thing to be noted is that the husband also has to honour or respect his wife according to I Peter 3:7 ("treat them with respect" in NIV; "giving honour onto the wife" in KJV; The term '*time*' was used to designate even 'to honor the Lord and masters'). Thus, if we are faithful to the Scriptures, the sacrificial love of Jesus and 'honor or respect wife' ought to be emphasized equally with mutual submission of wife and husband. But in this sermon, these points are not emphasized.

In the other sermon entitled 'The conditions for a happy family' (Col. 3:12-21), he explained the authority of the husband:

more than 10,000 church members each.

25) Rodney Stark argues that the rapid growth in the early Christian churches resulted from the increased status given to women that the early Christian church taught and practiced (1996:97-101).

In order to establish order in the home, the wife ought to obey her husband and save his face, even if she is wiser and more competent than her husband. If the wife ignores the authority of her husband, their children also disregard their father. Then the family will be disrupted. By nature, children don't acknowledge their mother's authority because she is a symbol of mercy. A father's whipping makes children afraid, not a mother's... If the husband loves his wife, the children love their mother (preached on 7th May in 2000, my translation).

He creates the impression that the woman's inferiority is given to her by nature when he says that "by nature, children don't acknowledge their mother's authority because she is a symbol of mercy. A father's whipping makes children afraid, not a mother's". This view is not supported by the Scriptures. It echoes the Confucian view of male and female.

1.5.2. Rev. Kim Sam-Hwan (Myung Sung Church)

Rev. Kim is in his 60's. He graduated from Kwangnaru Theological Seminary where he is now a director. Myung Sung Church is a 'Presbyterian church'. According to their official report, the memberships is estimated to be 50,000. He also was healed from tuberculosis through prayer while ministering in a small church.

In the sermon entitled 'A family welcomed the Lord' (Act. 16:30-34), he preached that the prime reason for the disruption of the family is marital discord, and this discord, as a consequence of sins can only be resolved by the Lord. He doesn't principally deal with the roles of male and woman. His prime concern is centred on a healthy spiritual life which will ensure a healthy and secure home. Only in passing, does he describe woman's role. "However hard it may be, if we keep our place, the Lord will bless us. The problems of our society originate from home. A mother ought to keep the home secure. A mother ought to educate her children keeping close to them" (preached on 11th May, 2003). In Ephesians 6:4, Fathers are given a command to bring their children up in the training and instruction of the Lord. Timothy 3:4 says that he must manage his own family well and see that his children obey him with proper respect. Fathers, rather than mothers are the primary educator to teach children. But Rev. Kim Sam-Hwan describes educating children as a woman's job. This is the Confucian emphasis on the woman's job: to stay inside the house and to educate the children.

In another sermon entitled 'A happy family' (Act. 16:19-34), he emphasized that the current crisis of the Korean family can only be overcome through Jesus Christ. This crisis comes from an inner thirst, this thirst can be met only by Jesus Christ. Without this, no wife or husband can be satisfied. He argues that the love of a father should be different from a mother's love.

A father's love is great, and should not be the same as that of a mother or sisters. This

is a very big problem these days. 'mono sex' etc. There is no difference between male and female these days. In clothes, there is 'uni-sex'. We can't tell male from woman. male ought to be manly in the home. In love, the man's style ought to be distinctively manly. It should not be the same as the woman's. male was created differently and this should be reflected in his clothes etc. male ought to behave with dignity (preached on 12th May, 2002, my translation)

He pronounces that the Scriptures present just one love of God and that the Bible doesn't distinguish between a father's love and a mother's. Nor does the Bible distinguish the virtues of male and woman; both sexes bear the fruit of the Holy Spirit. Nevertheless, he seems to show the Confucian definition of manhood. It is because he says that the male ought to be manly in the home, that men's style ought to be distinctively manly in love, and that males ought to behave with dignity because they were created differently.

1.5.3. Rev. Kim Hong-Do (Keum Ran Church)

Rev. Kim is in his 60's today. Two of his brothers are highly influential in Methodist circles in Korea. He graduated from The Methodist Theological University. He is chief director of The Asian United Theological University. The number of members was more than 50,000 in 1993. To be noted is that his mother was well known for her ministry as a pastor, and reared four brothers as well recognised pastors in Korea.

In the sermon entitled 'A head of the house to make the home happy' (Eph. 5:25-30), he preached that the happiness of a family is dependent on the behaviour and lives of husbands. For the happiness of a family: 1) The husband ought to love his wife sacrificially, with sanctifying and satisfying love. 2) The husband ought not to exasperate his children 3) The husband ought not to harbour any addiction. He describes the meaning of the creation of Eve from the rib taken from Adam as follows: 1) The wife is neither superior to her husband nor inferior to her husband, 2) the wife is the object of her husband's love and protection 3) the wife and husband are one flesh. Thus, divorce is not allowed before the death of either spouses (preached on 18th May in 2003).

In another sermon entitled 'Church and woman' (Eph, 5:22-28), he preaches the important role of female in the church and in the country. The power of female lies in her tears, prayers, love and empathic heart. Faith is conveyed to children through female rather than man. He attributes in particular 90% of his four brothers' success as pastors to his mother's education of them in faith (preached on 25th May 2003).

He seems to have less biases toward woman. He emphasizes the sacrificial love of the husband toward his wife with the basic assumption of equality. But the role of female is mainly limited to the spiritual aspect: to pray and to educate her children in faith. When we view this from a cultural perspective, this spiritual function of female has been regarded as the ideal in Korean churches in recent times. However, I

Timothy 3:4,12 says, "He must... see that his children obey him with proper respect...A deacon must be the husband of but one wife and must manage his children and his household well." This could be read to mean that the responsibility of educating children in faith doesn't only belong to woman. Rev. Kim's views in this regard are also reflected in the tenets of Confucianism.

1.5.4. Rev. Ok Han–Hum (SaRang Church)

Rev. Ok Han–Hum is senior pastor of SaRang Church, Seoul, Korea, which is well known for its laity discipleship training and for the remarkable church growth driven by this ministry. He graduated from Calvin Theological Seminary (Th.M) in America and studied at Westminster Theological Seminary in America. The number of members is estimated to be in excess of 20,000.

In the sermon entitled 'The role of the wife and her priority' (Eph. 5:22–24), he analyzes the reason why the wife is given advice prior to the husband.

God advises the wife first. Here is the appropriate reason. God might have thought that the happiness of the home is dependent on the wife. It could be true empirically. While the husband is working outside, the wife is busy at home. Thus the happiness of the home can be broken if the wife doesn't keep her place at home however dutiful the husband may be. On the other hand, this passage from Scripture implies that problems are more to be blamed on the wife than on the husband (1996:103).

Here he implies that women have more problems. In addition, he assumes that a woman's place is inside and a man's is outside. He even goes so far as to say that woman's identity is only found in helping her husband, whereas man's identity is that of co-operator with God. "One of the reasons why male is above female is that God created Adam first for the purpose of governing the earth. But Eve was created to help Adam. This is a big difference" (1996:105).

It seems that he is concerned about the extension of woman's rights, and suggests further that women should follow the example of Sarah.

The voice of female tends to be raised if she has financial power. The status of female has increased remarkably. But women's attitudes toward their husbands have not improved. In I Pet. 3:6, it is written that Sarah called Abraham master and obeyed him. It means that Sarah obeyed her husband with real respect. Thus, today wives ought to have the same attitude as Sarah's(1991:113). One of the sisters in our church bows respectfully every morning in front of the elevator when her husband goes to the work place (1991:115).

However, by failing to note I Peter 3:7 "giving honour unto the wife" in the connected passage, this sermon markedly shows the typical expression of Confucian family values. In the sermon entitled 'The husband's love for his wife' (Eph.5:25–34), he preached that a husband's love ought to imitate the love of Jesus toward his church. The characteristics of the love of Jesus contains encouraging love, protecting or

accepting love and serving love. Both his sermons to wives (centred on obedience) and to husbands (centred on love), creating the impression that male is superior to woman. "Although what your wife says is not important to hear, if you listen carefully, it would be enough to make her feel that she is accepted (1991:127)", "Are you expecting your wife to change? Are you looking at your wife to gradually become nicer, although you might be disappointed? (1991:129)" He does not include "Are you expecting your husband to change?" He merely referred to the need of women to change. He illustrated an international marriage in which an American husband loved a Korean wife because of his faith even though she didn't deserve to be loved in terms of her appearance, academic attainments and age (1991:131). With this example, he must have intended to show the love of Jesus. Nevertheless, this could create a sense of inferiority for women.

To summarise, the result of the analysis of the sermons on the family preached by four representative pastors in Korea indicates that the teachings of Korean churches on the family is inclined toward Confucian values, rather than biblical values based on the an informed exegetical understanding of the Scriptures. The sense of 'obey' dominates instead of 'mutual submission', and the 'submission' of the wife is more pronounced than 'the sacrificial love of the husband and the duty of the husband to honor or respect his wife'. The woman's place is considered to be at home to educate the children and to keep the home secure. The male is described covertly as superior to woman. All of these result from the dominant Confucian patterns in an altered form governing our society.

Conclusion.

Since Korean society has entered post-modernity, the characteristics of post-modernity, namely extreme individualism, relativism and pluralism can be found in various areas of society. The disruption of the family is the most significant consequence of post-modernity in which an attitude and value system toward life, marriage and especially self is changing. Woman's independence is enabled by the increase in woman's rights and financial power in post-modernity. Nevertheless, Confucian values still operate in the basic social areas (home, school, company and army) of Korea. Furthermore in the name of the revival of traditional culture, Confucian ideals are suggested as an alternative to Western culture. Chang Kyungseop pointed out the importance of the Confucian influence in the Korean family and marriage as follows: "The existing generation not only willingly accept Confucian family values but they also urge the young generation to accept Confucian values with their power as they did (Chang, 2000:82)."

However, these Confucian values tend to contribute to the disruption of the family rather than to help the family to achieve health and stability, whilst Confucian values are comfortable for men, they are unacceptable for women. This causes conflict in

the home. Analysis of sampled sermons in mainline churches in Korea indicates that the teachings of the Korean church regarding the sex-roles are incorporated into Confucian tenets. The outcome of this conflict between post-modernity and Confucian ethics is the woman's assertion of freedom: a high divorce rate results from resistance to 'equality' in marriage.

Many feminists insist that the Korean marriage crisis will not be overcome until the problem of inequality has been solved. But Yang Hyegyung argues that many feminists seem to regard 'equality in public and private sectors' as the final goal but equality should serve as a means to encourage marital friendship (Yang Hyegyung, 1995:79-82). He points out the danger that the quality of marriage (companionship or friendship) is taken for granted, so that it can easily be overlooked in the pursuit of equality. The value of his statement is that the discourse of equality in Korean marriage should go side by side with that of the friendship of couples.

From a different angle, Browning stated, "more and wider freedoms for women will not lead automatically to the reconstruction of marriage and might unleash another set of difficulties as more and more men and women throughout the world pursue their reproductive destinies apart from the supports of marriage" (2003:27). Much discussion has been made regarding a community-oriented value for Korean family ethics in the post-modern society (Lee Donghee, 1995:24.25). Those who referred to the crisis of Korean marriage all take up this position. From this position, the Korean government makes every effort to pursue the high quality of marriage on the one hand, and on the other hand, to keep the institution of marriage in their family-policy making (Kim Seungkwon, 2000:483-521). What these imply is that to be relevant in the Korean context, marriage counselling in Korea should overcome the limitations of Confucian precepts in the area of the concept of marriage, sex-roles and marital status on the one hand. On the other hand, the quest for individual freedom, openness to sexuality and the relativity of post-modernity should be seriously taken into account. Put differently, the task of Korean pastoral care to marriage should include promotion of marital equality, marital friendship, and the reconstruction of marriage. Since my central concern is finding a framework based on the Christian faith in which the Korean marriage crisis can be dealt with effectively, two models will be discussed to investigate their applicability to Korean marriage caught in the conflict between post-modern concepts of marriage and the Confucian marital values. In the following chapters Adams' nouthetic counselling model and Louw's hope care model will be discussed. In chapter 4, comparative empirical case studies carried out to determine the appropriate model will be described.

Chapter 2 : An assessment of J. E. Adams' nouthetic counselling from a Korean perspective

Introduction (Korean biblical counselling)

Pastoral counselling was first introduced in Korea in 1951. Lee Whansin who had studied at Southern California University and Claremont Seminary, and Han Seungho who had studied at Boston University returned to teach pastoral counselling at Yonsei University and at Methodist University respectively. They translated Carol Wise's book, "*Pastoral counselling: Its Theory and Practise*", and Carl Rogers' "*Counselling and Psychology*" into Korean. Subsequently, many American works on pastoral care and counselling were introduced and translated into Korean (Park, 1997: 29).²⁶⁾ In 1974, CPE (Clinical Pastoral Education) was initiated at Yonsei University Hospital by Peter Van Lierop. From the late 70's many who had studied overseas returned and began to teach pastoral counselling and diverse trends of pastoral care and counselling appeared (Park Kunwon, 1997:31). While Korean pastoral care and counselling prior to 1970 was based solely on Logers' theory, it was Clinebell's theory that held sway after that (Lee Jaehoon, 1997: 52).

Biblical counselling was first introduced in the late 70's when Logers' theory was widely followed in Korea (Chung Chungsook, 40). After its introduction, many people claimed that they practised biblical counselling. According to Whang, this included a range of counselling models. Biblical counselling in Korea is similar to Christian counselling in the United States. In the sense that it is very broad, applying to every Christian involved in counselling, whatever the teaching and method (1999:31). In conservative circles, however, biblical counselling is mainly equated with Adams' nouthetic counselling, as well as Larry Crabb's model, after their writings were first introduced. "*Competent to counsel*", was introduced in 1981 and Larry Crabb's ²⁷⁾ "*Effective Biblical counselling*" in 1982, by Professor Chung, Chung-Sook at Chongshin University. Another book by J.E.Adams , "*The Christian counselling manual*", was translated by Chung again, in 1992. From 1993 to the present, Adam's nouthetic counselling seminars (Diploma programs) have continued to be held at Torch Trinity centre by Whang Kyu-Myung and the American staff who studied at Westminster Seminary in America and lead the field in America.²⁸⁾ At present, only a handful of the alumni of

26) Paul Johnson's "*Pastoral Psychology*", Seward Hiltner's "*Preface to Pastoral Theology*" and "*Pastoral counselling*", Eduard Thurneysen's "*A theology of pastoral care*", Howard Clinbell's "*Basic types of pastoral care and counselling*". Carol Wise's "*The meaning of pastoral care*", Thomas Oden and Wayne Oates' books were introduced and translated into Korean.

27) One of the leaders in biblical counselling in Korea, Chung Chung-Sook first introduced Larry Crabb's model in Korea and used it for biblical counselling in conjunction with Adams' model (1999:7).

Westminster Seminary are leading biblical counselling in Korea. Nevertheless, their influence cannot be underestimated because they all hold positions at major conservative theological universities and seminaries, such as, Chongshin University, Torch Trinity Theological Seminary, Asia United Theological University, and Reformed Theological Seminary.

On the other hand, the present Biblical counselling in conservative Korean churches is somewhat different from the early methodology of J E. Adams. His methodology was developed by the so-called second generation of Biblical counsellors led by David Powlison who probe more into the counsellee's inner thought and motives in order to find the roots of their problems²⁹⁾ while Adams was more concerned with finding and changing behavioural patterns (habits) than with internal thought systems and patterns (1999:31). However, even though the second generation of Biblical counselling poses a developed methodology, they still hold the same presuppositions as Adams': their position on the relationship between the Scriptures and Psychology, and sins as fundamental problems, highly focusing on two factored habituations (put off the old habits and put on the new habits).³⁰⁾ Therefore, we can safely say that the study of Adams's nouthetic counselling model for contemporary conservative Korean churches would provide the necessary understanding.

Adams' model will be assessed under five headings : 1) Background 2) What is nouthetic counselling ? 3) Goal of nouthetic counselling 4) Presuppositions 5) Methodology.

2. 1. Background of nouthetic counselling:

In order to understand the importance and impact of nouthetic counselling, one needs to give careful attention to the context out of which it came. For this reason, this section will consist of Adams' profile, the American situation in the field of pastoral care at his time, his personal experience and his evaluation of major psychological schools at that time.

28) In America, Adams' nouthetic counselling is expanding gradually. The so-called second generation of nouthetic counseling evaluates their model as follows: "in the last three or four years there has been a tremendous groundswell in every biblical counselling ministry. NANC meetings have quadrupled in attendance. Enrollments in our courses at CCEF have more than doubled. In the last year subscriptions to The Journal of Biblical counselling have gone from 450 to over a thousand" (25years of Biblical counselling, 1993:13).

29) Torch Westminster Christian counselling & Educational Foundation Diploma Program(ed) (The Nature of Biblical counselling and The Method of Biblical counselling, 1993).

30) When we read the articles in the Journal of Biblical counselling, we find that the practice of the second generation of biblical counselling is still centred on 'proclamation and conversion'. Their focal point is the Glory of God alone to the exclusion of human issues, as exemplified in Edward T. Welch's 'Who are we? needs, longings and the image of God in man' (1994:25-38) and David Powlison's 'Modern therapies and the Church's faith' (1996:32-41). Their methodology of dealing with 'low self-esteem' and 'longing to be accepted' is basically consistent with that of Adams.

2.1.1. Adams' profile

Adams was born in 1929. He received his B.A. from John Hopkins university, his B.D. from the Reformed Episcopal Theological Seminary, his S.T.M. from Temple University, and his Ph.D. from the University of Missouri. Having served as pastor and then as a Professor of Practical Theology at Westminster Theological Seminary in Philadelphia, he became the Dean of Christian counselling and the Educational Foundation where he has remained since the early 1970's. He has written over fifty books, translated the New Testament into English, and lectured throughout the world. His books deal with many aspects of pastoral ministry and counselling as well as Bible study and practical Christian living (Jay E. Adams, 1970).

2.1.2. American pastoral care in the twentieth century before Adams

In their survey of the history of pastoral care, Clebsch and Jaekle write " in every historic epoch pastoring has utilized the psychology or psychologies current in that epoch" (1975: 69). In some senses, American pastoral care in the twentieth century has testified to the truth of it's statement.

In his book, *"An introduction to pastoral care"* (1997) Gerkin surveyed the brief history of pastoral care as with Clebsch and Jaekle's Book, *"Pastoral care in historical perspective"* (1975). According to Gerkin, the decades of the 1930s and 1940s were increasingly a time of growth of the clinical pastoral education movement, leading up to its maturation during the 1950s and 1960s as a dominating force in pastoral care education within and outside the theological schools (Gerkin, 1997:63). This happened through Anton T. Boisen who is generally recognized as the founder of clinical pastoral education. It was shortly after Anton T. Boisen that the psychotherapeutic theories of Freud and his followers began to gain widespread acceptance in North America (Stephen Pattison, 1988:1115-118).

In line with Pettison, Thomas Oden points out that after Boisen (1920), pastoral care soon acquired a consuming interest in psychoanalysis, psychopathology, clinical methods of treatment, and in the whole string of therapeutic approaches that were to follow Freud (Thomas C. Oden, 1984:32). Gerkin indicates that after World War II pastoral care in America began to be recognized as specialized ministry to individuals in need of care of all sorts with the gaining power of Freudianism. But Carl R. Rogers' methods of counselling, together with a "non-directive" method of counselling in 1942 and altered "client-centred therapy" in 1951, soon took hold in members of the clinical pastoral education movement (Gerkin, 1997:65-66). The years after 1965, according to Gerkin, were years in which pastoral care teachers and practitioners sought to adopt a virtual plethora of methods that became available on the psychotherapeutic market (Gerkin, 1997: 70). Gerkin also notes four pastoral theologians in relation to this tendency: Seward Hiltner, Carroll Wise, Wayne E. Oates, Thomas Oden (his early approach) and Clinebell. In Gerkin's view, all these theologians sought to utilize the methodology of Rogers in casting their own pastoral care theology. Oden's careful examination reveals that this phenomenon is reflected in

the representative writings of pastoral care in America (Oden, 1984:29–31).³¹⁾ In this milieu of the early 1970s, for Adams, not to mention Freud, Rogers and Skinner, all the pastoral theologians' efforts so far to make a use of psychology at the time for pastoral counselling seem to have been eclectic. Adams regarded this trend in the field of counselling as chaotic and the direct result of the failure to use the Bible, God's textbook, as the basis for counselling (Adams, *nouthetic counselling*, 1980:153). He, therefore, set forth his own methodology based solely on the Word of God.

Apart from his methodology based solely on the Bible, what Adams tried to do by emphasizing the Scriptures was to help the mentally ill. He says that many of the mentally ill are people who can be helped by the ministry of God's Word. Christians must turn to the Scriptures to discover how God says to do it (1970:xviii). In this regard, Hielema asserts that Adams' emphasis on the Scriptures presents the search for a radical solution to life's problems and that Adams boldly proclaims that the Scriptures alone can radically help people. He goes on to say that Adams is in favor of an entirely new approach that will meet man's needs. Central in this approach must be the Scripture (Hielema, 1975:93). Davis declared Adams' approach as revolutionary because of its thorough-going commitment to biblical principles, goals and methodology and commented that Adams' emphasis on the Scriptures gave even pastors hope since the fundamental reason pastors were sure they must abdicate their calling to care for God's flock was their lack of hope (Davis, 1988:5).

2.1.3. Adams' personal experience

In the introduction of his first influential book "*Competent to counsel*" (1970), he explains why he was so much concerned with counselling and being competent counsellor. He recalls his first failure in counselling following an evening service:

A man lingered after everyone else had left. I chatted with him awkwardly, wondering what he wanted. He broke into tears, but could not speak. I simply did not know what to do.

31) He selected ten key figures in classical pastoral care: Cyprian, Tertullian, Chrysostom., Augustine, Gregory the Great, Luther, Calvin, George Herbert, Richard Baxter, and Jeremy Taylor. He then checked out the number of times they were referred to in seven standard works of pastoral theology in the nineteenth century: Kidder, Gladden, Koestlin, Bridges, Hoppin, Fairbairn, Shedd. He found that every one of these authors unfailingly quoted Chrysostom, Augustine, Luther, Calvin, Herbert, Baxter. He then selected seven major contemporary writers on pastoral counselling: Seward Hiltner, Howard Clinebell, Wayne Oates, and Carrol Wise and three Europeans : Dietrich Stollberg, Paul Tournier, and Joseph Nuttin. In all these major modern pastoral works he could not find even a single quotation by or reference to Augustine, Baxter, Calvin, Cyprian, Chrysostom, Gregory the Great, or Luther. He then analysed how many references these same current writers made to key modern psychologists and psychotherapists in their attempt to give guidance to Christian pastoral counsellors. He selected six major psychotherapeutic contributors: Freud, Jung, Rogers, Sullivan, Berne, and Fromm and found 330 references to these modern figures in the same seven widely used texts. In most cases these writers were being quoted with approval or referred to as authoritative guides for pastoral counselling (Oden, 1984:29–31).

He went home that night without unburdening his heart or receiving any genuine help from his pastor. Less than one month later he died. That night I asked God to help me to become an effective counsellor (1970:xi).

Stemming from the practical need to help parishioners he made every effort to improve his own skills for counselling. But most of the advice offered in textbooks, he found, was practically worthless for meeting the problems of concrete counselling situations. (1970:xi-xiii). Moreover, He wondered how as a Christian minister he could re-translate what seemed to be sin, as sickness. He believed that the mental health viewpoint was plainly wrong in removing responsibility from the sinner. Two months' participation in Mowrer's Eli Lilly Fellowship program at the University of Illinois (in two state mental institutions, one at Kankakee and the other at Galesburg, Illinois) left him with the strong conviction that the reason why the large majority of people in mental institutions were there was their own failure to meet life's problems, because of their unforgiven and unaltered sinful behaviour (1970:xiv-xvii).

However, discovering the limitation and differences that Mowrer's model had from the teaching of the Bible, Adams points out that the Bible is the only divinely imposed objective Standard (1970:xix). As mentioned above, through these processes from practical reasons to fundamental presuppositions, Adams reached his conviction that human mental problems exist because of the failure to be responsible and that methods to solve these problems do not lie in labelling them as sickness or separating them into a remote area, but lie in confessing sins and altering behaviour by taking responsibility based on the Bible, God's standard. Through his personal experiences, he became convinced that the nouthetic counselling model would be a good substitute for Freudian, Rogerian, and Mowererian methodology.

2.1.4. Adams' evaluation of Freud, Rogers, Skinner and Mowrer

2.1.4.1. Adams' critique on Freud

Among criticisms against Freud, Adams's critique of Freud's psychoanalysis can be summed up in two parts: the effectiveness of treatment, the matter of responsibility.

(1) Quoting Lieber who quoted Dr. H. J. Eysenck, Adams raises a question, "The great revolution in psychiatry has solved few problems. One wonders how long the hoary errors of Freud will continue to plague psychiatry" (1970:1). As Carter points out, Adams relies on certain psychological theorists e.g., Glasser, Mowrer, Szasz, and behavioural theorists (Carter, 1976:208), quoting extensively from them to criticize the psychiatry. Adams quotes Eysenck (in Mowrer : *The crisis in Psychology and Religion*) to say "the success of the Freudian revolution seemed complete. Only one thing went wrong. The patients did not get any better" (1970:2). Adams continues:

Surveys show that of patients who spend upwards of 350 hours on the psychoanalyst's couch to get better—two out of three show some improvement over a period of years. However, that is the same percentage get better without analysis or under the care of a regular physician. As a matter of fact, that same ratio—two out of three people—got better in mental hospitals a hundred years ago... Patients get better regardless of what is done to them (1970:3).

Adams is in line with Collins' view about the efficacy of Freud's psychoanalysis. According to Collins, surveys conducted among children and adults in Western countries reveal the fact that there is no difference in the therapeutic effect between the experienced therapists and unexperienced therapists, and between those treated and those untreated. Apart from the result that some success attained through group therapy and study therapy, all other types of counselling turned out to be ineffective. (Collins, 1997:68–69). For Adams who accepts men's radical change by the Holy Spirit, it would have been hard to accept Freud's psychoanalysis which by Freud's own agreement was an unfinished therapy in his last years (1995:83), as a useful tool for pastoral care.

(2) The most significant point on which Adams criticizes Freud's psychoanalysis revolves round responsibility. Quoting Szasz, Adams criticizes Freud by saying that Freud, taking his cue from Charcot, under whom he studied in France, adopted and populated views of human difficulties under a Medical Model. Adams continues to say that this Medical Model has been disseminated so successfully that most people in our society naively believe that the root causes of the difficulties to which psychiatrists address themselves are diseases and sicknesses (1970:4).

Adams had a conviction that the problem of mental illness had something to do with responsible behaviour. After observing mentally ill—persons with Mowrer at two State Mental hospitals, he became convinced that they were there not because they were sick, but because they were sinful (1970:xvii). Having gained this experience, Adams concluded that Freud's theories fail to help people and actually perpetuate their enslavement by not encouraging them to accept responsibility by shifting blame to others in general and to parents, pastors and teachers in particular, since the first five years of infancy is of great importance in Freud's psychoanalysis. Adams points out the Freudian ethic in relation to Psychiatry as follows:

The idea of sickness as the cause of personal problems vitiates all notions of human responsibility. This is the crux of the matter. People no longer consider themselves responsible for what they do wrong. They claim that their problems are allogenic (other—ensixed) rather than autogenic (self—ensixed). Instead of assuming personal responsibility for their behaviour, they blame society (1970:5).

Adams lists some of the names to challenge the traditional Freudian and Rogerian ideas. Hobart Mowrer and William Glasser are included in the list. Adams welcomes the new movement because the essence of the attack by this movement is antithetically opposed to the Freudian irresponsibility formulation. Along with Thomas Szasz and Harry Stack Sullivan, Adams answers affirmatively to Mowrer's suggestion: "Shall we replace the Medical Model with a Moral Model?" (1970:13,14). Adams points out that Freud's fault is not that he has made people irresponsible, but that he has provided a philosophical and pseudoscientific rationale for irresponsible people to use to justify themselves. Therefore, Adams ventures to say, Freud is a cause of the ills in modern society only as a complicating factor and not as a basic cause of those ills. The ultimate cause is sin (1970:17).

2.1.4.2. Adams' critique on Rogers

Adams' criticism of Rogers' "non-directive counselling" or "client-centred counselling" is centred on matters of human autonomy; acceptance and listening; and the relationship between emotion and behaviour.

(1) With respect to Rogers' anthropology, Adams notes that the fundamental presupposition of the Rogerian system is perfectly consistent with liberal and humanistic thought. Adams says that according to Rogers, people are intrinsically good and the solution to man's problems lies in the man himself. man is thought to possess adequate resources which can be tapped by the use of non-directive techniques. The Rogerian system confirms sinful man's belief that he is autonomous and has no need of God. Adams confirms that therefore, conservatives must reject Rogerian counselling on the basis of its humanistic presuppositions alone because it begins with man and it ends with man (1970:81-2).

Hurding traces the two sources of Rogers' anthropology: one is humanistic thought, the other is the anti-Christian doctrine of Sin. According to Hurding, Carl Rogers' view of humankind was influenced generally by the prevailing cultural climate of his day, that of a rising tide of optimism in the power of individual men and women to change both self and society for the better (1985:112). Behind Rogers' humanistic presupposition, Hurding reveals, there is the fact that he is particularly suspicious of the sort of view his mother held, namely that all are essentially sinful by nature. He, therefore criticizes Religion, especially the Protestant Christian tradition which has permeated our culture with the concept that man is basically sinful, and that only by something approaching a miracle can his sinful nature be negated (Hurding, 1985:112). As Hurding shows, Rogers' theory came from his denial of the significant biblical fact that men and women are sinful by nature. Against this theory, Adams sets forth man's fundamental depravity and the reality of evil based on the doctrine of sin.

(2) Listening and Acceptance (Methodology)

Regarding listening and acceptance, the emphasis of Adams' critique is placed on the sin to be repented. After judgement of sin, acceptance could be discussed. Adams declares that Christians are accepted by God "in the beloved one", who bore their guilt and accepts them because their sins are forgiven. God himself does not accept them in their sin. In all such acceptance, judgements about sin are made. Rogerian permissive "acceptance" bears no resemblance to Christian acceptance in Christ. It is therefore irresponsible acceptance (1970:84). To accept a client's sinful behaviour is to condone it. Rather, Christian counsellors must become nouthetically involved in the lives of their counsellees (1970:85-86).

When it comes to listening, Adams criticizes Rogers by saying that listening, which so often is equated wrongly with Rogers' non-directive method, is not a part of Rogerian methodology, for Rogerian counsellors do not listen. For Adams, a good listener is interested in what another has to say, but Rogerians consider content to be unimportant. They care only about emotional emissions and refuse to address themselves to data (1970:87). Rogerians are not interested in gathering data and giving advice. Rogerians' repetition of the client's questions does not equate to listening. Listening means taking interest in what another says and responding appropriately. The Rogerians' method of avoiding help, avoiding advice, avoiding value judgments and avoiding applying divine declaration is not listening (1970:92).

(3) The relationship between feeling and behaviour

In Rogers' practice, clients reach the true self through experiencing their own inner feelings. Rogerians are told to focus on client's feelings, rather than to gather data. Rogers wrote: The counsellor must be prepared to respond not to the intellectual content of what the person is saying, but to the feeling which underlies it (Carl Rogers, 1961:37). Adams raises questions about the Rogerian emphasis on feeling in conjunction with the relationship between feeling and behaviour in the light of biblical teaching and findings in the field of psychology on the human nervous system (Here he makes the best use of psychology). From Genesis 4:3-7, Adams draws a pertinent principle related to the relationship between feeling and behaviour: behaviour determines feelings. In order to support this principle he quotes Psalm 34:12,13; and I Peter 3:16 as biblical evidence. In Adams view, people feel bad because of bad behaviour; feelings flow from actions (1970:93). He says that visceral discomfort is a God-structured means of telling human beings that they have violated God's standards. Quoting Vernon Grounds : psychic pain is inflicted by the Holy Spirit as He creates the conviction of sin, a conviction which testifies that God's law has been broken (1970:94). He concludes, therefore, that in accordance with Scripture, nouthetic counsellors should spend less time finding out how people feel. They are more interested in discovering how clients behave (1970:93).

2.1.4.3. Adams' critique on Skinner

Like many in Christian circles who raise questions about Skinner's view of human beings, Adams also criticizes this issue: Skinner's view of man and his reward /

punishment structure.

(1) View of man

Adams points out that man is not free in Skinner's description of man. Which means that man is not responsible because a determined animal cannot be held accountable. Adams notes that even to speak of responsibility is nonsense for Skinner (1973:81). Adams insists that man is a responsible being as the image of God before God. Although Adams opposes the Skinnerian view of responsibility, he doesn't deny that man is the product of his environment in some sense. He says that the environment has great influence upon man (1973:82). What Adams asserts is that even though man is vulnerable to his environment and outside stimuli, he is not robbed of his free will to choose the opposite of what is expected due to internal and external stimuli and environment.

(2) Reward/Punishment

Adams concedes that reward and punishment are biblical concepts and that it is true that making changes in the environment may be useful in counselling. However, he opposes the utilization of skills based upon Skinner's presuppositions in pastoral care. He takes the case of Dobson as a misuse. According to Adams, in Dobson's methods reward and punishment are prominent, and the need for structure is emphasized. Dobson's approach centres upon manipulation but says nothing of biblical confrontation. Conspicuously absent in such child-discipline is the use of the Scriptures, conversion, repentance, the work of the Holy Spirit, and sanctification. Biblical persuasion, conviction, and personal commitment are ignored (1973:82-83). Adams' remark on Dobson's methods concerns Dobson's use of the reward/punishment structure without nouthetic confrontation based on the biblical concept of man in the Word of God.

When we consider what Jones & Butmann say, "the concept of reward, in the Christian view, often implies moral worthiness to receive the reward, not just manipulation by consequences (Jones & Butmann, 1991: 164), we need to attend to Adams' criticism about the reward/punishment structure. However, one question arises. If counsellors have a biblical view of man, can all the skills of Skinner be utilized in pastoral care? How about Adams himself? Adams' emphasis on habit, aims of counselling set to rectify the sinful behaviour, role play, modeling and the DPP sheet used in nouthetic counselling are very similar to behaviourism (Adams, 1973:Chapter 19; Jones & Butmann, 1991:164; Corey:1986:182-196). When we turn our attention to Glasser's Reality therapy, many more similarities can be found.

2.1.4.4. Adams' critique on Mowrer and Glasser

Adams was not the only person who emphasized human responsibility and sin in his time. Mowrer and Glasser also stressed the same issues in their counselling. Mowrer asserted, further, that real guilt or sin is relevant to the problem of psycho-pathology and psychotherapy (Mowrer, 1961:40). Mowrer pointed out the problems of churches

and seminaries as follows: " We look , more explicitly, at the predicament of the churches and seminaries. At first slow to accept Freudianism, they are today displaying an astonishing reluctance to let go of it". And he asked if evangelical religion had not sold its birthright for a mess of psychological pottage (1961:60).

In the introduction to Chapter 3 (Some constructive features of the concept of sin), he declares that as long as one adheres to the theory that psycho neurosis implies no moral responsibility, no error, no misdeed on the part of the afflicted person, one's vocabulary can remain beautifully objective and "scientific. But, he continued to say, sickness is a concept which generates pervasive pessimism and confusion in the domain of psycho-pathology, whereas sin, for all its harshness, carries an implication of promise and hope, a vision of new potentialities (1961:40). Mowrer antithetically proposed a Moral Model of responsibility. He said that the "patient's" problems are moral, not medical. He suffers from real guilt, not guilt feeling. The basic irregularity is not emotional, but behavioural. He is not a victim of his conscience, but a violator of it. He must stop blaming others and accept responsibility for his own poor behaviour. Problems may be solved, not by ventilation of feelings, but rather by confession of sin (1961:70).

Adams explained that while he was deeply indebted to Mowrer, but was not a disciple of Mowrer or William Glasser. Adams confirmed that their systems begin and end with man. In Adams' view, Mowrer and Glasser fail to take into consideration man's basic relationship to God through Christ, neglect God's law, and know nothing of the power of the Holy Spirit in regeneration and sanctification. Therefore, Adams says that their presuppositional stance must be rejected totally (1970:xviii). Adams argues that even though Mowrer and Glasser have shown us that many of the old views were wrong and they have exposed Freud's opposition to responsibility, neither Mowrer nor Glasser has solved the problem of responsibility. Adams, then, discusses the biblical meaning of responsibility and emphasizes acceptance of responsibility as a starting point in counselling, thus drawing a distinction between their approach and his own based on the teachings of the Bible regarding sin and human responsibility.

The responsibility they advocate is a relative, changing human responsibility; At best, Mowrer's idea of responsibility is doing what is best for the most. But social mores change; and when pressed as to who is to say what is best, Mowrer falls into a subjectivism which in the end amounts to saying that each individual is his own standard. In other words, there is no standard apart from God's divinely imposed objective Standard, the Bible (1970:xix).

Even though Adams rejects Mowrer's and Glasser's concepts of responsibility, he might not deny that he owes much of his ideas and practical methods to them. Roger Hurding writes that a number of authors admit the importance of O. Hobart Mowrer and Thomas Szasz in shaping Adams' early disillusionment with psychiatry and psychotherapy (1985:277). Carter says that Adams' strong emphasis on behaviour and

confrontation appears to have come directly from Mowrer (Carter, 1975:152 ; 1976: 208).

2.1.4.5. Biblical methodology

Adams distinctly divides the above-mentioned approaches from the biblical one. The first non-Christian method he has labeled "Expert Knowledge" and the second "Common Knowledge". The third (Christian) approach begins with and grows out of "Divine Knowledge". Adams shows these counselling approaches in the following chart.

	General Approach	Specific Type	man's Problem	Solution	
1	Expert Knowledge	Freudian	Poor Socialization	Resocialization by expert	non-Christian approaches
		Skinnerian	Environmental Conditioning	Reconditioning by expert	
2	Common Knowledge	Rogerian	Failure to live up to potential	Resources in self	
		Integrity Groups (Mowrer)	Bad behaviour toward others	Resources in self and group	
3	Divine Knowledge	Christian	Sin against God	Spirit's Resources in Word	Christian Approach

Figure 2
Methodology and Presuppositions of Some Leading Approaches to counselling (1970:73)

Adams insists that on a foundation of biblical presuppositions, there must be built a fuller methodology that grows out of them and that is appropriate to them at every point. The methodology, he continues, must be oriented biblically and remain within the framework of scriptural principles (1973: 93). He asserts the following:

The Bible does not need to be "balanced " off by modern psychology. Nor may it be "combined" with psychology to construct a balanced approach. God set forth His approach in the Scriptures. The principles of His approach are plainly revealed in His Word. On the basis of these principles (not in combination with Rogerian, Freudian, or Skinnerian principles), he may discover that some aspect of non-Christian methodology in some way may remind, illustrate, or amplify a biblical principle. But the principle must be scriptural (Adams, 1973:92).

Adams goes to explain what biblical counselling is as follows:

Counselling that is truly scriptural is motivated by the Scriptures, founded presuppositionally upon the Scriptures, structured by the goals and objectives of the Scriptures, and developed in terms of the practices and principles modelled and enjoined in the Scriptures. To put it simply, scriptural counselling is counselling that is wholly scriptural (Lectures on counselling,

1977,181)

Since Freudians, Skinnerians and Rogerians base their own methodology on their presuppositions, refusing to use other methods, Adams argues that Christians should base their unique methodology on biblical presuppositions and principles (1976:74–75).

2.2. The concept of Adams' nouthetic counselling : authoritative and directive counselling

Adams demonstrates that biblical counselling should be directive, since directive counselling was universal in biblical times. To prove this he lists four evidences. 1) The use of Greek words "noutheteo and nouthesia" in the Pauline Scriptures. 2) The idea of counselling in Proverbs. 3) Nouthetic examples of the use of the Word authoritative. 4) The counselling work of Jesus by the Spirit (1970: 41–62). Here, two of his main points will be discussed as follows: the meaning of "nouthetic" and the characteristics of nouthetic counselling.

2.2.1. The meaning of "nouthetic"

For Adams, the words *nouthesis* and *noutheteo* are the noun and verb forms in the New Testament from which the term "nouthetic" comes. The word is traditionally translated "admonish" or "warn" in the King James Version. Adams recognized the difficulty in finding a one-word English equivalent to show the full meaning of *nouthesis*, so he usually renders it "confront nouthetically" but occasionally "an authoritative nouthetic confrontation". (In Colossians 3:16: "... confronting one another nouthetically", in Romans 15:14, "... confront one another nouthetically" and in Colossians 1:28, "...confronting every man nouthetically".)

Adams says that nouthetic counselling consists of at least three basic elements (1970:44). First, the word "noutheteo" is used in conjunction with the word "didasko", to teach. The latter deals with the impartation of information while nouthetic implies a problem which needs to be solved. That means that known sin in the lives of the members of the church must not be winked at (1972:12). The second element inherent in the concept of nouthetic confrontation is that problems are solved nouthetically by verbal means (1970:45). When Adams mentions "verbal means" it implies the authoritative instruction by the Word of God (1970:55). There is also a third element in that word: the confrontation takes place in order to change a man for his own benefit; for his own welfare (1972:14). In this context, Adams agrees that the use of appropriate verbal means in personal confrontation could amount to admonishing with blame in a negative manner. In this regard, Nouthesia is plainly authoritative and directive counselling; it involves the application of biblical principles to concrete life situations (1972:13).

Quoting Cremer, Adams concludes that nouthesis is motivated by love and deep concern, in which clients are counselled and corrected by verbal means for their own good but ultimately, of course, that God may be glorified (1970:50).

2.2.2. The characteristics of nouthetic counselling

There seem to be four basic characteristics in Adams' model of nouthetic counselling.

First, Adams links "nouthesis" to the purpose of Scripture. By quoting two of Paul's statements, Adams argues that the Scriptures are useful for the nouthetic purposes. These are, "We proclaim him confronting every man nouthetically, and teaching every man with all wisdom in order that we may present every man complete in Christ", " All Scripture is given by inspiration of God and is useful for teaching, for reproving, for correcting, for training in righteousness". He goes on to say that nouthetic confrontation must be scriptural confrontation because Paul urged Timothy to use the Scriptures concretely in accordance with their nouthetic purposes in II Timothy 4:2. Adams says the Scriptures are nouthetically oriented. "Nouthetic confrontation is, in short, confrontation with the principles and practices of Scripture (1970:51).

Second, noting Paul's ministry with tears in Acts 20, Adams says that nouthetic counselling necessarily embodies involvement of the deepest sort. Paul's tears plainly reveal one fact—that he became deeply involved in the problems of his people. Paul's involvement may differ not only in intensity, but also in kind. Tears show that Paul's involvement was a total involvement both of intensity and of kind (1970:52).

Third, the confrontation for Adams is inseparable from authority. He advises that Christian counselling involves the use of authoritative instruction. Authoritative instruction requires the use of directive, nouthetic techniques. Adams gives a few illustrations. In his dealing with Adam, God confronted him nouthetically, in order to change him by words. The same nouthetic methods were used when God, through Nathan, confronted David and when God, in Christ, confronted Peter after his denial. Therefore, the power of nouthetic counselling stems from the fact that nouthetic confrontation necessarily utilizes the full authority of God (1970:55,56). From this authoritative perspective, Adams explains the reason for failure of nouthetic counselling. There are three reasons for such failure. 1) The chief reason why nouthetic counsellors fail is because they sometimes become too sympathetic to the complaints and excuses of the counsellee. The most kindly stance is to tell the truth, help the counsellee to face up to his own sin, and encourage him to make the changes necessary to rectify the situation. 2) counsellors also fail by coming to conclusions too quickly. 3) When counsellors fail to dig down to the underlying patterns and only handle performance problems, they also fail (1970: 58).

Fourth, Adams set forth goodness, knowledge and wisdom as qualification for good counsellors as Paul wrote in Romans 15:14. Adams equates goodness with an attitude of helpfulness toward another and Knowledge with being preeminently conversant with the Scriptures. He argues that this is one reason why properly equipped ministers may make excellent counsellors. A good seminary education rather than medical school or a degree in clinical psychology, is the most fitting background for a counsellor (1970:61). One in whom the word of Christ dwells richly (Col.3:16), is one who knows the meaning of Scripture for his own life. Because he is capable of solving his own problems scripturally, he is qualified to help others to do so. And wisdom for Adams is the skilful use of divine

truth for God's glory.

As has been hinted at above, nouthetic counselling is very confronting, directive, authoritative and problem-centred (Carter, 1975:149). Crabb suggests that the strategy of confrontation does not exhaust all possible ways to achieve the goal. Certainly there are times when strong firm confrontation is right and necessary (Crabb, 1977:147). But, Crabb continues to say, there are other times when gentle support, encouragement, concerned listening, exploration of inner dynamics, reflection, clarification, and acceptance of feelings are desirable (Crabb, 1977:147).

2.3. The goal of pastoral counselling

Adams says that biblical counsellors, like all other counsellors, are concerned with change. However, these alternative patterns of life are not merely tacked on or substituted for the old sinful ones: they issue from a changed heart (the inner life of the believer) that transforms outward behaviour. Adams is sure that because of this commitment to change at a level of depth (in the heart), Nouthetic counsellors consider evangelism an absolute necessity when attempting to help non-Christians (Nouthetic counselling, 1980: 16). He goes on to say that through biblical direction by the Holy Spirit's power He enables us to recognize and overcome sinful patterns so that more and more we may walk in God's new righteous ways.

2.3.1. Goal 1: evangelism

In his citation of the Pauline epistles, Adams points out that biblical change begins when the Holy Spirit effects regeneration in a soul (1970:68) since sinners are incapable of fulfilling their moral obligations to God. They neither know nor care to know His will. But God holds them responsible nonetheless. It is, therefore, only redeemed human nature that is capable of assuming moral obligations to God. That is why Christian counselling is for believers alone, and evangelism is for unbelievers (1979:121). Because, he continues to argue, the Holy Spirit takes up his residence in the life, begins to change that life, and empowers the individual to live according to the promises and commands of Scripture (1970:68). He further says that to help the unbeliever to reform is not the nouthetic counsellor's business. Counsellors are unwilling to offer unbelievers something less than the gospel because 1) God has not authorized us to reform people outwardly; 2) To do so would misrepresent the true nature of His magnificent redemption in Christ; and 3) They see a danger in effecting outward change as counselees may rely upon it with false assurance that problems have been solved, when what has happened is that one outward set of ungodly responses has been exchanged for another (Nouthetic counselling, 1980:156).

With respect to Adams' limiting counselling to the Christian, Hurding points out that God is nevertheless concerned with reconciliation, renewal and reformation as well. According to Hurding, God's wrath, expressed through the prophet Amos, thundered against oppression and injustice in the lives of both his people and of other nations (Hurding, 1985:287). In line with Hurding, many prophecies against nations appeared in Isaiah,

Jeremiah show God's concern for reformation (the good behaviours), if not reconciliation and renewal.

2.3.2. Goal 2 : sanctification

As every counselling method pursues "change", Adams puts forward "biblical change" as the goal of nouthetic counselling. In the book *"The Christian counsellor's manual"* he expresses more clearly that biblical change is the goal of counselling (1973:171). He understands "change" in the process of sanctification. Adams demonstrates that nouthetic counselling in its fullest sense, is simply an application of the means of sanctification. The counsellor should look at counselling as a step in the process of the sanctification of a believer (1975:19). Even if he describes the various concrete aspects of sanctification as the aim of nouthetic counselling, they can be summed up as follows: The renewal of God's image, Love toward God and neighbour, and the pursuit of the Spirit's fruit.

2.3.2.1. The renewal of God's image.

In citation of Ephesians 4:24, Adams says that the goal of counselling is the renewal of God's image. This means the likeness of Christ. The attainment of that goal is achieved as a client changes from his former sinful life patterns and grows into the stature of Christ. This is begun when the Holy Spirit re-establishes communication with God. By his power the Spirit then enables the client to begin to put off the old man with its old patterns of life, and to put on the new man with its new biblical patterns (1970: 73-75). For Adams God's image means rational-moral elements. Quoting Ephesians 4:24, Colossians 3:10, Adams argues that in Ephesians 4:24, Paul speaks of the renewal of God's likeness by putting on true righteousness and holiness and that in Col. 3:10, Paul adds the concept of full knowledge to these two items as a part of that renewal of the image. Therefore, God's image in man is clearly moral and intellectual (or rational) (1979: 119, 120). Which means that Adams puts stress mainly on moral, rational renewal in his discussion of sanctification. Pattison rightly points out that Adams believes that the purpose of counselling is to change people's minds. However, he continues to say, arguably, much if not most of scripture is not concerned with changing the rational conscious part of people. What is called for is a transformation of a person's whole being and behaviour in obedience to the presence of the reality of God (Pattison, 1993: 117).

2.3.2.2. Love towards God and neighbour

Adams shows another goal of nouthetic counselling in citation of I Timothy 1:5: "But the goal of our instruction is love from a pure heart, and a good conscience, and a sincere faith" (1970:54). He manifests that the overarching purpose of preaching and counselling is God's glory, but the underside of that splendid rainbow is love (1970:56). Then, he clarifies the purpose of preaching and counselling: it is to foster love toward God and love toward one's neighbor which God commands (1970:54).

2.3.2.3. Bearing the Spirit's fruit

Adams employs bearing the Spirit's fruit as the other aspect of sanctification. For him, the pursuit of fruit in counselling is a top priority. All of the personality traits that might be held

forth to the counsellee as fundamental goals for growth (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control) God declares to be the fruit of the Spirit (1970:20). The pursuit of fruit in counselling represents the positive, the "put on" side of sanctification. The production of the Spirit's fruit, then, involves human agency; it is not procured passively, but by pursuing it (1979:250).

2.3.3. Goal 3: the scope of change

For Adams, the aim of nouthetic counselling isn't limited to the solution of the immediate problem. The scope of change covers all areas of life, since the problem and problems in every area tend to feed one another. Living a life of love is the goal. But such life requires a full structuring of the whole person. The crucial thing for Adams is total restructuring. This means dealing with the problem in relation to all areas of life (Church, Bible, Prayer, Witness, Work, School, Physical Health, Exercise, Diet, Sleep, Marriage, Sex, Finances, Budget, Family, Children, Discipline, Social Activities, Friends, Other) (1973:206-207). That's why he says that counselling only ends at death. In this regard, the behavioural and external aspects are much emphasized, and therefore, as Carter says, behaviour, actions, and habits are the most central aspects of the nouthetic counselling theory (Carter, 1975: 144).

2.3.4. The means for achieving the goals of counselling

After addressing the purpose of counselling, he raises a serious question. How can sinful man love? How can sinful man be changed? In answer to this, he suggests that the attainment of this goal comes from God's Word and the help of the Holy Spirit together with the effort of the counsellee, but this is begun only when the Holy Spirit re-establishes communication with God.

2.3.4.1. The Bible and Holy Spirit

According to him, God's authoritative instruction through the ministry of his Word spoken publicly (from the pulpit) or privately (in counselling), is the Holy Spirit's means of producing love in the believer (1970:54). He believes that the Scriptures contain all the necessary principles for meeting the needs of God's flock and that the Bible is the textbook for teaching believers how to love God and their neighbor (which is what counselling is all about) (1975:16). Succinctly put, Adams presents the Bible-Holy Spirit relationship as follows : The Scriptures were written to give direction to that change; the Holy Spirit, their ultimate Author, was given to provide the disposition and power to follow that direction (1973:29). By his power the Spirit then enables the client to begin to put off the old man with its old patterns of life, and to put on the new man with its new biblical patterns (1970:73-74).

2.3.4.2. counsellee's effort

Adams stresses the effort of the counsellee to reach the goal of counselling. The role of believers to cooperate with the sanctifying ministry of the Holy Spirit is encouraged strongly. Adams declares that the Spirit's fruit is cultivated and produced by the prayerful, regular study and obedient application of the Scriptures. After analyzing the word "pursue"

used in I Timothy 6:11; II Timothy 2:22, he sets forth that the word clearly speaks of dedication, persistence, concern and serious effort (1979:252). With the same voice, he makes it clear that patterns do not develop automatically. They become a part of one's life through practice. Each day he must say "no" to self and to say "yes" to Christ until one by one each of the old habitual ways is replaced by a new one. Day after day, until what he is doing becomes "natural" (i.e. second nature) to him (1973:212).

2.3.4.3. Through repentance

According to Adams, sanctification as a goal of counselling occurs with the Holy Spirit and the counsellee's effort through the Bible. When does change begin then? In his book "*Pastoral counselling*", he declares that until repentance occurs, change does not begin. The process of change may not begin until the counsellee, before God and man, acknowledges his sin and seeks God's help to right past wrongs and replace sinful patterns by righteous ones (1975 : 20–21). Thus, for Adams to realize the goal of biblical counselling is to firstly help the counsellee to repent of his sins. This is the starting point in the full picture of sanctification.

In short, thus, the goal of nouthetic counselling is evangelism for the unbeliever and for the believer sanctification, which leads to bearing the Spirit's fruit with the help of the Holy Spirit, the Bible and the diligent practices of counsellees to put off old habitual sinful patterns and to put on new patterns cognitively and behaviourally.

2.4. Basic presuppositions in nouthetic counselling

Adams' presuppositions can be broadly divided into three areas: 1) the relationship of pastoral care to psychology. 2) the Scriptures as the textbook for counselling and 3) Sins as the source of human problems.

2.4.1. The relationship of pastoral care to psychology

2.4.1.1. Two counselling methodologies

Adams argues that all counselling systems rest upon presuppositions and that all counselling methodology is integrally related to counselling philosophy. Contrasting biblical methods with Freudian, Rogerian, and Skinnerian methods, Adams demonstrates that counselling methodology necessarily must grow out of and always be appropriate to the biblical view of God, man and the creation (1973:72). In his book, "*More than redemption*" he writes that from Adams' time on there have been two counsels in this world: divine counsel and devilish counsel; the two are in competition. He further says that the Bible's position is that all counsel that is not revelational (biblical), or based upon God's revelation, is Satanic (1979:4). He asserts that Freudian, Skinnerian and Rogerian counsellors use their own methodology based on their presuppositions, refusing to use other methodologies, and that therefore, Christians should use their unique methodology on the basis of biblical presuppositions and principles (1976:74–75). According to Adams, when it comes to counselling, eclecticism is not an option. If a principle is new to or different from those that are advocated in the Scriptures, it is wrong; if it is not, it is

unnecessary (Lectures, 1997:183). For him, there are two counselling methodologies: the Christian and the non-Christian. Therefore, there is no neutral area, and no room for psychology in Adams' nouthetic counselling.

2.4.1.2. Means and methods

Even though the Bible neither needs to be balanced out by modern psychology, nor combined with psychology to construct a balanced approach, in his view, the counsellor may discover that some aspect of non-Christian methodology in some way may remind, illustrate, or amplify a biblical principle (1973:92). He suggests that we have to distinguish between means (a non-oriented entity, a bit of action, information, things etc) and methods (oriented and systematized, goal-oriented and structured ways of using means). He concludes that all sorts of means are useful and valid for Christian counsellors; but only biblical methods may be employed (1976:74-75). Even though Reward/punishment and role play are surely two of the Skinnerian methods, he considers adopting those methods as means and refuses all other adopted methods in contemporary Christian counselling.

2.4.1.3. Presuppositionalism

Adams acknowledges that his method is presuppositional and that he owes this approach to Cornelius Van Til. According to Adams, Van Til has shown the importance of presuppositional analysis. Van Til has demonstrated that fundamentally, all non-Christian systems demand autonomy for man, thereby seeking to dethrone God (1970:xxi ; 1993: 10,11).³²⁾ Hielema made a thorough inquiry into the relationship between Adams' nouthetic counselling and Van Til's presuppositionalism. According to Hielema, Van Til asserts that Christianity must challenge the wisdom of this world by the wisdom of God. Van Til continues to say that the desperate need today is for living witness of Jesus Christ who deals with man's thinking, man's methodologies and philosophies in terms of the infallible Word of God (1985:115). Hielema quoted Van Til as follows:

My proposal, therefore, for a consistently Christian methodology of apologetics is this: that we argue, therefore, by 'presupposition'. The Christian, as did Tertulian, must contest the very principle of his opponent's position. The only 'proof' of the Christian position is that unless its truth is presupposed there is no possibility of proving anything at all. The actual state of affairs as preached by Christianity is the necessary foundation of proof itself (Cornelius Van Til, "My Credo", *Jerusalem and Athens*, cited by Hielema, 1985:116)

According to Hielema, Van Til taught, "It is the Christian's task in every area of life to challenge the entire framework of non-Christian thought and thus to construct a true biblical world and life view in which all things must be related to the glory of God" (1985:117). Hurding analyzes the relationship between Adams' approach and Van Til's by saying that Cornelius Van Til has argued a similar view to Adams' on the clear-cut

32) Adams recalls Van Til's view: Go back, dig deep, examine the presuppositions, attack them. Then reshape the whole business in the light of Scriptural truth (25years of Biblical counselling, 1993:11).

dichotomy between the bases for living of the believer and the unbeliever. Van Til reasons that scientific methodologies are never neutral; they grow out of conceptions of reality—either Christian or non-Christian. Van Til sums up uncompromisingly: All men are either in covenant with Satan or in covenant with God (Hurding, 1985:279). These quotations which Hielema and Hurding present imply that Van Til's presuppositionalism gives the underlying principles of Adams' nouthetic counselling.

From this presuppositionalism, Adams stands against integrating psychology with the Bible. Bill Smith lists ten representative leaders³³⁾ in biblical counselling and analyses their different arguments about psychology in biblical counselling. According to his analysis, Jay Adams' position regarding the relationship between psychology and theology appears to be very negative³⁴⁾ (Bill Smith, 1996:14,15).

2.4.2. The use of the Bible : the Bible as textbook

All of his assertions about the Bible are based on the inerrancy of the Bible. He believes that the biblical doctrine of the inerrancy of the Scriptures has important implications for counselling and that the Bible is a God-breathed Book which means that what is written is as much His Word as if He had spoken it audibly by means of breath. According to him, counsel drawn from a book like this adds a note of authority to counselling, because if the Bible is inerrant, there is authority (1979:17-18).

In a citation of Paul's statement in II Timothy 3:15-17, Adams advocates the use of the Scriptures on the basis of the authority of the Bible. Since the Scriptures are God's revelation to man, they are useful to the minister to equip him for teaching, reproof, correction and discipline in the way of righteousness. Adams goes on to say that these four uses of the Scriptures, ministered not only by preaching but also by private proclamation in counselling, set forth plainly the four basic activities involved in biblical counselling: a judging activity, a convincing activity, a changing activity and a structuring activity.

According to Adams, "Paul says that there is no counselling situation for which the man of God is not adequately equipped by the Scriptures. All of the answers that he and his counsellor need for pursuing the four comprehensive activities mentioned above are in the Bible". Adams encourages, "You, Christian counsellor, have the resources. The resources are not in the outside expert, the resources are not in the counsellor, nor are they in ourselves; the resources are in God. The God of all resources graciously has given them to us full in His Word. In this book are

33) Jay Adams, Paul Vits, William Kilpatrick, Martin and Deidre Bobgan, David Powlison, Richard Ganz, Ed Bulkley, Jim Owen, Gary and Carol Almy

34) Adams states affirmatively: Secular psychology is systematically antithetical to Christianity, specific psychological assertions are antithetical to Christianity, psychological theories contradict sound exegesis, practical theology understands and helps people better than psychology, psychology is a dangerous catalyst, psychology wears the Emperor's new clothes, and psychology is the intellectual cornerstone of modern godless culture (Bill Smith, 1996:14,15).

principles that deal with every problem of life" (1973:97). He rejects eclecticism. He refuses to mix man's ideas with God's. He acknowledges the Scriptures to be the only source of divine authority and, therefore, judges all other matters by the teaching of the Scriptures (1977: 181). These assertions imply that the Scriptures are the counsellor's textbook for counselling (1973:183).

He admits that the Scriptures do not purport to give shipbuilders or architects or electrical engineers detailed information for pursuing their arts (1973:183). The Scriptures, Adams says, are not catalogs of dos and don'ts on all matters of life topically arranged in alphabetical form (Proverbs is considered to be like this). Instead, they consist largely of general and specific principles stated in contexts to which they apply and exemplary incidents that are applicable to all of life. He knows that the Scriptures don't speak directly always. Therefore, he explains that it is important to distinguish between direct commands and indirect commands by implication and that scriptural principles can only be available to those who take the time and make the effort to understand and know the Bible adequately (More Than Redemption, 1979:24–25; Lectures on counselling, 1977:133–138, 187). More significantly, Adams insists that the Scriptures do claim to obtain the precise data needed to meet the two major issues in counselling: namely, the problem of how to love God and the problem of how to love one's neighbor. It is in relationships with God and with other persons that counselling problems develop (1973:183). The Scriptures, for him, in focusing upon these two questions, provide all things pertaining to and necessary for life and godliness. He contends that like his Lord, the counsellor will find all that he needs for the work of counselling is in the Bible. Jesus Christ needed no other text to become the world's only perfect counsellor (Lectures, 1997:183).

Thus, for Adams, the Bible becomes the only counsellor's textbook for counselling. As Capps states, to him, there is no possible circumstance for which the Bible would not be appropriate (Capps, 1981:35).

2.4.3. Anthropology

2.4.3.1. Sin as the origin of human problems.

In order to explain the source of problems, he begins by referring to feeling-oriented life and commandment-oriented life and continues to set forth the doctrine of sin systematically. From this perspective, mental illness and responsibility are dealt with.

2.4.3.1.1. Desire (or feeling)–oriented life and commandment–oriented life

Adams begins the chapter (Sin is problem) in *The Christian counsellor's manual* by saying, "counselling must be understood and conducted as spiritual battle. The counsellor must consider himself a soldier of Christ engaged in spiritual warfare when counselling" (1973:117). He continues to say, "Sin, then, in all of its dimensions, clearly is the problem with which the Christian counsellor must grapple" (1973: 124). counsellors, Adams says, must become cognizant of the fundamental themes of sin in the account of the fall in Genesis 3. The problem of the first sin was Adam and Eve's option for the satisfaction of

desire rather than for obedience to the commandment of God. For Adams, the options given to them are the same options that one faces now and they reflect two distinct moralities, two antithetical religions and two discrete manners of life. According to Adams, there are two ways of life: the feeling-motivated life of sin oriented toward self, and the commandment-oriented life of holiness oriented toward God (1973:118). The two ways of life are diametrically opposed to one another. Throughout the day, one's life consists of many such choices. Living according to feeling rather than God's commandment is a fundamental hindrance to godliness and is a factor with which every Christian counsellor must learn to deal. All of the common themes of sin grow out of the desire-oriented life (1973:123). Adams ties desire-oriented counselling to feeling-oriented counselling. Feeling-oriented counselling, Adams says, plays into the hands of Satan, who got to the first man and woman through desire. To encourage counselees to follow their feelings rather than to obey the Word of God is to side with Satan.

Adams recognizes that God is not opposed to pleasure and good feelings and that the pleasures of God come from Him and are enduring (1973:121). Nevertheless, Adams argues that the reason that Christian counsellors are unconcerned about human pain and suffering is because God requires this and because they know that the proper feelings of peace and joy can be achieved in this manner (1973:135). He goes on to say that they know that when they focus upon attitudes and actions the proper feelings will follow. In this way, Adams seems to differentiate negative feelings from proper feelings like peace and joy. Nevertheless, he never provides reasons why those two kinds of feelings are separated. He just seems to try to link feelings to desire and to sin in a very negative way and to show that action should precede feelings.

2.4.3.1.2. Adam's sin and personal sin

Taking heed of criticism that nouthetic counselling considers all human problems as the direct result of actual sins of a particular counselee, Adams insists that not all problems of counselees are due to their own sins and that Adam's sin (original sin) should be distinguished from personal sin (1979:139-140). In his book, *More than redemption*, he deals with sin systematically. Following the reformed tradition, he views Adam's sin as the source of human corruption and guilt. The heart (inner life) is totally corrupt. From this inner corruption flow all sinful attitudes, words and actions. man is not a sinner because he sins; he sins because he is a sinner. Therefore, man needs a new heart (that's why evangelism is indispensable) (1979:240). Adams contends that those problems caused by organic failure are always consequences of Adam's sin. There are some people who are mentally ill. There are people who have organic problems, brain damage, chemical damage or malfunction, toxic damage or other kinds of organic causes behind some of their problems (1972:47-48). They are not the result of specific sins on the part of the individual. Whereas, the everyday non organic problems, mistakes, broken relationships, personal hurts, running from problems and people and not taking the course of the Scriptures, are all due to sin (The Big Umbrella, 1972:109). On the basis of this assumption, Adams encourages counsellors to become familiar with a list of sins to discover common sinful practices (1973:126) as a put-off side of counselling. At the

same time, he stresses that the counsellor must become adept at locating and identifying strengths and weaknesses of the Spirit's fruit in their counselees, and in describing each quality in depth for the put-on side of counselling process (1979:250).

2.4.3.1.3. Responsibility and mental illness

For Adams, all nonorganically caused problems are considered to be hamartigenic (sin-caused). Sinful living (failure to express love toward God and one's neighbour) is at the heart of the counselling focus. Even when a child has been tragically sinned against, the counsellor is encouraged to discover the sinful patterns of response to such sin that the counsellee has developed (perhaps as a child). A child, Adams says, will develop many such wrong habitual responses that may persist into adulthood and cause him much difficulty. Other people cannot cause those patterns. Others are responsible for their sin against God and the counsellee, Adams argues, but God also holds him responsible for his response to it (Nouthetic counselling, 1980:155). Adams approaches mental-illness in terms of this responsibility.

Adams came to believe that mental-illness is a myth after studying Szasz and Mowrer's books. The essence of Szasz's position can be expressed in this way: "It is customary to define psychiatry as a medical speciality concerned with the study, diagnosis, and treatment of mental illness. This is a worthless and misleading definition. Mental-illness is a myth. Psychiatrists are not concerned with mental-illness and their treatments. In actual practice they deal with personal, social, and ethical problems in living" (Szasz, 1960: 269). 35 years later, Szasz reveals the reason why he suggested "the myth of mental illness": "I have warned against the dangers of the destruction of self-discipline and criminal sanctions which these practices create—specifically the replacing of penal sanctions with psychiatric coercions rationalized as hospitalization and treatment" (Mental illness is still a myth, 1995: 38). In the same line, Mowrer says that medical science lacks demonstrated competence. Psychology would be wise to get out from under the umbrella of medicine" (Mowrer, 1961:51). The fundamental problem of the medical model is that it removes the responsibility. Adams says, "The idea of sickness as the cause of personal problems vitiates all notions of human responsibility. This is the crux of the matter. People no longer consider themselves responsible for what they do wrong. They claim that their problems are allogenic (other-ensixed) rather than autogenic (self-ensixed). In stead of assuming personal responsibility for their behaviour, they blame society" (1970:5)

For Adams, the words "mental illness" are used quite ambiguously. He says that organic malfunctions, affecting the brain that are caused by brain damage, tumors, gene inheritance, glandular or chemical disorders, validly may be termed mental illnesses. But at the same time, he continues, a vast number of other human problems have been classified as mental illness for which there is no evidence at all that they have been ensixed by disease or illness. Thus, as a description of many of these problems, the term mental illness is nothing more than a figure of speech, and in most cases a poor one at that (1970:28). The Scriptures, Adams strongly argues, plainly speak of both organically based problems as well as those problems that stem from sinful attitudes and behaviour:

but there is no modern concept of "mental illness" in all of God's Word. Adams asks, what, then, is wrong with the "mentally ill"? Their problem is autogenic; it is in themselves. Apart from organically generated difficulties, the "mentally ill" are really people with unsolved personal problems (1970:29). Much bizarre behaviour must be interpreted as camouflage intended to divert attention from one's otherwise deviate behaviour.

Continuing in the vein, he deals with schizophrenia. Adams defines schizophrenia as pointing to bizarre behaviour that is the result of any cause or any complex of causes that may lead to severe inability to function in society (The Christian approach to schizophrenia, 1995: 27). As with the concept of mental illness, Adams indicates that sin, the violation of God's laws, has both direct and indirect consequences that account for all of the bizarre behaviour of schizophrenics (1995:28). However, he classifies the causes of schizophrenia as organic/ inorganic.³⁵⁾ Therefore, Adams advises that the Christian counsellor's approach should begin with an attempt to discover whether the behaviour of any given counsellee stems fundamentally from organic defects or from sinful behaviour on his part. For detection, he insists on a careful medical examination. However, he advises to keep in mind the fact that the counsellee is a whole person whose problems cannot always be divided neatly into the categories organic and inorganic. There are often elements of both. And most assuredly the organic affects the nonorganic and vice versa (1995: 29). Which means that the bizarre behaviour can be produced by both possible chemical malfunction and sinful patterns of living combined.

Adams concludes that whether the problem is chemical or moral, the answer to the question (what's wrong with the "mentally ill"?) seems clear: there may be several things wrong with the so-called "mentally ill", but the one cause which must be excluded in most cases is mental illness itself (1970:40).

2.4.3.1.4. Sickness and sin

In an exegesis of James 5:14, Adams ties sickness to sin by saying that James taught that there is a possibility that sickness may stem from sin. He names this hamartiagenic sickness.³⁶⁾ Adams is well aware of the fact that the Scriptures never represent all sickness as the result of immediate sin or even sinful patterns of life. The book of Job protests against any such notion. Yet, Adams argues, the Bible does acknowledge an

35) Adams mentions that a particular kind of bizarre behaviour should be labelled as a chemical malfunction (stemming not from personal sin such as sleep loss, which is solely the result of the fall) requires a medical solution (The Christian approach to schizophrenia, 1995: 28). He explains this by the Osmond-Hoffer theory in *Competent to Counsel*. According to this theory, the root of the problem does not lie in the person's mind or emotions, nor does the problem arise from sinful behaviour, but involves faulty perception (i.e., chemically distorted perception called adrenochrome) (1970: 38).

36) He defines hamartiagenic sickness as literally "sin-ensixed" sickness. According to Adams, while all sicknesses stems ultimately from Adam's sin, and in that indirect sense is hamartigenic, some sicknesses are the direct result of particular sins. The word is used in the latter sense here (1970:105).

immediate relationship between sin and sickness in many instances (John 5:14; I Corinthians 11:30). Therefore, he continues, as a regular practice pastors should inquire into the possibility of sin as the root of the sickness (1970:109).

Adams extends his concern to psychosomatic illness. He argues that there are portions of Scripture which particularly discuss the psychosomatic effects of unconfessed sin, even though I Corinthians 11 or James say nothing about it. He quotes Psalm 32, 38 and 51 and says that confession and forgiveness through Christ relieve the pressure which bring about the psychosomatic effects of sin. This concept of confession is crucial to biblical counselling (1970:120). Adams emphasizes the confession of sin, quoting Proverbs 28:13: He who conceals his transgression will not prosper, but he who confesses and forsakes them will receive mercy. He concludes, " This methodology is biblical methodology: it is therefore certain and sure. It is fitting to and grows out of the fundamental nouthetic principle that man's problems stem from sin. Depressed persons whose symptoms fail to show any sign of a biochemical root should be counseled on the assumption that they are depressed by guilt" (1970:126).

2.4.3.2. The nature of man

Adams' discussion of the nature of man begins by deploring statements about the current humanistic climate in counselling. There are, he says, two primary reasons why the emphasis in counselling theory has fallen upon anthropology (teaching about man) (1979:95) : 1) The humanistic ascendancy in modern thought has concentrated its interests on man. Humanism puts the human being in the place of God. 2) The subject matter of counselling tends to focus on human beings. All counselling purports to offer help for human beings by attempting to effect changes in them without God.

According to Adams, biblical anthropology should be discussed within a framework of creation, fall, redemption and providence (in which the triune God and His glory is of prime importance). He deals with anthropology by dividing into three: Adam before the Fall , Adam at creation and Adam after the Fall (1979:99 ff).

2.4.3.2.1. Adam before the Fall

Without knowing man's original nature, Adams argues, we cannot know something about God's norm for human life. Adam was created (prior to the fall) as an example of normal human life before he committed sin. Now Christ as the second Adam, is an example of normal human life. We can find what is normal for a human being in what Christ said and did (1979:102). A counsellor, he says, must have proper goals and objectives toward which to move in counselling. There has to be a set of criteria. We have to have a picture of what a human should look like if we are going to try to change people. He concludes that human beings should look like Jesus Christ.

He aptly points out the problem of the standards set by secular authors:

Every book on psychology or counselling that seriously struggles with the question of

normality (or abnormality) ultimately concludes that it is not really possible to set any absolute norms by which to make a judgment that any given belief or behaviour is normal or abnormal. Yet, the authors of these books persist on using these terms anyway, and go as far as to declare various behaviours normal or abnormal. Usually this is done on the basis of sociological theories in which norms are set according to averages obtained in various (often highly biased) ways by surveys and tests (1979:100).

Instead, Adams continues to say, "the Scriptures teach that "true righteousness and holiness" is the norm for human being. Alongside true righteousness and holiness God sets "knowledge" as the last of three qualities that are normal for man (1979:101).

He asks again, "what was Adam like before the fall?" His answer seems to be that Adam before the fall appeared like Jesus Christ and he reflected the image of God : true righteousness , holiness and knowledge of truth. Thus, the goal all counsellors and counsellees ought to pursue is to restore the image of God through the process of sanctification.

2.4.3.2.2. Adam at Creation

Adams describes that Adam was created a material being, a spiritual being, a moral being, a social being and a working being. Of the five definitions, a material being, a spiritual being and a moral being will be briefly summarized.

1) Adams was created a material being

Adams fully recognizes the material aspect of the human being without allowing dualism. He says that the fact that Adam was made out of the dust of the ground firmly attests man's material nature. man does not function better apart from the body. man functions best in it because he was designed to function as a material being. Thus, Adams says, human materiality is never to be considered the lower aspect of man's nature, and the spiritual aspect the higher. Both the material and the spiritual creations were equally good and equally as important because both were from God and for God. Both, likewise, have been corrupted by Adam's sin (1979: 105–108).

2) Adam was created a spiritual being

After discussing the uniqueness of Adam ensexed by God's in-breathing (which means that man's body is not all; he is more than body), Adams' argument continues regarding the number of distinguishable entities of which a human being is composed. He denies the triplex view of man (spirit, soul and body) because the Scriptures, according to Adams, do not allow that. He argues that certain passages (Matthew 10:28; 1 Thessalonians 5:23) referring to the relationship between spirit, soul and body, just try to express the entirety of man. In Adams' view, there are two basic categories : material (joints/marrow, that is, body) and immaterial (spirit/soul) according to Hebrews 4:12. Spirit and soul are both mentioned to show that no aspect of the inner man is beyond the penetrating power of God's Word. He continues to say that the Scriptures often pile up terms (sometimes two, sometimes three, sometimes four, or sometimes one combination,

or another) to express entirety. In no cases is there the slightest notion of dividing man into his essential elements (1979:108–113). And he suggests that discussion of the scriptural notion of the heart is quite illuminating, and until it is fully grasped, there can be no real understanding of human nature.

First of all, Adams says that in modern thought, the Western view equates 'heart' with feelings or emotion and the word 'heart' conjures up visions of cherry-cheeked cherubs, etc. But the distinction between the head and the heart is unbiblical. The reason why head and heart are not set over against one another in the Scriptures is that the term 'heart' includes the intellectual side (1979:114). And the Bible uses the word 'heart' to speak of the inner man. He identifies the heart with the conscience (1979:115). It is important to note, he says, that all that is said of the soul and the spirit is said of the heart. The word 'heart' includes the entire inner life. It is the most fully developed, most far-reaching and most dynamic concept of the non-material (or spiritual side of) man in the Bible (1979:115). The other side of the word 'heart' is always, without exception, the visible, outer man (1979:114). He continues to explain the reason for the distinction between soul and spirit. The word 'soul' always depicts the non-material aspect of human nature in relationship to (or in unity with) the material, and the word 'spirit' always refers to the same non-material aspect out of relationship to (or disunited from) the material. Heart, on the other hand, refers to the non-material side of man in contrast to his material side (usually with an emphasis upon the visibility of the latter and the invisibility of the former) (1979:116).³⁷⁾

3) Adam was created a moral being

In this section, Adams deals with the image of God in man. He understands the meaning of man being created in God's image and likeness, as that man is an intelligent, morally responsible creature. Quoting Ephesians 4:24 and Colossians 3:10, he draws the conclusion that full knowledge, true holiness and righteousness are said to reflect God's own knowledge, righteousness and holiness. He concludes, "they unmistakably constitute the image and likeness of God in man. This image, it is clear, is moral and intellectual (or rational)" (1979: 118–120). With this rational, moral understanding of the image of God, comes the necessity of evangelism and so he argues that God holds man responsible for his behaviour (1979:120).

2.4.3.2.3. Corruption, habit and the process how sin affects thinking

Adams follows the reformed tradition in dealing with sin. By Adam's sin, Adams says, the human race became both guilty and corrupt. This corruption is total. The word 'total' means that in all parts and aspects of his life he is depraved. When it comes to the inner person, the heart is totally corrupt. He goes on to say that from this inner corruption flow all sinful attitudes, words and actions (1979: 140–143).

³⁷⁾ He also explains the word 'mind'. According to him, there are two groups used in the New Testament: The phren group and the nous group. It is a term used to refer to the subjective experiences of thinking, knowing, feeling, willing, etc (1979:119).

Adams connects the word 'flesh' in the passages (Romans 6–7, 12, Galatians 5, Colossians 3, Ephesians 4) to the word 'habit' in the sinner. In Adams' view, in all of these passages, Paul considers the problem of sinful habits (or behaviour patterns) acquired by the response of our sinful natures to life situations (1979:160). Adams continues to say that when Paul speaks of the body as sinful, he does not conceive of the body as originally created by God as sinful, but rather of the body plunged into sinful practices and habits as the result of Adam's fall (1979:160, footnote). However, he fails to give relevant academic supports for his assertions. There is moreover not one reference from commentaries dealing with those passages.

Total depravity means that in every aspect every person is affected by sin. In particular, Adams puts stress on our thought process which has also been affected. Because of Adam's sin and their own sin, human beings do not think straight (1979:165). Human sinful thought has so perverted biblical values that an entire system of such value-reversal has been developed and seriously entertained as an option by many. But the universality of error in thinking is only a part of the effects of sin upon the inner man that Paul calls the "darkening" of the "heart". This ignorance is not only error, but consists of rebellious plans and purposes, sinful scheming, lewd imaginations of the heart and the like (1979:167).

In conclusion, for Adams the traditional distinction between spirit, soul and body is not important. Rather, man should be dealt with by the distinction between material element and immaterial element. Adams paid a special attention to the word 'heart' as the inner man. Thus, in Adams view, it wouldn't be wrong to summarize that man consists of heart, body, moral element and habit.

2.5. Methods for solving problems : a problem-centred approach

2.5.1. General methods for solving problems

The first general method in counselling for Adams appears to be based on the idea that people need meaning in life. He agrees with Frankl's statement that man cannot live without day-by-day goals and purposes but says that Frankl and the other existential psychiatrists can offer nothing because they don't believe in the God of the Bible and don't provide long term meaning in life (1973:35). Thus, the biblical counsellor must point that men who live for short-term goals alone live wrongly and at length must reckon with the folly of such a life orientation and that in Christ alone may be found the possibility of living abundantly (1973:36).

Adams believes that one of the important factors in counselling is giving hope, as the discussion of I Corinthians 10:13 has shown (1970:137). A counsellor must be, above much else, a man of hope. Quoting Romans 15:14, Adams says, " only the encouragement and endurance that spring from hope can enable counsellors to endure the often discouraging task of helping sinful men change in a world warped by sin and

cursed by God". After listing 10 specific problems which need hope³⁸, Adams explains how the counsellor may give hope : " One way to raise hope is by taking people seriously when they talk about their sin" (1973:48). Adams says that when sin is mentioned, there is real hope as Christians know that sin and its effects can be dealt with through the death of Christ for our sin (1970:139). Another way is to encourage by appreciation for their having done what is required (1973:48). Thus, for Adams, the first important fact is that counsellees need meaning, and the second is that counsellees need hope.

Adams suggests an important biblical principle, and that is the reconciliation/discipline dynamic described in Matthew 18:15–29. He believes that problems between Christians should not continue unresolved and that God graciously provided a method by which this can be accomplished: reconciliation. This provides a basis for hope (1973:52). Reconciliation consists of following the three steps described in Matthew 18:15–29: 1) if a brother transgresses against you, go to him; 2) if he will not be reconciled take one or two with you; and 3) if he still will not listen, go to the church where the case must be heard or discipline results. Adams intends counselling to help the client learn how to do this correctly (1973:53–55).

Adams deals with the use of homework through which counsellees are helped. He says that this homework serves several purposes: 1) Regular homework assignments set a pattern for expectation of change; 2) Homework clarifies expectations; 3) Homework enables the counsellor to do more counselling more rapidly; 4) Homework keeps counsellees from becoming dependent upon the counsellor; 5) Homework enables both the counsellor and the counsellee to gauge progress or lack of it; 6) Homework enables the counsellor to deal with problems and patterns that develop under controlled current conditions (1973:301–310).

All these methods of solving problems are based on a catchword of nouthetic counselling : "You can't say can't". Adams argues that Christians can't say "can't" because God says they can. They can cope with their problems just as Christ did, and as thousands of other Christians have done (1970:131). Thus, there is a biblical solution to every problem. But he continues to say that while it is true that in Christ he can solve every problem, he must be careful to solve them in Christ. Which means that Christians must solve every problem through the strength of Holy Spirit (1970:136). In this way, he emphasizes hope and the Holy Spirit as the gateway to solving problems.

2.5.2. Process of solving problems

Adams' method could be summarized in a sentence: Identify problems, confront

38) He describes 10 specific problems: 1) People with long-standing problems, 2) people with peculiarly difficult problems, 3) people who have been sold a bill of goods, 4) people who are harassed by fear, 5) persons whose hopes have been dashed repeatedly in the past, 6) those who have tried and failed, 7) older persons, 8) depressed persons, 9) suicidal persons, and 10) persons who have suffered life-shattering experiences and who need hope (1973: 41–45).

counselees and solve the problems.

2.5.2.1. The identification of problems

Adams considers "relationship" (or empathy) as superfluous, even harmful for biblical change because it encourages sinful behaviours. Instead, direct identification of problems in terms of sin is of great importance. Thus, support, sympathy and empathy are dealt with in a negative way and much stress is placed on identifying sinful, habitual problems.

2.5.2.1.1 Support, sympathy, and empathy

In his understanding, the word "support" such as used by counsellors and psychiatrists indicates just standing by. Adams says that such support, empathy and sympathy held by many counsellors are the untenable ideas. It fails to express a biblical concept. Biblically speaking, Adams says, a pastor's counselling activities extend far beyond mere support. He argues, "struggling over the problem itself and helping the counsellee to come to grips with it in biblical terms and helping him to solve it in God's way is what is needed rather than support" (1973:154). He describes three reasons why Christian counsellors must not offer support (1973: 156,157). First, Christian counsellors must never support sinful behaviour, for what is needed is not support for faulty responses, but rather nouthetic confrontation. Secondly, support is harmful in that it not only acknowledges but also approves of the failure of the counsellee to handle his problems. Support is offered in the place of help. Thus, support offered instead of direction from the Word of God represents Christ as a helpless Savior who has no better solutions than the counsellee to life's problems. Thirdly, there is no evidence in the Scriptures that a minister of the Word should stand by passively "being" but neither doing nor saying. He continues to ask, "What of sympathy and empathy? Does not 'support' show empathy? Not really. One cannot begin to empathize with another until he comes to grips with the other person's problem" (1973:158). In Adams' view, because love requires to help counselees to solve their problems God's way and in a more active manner, the word "support" understood as "stand by", should be discarded in counselling. His understanding of the word "support" is in line with his understanding of Rogerian permissive and irresponsible "acceptance" and "listening" (1970:84-87).

2.5.2.1.2. Three dimensions of problems

Nouthetic counsellors focus on what, not why. "What was done? What must be done to rectify? What should future responses be?" (1970:48). The why is already known before counselling begins: men are born sinners. The counsellor directs his attention to specific problems on three levels. According to him, beyond the basic sinful nature itself, three levels of complexity may be distinguished : 1) Presentation problems (often presented as a cause when really an effect), 2) performance problems (often presented as an effect when really a cause), 3) preconditioning problems (often presented as an effect when really the underlying cause, the habitual response pattern, of which the performance problem is but one instance: the preconditioning problem generally does not come fully into focus until its relationship to the first two has been understood). In counselling, the three problems ought to be distinguished (1970:148). While three dimensions of problems

may arise in counselling and probing at all levels ought to be done at the earliest opportunity, it is essential to stress the great importance of the third, the preconditioning problem. This is because the preconditioning problem is the pattern which has been established over what often has been a long period of time (1970:150–151). Adams doesn't regard going back into the past as necessary, but acknowledges the importance of the past in relation to the counsellee's behavioural history (habitual response patterns or the preconditioning problems) (1970:151).

2.5.2.1.3. Concrete ways of identifying problems

Adams is well aware of the importance of gathering relevant data to identify problems. After offering two general approaches to data gathering (extensive or intensive) (1973:252), Adams describes two ways of gathering data, depending on communication: overtly (verbally, core data, gathered by questioning), and covertly (non-verbally, halo data, gathered by observation) (1973:257). As regards questioning, he suggests P.D.I (Personal Data Inventory) (1973:259), D.P.P (Discovering the Problem Pattern) (1973:279), P.S.S (Problem–Solution Sheet) (1973:311) and the kinds of questions to ask (1973:285).

Personal Data Inventory is used in the beginning and consists of identification data, health information, religious background, personal information, marriage and family information and presenting the following questions: what is your problem ? what have you done about it ? what can we do ? (what are your expectations in coming here ?) as you see yourself, what kind of person are you ? describe yourself, what, if anything, do you fear ? is there any other information we should know ? (1973:433–435) Discovering the Problem Pattern is used as a homework handout and must be viewed as secondary to the discussion, probing, questioning, and data gathering. The counsellee is required to fill in all events, situations or activities that resulted in a specific problem three times daily (morning, afternoon and evening) for one week (1973:279–281). A Problems–Solution Sheet is used which consists of questions : "What happened ?" "What did I do ?" "What should I have done" and "what must I do now ?" To discover particular types of data, Adams says that the counsellor needs certain kinds of questions: What, how (the way in which it happened), what for (motives), how often (to look for patterns) and when (to disclose contingencies) (1973:287, 288).

2.5.2.2. Confrontation in nouthetic counselling

In order to effect change, Adams says, the Christian counsellor must be familiar with biblical concepts of motivation because motivation is so often lacking in counsellees (1973:161). He provides five motivational factors: "Be what you are", "Reward and punishment, "Mercies of Christ", "His name's sake" and "Modeling" (1973:161–170). After describing means of motivation, he presents the major reason why Christians founder : They are unwilling to make changes or they do not know how to make the changes that God requires of them (1973:172). Therefore, the Christian counsellor must confront counsellees to change. He warns that to fail to bring biblical solutions to bear upon problems is to allow sinful conditions to continue and that to accept them and adapt to

them is contrary to God's mandate. In order to achieve a right response to sinful problems, he offers two suggestions. The first thing is the four methods of confronting problems (1970:130). The second thing is the cyclical movement of sin (1970:144).

2.5.2.2.1. Four methods of confronting problems

Four methods of meeting problems are set forth in the following. The first represents man going around, the second, man going aside, the third, man going back, and the fourth, man going through. The first response is expressed in the words, "It does not matter; it's unimportant; I'll just simply avoid it". The second response may be verbalized in words like "It isn't what I wanted anyway; this isn't the course I wanted to take". A false problem may be manufactured as camouflage. The third response amounts to saying, "It simply can't be done; it's impossible; I give up". The fourth response is Christian: "It can be solved through Christ" (1970:130). Therefore, the counsellor himself, Adams advises, must believe and steadfastly maintain that change is possible in Christ. The counsellor must insist that every change that God requires of any Christian is possible. He concludes that the Scriptures give the needed hope, directions, and goals, the Holy Spirit provides the power, and Christian discipline is the method (1973:174).

2.5.2.2.2. The cyclical movement of sin

The second thing in nouthetic confrontation concerns the cyclical movement of sin. He explains that the downward cycle of sin moves from a problem to a faulty sinful response, thereby causing an additional complicating problem which is then met by an additional sinful response. That pattern needs to be reversed by beginning an upward cycle of righteousness resulting in further righteousness. Here the reverse pattern may be seen: a problem met by a biblical response leads to a solution which strengthens one's ability to solve new problems (1970:145). He continues to explain that if you continue to complicate the problem with this sinful response you will fall into deeper sin. Your only hope is to rule over sin by breaking out of the sinful pattern that is developing through repentance and a subsequent change of behaviour (1970:147).

In this way, Adams urges the Christian counsellor to tackle counsellees' life styles and patterns set by habit. He also points out that when life styles and patterns set by habit become a part of one's personality and behaviour, the counsellor may confuse them with hereditary traits. counsellees may become fully accustomed to sinful ways of life, so much so that they are comfortable with them. But this so-called "second nature" is just an expression of the problem that should be changed (1973:174).

2.5.2.3. Solving problems

Adams is well aware of the repetitive pattern of sin-confession-forgiveness and asks "why is change so frequently temporary?" He asks an interesting question (1973:175): "When is a thief not a thief?" He provides an answer : " When he stops stealing". But this , he says, is the wrong answer. There is no assurance whatever that a thief who is not stealing has ceased being a thief. All that the cessation of stealing indicates is that for the moment or at present he is not stealing. Therefore, the right answer should be : " When he

is someone else". In other words, when a thief stops stealing permanently. Adams says that the biblical data indicates just that change takes place not merely when certain changes occur, but only when there has been a change. He explains that the former may involve actions sporadically or temporally sustained by certain conditions; the latter involves a pattern developed as part of the fabric of the person's life that brings about those actions in spite of conditions (1973: 175, 176). Therefore, he suggests the dual process of dehabituating and rehabilitating (two-factored process).

2.5.2.3.1. Two –factored process (the process of dehabituating and rehabilitating)

Adams quotes Paul's statements in Ephesians 4:17–24. In his view, Paul calls for a change in the "manner of life" (Eph.4:17–24). Paul calls for genuine change; change in the person. The key fact here is that Paul does not only say "put off" the old man (i.e. the old life style), but also says "put on" the new man (i.e. the Christian life style). Change is a two-factored process. These two factors must always be present in order to effect genuine change. Putting off will not be permanent without putting on. Putting on is hypocritical as well as temporary, unless it is accompanied by putting off (1973:177).

Therefore, the change contemplated is two-fold :dehabituating (putting off) and rehabilitating (putting on). In particular, he stresses that these do not come together to form a strictly linear sequential pattern that could be represented in this way (Pastoral counselling, 1975:19) :

	★ Point of Repentance—the beginning of change			
Old Sinful Patterns	Patterns Persist	Dehabituating	Rehabilitating	New Righteous Patterns
	Process leading to change	Process of Change		

According to him, whenever repentance occurs, the new process begins. Note especially that rehabilitating does not wait until dehabituating is complete. The two processes must be simultaneous. The process of counselling may be said to begin at the point of repentance (*). Until repentance occurs, change does not begin (Pastoral counselling, 1975:20). He says that if the counsellee has made a basic commitment to change and he understands the need both to put off and to put on, the counsellor can go about de-habituating and re-habituating a counsellee (1975:20–21).

There are at least seven separately definable elements involved in biblical change. These cannot be viewed merely as successive steps, since most of them must be introduced into the counselling process and pursued simultaneously. He lists the seven elements as follows (1973:191): 1) Becoming aware of the practice (pattern) that must be

dehabituated (put off); 2) Discovering the biblical alternative; 3) Structuring the whole situation for change; 4) Breaking links in the chain of sin (resistance and restraint); 5) Getting help from others; 6) Stressing the whole relationship to Christ; 7) Practising the new pattern.

2.5.2.3.2. Structuring

In conjunction with the two-factored process, structuring lies at the centre of his approach. He says that structure often is essential for effecting the two-fold change. If he prays for deliverance from a smoking habit, he should stop buying cigarettes. The structure of one's activities, surroundings, and associations should be consistent with, and aid, his avowed desire to put off a sinful practice. Equally important, since change is two-factored, he must structure for the new practice that he wishes to develop (1973:195). Unless he has been "reprogrammed" or "rehabilitated", when he is tired, sick, or under great pressure, a counsellee's good resolves and temporary cessation of lying will not last. He will revert to his former manner of life because he is still programmed to do so. The old sinful habit patterns have not been replaced by new ones. Until that occurs, he will remain vulnerable to sinful reversion. Dehabituating is possible only by achieving rehabilitation. The counsellee must be repackaged. New patterns of response must become dominant (1973:178).

It is not only those who have lived a life of general irresponsibility who need structuring. Whenever a client's problem turns out to be one large, glaring sin, according to Adams, he also needs total structuring (1970:155). Total structuring means looking at the problem in relationship to all areas of life because the problems affect all areas. Whenever all areas are in proper relationship to God, the problems dissolve (1970:156). In addition to structuring, Adams refers to problem solving through modeling by quoting II Thessalonians 3:17, Philippians 3:17, 4:9 and I Peter 5:3. He concludes that the idea of modeling as a means of bringing about discipline is something which must receive adequate attention from counsellors.

In short, when evaluating Adams' methods in nouthetic counselling, many classify Adams as one of the behaviourists such as, Glasser, Mowrer and Szasz (Crabb, 1977:151; Hurding, 1985: 283 ; Carter, 1975:151 ; Carter, 1976:208 ; Worthington, 1985:31). However, in his article in response to Carter's argument (titled " Adams' theory of nouthetic counselling"), Ganz replies that the accusation that Adams is a behaviourist totally misses the mark. If Adams' counselling is to be called anything, it is not behavioural, but scriptural and practical" (Ganz, 1976: 194). In a response to Ganz, Carter asserts that Adams imports his behaviourally oriented theory to account for the details of human functioning which he apparently does not find in the Scripture (Carter, 1976:208). But Adams' model is not exclusively behavioural. The cognitive element is included. In investigating the goal and methods of nouthetic counselling, he seems to be concerned with action alone to the exclusion of thought and belief. This is partly because Adams has not distinguished explicitly between changing one's thinking and altering one's actions. Adams asserts that it is partly because the Bible doesn't draw sharp lines here either.

Adams makes clear that all responsible behaviour has a cognitive side and that when he suggests "instruction" and "teach God's way", this presupposes the concern regarding thought and belief (1979:169). In contrast to Ellis' Rational-Emotional Therapy, Adams comments that nouthetic counsellors do not attempt to change people merely by attacking their beliefs and substituting new ones. They do not assume that new thinking will lead to new living. They know that far too frequently counsellees won't hear what they are told, will distort what is said, and they know that they won't always do God's will even when they do understand it. They take into consideration, therefore, the need to call counsellees to obedience to Christ, not merely to instruct them in the ways and means of obedience (1979:172). In this regard, Hurding rightly points out that the method used in nouthetic counselling is both cognitive and behavioural, seeking changes in ways of thinking and patterns of behaviour (Hurding, 1985: 283).

2.6. Critical evaluation

This section will evaluate Adams' nouthetic counselling theory by focusing on four fundamental aspects: 1) the concept of "nouthetic" counselling, 2) the relationship between psychology and theology, 3) the use of the Scriptures, 4) sin as the source of problems.

2.6.1. The concept of nouthetic counselling

(1) Adams takes the Greek word "noutheteo" as his model of counselling although in its verb and noun form it occurs only 13 times in the New Testament (Carter, 1975: 146). For Adams, the ministry of Paul was taken up largely with nouthetic confrontation based on Acts 20:31. Concerning the general context of his passage (Acts 20:18-35), as Wyse points out (1996:240), Adams overlooks a vast array of terms used in reference to Paul's ministry. Such words include the following: "serve", "declare", "teach", "testify" and "preach". Since all of these terms are used in the same speech to characterize the general ministry of Paul, it is evident that Adams had not taken the general context into account when he selected the one term "noutheteo", found only in verse 31, as that which exemplified the ministry of Paul. Pattison criticizes Adams by saying that Adams is actually rather arbitrary in his selection of texts, interpretations and principles. An example of this, Pattison says, is his selection of the term "nouthetic" to describe the counselling he advocated. This draws on the Pauline term "noutheteo" meaning, loosely, "mind". According to Pattison, for Paul himself the nous element of a person needs to be subordinated to the Spirit, pneuma. Therefore, counselling which claims to be based on Paul's theology would be better entitled "pneumatic counselling" (Pattison, 1993:117).

Adams agrees that there are other Greek words (*"parakaleo" and "paraklesis"*) in the New Testament apart from *"nouthesia"* that can also be used for the idea of counselling. And he reveals that he prefers the words "biblical" or "Christian" but reluctantly he has used the word nouthetic in the title. The reason why the title "Nouthetic" Confrontation is not to be preferred is because while admirably embracing the major biblical concepts of counselling, the use of *"nouthesia"* is not universal. It appears almost exclusively in Paul (Adams, 1976:1). Of the *"nouthetic"* words, *"noutheteo"* occurred eight times and

"*nouthesia*" is used just three times exclusively in Paul in the New Testament, whereas there are 109 occurrences of "*parakaleo*" and 29 times "*paraklesis*" in the New Testament (Hurding, 1985: 287; Mission Deluxe Bible Dictionary-109:28). Carter suggested that *parakaleo* and its cognate *paraklesis* make a much more adequate model of counselling from a biblical perspective. These words or concepts are much more central biblically. On the other hand, *nouthesia* represents a rather narrow range of functioning which Christians are to engage in but it does not have the status of gift to the church and does not have the centrality that Adams wants to give it (Carter, 1975:152,153). Nevertheless, Adams has not paid sufficient attention to Paul's other words "*parakleo*" and "*paraklesis*" in particular and to the other metaphors of pastoral care in the Old Testament and New Testament: Servant metaphor, Shepherd metaphor, wise fool metaphor, and the *paraklesis* metaphor (Louw, 1998:47-54). Adams favors only the more directive and admonishing term 'nouthetic' at the expense of the more encouraging and consoling styles of pastoral care found in the Bible.

2.6.2. The relationship between psychology and theology

Adams doesn't deny the doctrine of the common grace. On a foundation of biblical presuppositions, he says, you can pick and choose and adapt whatever nuggets an unbeliever (in the common grace of God) has unearthed (1973:93). Concerning the common grace, Van Til claims that he follows Calvin in insisting that the knowledge of God is inherent in man and God has witnessed to him through every fact of the universe from the beginning of time (Van Til, 1955:152). In line with Kuyper, Bavinck, Warfield and Calvin, he contends the unity of science. He asserts that every man can contribute to the progress of science and every man must contribute to it. In the face of Satan, God will cause men to develop and bring to fruition the potentialities that he himself has deposited within the universe (1955:154). But he rightly puts the unity of science under Christ. He concludes that only on the basis of the work of Christ, does the unity of science actually exist and will it be actually consummated. The unity of science may therefore be said to be Christological in a secondary sense (1955:155).

Van Til's assertion regarding common grace is in line with John Murray's, Berkouwer's and Calvin's. John Murray who was a professor and a colleague of Van Til at Westminster theological seminary asks: How is it, then, that men who are not savingly renewed by the Spirit of God nevertheless exhibit so many qualities, gifts, accomplishments and human norms of judgment? (Murray, 1977:93). John Murray's question is consistent with the following by Berkouwer. Are not "total corruption" and "remnants" contradictory concepts? We must consider the question whether this "totality" makes it impossible to accept any limits on corruption, whether every idea of "remnants" of the image is not thereby ruled out (Berkouwer, 1962:120). Calvin explained the existence of good outside the sphere of God's special and saving grace by the presence of a grace that is common to all, yet enjoyed by some in special degree. The most certain and easy solution to this question, however, is, that those virtues are not the common properties of nature, but the peculiar graces of God, which he dispenses in great variety, and in a certain degree to men that are otherwise profane (Inst, II, iii, 4).

As mentioned above, both Adams and Van Til accept the doctrine of common grace. Nouthetic counsellors also understand what the doctrine of common grace means in counselling. Responding to Carter's article titled "Adams' theory of nouthetic counselling" Ganz shows in his article titled "nouthetic counselling defended" that they are all well aware of this. It has been argued by many professing Christians, he says, that the doctrine of common grace necessitates, indeed demands, the use of secularist approaches in the counselling situation, and that a Christian is not availing himself of all that God has provided if he uses the Scriptures alone (Ganz, 1976: 194). He continues to say that Adams, however, argues from a different position in advocating the use of the Scriptures. According to Ganz, the Word of God must be the sole foundation in all of our counselling. The implication of this for a system of counselling is significant. At the bottom of any system established and employed apart from God and His Word, is the false dualistic assumption that spiritual health can be separated from psychological health. Ganz points out that this assumption that man can be psychologically healthy while still spiritually dead is patently unbiblical. He goes on to say that in its popular form it states, "Leave spiritual things to the clergy and psychological things to the psychologists" for man is seen as subject to disease of body, mind, and spirit. If disease attacks the body, one calls a physician; if the mind, a psychologist; if the spirit, a minister. Yet as Christians we must see our entire existence as spiritual, and so-called "psychological" as it relates to counselling, is not a separate entity, but lies squarely in the realm of the theological or scriptural. Surely, if the "psychological" does not belong to the realm of the spiritual, there is no need to bring in the spiritual. But if it is not separated and indeed is a part of the realm of the spiritual, then we should rely solely on the Scriptures as the foundation of theory and method. Because the Scriptures are the Guide to faith and life; they and they alone show us how to live life in this fallen world, with all its problems, tensions, and troubles to the glory of God (Ganz, 1976:195, 196).

According to his argument, the psychological and the spiritual cannot be separated and in fact, the psychological is part of the spiritual. This stems from Adams' view of man. Adams doesn't distinct spirit from soul. These words simply indicate the inner man, and can be incorporated in the word 'heart' (1979: 112). These are just two words indicating the relationship between material and immaterial things (1979:116). This understanding of man makes psychological things unacceptable. Thus, he argues that just as the Scriptures are the only Guide for our spiritual life, so the Scriptures also should be the only Guide for our so-called "psychological" life.

In Carter's view, the weakness of Adams' theory regarding common grace stems from accepting presuppositionalism (Carter, 1976:208). By focusing on criticizing the presuppositions of psychologies, Adams seems to deny the doctrine of common grace in a real sense. This can be observed in the saying of Ganz, "if the "psychological" does not belong to the realm of the spiritual, there is no need to bring in the spiritual" as mentioned above. However, on the other hand, we need to note the fact that even though Ganz insists that the Scriptures should be the foundation of theory and method, Adams' theory

makes best use of the practical methods of behaviourism without adapting its presupposition in which man is considered just animal without free will. As Ganz defended, behavioural factors in nouthetic counselling can be argued as biblical because those have appeared in the Bible (Ganz, 1976: 193–205). But what about "role play"? Is it supported by the Bible? Thus, the doctrine of common grace in Adams' theory is very vague.

In summary, worldly knowledge can be utilized successfully based on the special revelation.³⁹⁾ This has been a stance concerning the relationship between psychology and theology since the early history of Christianity based on the doctrine of common grace. Clebsch and Jaekle reveal that there was this attitude toward secular learning existed even in the early Christian church era. According to them, even during the early church era, pastoral theologians grasped the necessity of developing a framework for pastoral care in which a model was operating based on and beyond biblical revelation at the same time (Clebsch and Jaekle, 1975: 69). The statements of Calvin seem to be most appropriate.

Let us not forget that there are most excellent blessings which the Divine Spirit dispenses to whom he will for the common benefit of mankind... it is not strange that knowledge of those things which are of the highest excellence in human life is said to be communicated to us by the Spirit. Nor is there any ground for asking what concourse the Spirit can have with the ungodly, who are altogether alienated from God. For what is said as to the Spirit dwelling in believers only, is to be understood of the Spirit of holiness, by which we are consecrated to God as temples...Notwithstanding this, He fills, moves, and invigorates all things by the virtue of the Spirit, and that according to the peculiar nature which each class of beings has received by the Law of Creation. But if the Lord has been pleased to assist us by the work and ministry of the ungodly in physics, dialectics, mathematics, and other similar sciences, let us avail ourselves of it, lest, by neglecting the gifts of God spontaneously offered to us, we be justly punished for our sloth (Institute, II, 2.16).

2.6.3. The use of the Scriptures

39) Worthington summarizes the three phases of integration of psychology and theology: Prior to 1975, 1975–1982, 1982–present (Everett L. Worthington, Jr., "A Blueprint for Intra-disciplinary Integration", *Journal of Psychology and Theology* 22, 1994:79–86. Gary R. Collins, "Moving through the Jungle: A Decade of Integration", 11, 1983:5). Thruneysen explored the relationship between pastoral care and psychology. For him, pastoral care needs psychology as its outstanding auxiliary (A theology of pastoral care, 1955:107). Hiltner explains this relationship of psychology to theology by the metaphor of a magnetic field (1958:176). Low presents Chalcedonian principle as one of integration of psychology and theology. The two natures were related without separation or division and yet also without confusion or change (1998:101). Larry Crabb suggests the concept of the spoiling of the Egyptians as the best approach to integration. When Moses led the children of Israel out of Egyptian bondage, he took freely of the goods of the Egyptians to sustain God's people on their journey to the Promised land. God not only approved of this spoiling, but also planned for it to happen and intervened to make it happen (1979:47). Therefore, we can profit from secular psychology if we carefully screen our concepts to determine their compatibility with Christian presuppositions (Effective Biblical counselling, 1979:36–48).

(1) Adams insists that just as the Christian counsellor knows that there is no unique problem that has not been mentioned plainly in the Scriptures, so also he knows that there is a biblical solution to every problem, explaining I Corinthians 10:13 (1973: 23). Adams contends that the Bible is the text book of counselling, quoting II Timothy 3:16-17: "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (NIV).

Much has been said regarding Adams' use of the Scriptures. Pattison criticizes Adams' use of the Scriptures as a fundamentalist or biblicist approach (Pattison, 1993: 115). Worthington classifies Adams as fundamentalistic (Worthington, 1985:30). Comparing Adams' use of the Scriptures with Hilter, Oates and Wise, Capps describes the characteristics of Adams in the following way: 1) Adams does not believe that a Christian counsellor can ever choose not to apply the Bible to the counsellee's problem. 2) The previous authors were concerned that the selected Bible passage might not fit the counsellee's situation. But Adams only worries that the counsellor will misunderstand the basic intention of a passage. 3) Adams believes that modern psychotherapeutic theory and practice are incompatible with the Christian faith and distract the counsellor from biblical insights. Thus, To Adams, the Bible can be appropriate for any circumstance in the counselling situation (Capps, 1981:34,35). Which means that the Scriptures can be used as a proof-text in Adams. Oglesby warns against proof-text use of Scripture as shown in Adams as follows:

There is an obvious problem with the sort of proof-text use of Scripture: through the years some of the darkest hours of the church have been marked by using a text to support some previously derived notion or idea. The resistance to the Copernican hypothesis on the basis of Psalm 96 ("The earth is established and cannot be moved") is a stark illustration of the way in which biblical words have been employed to provide a rationale for that which was being undertaken, however sincerely (Oglesby, 1980:22-23).

Oglesby also points out that the Bible was not written to provide a manual or book of rules for everything the minister does. There is no chapter devoted to the preparation and delivery of sermons, or to effective methods for teaching preschool children, or to strategies for successful pastoral care and counselling (Oglesby, 1980:20). In line with him, Collins argues that the Bible is not a textbook for counselling and that the Bible itself does not assert that it is the case book for counselling (Collins, 1993: 31-40). Thus, instead of taking the Bible as a textbook for counselling, Adams needs to take what is normative from the Bible. Hielema states that without being a textbook of counselling, the Bible contains truth which is normative for counselling or whatever other field of interest. Quoting John Frame, Hielema says, "The Scriptures do not contain all knowledge which we must have, but Scripture contains all the commandments; Scripture contains everything that God requires us to believe and to do. Scripture does not tell us how many kinds of trees there are, but it does tell us what God wants us to do with the trees to use them to

his glory" (John Frame, cited by Hielema, 1975: 232).

In addition, for the use of the Scriptures, Oglesby says, any understanding of the implication of biblical material for ministerial function comes from an interpretation of Scripture (1980:20). This means the discriminative use of the Scriptures. Capps describes Hiltner's, Oates' and Wise's use of the Scripture in a discriminative way (Capps, 1981:18–27).⁴⁰⁾ Similarly, Louw suggests the organic use of the Scriptures and that responsible exegesis needs to be done.⁴¹⁾ Thus, Adams' idea of the Scriptures as a textbook for counselling should be rejected.⁴²⁾ Instead, the organic use of the Scriptures should be exercised in a discriminative manner along with responsible exegesis (Louw, 1998:392).

(2) Regarding an interpretation of the Scriptures, Adams argues that in order to approach counselling biblically, we need to understand the importance of the grammatical–historical, biblical–theological or systematic, and rhetorical aspects of a passage. For him, this is not enough unless the telos of a passage is discerned (Lectures, 1977:198–203). He asks: How can a counsellor who doesn't even possess the word exegesis as a part of his everyday speaking vocabulary begin to develop a biblical

40) In Oates' term, it can be used pastorally (Oates, 1971: 29).

41) An organic use starts from the reflection of the weakness of the kerygmatic model. According to Louw, the deficiency in the kerygmatic style is that it makes allowance for the scriptural text, but does not always succeed in interpreting the scriptural and human texts within context. Nor does the kerygmatic model give sufficient emphasis to the listening process in pastoral communication (1998:369). Moreover, the methodology used in an organic approach is not to take a specific scriptural theme or text but apply it to the situation with discrimination. Rather, the pastor first listens to the situation in order to identify an existential theme or problem. The pastor and parishioner then study the Scriptures in a listening attitude, trying to interpret the meaning of God's promises for such a situation. This listening action then moves back to the existential situation in order to make a meaningful interpretation. Louw warns that this approach does not mean that the human text and its content determine the content of the scriptural text. What comes first is not principally and content-wise of primary importance. The revelatory truth about the character and essence of our being human is the first and fundamental factor, while the phenomenological field of knowledge is the second. The primary purpose of the human field of knowledge is to heighten the effectiveness of the scriptural text (1998:370).

42) David Powlison says that the sufficiency of the Bible means that the Bible contains and teaches a real and complete understanding of human beings, and that it gives a picture that the most important thing in counselling is dealing with people with problems. It doesn't mean that the Bible is a dictionary for counselling (David Powlison, 2003: 76). Paul David Tripp (Academic Dean, CCEF) presents two important distinctives of CCEF (Christian counselling & Educational Foundation) as follows: 1) That the Bible, God's Word contains the promises, principles and practical steps for solving people's problems. 2) That counselling belongs to the church. The people of God can be trained to deal with people and their problems effectively (The nature of Biblical counselling, 1993:12). The first one of the two principles shows that Adams' opinion of the Bible as a textbook is modified.

system? (More than redemption, 1979:14). He says that a person who can't interpret the Word of God properly can't counsel biblically. Or he might use the Bible in a shallow, simplistic fashion that in many cases misrepresents what God is saying in the passages to which he refers (Adams, Biblical Interpretation and counselling, 1998:5). From the beginning to the present, he has consistently highlighted the significance of proper interpretation. But, ironically, one of the crucial problems of Nouthetic counselling is the problem of interpretation of the Bible. The reason is that despite his stress on the proper process of interpretation of the Bible, Adams has failed to practice exegesis properly in the context of biblical scholarship.

According to Wyse, the extensive use of Scripture and the relative non-use of exegetical aids, along with the apparent belief in the transparency of Scripture passages, is characteristic of Adams' writings. In *Competent to counsel*, Adams has 112 Old Testament and some 209 New Testament references throughout his 270 page book. Yet for all of these references, some of which are discussed extensively, there are only 11 references to what may be considered to be secondary literature related to biblical studies (Wyse, 1996:238). In *A theology of christian counselling*, which has 716 Scripture references scattered throughout the 326 pages of the book, yet only 8 references are made to works done in the area of Biblical Studies. He continues that Adams quite evidently believes that the meaning of the numerous passages he uses is quite transparent. This is apparent not only in the meager use of exegetical helps in his works, but also in the way he explains various passages (Wyse, 1996:239), a point on which I concur with Wyse.

Since I have already dealt with this issue when discussing the meaning of nouthetic, here the focal point will be his quick conclusion concerning the relationship between emotion and behaviour through a faulty exegetical approach. When the emotion-behaviour relation is discussed, Adams cites Gen. 4:3-7, the story of Cain and Abel as proof verses for this matter. When God rejected Cain's offering, Cain became angry and upset, and his face fell. God then rhetorically asked Cain, "Why are you depressed?" and pointed the way toward overcoming it: "If you do right, will it not be lifted up?" Adams is quite sure that here, God sets forth an important principle that behaviour determines feelings (1970:93). However, the meaning of the verses can be grasped easily even without the aid of exegetical literatures. The word 'lifted up' in Gen.4:7 is 'se-at' in Hebrew, which means 'elevation, swelling, uprising, exaltation. ASV, NASA version translated this word into 'lifted up', whereas KJV, RSV, NIV versions translated it into 'be accepted' (Deluxe,2). When the verses are related all together, it means that when Cain was angry because of God's not accepting his offering, God pointed out that you were not accepted because you didn't do the right thing. If you had done right thing to me, you and your offering surely were would have been accepted. The central meaning of these passages is that Cain was responsible for his refusal by God. God was not the one to be

blamed. This has no bearing on the relationship between emotion and behaviour. Moreover, God said if you don't do the right thing, sin is crouching at your door, it desires to have you, but you must master it (NIV). It means that you will be accepted when you control sinful desires. Here, God's concern was with right behaviour and acceptance before Him and not with the relationship between emotion and behaviour. Indeed, if this is understood to support the relationship between emotion and behaviour, conversely, it would be the same as concluding that depression is always the consequence of sin.

Insisting that Peter often pointed out that good living produces good feelings, Adams quotes I Peter 3:10,11: "Whoever would love life and see good days must keep his tongue from evil and his lips from deceitful speech". He must turn from evil and do good; he must seek peace and pursue it". Adams identifies 'good days' with good feelings, so, in order to have good days, one must do good deeds (1970:94). But the word 'days' is 'hemera' in Greek, which means day, daily, time, age. Even though, one of the meanings attached to 'hemera' in Vine's is 'judgement', it is never translated as 'feeling' and in all cases where the word appears in the Bible, it is translated as relating to 'day' (Deluxe2 Mission Bible). What Peter intended here is that good deeds are followed by a good life, not by good feelings. Adams, therefore, extrapolates a meaning from 'hemera' which is not intrinsic in the word, but rather something he reads into it.

Adams cites I Peter 3:16: "Keeping a clear conscience, so that those who speak maliciously against your good behaviour in Christ may be ashamed of their slander". Based on this verse, he argues that good conscience depends upon good behaviour. Therefore, this relationship between feelings and behaviour is set forth very clearly in Scripture (1970:93-94). However, Peter doesn't convey that when we act correctly, we are assured of a good conscience. Rather, a good conscience seems to be identified with doing good in I Peter 3:17 and in verse 13. And a good conscience seems to be a pre-condition for good behaviour when we consider the usage in verse I Peter 3:21 (Deluxe2 Mission Bible) and the Pauline usages. What Peter refers to here is not the relationship between emotion and behaviour, rather he implies the precedence of conscience over behaviour.

When he is referring to the Spirit's use of the Scriptures, he says that "to be led by the Spirit' (Gal 5:18) should be understood not as being led apart from, but rather by means of the Scriptures" (1970:23). Adams' intention is evident here because he says that "the Holy Spirit employs his Word as the principal means by which Christians may grow in sanctification, thus counselling cannot be effective apart from the use of the Scriptures" (1970:24). Nevertheless, he must respect the 'telos' of the passages and he must know about the Pauline pneumatology.⁴³⁾ The Holy Spirit indwells us, not the Bible. The Holy

43) Ladd notes that the dynamic power and indwelling of the Holy Spirit in believers are central to transform people in Christ according to Paul (1974:531, 562).

Spirit uses the Scriptures, but The Holy Spirit is not Scripture. He cannot be confined within the Scriptures. This is what Pattison criticized in Adams' interpretation regarding the relationship between the Holy Spirit and the Scriptures (1993:17). In this context in Gal 5:, Paul contrasts the works of human nature with that of the Holy Spirit. In Gal 5:25, Paul is referring to a similar expression: since we live by the Spirit, let us keep in step with the Spirit (NIV). G. E. Ladd states that

another way of describing victory over the flesh is "to walk in the Spirit". "Walk in the Spirit, and do not gratify the desires of the flesh". Walking in the Spirit means to live each moment under the control of the Holy Spirit. Walking involves living a step at a time, moment by moment; and to walk in the Spirit means to take each step of my earthly walk under the direction and control and leadership of the Holy Spirit (1974:517).

Ridderbos points out that as on the one hand, Paul relates the new life as closely as possible to Christ's death and resurrection, so on the other the relationship between the new life and the Spirit is no less essential for his view (1975:214). It is on the ground of this new principle of life, Paul says that they must not continue to live in sin. For when they allow themselves to be led by the Spirit, they are not under the law, that is to say, they are no longer powerless against sin as they were under the law, and the law likewise no longer turns against them as an accusing and killing power (1975:217).

According to Adams, the telos of a passage is central in counselling, but he often comes up with misleading interpretations. Thus, about Adams's exegesis and interpretation of the Bible, Wyse is quite correct. He points out that regardless of his high regard for and extensive use of Scripture, Adams' exegesis and interpretation can be seen to be uninformed, misleading, and incomplete. This is true consistently throughout his works (Wyse, 1996:242).

2.6.4. Sin as the source of problems

The problem of Adams' view of sin lies in the fact that he sees man mainly in a pessimistic, negative way. His view of man is solely in terms of the Fall and thus, is too pessimistic. Thereby, 1) he overlooks the truth that man is created in God's image and that man has remnants of grace even after the Fall (humanity in the law of creation). 2) And he passes over the implications of the New Being in Christ. But man should not be viewed exclusively through the Fall. man should be viewed in the light of the salvific work of Jesus and pneumatology as well.

1) No one was more deeply persuaded of the complete depravity of human nature by sin than John Calvin and of the consequent inability of unaided human nature to bring forth anything good, so we can perhaps best approach this matter by investigating Calvin's view on man. " It cannot be doubted that when Adam lost his first estate he became alienated from God. Wherefore, although we grant that the image of God was not utterly

effaced and destroyed in him, it was, however, so corrupted, that any thing which remains is fearful deformity" (Inst. I. xv. 4), " In that some excel in acuteness, and some in judgment, while others have greater readiness in learning some peculiar art, Still, in this diversity, we can trace some remains of the divine image distinguishing the whole human race from other creatures" (Inst. II.ii.17). Calvin maintains that although God transcends our human senses, his glory is perceived in all creation (Inst, I, v, 17), and that an awareness of God lives in the human spirit, and acts as a natural intuition (Inst, I, iii, 8). A germ of religion is present in all humans, which results in an ever-present inclination towards religion. Thus, human nature and abilities cannot be obliterated and ignored by a doctrine of sin. Calvin explained the existence of good outside the sphere of God's special and saving grace by the presence of a grace that is common to all, yet enjoyed by some in special degree. The most certain and easy solution to this question, however, is, that those virtues are not the common properties of nature, but the peculiar graces of God, which he dispenses in great variety, and in a certain degree to men that are otherwise profane (Inst, II, iii, 4). The elect alone are sanctified by the Spirit; they alone are healed of sin; they alone are created anew. But all creatures by the energy of the same Spirit are replenished, actuated and quickened according to the property of each species which he has given it by the law of creation (Inst, II, ii, 16).

Calvin, distinguishes between natural and supernatural gifts (Inst, II, ii, 12). man lost the latter (faith, love, righteousness), but kept the former (understanding, judgment, will) though these were disfigured and darkened. Yet this disfiguring does not go so far that we may judge man's understanding to be continually and completely blinded, for this contradicts common experience. Calvin cites man's desire to investigate truth, though this very search shows how unfit fallen man is to search for truth and to find it. When Calvin speaks of general grace, he uses the concept to refer to natural gifts. man has by nature a general notion of reason and understanding. There is a light of nature which is present in everyone, in the sense that this is a gift of divine grace to each individual, because of God's mercy. These natural gifts are possessed by all, godly and ungodly alike (Inst, 2.2.14). Thus Berkouwer asks whether "total corruption" and "remnants" aren't contradictory concepts (1962:120).⁴⁴⁾

Judging from Calvin, it would be safe to say that the link between humankind and our being created in the image of God proves the fact that a scriptural perspective on the human person is basically positive.

2) New Being in Christ.

a) New being justified in Christ.

Adams' view of human beings is extremely negative in that he views human beings solely

44) The reformation witnessed so emphatically to total corruption, we must consider the question whether this "totality" makes it impossible to accept any limits on corruption, whether every idea of "remnants" of the image is not thereby ruled out (Berkouwer, 1962:120).

in terms of the Fall, rather than as justified by the salvific work of Christ. This is contrary to the Scriptures' description of human beings. John Stott notes that anyone who reads through the four Gospels will receive an impression that Jesus never shows a negative attitude toward human beings, or encourages people to see themselves in that way (John Stott, 1986:281).

Regarding our new status in Christ, Berkhof observes that Judgment is not God's final word. Structurally speaking, both are first words, words that are followed by amazingly different words, namely "justification and faith" (Hendrikus Berkhof, 1979: 432). God's justice triumphs in a new covenant relationship in which man is clothed with his justice (Berkhof, 1979: 434). In a similar way, Wayne Grudem notes that in the sense of "declare to be righteous" or "declare to be not guilty" Paul frequently uses the Word to speak of God's justification of us, his declaration that we, though guilty sinners, are nonetheless righteous in his sight (1994:724). He maintains that this declaration involves two aspects. First, it means that he declares that we have no penalty to pay for sin, including past, present, and future sins. The second aspect of God's declaration in justification is that we have the merits of perfect righteousness before him (Grudem, 1994:726).

In the light of justification in Christ, Louw contends that Christology functions as a hermeneutical key to a pastoral epistemology: knowledge regarding our destiny is knowledge about our salvation (Louw, 153). Louw investigates the nature of sin in the Scriptures. He argues that the scriptural view of the human person as a sinful being appears to be extremely negative. But this is not really the case. The theme of sin in Scripture does not appear in order to design a negative anthropology. Rather, he maintains that the notion that the human person is a sinful being, creates a realistic view of our being human, and has the primary intention of setting human beings free from sin. Sin should therefore be assessed within the perspective of salvation and grace. He cites Lohr (1994:134) when he points out that in Hebrews the concept 'sin' is dealt with in such a way as to indicate that sin is conquerable. A tragic concept of sin is foreign to Hebrews (cited by Louw 161). Sin should thus not be interpreted within the framework of wickedness, but rather should be understood within the salvific context (1998:161). Therefore, he concludes that the basis of a theological anthropology is essentially positive: people are evaluated not in terms of their sin, but in terms of God's grace. Sin should thus be interpreted within a broader framework as freedom from guilt, reconciliation and forgiveness (1998:162).

In the same vein, Hoekema in his discussion on self-image deplors the fact that many Christians have negative self-images seeing themselves as sinners only rather than having a renewed self-image in Christ. He argues that God sees us not in terms of our sin, but through the perfect righteousness we have in Christ (Hoekema, 1990:186-187). When explaining the biblical concepts such as, the old self and the new self, the Christian life in the Holy Spirit and a new creation, he argues that Christians should be viewed as truly new creatures even though they still live in sin (188-191). Henry Fairie presents one crucial principle to be followed in dealing with sinful nature. He contends that our lapses

cannot be overlooked but neither can we be too oppressed by them. If we are too oppressed by them, it is too easy to decide that there is no health in us, that there is no point in trying to do better, until we pass imperceptibly from the lapses, step by step, to embracing a life of sin (1978:23). He points out that in every account of sin in our literature, this step-by-step progression is noted. The sin is not justified by saying that it is right but by saying that one is helpless not to sin (1978: 24).

Adams needs to be more careful not to view man solely in terms of the Fall. A new status given to us through the salvific work of Jesus Christ is always first considered when dealing with man's problems.

b) New being as a temple of God through the indwelling of the Holy Spirit.

One of the most important consequences arising from a Christology is that it also provides people with a spiritual dimension. It reveals that people are more than mere bodies and souls: a human person is a spiritual being with a transcendental destiny (1998:154). Christ lives in a person through the Holy Spirit. So radical is this in-dwelling presence of Christ, that human sexuality and physicality have a special place in God's revelation: the body becomes a temple of the Holy Spirit (I Cor 6:19), and the new person is commanded to honour God in his/her body (I Cor 6:20) (1998:172). In this regard, John Murray says in an exegesis on John 3:6 that the person who is born of the Spirit is *anthropos pneumatikos*, a spiritual man. Spiritual generation cannot fail in its beneficent result and cannot be frustrated by human perversity in the final trial even though a person may show uncouthness, and be uncomely and even repellent (John Murray, 1977:186).

What John Murray shows is that being a spiritual man by the indwelling of the Holy Spirit through the salvific work of Jesus Christ produces a great difference in our human lives. He reveals that man as a spiritual man in Christ is a fundamentally different being even though he is a sinner. Louw investigates the implication of being a spiritual man in relation to one's human potential. He says that the Spirit's indwelling enables human beings to be transformed to full humanity. He connects pneumatology to anthropology. He argues that the human I, or soul now becomes the anthropological point of encounter and contact for the Spirit. As a result of this spiritual encounter, human potential and the understanding of the human living document are indispensable as instruments for the development of faith (1998:172). By this connection, the human I, with its potential is considered as extremely important. In turn, psychological potential is employed for a service-oriented missiology: gifts are used in the service of God's coming Kingdom and his justice.

According to him, through the indwelling of the Holy Spirit, a spiritual man not only has charisma, but receives charisma. In doing so, human potential is considered in anthropology while not disregarding human sinfulness. This is exactly what Adams needs as a counter-balance. If human sinfulness is over-emphasized, human beings easily slip into justification of their failure when they fail over and over again, even though there is much exhortation instruction to rely on the power of the Holy Spirit and the promises of God, as is found in Adams. Paul's indicative and imperative strategy is well-known. He

presents our status in Christ prior to providing instructions to the early church. He stresses their capability through the indwelling Holy Spirit and thus points out their responsibility as well. Therefore we can conclude by quoting Louw's statements about a realistic anthropology:

The scriptural assessment of human beings is not primarily pessimistic: it does not bind them to their guilt and transience. Neither is Scripture optimistic: it does not ignore sin, nor does it rely on human inner potentials. The biblical view of the human person is realistic. It uses the notions of salvation and empowerment to reveal to human beings who they are. Knowledge, which emanates from the relationship with God creates in a person a dynamic ambivalence. A person is a being who can confess: I sinned and I trespassed but a person is also a being who is liberated and can give thanks to God.

Conclusion: The contribution and limitation of Adams in Korean pastoral counselling

The current trend in contemporary pastoral care in a post-modern context is to reinterpret sin in terms of our normal limitations and psychological terminology. The result is that sin is viewed as dysfunctional behaviour or an abnormality disorder, and not necessarily as estrangement from God (Louw, 1998:158). Louw points out that if a pastoral model abandons its perspective on people as sinners, people don't need grace at all, and will become so self-sufficient and autonomous that God will become superfluous. This trend was apparent when Adams' nouthetic counselling at first emerged in America in the early 1970s. Adams recalls the social setting into which biblical counselling first came in the following way : "There was nothing biblical out there. There was Clyde Narramore reflecting Freud. There were budding Rogerians. There was all the pagan stuff. To wake people up I had to say something fairly loud and fairly sharp (1993:11). When Collins' professor friend asked him for suggestions about Adams' first book, 'Competent to counsel', he recalled that despite some of its debatable conclusions, the book boldly focused attention on the role of sin in causing problems and the author proclaimed that Christian counselling has to consider and deal with sin (Collins,1993: 96). His emphasis on sin, responsibility and habitual change can be evaluated as a remarkably proper response to an urgent need of moral renewal in these days. He saw through the pitfalls and illusions of psychology such as human autonomy, human self-sufficiency and responsibility-shifting in the light of the Bible. He grasped the point that cognitive and emotional approaches convey in a critical manner our inability to change our behaviour. This allowed him to put behavioural change in the front line.

In his interview with Paulison under the title of " 25years of Biblical counselling", Adams again highlighted the principles of nouthetic counselling. Most of all, he stated that the Bible has to shape everything you do in counselling, both content and method. The Bible is the foundation and authority for counselling (1993:9). He said "We need a confession of faith in practical theology. We need confessional statements in preaching as well as in counselling" (1993:13). Proper respect should be given him for his enthusiasm and the sense of mission he displayed in basing counselling on the Bible. It is never easy for

anyone to face the issue of sins and responsibilities as Adams boldly did, especially when surrounded by opponents. His every effort to protect the authority of the Scriptures and his endeavor to wake up people who were psychologically oriented and to shape the content and method of counselling to agree with biblical teaching should be highly valued.

When it comes to the Korean situation, the contribution of Adams' counselling model in Korean pastoral counselling is not altogether different from the American context. Chung Seongku who was the president of Chongshin University placed high value on Adams' nouthetic counselling theory by saying that Adams had built up his theory on the foundation of Reformed theology, offering the Bible and the Holy Spirit as the two basic elements in counselling, and that Adams had developed pastoral theology on the basis of biblical theology (Chung Seongku, 1980:263, 268). Chung Chungsook summarized the contribution of Adams' nouthetic counselling model as follows : 1) Adams' theory was not based on the theory of psycho-analysis or psychology, but based on the principles found in the Bible. 2) Adams' theory emphasized the authority of the Bible and the function of pastors as nouthetic counsellors in ministry. 3) Along with the reformed theologians, Adams attempted to develop practical theology on the basis of biblical theology through his book, *More than redemption* (Chung Chungsook, 1981:49).

Chung Chungsook insisted that the task of Korean biblical counselling should to develop biblical approaches to counselling and to overcome the contradiction that theology was built on the foundation of reformed theology, whereas counselling was based on Freud (Chung Chungsook, 1981: 7). Twenty years later, she summarizes the contribution of Adams' theory in Korea as follows : "As a result of the appearance of the nouthetic counselling theory, Korean pastoral counselling has been divided into two ramifications, counselling based on psychology and counselling based on the Bible" (Chung Chungsook, 2002:40). This evaluation of the contribution of Adams' theory to Korean pastoral counselling can be indirectly confirmed by the lists of 350 theses in pastoral counselling between 1980 and 1998 made by Joseph Joen (Joen Joseph, 2003:189-249). During this period, Adams was the most frequently researched person with his model being dealt with by 17 theses (including comparative studies with other models) in a positive manner. Frankl's Logotherapy came next, numbering 15 theses, Clinebell 10, Crabb 9, Rogers 7 and Collins 5.

In his article "the tasks of Evangelical Korean pastoral counselling⁴⁵⁾", Ahn Kyungseung says that the contribution of biblical counselling to Korean Christian counsellors has been great in that the models have helped them to understand

45) He includes Adams, Crabb and Collins in the evangelical pastoral counselling group, but Adams and the so-called second generation of Adams' counseling are more frequently referred to. Therefore when he mentions the evangelical pastoral counselling, he seems to equate it with Adams' nouthetic counselling.

anthropology from the evangelical perspective and to develop biblical counselling methods (Ahn Kyungseung, 2002: 228). When he refers to "anthropology from the evangelical perspective", it is not clear what this exactly means. But it seems to imply Adams' view of man, that is, man as a sinful being, compared with Rogers' and Clinebell's anthropology (human autonomy). Therefore sinful desires should be dealt with in counselling.

But some pastoral theologians still point out the limitations of Adams' nouthetic counselling model. O Sungchun, one of the leading pastoral theologians in Korea, classifies Adams as a radical conservative and argues that there is a major problem in Adams' use of the Scriptures (O Sungchun, 1991: 111–117). He asks questions: "Should the Bible be the only possible source in the pastoral counselling situation? And should psychological methods and principles be excluded as Satanic?" He concludes that the discernible use of the Scriptures as Collins describes, is necessary in Adams' theory. Another limitation Adams' theory can be observed in Park Yunsoo's evaluation of Adams' model. He says that if we are faithful to Adams' counselling model, the role of Christian counsellors becomes just to preach, to rebuke and to strongly persuade counselees in the counselling room. He goes on to say that while directiveness of counselling, such as confrontation, is emphasized, encouragement, support, comfort are excluded in Adams' model, even though these elements are the most crucial healing elements in the community of Christ (Park Yunsoo, 1994: 125). When we consider the assertion of Lee Kichun that the Korean pastoral situation needs to maintain the balance between the proclamation of Kerygma and taking care of parishioners (Lee Kichun, 2001:89), we can easily grasp that there is a problem in Adams' theory in that the proclamation of Kerygma is solely emphasized in his model.

Ahn Kyungseung points out the problems of evangelical pastoral counselling in Korea by dealing with the task of Korean evangelical pastoral counselling. He summarizes its task as follows (2002: 229–250): 1) Psychological and theological knowledge should be balanced by a process of integration of theology and psychology (2002:229). 2) The contents of Christian faith centred on gospel need to be applied as concrete methods in the counselling room (2002:241–244). 3) Because the healing process depends greatly on the Spirituality of counsellors in the relationship between counsellors and counselees, the spirituality of counsellors should be emphasized (2002:250). He also says that Korean pastoral counselling should be reflecting Korean society and Korean mentality, even though this is not one of his central arguments (2002:229).

It is very interesting that all the limitations that Ahn points out could be overcome by Louw's theory. As it will be discussed in the next chapter, it is because the "hope care" model deals with those matters. In the "hope care" model, the content of

Christian faith centred on the images of God is applied as concrete method in counselling. The integration of theology and psychology is treated through the Chalcedonian principle. System theory is also valued in this model.

Chapter 3. Hope Care: an assessment of promissio-therapy

Introduction

Hope probably is the most searched topic in these days. Wayne E. Oates and Andrew D. Lester contend that in an age when despair, discouragement, and disillusionment are the predominant emotional dynamics, it becomes increasingly necessary for the Christian faith to unmask, refurbish, and communicate its belief in hope (Wayne E. Oates and Andrew D. Lester, 1968:18). Donald Capps related the topic of hope to the crucial mission of pastoral care. He says that the offer of hope is central to what pastors do, and that to be a pastor is to be a provider or agent of hope, while other professionals may offer hope only as a byproduct of what they do (Capps, 1995:1). Nevertheless, according to Lester, the fact that humans are constantly moving into the future dimension of temporality has been neglected. By neglecting the future aspects of time-consciousness, pastoral theology has not fulfilled its mission of providing a theological lens through which pastoral care and counselling can develop creative methodologies for nurturing hope and combating despair (Lester, 1995: 4). D. J. Louw also believes that pastoral care has not realized thus far the effectiveness of hope for counselling procedures. Pastors are so obsessed with attaining counselling skills and immediate results that they do not realize the value of hope as a new state of being which determines every vision and act (Louw, 1998:460).

But do they express the same meaning when they refer to hope? Capps describes hope as taking a playful leap into the future – to dare to spring from firm ground – to play trustingly – invest energy, laughter: and one good leap encourages another (Capps, 1995:176). Howard Stone describes this hope as anticipation of the future, a feeling that one's troubles can end or will at least become manageable, a recognition of possibilities that lie ahead, and investment in a future that holds promise (Stone, 1998:432). In particular, in his book, "Hope in pastoral care and counselling", Andrew Lester writes of hope as a person's trusting anticipation of the future based on an understanding of a God who is trustworthy and who calls us into an open-ended future. This God keeps promises of deliverance, liberation, and salvation (Lester, 1995:62). Lester finds the foundation of hope in God's faithful and steadfast love fulfilled in Jesus Christ. Jesus Christ is the visible expression of God's faithfulness in our relationship with him and gives us reason to hope for the not-yetness of our future (Lester, 66). The value of Lester's description of hope lies in the fact that it shows what Christian hope should be in the context of pastoral care. But while Lester focuses more on finite hope⁴⁶⁾, the hope Louw is referring to is based on eternal

46) Lester divides hope into finite hope and transfinite hope. Finite hope means that we as finite creatures, invest our hope in finite objects, desires, and processes. (Lester, 1995:63). He uses the word 'transfinite' to describe hope that is placed in subjects and processes that go beyond physiological sensing and the material world. Along with the potential for investing our hope in everyday, finite content, we also have the potential for investing in

hope (resurrection hope). He identifies four levels of hope as follows: the psychic dimension of hope, the existential dimension of hope, the prognostic dimension of hope and the eschatological dimension of hope. According to him, the fourth level of hope as a religious form of hope concerns a process of anticipation which, in terms of a Christian understanding of hope, concerns Christ's *parousia* (1998: 458).

On the other hand, his concept of hope includes that of Carrigan. Carrigan perceives the term 'hope' not to be related to specific hopes or actions and individualistic future achievement (the soul winning its reward in heaven) but to be related to relational and 'ontic states', that is, an attitude or state of being. On the basis of this concept, he asserts that "expressing the Christian hope through our ministries of pastoral care means to live in the expectation that the love we have known in Jesus Christ will continue to express itself as the meaning and fulfillment of life, whatever comes". He calls this a realistic Christian hope (Carrigan, 1976:39–52). Thus, it can be safely said that hope to Louw means a kind of 'ontic state' in the present in anticipation of Christ's *parousia* (the resurrection hope).

Hope care is the term that is focused on the therapeutic effect (the positive stance in life crises) of the convergence model that D. J Louw developed in his book, *A Pastoral hermeneutics of care and encounter* (1998). The central issues of this model concern the meaning, purpose and significance of human existence in the present with which the Eschatological and pneumatological perspectives of the Christian faith provide believers. Thereby it instills resurrection hope, and in turn this hope makes it possible for believers who are in trouble to live with responsibility and pursue spirituality (development of faith, or *Coram Deo*). And since appropriate God-images generate this hope, changing God-images take a central place in pastoral care.

The Hope care model with which Chapter 3 is concerned will be discussed under five headings: Background for shaping the hope care model; What is pastoral care?; presuppositions; and the objective of pastoral care and methodology.

3.1. Background for shaping the convergence model for hope care.

3.1.1. Daniel Louw's profile.

Daniel L. Louw, dean of the theological seminary of Stellenbosch University in South Africa, is an influential figure among practical theologians and pastoral counsellors in South Africa. He has doctorates in both in philosophy and theology and as a pastor wrote the well-known books, *Illness as crisis challenges*, *Love lasts* (translated into the Korean in 2000), *A Pastoral Hermeneutics of Care and Encounter* (1998), and *The meaning of suffering*, his doctoral thesis under the guidance of Moltmann, which was published in Germany. Of his writings, *A Pastoral Hermeneutics of Care and*

transfinite ideas and concepts (Lester, 1995: 64).

Encounter (1998) has been especially influential in South Africa and in it he developed 'the convergence model'. His main concern was to develop a theoretical basis for pastoral care and counselling which is theological. To do this, he tried to link the dimensions of communication, realization, hermeneutics and transformation that are key issues in a hermeneutics of pastoral care and a practical theology with the theological notion of Christology and pneumatology (1998:5). As he says, his endeavor aims at an integration of existing approaches rather than offering a radical re-evaluation (1998:7).

3.1.2. The basic questions in this model

1) Louw's convergence model in which eschatology and pneumatology play a crucial role is an answer to the current issue of how the good news of the Kingdom of God and salvation should be interpreted in terms of human experience/reality and social context, and how our Christian faith may contribute to a life of meaning and quality (1998:1). Having South African social circumstances in mind, he raises a meaningful question: Is this the kind of meaning (prosperity, economic development and material wealth) which the Christian church should seek? or should we deal with deep-seated issues such as the misery of our human situation and the need for a unified ethics which will safeguard human dignity and foster values? (2000:2). His central concern is not about techniques for counselling, but about Christian meaning to cope with daily life issues in a positive manner even in the midst of suffering.

2) In this model, his conviction that theological ethics are indispensable in post-modern society serves as the central focus. He describes the characteristics of post-modernity as deconstruction of any fixed meaning and the emphasis on fragmentation, relativity and plurality. In his view, this causes what can be called 'a crisis of certitudes'. He raises a big question: if certitude is lost in a dynamic world, what happens to norms and values? (1998:11). He is also aware that dangers lurk behind Western civilization in which wealth, achievement and development is highly valued (Louw, 2000:1) and globalization in which multinational enterprise such as, McDonald's, Coca-Cola, Disney, and MTV influence every part of the world. By discerning the problems of the day, he agrees with Browning's view that the primary task of pastoral theology is to bring together theological ethics, and the social sciences so that a normative vision of human existence can be articulated (1998:11). This ethical dimension flows from the first chapter to last in his model.

3) He asks a crucial question: is it possible to identify a unique Christian approach in counselling and therapy? He argues that most of the so-called Christian therapies or Christian psychotherapies are in fact adapted forms of existing secular theories which, the authors argue, are consistent with Christian truth.

For an answer to the above-mentioned three questions, he attempted to develop a convergence model in which convergence, normativity and a unique Christian therapy

operate.

3.1.3. *Theologia crucis* : J. Moltmann

As his academic background shows, the central concepts of his model are borrowed from Moltmann's eschatology⁴⁷). Louw summarizes Moltmann's theology of hope briefly as follows:

1) Moltmann constructed his theology of hope in contrast to the humanistic philosophy of hope. An ontology of hope (Bloch) is determined by uncertainty, disappointment and delusion. A theology of hope is determined essentially by a suffering God and a coming God. A theology of hope is founded on the notion of the exodus, as this is reflected in the history of Israel. It's basic assumption is that the dynamism of the Old Testament is structured according to the interplay between promises and fulfillment. Fulfillment creates new dimensions of hope and expectation. The cross and the resurrection are crucial in this dynamic structure (1998:459).

2) In *Der gekreuzigte Gott* (1972), Moltmann advocates a new understanding of the 'suffering' and 'pathetic' God. The compassion of God, as revealed in the cross, is a vital source of hope. In order to understand the meaning of the cross it should be interpreted through the resurrection (1998: 459). Louw says that the implications of a theology of hope in pastoral care and counselling lie in the following vital perspectives for pastoral care and counselling:

(1) The living God is the suffering God who demonstrates his love and grace by means of his pathos (1998:459). The suffering of humanity is included in the suffering of God in Christ. Suffering is a corporate phenomenon and should therefore be experienced in close communion with Christ (1998:460).

(2) Eschatology is not merely about an apocalyptic description of history (the end of history) but about what life essentially is (*perfectum*): reconciled with God (peace and salvation). Life is not finally defined by death, but by resurrection. Hence, the notion of victory over all evil powers (1998:460).

(3) Hope emanates from God's faithfulness. The future should not be regarded solely as *futurum*, but essentially as *adventus*. Christ's return (*parousia*) guarantees the future of the creation. In the Eucharist, we enjoy the presence of God and celebrate his identification with humankind (1998:460).

It is clear that the Eschatology and the suffering God-image found in Moltmann play central roles in Louw's model. But he goes further than Moltmann in terms of an application in pastoral care and counselling. In response to M. Sarot's article entitled "*Pastoral counselling and the compassionate God*", he argues that

47) Louw gives a detailed description of Moltmann's theology in his book, *Meaning in Suffering*, pp.85-98.

Depicting God in terms of passibility and co-suffering has the merit of theopaschitic theology; however, an appropriate God-image should move further than God as co-suffering. The use of the notion of the passibility of God (the suffering of God) describes meaningful God-experiences solely in terms of "weak categories" without reckoning with people's need for trust and security (Louw, *"God-as friend"* 1998: 235, 239).

He seems to interpret God in terms of the current situation in South Africa (*Louw, "Creative hope and imagination", 338-339*), while Moltmann described God as suffering God in his historical situation.⁴⁸) In his endeavor to re-evaluate humanity (human potential in Christ and human existence on a daily level), pneumatology from the eschatological perspective is considered to be of great importance to Louw. In relation to eschatology and Spirit, Hoekema says that for Paul, the Spirit means the breaking in of the future into the present, so that the powers, privileges and blessings of the future age are already available to us through the Spirit (Hoekema, 978:58). On the basis of the work of Christ, the power of the redeemed future has been released to act in the present in the person of the Holy Spirit (Hamilton, cited by Hoekema, 58). These statements imply that Louw brings the present aspects of the Kingdom of God to the formation of his theory by introducing pneumatology along with the eschatological tension between 'already' and 'not yet'. This indicates that he is able to avoid the same criticisms that are given against Moltmann. Moltmann is regarded as the one who taught that the Kingdom was exclusively future (Hoekema, 41: 288-316; Kim Ui-Hwan, 1999:70; Mok Chang-Kuin, 1997:327). Louw is aware of this criticism and defends himself against it by explaining Moltmann's theological methodology. In his view, Moltmann makes use of the method of dialecticism in order to develop his Trinitarian formula. Moltmann thinks backwards from the eschaton and the future as *adventus*, to the *perfectum* and the present time, and then back again to the eschaton in eschatology as the hermeneutics of the cross (Louw, 2000:94). Thus, if Moltmann's methodology is understood properly, criticism of his eschatology as being futuristic can be answered. Even though he advocates Moltmann's methodology, Louw obviously goes further than Moltmann in developing his pneumatology. He contends that the suffering of God and the cross of Christ should be understood and interpreted in terms of pneumatology, since only through the Spirit can a theology of the cross be the basis for pastoral care to people in suffering. Indeed it is the Holy Spirit who enables one's human spirit to appropriate the offer of salvation and to express it in faith, hope and love in suffering (2000:99).

48) In his book, "The Crucified God", he recalls that the survivors of the war returned shattered and broken from camps and hospitals to the lecture room. A theology which did not speak of God in the sight of the one who was abandoned and crucified would have nothing to say to us then... The theology of the cross which was meaningful to us then, and gave us firm ground beneath our feet came to my mind again with the movements of hope in the 1960's (Moltmann, 1973: 1.2).

3.2. Hope care : a theological approach

The hope care model is the convergence model as seen from the therapeutic dimension of Christian hope since the convergence model (eschatological oriented model) ultimately creates hope in the human heart. The convergence model forms the eschatological perspective that operates within the notions of the theology of the cross and the theology of resurrection. Firstly, Louw presents the significance of the notion of a crucified God for pastoral theology. According to him, the theology of the cross which incorporates both Christ's reconciliatory work and God's mercy and grace provides hope. God's co-suffering with people who are in crises provides the fundamental framework in which the person suffering can discover meaning in suffering (2000:113). But the theology of the cross should be supplemented with the theology of resurrection, otherwise the suffering of the cross becomes meaningless. He says that

The resurrection promises victory over death and instill a vivid hope in the midst of the anxiety surrounding death. It enables us to become participators in the resurrection power and life, in the midst of struggle and suffering. It restores trust in life and provides security because it opens up a new hermeneutics, i.e. to experience the living God in every dimension of existence, as well as the whole of the cosmos. Life becomes an opportunity to embody God's grace and to en flesh love (2000:156).

The convergence model which operates within the framework of the theology of the cross and resurrection has a therapeutic dimension, that is, hope. Hope care emphasizes this vivid hope. Louw defines pastoral care to be a ministry which embodies and incarnates the vivid hope of the resurrection and ministry of hope in terms of a new reality, with new possibilities for existence and a new perspective for the future (2000:157). This is why eschatologically-oriented pastoral care can be called hope care.

Louw deals with this hope care model (convergence model) in his discussion of the theology of pastoral care. His central concern here is to resolve the current issue pastoral theology faces, that is, the interpretation of God in terms of the human context, and conversely, the interpretation of human existential issues in terms of God's story. For a solution, he contends that pastoral care should be faith care, in turn, faith care should be life care and pastoral care should be encounter between God and human. The meaning of encounter should be found metaphorically and contextually.

3.2.1. Faith care as life care : the character of pastoral care

It has been widely accepted that pastoral care consists of healing, sustaining, guidance and reconciling⁴⁹⁾, since Hiltner and William A. Clebsch and Charles R. Jaekle wrote the book, *Preface to Pastoral theology*, (1958) ; *Pastoral Care in*

49) Augsburg, Clinebell and Lester added the function of liberation to the traditional functions of pastoral care (Augsburg, 1986; Lester, 1995; Clinebell, 1979).

Historical Perspective (1964). However, many pastoral theologians point out that the main concern in pastoral care these days has moved exclusively to healing. Gerkin says that with psychological science moving to the forefront of pastoral attention at the beginning of the twentieth century came a renewed interest in pastoral healing (Gerkin, 55). David Benner indicated that psychotherapy came to displace soul care and the focus of cure moved from the soul to the mind (Benner, 1988:24,25). This means that pastoral care is now interested in healing the mind. Hiltner also emphasized the healing dimension of pastoral care, even though sustaining and guidance are mentioned from the shepherding perspective (1958).

Louw points out that this trend in pastoral care stresses only the functional dimension of the pastoral ministry (1998:23). Louw argues that for many years, pastoral care was locked in a stranglehold by psychology. This kind of pastoral care was often little more than psychology within a Christian context (1998:8). Instead of this functional approach, he suggests a substantial one in which the practice of pastoral ministry and counselling is predominantly determined by the theological meaning of grace and salvation (1998:9). Louw is well aware of the danger of the substantial approach. He knows the weakness of the so-called kerygmatic model which fails to pay sufficient attention to the individual's existential and contextual needs (1998:26). Thus, he tries to avoid the danger of the kerygmatic model, while not excluding a functional model at the same time. Hence his desire to develop an integrative approach which takes into consideration both a substantial stance and counselling skills (1998:9). For this purpose, he creates the notion that pastoral care is faith care as life care. He asserts that the object of faith—the dimension of salvation—in reality determines the nature and style of all life care. In the light of an eschatological perspective in pastoral theology, life care should reveal the relevance of Christ's incarnation for contextual and existential issues regarding our quest for meaning (1998:38). He is sure that only eschatology is able to offer this linkage of the dimension of salvation to restoring our humanity and healing life in all its components. Thereby Christian hope (resurrection hope) is created, the worldly life takes on significance and purposefulness (meaning) and Christian ethics (love) has a new meaning. In order to offer his own convergence model, Louw makes an assessment of three important models and incorporates them into his theological anthropology and pneumatology. Hence the three models and the convergence model in conjunction with pneumatology will be assessed.

3.2.1.1. As assessment of three basic existent approaches in pastoral care

As discussed before in this chapter, Louw's deep concern is to link the substantial function and the functional aspects of pastoral care. For this, He tries to combine the Word (kerygma) and the phenomenological field of experience (empirical dimension and life issues) without falling into an untenable reductionistic dichotomy: kerygma versus experience. Developing an interdisciplinary approach without losing its unique contribution to therapy: the healing dimension of salvation is his other central concern (1998:25). The reason for evaluating three approaches to pastoral care theology (the Kerygmatic model, the Client-centred model and the Bipolarity model) is primarily his

search for an appropriate model to resolve the current pastoral theological issue (1998:23–66).

1) Kerygmatic model (reformed model)

According to Louw, there were two important emphases within the reformed tradition of pastoral ministry: pastoral care which expressed discipline, emphasized admonition and conversion, and pastoral care which converted sinners by means of the kerygmatic proclamation of the Gospel. The central function of pastoral care in the reformed tradition of pastoral ministry lay in the kerygmatic components of proclamation and conversion. Pastoral care was then mainly viewed as the offer of redemption to sinners through the therapeutic process involved in forgiveness and the care of the soul. There is a danger that the Kerygmatic model easily fails to pay sufficient attention to the individual's existential and contextual needs (1998:26). He considers Thruneysen and Adams as the representatives of this model. He concedes that Thruneysen's point of view may be understood as a perspective on the human need for salvation and that , when practising the care of souls, he may have imparted a truly human factor. Nevertheless, he argues that for Thruneysen pastoral care is reduced entirely to the kerygmatic mode of counselling, and thus, the style of pastoral care tends to degenerate into a homiletical event without paying sufficient attention to the individual's existential and contextual needs (1998:26). He explains that this problem occurs because Thruneysen does not adequately explain the relationship between God and the human spirit in terms of a pneumatology (1998:27).

In an assessment of Adams, Louw says that the uniqueness of the Word, as an instrument conveying the message of grace and salvation, should prevent human techniques from manipulating it. Nevertheless, the Word does not function apart from a doctrine of creation, nor does it exist homilectically apart from the human communication process (1998:30). He quotes Bolkenstein: there is a bipolarity involved in the care of souls: on the one hand, there is the message of the Kingdom of God, while on the other, there is the reality of human existence and its suffering (1998:31).

2) Client-centred model (phenomenological model)

According to Louw, this approach to pastoral care insists that the dominant emphasis should not be on the Word, but on the need of the person, and that people are their therapists and they have the inherent potential to arrive at transformation and constructive self-realization. Rogers and Clinebell are considered as representatives of this model. The danger in this approach is that the pastoral ministry can be reduced to a phenomenology of human needs. If the Gospel is limited to a psychological understanding of humans, then it is completely dependent on the so-called inner human potential (1998:28). He criticizes this approach from a reformed perspective calling for a more empirical approach in pastoral care. The shift from justifying the godless (those with sin and guilt) to justifying the hopeless (those feeling anxiety, despair and meaninglessness) would result in faith-realization

being replaced by self-actualization and need-fulfilment. Soteriology would then be replaced by existential and empirical analyses. The focus of pastoral care would no longer be the godless with their sin and guilt, but desperate human beings in their anxiety and meaninglessness (1998:58).

3) Bipolarity (The interdisciplinary approach)

Louw assesses Heitink's bipolar approach before he employs his convergence model. According to Louw, Heitink's bipolar approach is based on his claim that tension is unavoidable in the design of a pastoral theology. On the one hand, this tension reflects the real difference between two realities: faith and experience. On the other hand, the tension reflects the connection between faith and context. He evaluates that the value of Heitink's bipolar model lies in the fact that interdisciplinary encounter between pastoral care and psychology (bipolarity) becomes the hermeneutical key to a pastoral theology. But Louw argues that Heitink's approach is problematic. One possible danger is that revelation and phenomenology become so involved with each other that neither can function on its own (complementarism). In this regard, he defines Heitink's approach as a complementary approach and this approach has the inherent danger that the component is not only regulative, but also determines the effectiveness and functionality of revelation. In this way, the Holy Spirit becomes merely the shadow of human acts and experiences (1998:31-34).

In order to avoid the danger of complementariness, he suggests perspectivism and eschatology. He suggested perspectivism for a better bipolar model. Because different disciplines work from different perspectives on the human being, the role of anthropology is important: both pastoral theology and other human sciences focus on the totality of being human. The challenge facing each science is to gain clarity about its own special perspective on the human being and to identify what each wishes ultimately to achieve therapeutically (1998:32).

In addition to perspectivism, Louw points out that Heitink's bipolar model needs to be supplemented with an eschatological perspective. Within an eschatological perspective, it is possible to speak of reciprocity, but the emphasis must then be on the theonomous character of reciprocity. Bipolarity is informed by the specific dynamics of eschatology: the 'already' and the 'not yet'. And also, in order to avoid the danger of complementariness, Louw argues that bipolarity must be supplemented by a pneumatological perspective. Within such a perspective it becomes possible to talk about a point of contact between God and human beings which is determined by the illuminating and indwelling work of the Spirit of God. The eschatological perspective thus implies that the bipolar model has to be supplemented with a convergence model.

In bipolarity, Louw emphasizes the concept of mutuality. He asserts that mutuality should be interpreted in terms of correlation, dialogue and the partnership in a covenant. Because it is impossible to achieve equilibrium and homeostasis between

God and sinners, Creator and creation, and life and death (1998:34) The principle of bipolarity must still be interpreted both relationally and dialogically, not ontologically. Because when bipolarity is interpreted as the accomplishment of an existential God-human similarity, then this can give rise to the possibility of complementariness. (1998:35)

3.2.1.2. Convergence model : eschatology

Louw assures that in a convergence model the problems of the above-mentioned three models can be resolved⁵⁰). He describes a 'convergence model' as pastoral care determined by a unique theological perspective: eschatology. Louw makes use of the 'already' and 'not yet' concept of the Kingdom of God and the promise and fulfilment structure of the Gospel. The 'now' is determined by the past (the history of God's salvific grace). The 'now' (our present existence) is determined by the future (the not yet of the Christian hope) (1998:63). As Moltmann's eschatology, his eschatology has a past dimension: the theology of the cross and the theology of resurrection. Soteriology transforms us, and changes our nature from being sinners (the old Adams) to being reborn. The vicarious work of Christ and his resurrection transform people. Eschatology also has a future dimension. This dimension includes adventus, in addition to futurum. God, in his Son, is coming to the world, which itself has a real future dimension in terms of our existence in the old aeon. Here the eschatological tension that exists between the 'already' of our salvation and the 'not yet' of the coming Kingdom can be seen.

Based on Moltmann's eschatology, Louw asserts that this eschatological perspective provides the following implications:

- 1) Christ's redemption brings life, and this life is qualified by the victory of the resurrection. God's fulfilled promises through Christ's resurrection address the most fundamental human need for restoration, peace, integration and conciliation, thereby giving meaning to life.
- 2) It links the believer to the faithfulness of God. The believer is offered a guarantee of God's presence in the midst of the uncertainty, discontinuity and paradox of life.
- 3) A life that is founded on the resurrection hope will demonstrate a continual process of faith development and growth: trust in a transcendental factor; self-sacrificing service; unconditional love; hope for the future and grateful, joyful life (a normative framework).
- 4) The hope of the resurrection destines the Christian's life for victory and imparts a future dimension to faith. Without this future dimension, pastoral ministry loses much of its therapeutic dimension: hope based on the fulfilled promises of God.
- 5) It imparts a unique identity to the pastoral act itself. The pastor acts from a faith dimension (1998:59, 64, 65).

In order to explain the relationship between eschatology and life issues, he links our

50) 1) Theological reduction of human problems in the kerygmatic model, 2) the psychological reduction of human problems in the empirical or phenomenological model, and 3) the danger of complementarism in a bipolar model, i.e. God and man being viewed as equal partners, totally complementing each other (1998:61-62).

daily Christian life to the real deeds of God realized in the history of salvation. He perceives this event as an encounter and thus pastoral care should be an encounter with the Gospel. The Gospel is about faith and life, that is, about people's spirituality and their existential needs (1998:66). Thus, faith care becomes life care through an eschatological approach to human needs. In addition to this, when seen from its practical significance in pastoral care, the convergence model results in creating the Christian hope. This shows the reason why pastoral care can be called hope care. Through the pneumatological approach to human potential, Louw develops further the notion of pastoral care as life care.

3.2.1.3. Pneumatology and the anthropological implication of an eschatological approach

1) A Pneumatological perspective

Louw asserts that bipolarity must be supplemented by a pneumatological perspective. Within such a perspective it becomes possible to talk about a point of contact between God and human beings which is determined by the illuminating and indwelling work of the Spirit of God (1998:36). Logically, eschatology generates this pneumatological perspective in pastoral care. Louw notes that Paul links the human *pneuma* to the work of the Godly *pneuma* in Romans 8:16 (1998:166). The new person's *pneuma* can thus be described as a point of connectedness or a point of mediation for continual spiritual growth and the development of Christian faith as a result of the work of God's Spirit (through the indwelling presence of God) (1998:167). In his model, this pneumatological point of contact for an encounter between God and the human spirit is significant. It indicates that the continuity between the earthly and the eschatological life is not situated in inner psychic abilities, but only in the faithfulness of God and in his transforming actions through the renewing power of the Holy Spirit. The Spirit in our hearts acts as the security deposit and guarantee (1998:167).

2) Charisma: The understanding of human potential from a pneumatological perspective

Louw points out that a kerygmatic model frequently results in a reduced anthropology: human beings remain mere sinners. A phenomenological and client-centred model frequently results in an over-estimation of human abilities for self-actualization. This model also runs the risk of over-simplification and opportunism, thus creating unrealistic objectives. (1998:169). Only through pneumatology can people find their healed and transformed *humanum*. This *humanum* is a gift of the Spirit. He perceives human potential as 'charisma' (which is the different gifts of grace, emanating from salvation) in a pneumatologically-oriented anthropology. He divides 'Charisma' into three kinds of gifts as follows: 1) common gifts : the common charismata describes the condition of the new person's life before God, 2) particular gifts : The Holy Spirit entrusts certain gifts (also called *Pneumatika*) to specific believers, each according to the person's need, so as to equip them better for the ministry and for their

comforting function (Romans 12:7–8). and 3) gifts for life : these gifts are known as the fruit of the Holy Spirit (Gl 5:22). The purpose of these gifts is not to create super Christians, but to empower them to edify the church and to live differently in the world) (1998:176). The Holy Spirit, through faith, enriches, empowers and develops our natural human potentials. Thus, now the human being has a place within a theology. Self-actualizing plays a definite role since this pneumatology gives a firm theological foundation that Clinebell failed to notice, to the notion that people are created with the physical, psychic and social potential necessary to materialize their full humanity. But he advises to be careful since there is a danger of attempting to become autonomous. The focus and quality of this potential is only qualified by both the Holy Spirit and the salvific reality of Christ's conciliatory work.

By making use of pneumatology Louw was able to avoid the dangers inherent in these two models. From the pneumatological perspective, the gifts of the Spirit, dependent on the indwelling of the Holy Spirit, transform personality traits and physical components by changing their objectives and destiny. People are turned away from loveless selfishness towards service and love. The perspective of *diakonia* imparts a new intention and goal to human potential which diverts it from inherent egoism, to a service-oriented sacrifice that focuses on realizing the salvific gifts (1998:172). In this way, he links faith care to life care through pneumatological anthropology. For Scriptural justification of his supposition of faith care as life care, he explores scriptural metaphors of faith care.

3.2.1.4. Different metaphors within faith care

Traditionally, the shepherding metaphor has been used to indicate the function of pastoral care. Hiltner described the functions of pastoral care as sustaining, guidance, healing in terms of the shepherding metaphor.⁵¹⁾ Louw suspects that the shepherding metaphor cannot express the diversity of pastoral practice shown in the Bible (1998:23). He presupposes that there are various angles on the care concepts in the Bible. It is significant, however, that the metaphor of pastoral care should not be the matter of style and mode: rather, it should express the theological issues and content. He also warns that the secret of care and comfort resides more in the pastors' 'being functions' than in their 'knowing and doing functions' (1998:39). With this conviction, he presents four main metaphors as follows: 1) the shepherd metaphor as a function of developing sensitivity, 2) the servant metaphor (wounded healer) as pastoral identification (pathos), 3) the wise fool metaphor as an indication of pastoral discernment and understanding and 4) the paraklesis metaphor as pastoral mediation of salvation and pastoral direction. He pays special attention to the paraklesis metaphor as the theological essence of pastoral care.⁵²⁾

51) Hiltner, preface to pastoral care (1959:20). Gerkin also writes about the shepherding function of pastoral care, but he suggests the balance of priestly, prophetic and wisdom metaphors in the Old Testament (1997:23–27).

52) He lists several reasons why he has chosen this metaphor. The paraklesis metaphor not

In addition to the above metaphors, he suggests 'God as Soul Friend' as a metaphor for the pastoral encounter because it takes into account both the grace of God and the human need for salvation and intimacy. This metaphor is associated with covenantal history, as described in Scripture, and with the meaning and function of the sacraments within the tradition of the church. It represents the components of partnership, companionship, commitment and intimacy. These are all dimensions of an encounter during which the shepherding perspective, the woundedness of the Servant, as well as the paradoxical wisdom and identification of a suffering and incarnate God are conveyed (1998:86). The above-mentioned metaphors disclose the variety of functions of pastoral care in the Bible which embrace all components of life. In this regard, the Scriptural supposition supports the notion of faith care as life care.

3.2.2. Pastoral care as an encounter

He explores the relationship between the issue of faith (eschatology and pneumatology) and of life issue in the social context by using the concept of encounter metaphorically. He says, if the eschatological model would not be an abstraction, it is important to understand that our daily behaviour as Christians is linked to the real deeds of God as these are realized in the history of salvation. He describes this event as a real encounter. Pastoral care can thus be described as an encounter with the Gospel, which takes place within the embracing love of the Father. (1998:66). And the theological meaning of such an encounter is focused on here. He summarizes the meaning of encounter. His intention here is to show that pastoral care should be hermeneutics (interpretation) within context, society and culture.

Encounter involves the following: 1) Encounter implies an event of knowing. The knowledge of God's active involvement in the lives of people. 2) Encounter is part of the process of interpretation and understanding. 3) Encounter involves relating and communicating in which both verbal and non-verbal skills play a role. 4) Encounter implies being aware of somebody's presence as well as experiencing oneself. 5) Encounter implies reciprocity and interaction (koinoia). 6) Encounter is a process which involves influencing, transforming and changing by being an expression of God's embracing love, a manifestation of covenantal partnership and a sign, a kind of sacrament of God's identification with, and involvement in the existential needs of people. 7) Encounter not only takes note of the person and his psychic composition, but notices especially the cultural contexts and a certain network of relationships

only links our redemption and salvation in Christ to the intercessory work of the Holy Spirit, but also links it to the paracletic dimension of God's Fatherhood. Pastoral paraklesis concerns the following trinitarian issues (the compassion of God our Father, the reconciliation of Christ, our Mediator and the guidance, comfort and instruction of God our Comforter). Paraklesis describes the Gospel's promise of comfort which will bring hope for the suffering. Paraklesis describes real change in people and creates a mutual association between believers. Paraklesis communicates fulfilment as a future Christian hope (1998:39-54).

(1998:66–74). He summarizes the meaning of encounter : the communication process that takes place between God and humanity within a real situation where they discover meaning through faith and are guided by the Scriptures. By this definition, he discloses that the modes of pastoral care should be a hermeneutical process on the basis of contextuality.

Based on the above comments, he concludes that pastoral care without encounter, is not pastoral care at all. Pastoral care involves entering into a relationship with people in which God's care in the existential, social, political and ecological spheres is demonstrated and interpreted (1998:68).

In brief, Louw's assertion about pastoral care can be summarized as follows:

1) Pastoral care is what tries to convey the meaning of humanity from the eschatological perspective of the Christian faith (the fulfilled promises of God in terms of salvation/new creation, which implies the tension of a vital hope: the already and not yet of our new being in Christ). This eschatological stance in a theology of pastoral care addresses the problem of meaning (significance and purposefulness) and spirituality (an awareness of the presence of God within crucial life issues– to live coram Deo) (Louw, *"God as Friend"*. 1998:235). 2) This content of pastoral care is exercised through the process of hermeneutical and contextual interpretation.

3.2.3. Why is it called hope care?

Clinebell shares his experience of struggling with the crisis of his mid years. He recalls that two resources (hope and growth) were important to him in his efforts to handle creatively the losses and anxieties of this life stage. From his experiences with persons at various life stages and enthusiasm to help them for many years, he says that he came to perceive the growth–hope perspective as the most effective approach to understanding and facilitating creative change in persons (1979:9). In a relationship of hope to growth, he explains that hope allows us to risk greater vulnerability. It enables us to continue struggling when growth is blocked or is very slow. He is aware of the fact that often people feel near despair when they come for help with major life crises. Thus, his conviction is that the counsellor should seek to fan their flickering spark of hope and thus help them activate the energies needed for making constructive changes. Because the counsellor–therapist is essentially a hope awakener (1979:48).

The implication of Clinebell's statements is that hope as an attitude toward life can be used to help people grow and to cope with life issues more creatively and constructively. Interestingly, Clinebell named his model a growth model, not a hope model, even though hope is more fundamental. For him, the final result seems to be more significant. But for Louw, hope is regarded as a kind of therapy. When he distinguishes pastoral care from psychotherapies, he says that pastoral care is not primarily about psychotherapy, but about hope therapy based upon God's promises (1998:175). This means that Louw perceives the function of pastoral care in terms of

the therapeutic dimension of hope. Then hope can be viewed as a motivating factor to generate change. It would be clear when the following logic of the model is understood properly. The objective of the convergence model is to offer meaningfulness and purposefulness of life from the eschatological perspective. The final effect of this model is to help counselees to have a positive stance towards life and to cope with life crises in a constructive manner (maturity in faith) by instilling hope based on God's promises. Thus, hope operates as the central stimulant for faith–development in the convergence model. This is the very reason why Louw is referring to hope therapy in terms of the therapeutic dimension of Christian hope. While Clinebell has chosen the result hope generates, Louw picks up on hope as a motivating factor. Hence, it makes sense that pastoral care should be hope therapy in terms of the therapeutic dimension of Christian hope.

3.2.3.1. The therapeutic dimension of Christian hope : promissio–therapy.

To explain this therapeutic dimension of Christian hope, Louw applies two basic assumptions. Firstly, Louw assumes that people in a crisis are often faced with a two–fold problem. 1) In an attempt to deal with crises constructively people choose alternatives which satisfy their immediate desires and needs (divorce, emotional withdrawal, attacking each other, living in conflict), but indirectly refuse to make the problem itself part of future constructive behaviour (1998:454). 2) Despair develops when the condition of hopelessness continues without any external securities or support, and when the person is overwhelmed by an experience of total purposelessness and meaninglessness (1998: 455). Secondly, while positive and purposeful anticipatory behaviour is essential for constructive coping strategies, Christian hope, which deals with the eschatological perspective, is able to generate anticipatory behaviour. This effects a sense of purposefulness on human behaviour, thereby enabling parishioners to deal effectively with anxiety, guilt and fear of death (1998: 455). With these two presuppositions, he confirms that human problems rooted in hopelessness, can be resolved by instilling Christian hope that the convergence model can provide.

In addition to this, by defining therapy in terms of hope therapy, he is indicating that pastoral therapy is essentially about empowering people with the Gospel and that pastoral therapy should move away from a pathology–oriented model in which the main concern is to focus on problems, to a person–oriented model (1998:448). Maslow and Clinebell also were concerned with the person–oriented approach. Clinebell contended that it is not difficult to see other people through pathology–oriented lens. But when people are perceived primarily in terms of their pathology, they sense this at some level. Their hope is thereby diminished precisely when they need hope the most (Clinebell, Growth counselling, 1979:53). As Maslow observed

It is as if Freud supplied to us the sick half of psychology and we must now fill it out with the healthy half. Perhaps this health psychology will give us more possibilities... for

improving our lives and for making ourselves better people. Perhaps this will be more fruitful than asking "how to get unsick" (1968:5).

3.2.3.2. The strategic and practical results of hope therapy

Louw presents the practical results of hope therapy which the convergence model entails as follows:

a) It relativizes the absolute terms with which people approach their problems. b) Relativizing a problem brings calmness and links the obsession to new perspectives arising from the discovery that things can be different. c) Anxiety is handled more constructively. Resurrection hope teaches the believer to look beyond death by means of the periscope of faith. d) Because hope therapy is linked to constructive goals and stimulates anticipation and transcendence, it gives rise to the design of meaning and to the discovery of what really matters in a person's attempts to solve problems. e) Hope therapy has a transforming effect on a person. The perspective of forgiveness liberates a person experiencing guilt from an enslaving, coercive past and from sinful behaviour. The person concretely experiences the shalom of the Kingdom of God in his/her emotions and thoughts. f) Hope creates vision– a new way of looking at the world, which is no longer regarded as providing final security. People realize the temporary and transient nature of things. People who hope begin to live with an 'as though' style (I Cor 7:29–31) (1998:464).

In summary, the hope care model focuses on the fact that the eschatological perspective is able to 1) give those who are in despair hope based on the faithfulness of God and Jesus' second coming (Christology, Soteriology, Eschatology), since this model provides a frame to cope with the existential issues such as, anxiety, despair, guilt. 2) It provides a positive stance towards God, men/women, our humanity and this worldly life. 3) Thus, it gives '*telic*' in life. But he warns that in a crisis, hope cannot be instantly 'acquired'. Real hope is a consequence of existing faith, and an understanding of God and the quality of relationships. It is part of a person's attitude and stance towards life (1998: 457).

3.3. Presuppositions

3.3.1. Towards an integrative anthropology

3.3.1.1. The instigations and triggers of human problems

Louw considers human existential problems as a starting point of his argument as do all religious, philosophical and psychological debates. According to him, pastoral care should presuppose that all human beings wrestle with the following basic life issues:

1) Anxiety. Voidness, misery and the threat of being isolated and rejected accompany our daily life. Our most fundamental quest in life is to be accepted unconditionally as unique human beings. A human person's fundamental fear is a fear of rejection, hence the

current need for intimate relationships. Our most basic fear is death, which is the ultimate state of loneliness.

2) Guilt. Everybody experiences guilt or guilt feelings in some way. Feelings of shame, disappointment and failure are part of being human. Whether due to cultural or religious influences, guilt and our sense of responsibility are intertwined. Hence our search for liberation from haunting feelings of guilt and failure.

3) Despair. Our greatest threat in life is the possibility that our achievements are meaningless. Helplessness and hopelessness result. A lack of hope, without any meaningful anticipation, may bring about existential disintegration, i.e. the disillusionment of nothingness (1998:3).

When seen in terms of the basic human condition, Louw's assumptions seem to be another form of existential approach. Gerald Corey views an understanding of what makes men and woman human beings as a starting point of the existential view of human nature. Corey has developed several propositions of the basic dimensions of the human condition in the existential approach as follows :

1) The capacity for self-awareness 2) freedom and responsibility (guilt) 3) discovering one's identity and establishing meaningful relationships with others 4) the search for meaning, purpose, values and goals 5) anxiety as a condition of living and 6) awareness of death and non-being (1986:78).

The purpose of Existential therapy is to help people to face the anxiety of choosing and to accept their reality, even though there are no guarantees in life (Corey, 1986:84). But unlike the existential approach, Louw is certain that the convergence model in which the eschatological perspective plays a role is able to provide the right answers to these human problems. From the Christological perspective, a new being in Christ was liberated from human guilt and guilt feelings. Through Christ's salvific work, our fundamental quest for acceptance was met eternally and unconditionally. Ultimate hope for our resurrection based on the faithfulness of God at the second coming of Jesus creates meaningfulness and purposefulness in life. Thus, even though the awareness of the human condition could be the same as the existential approach, it is clear that the therapeutic goals lie in different directions.

3.3.1.2. The notion : created in the image of God.

Louw's point of departure is that human beings consist of body, soul (heart, thinking), and spirit. He explains that soul care is directed not merely to the inner human life, but also to the spiritual care of the total person in all the psycho-physical and psycho-social dimensions (1998:20). This assertion is consonant with the contemporary view of human beings. In his book, *A Theology of the New Testament*, Ladd states that "recent scholarship has recognized that such terms as body, soul, and spirit are not different separable faculties of man but different ways of seeing the whole person" (1974:457). McDonald argues that the biblical discussion of persons emphasizes first and foremost their essential unity of being (1981:42).

He states that pastoral care concerns the total human being within a specific relationship: a faith relationship with God, from a specifically spiritual perspective (1998:21). When he discussed maturity in faith and spirituality, he dealt with the human being as a combination of physique and psyche with its important dimension of conscious and unconsciousness. He quotes Theissen in saying that the unconscious is not an unknown theme in Scripture. Interestingly, he says that it was not Jung, but Paul who first mentioned human unconscious impulses (1998:220) In Scripture there is thus a definite link between the hidden unconscious dimensions of our being and God's knowledge of it (1998:219). Thus, the scope of pastoral care includes soul, body and spirit, and unconsciousness and consciousness. For Louw's theory formation, the value of this assumption lies in an indication that our maturity in faith, or spirituality does not lie in soul and spirit alone but in body as well.

Louw goes further than the traditional discussion of man as total being to man as ethical being. He presents the ethical dimension of pastoral care by discussing the meaning of the image of God. He summarizes the value of the concept of 'image of God'⁵³⁾ as follows:

- 1) The image of God simply implies that the human person is essentially dependent upon God and has an eternal destiny.
- 2) The term 'image of God' implies that the destiny of human beings can be understood only when viewed from the perspective of their being dependent on God.
- 3) The term 'image of God' designates to human beings the facilities of responsibility and responsibility. Human beings are commissioned to represent and glorify God in all that they are and do.
- 4) That Jesus Christ Himself is also described as the image, means that a person acquires a new status in Christ (1998:148–149).

These findings offer a normative and ethical dimension to pastoral care. On the basis of the above theological anthropology he sets forth four dimensions of man: heart, reason, body and morality. He applies these four dimensions to his stage model as follows : the affective component, the cognitive component, the conative component and the normative component.

3.3.1.3. Towards realism: Anthropology in the light of eschatology and pneumatology

For Louw, humanity or life issues are of great importance. As already stated, he is concerned more about growth and health than pathology and sickness. Like the existentialists, he sees a human being as a being who fundamentally has potential. In his view, in the kerygmatic model, our being sinners is central, so it has the danger of elevating the Fall, thereby completely distorting the notion of creation in a very negative and pessimistic way. The inner potentials and abilities of humans and our

53) Louw perceives the image of God as relational, not as ontological. He says that the image of God simply implies that the human person is essentially dependent upon God and has an eternal destiny. The image of God doesn't imply that something in the human person existed before the creation, but was then lost or affected after the Fall (148). This position seems to follow Barth and Berkouwer (Hoekema, 88–117).

being created in the image of God virtually disappear behind the notion of our being sinners (1998:130).⁵⁴ By contrast, in the client-centred model, the concept of inner human potentials dominates, even though it does not ignore the component of sin. This framework assumes a positive view of humankind, which reaches beyond salvation back to creation, and focuses on the psychological potentials of a person. Sin becomes secondary: inner potential becomes the key to all pastoral therapy (1998:131). He states the dangers if one of these two anthropological models is chosen. When the emphasis on sin of the kerygmatic model is chosen, then Christology is easily reduced to soteriology, and anthropology is reduced to hamartology. But if we choose the client-centred model's emphasis on human potential, then Christology is narrowed down to incarnation and anthropology is restricted to ethics and humanity. Thus, he says that the solution should be sought elsewhere.

He contends that the biblical view of the human person is realistic.

The scriptural assessment of human beings is not primarily pessimistic: it does not bind them to their guilt and transience. Neither is Scripture optimistic: it does not ignore sin, nor does it rely solely on human inner potentials. It uses the notions of salvation and empowerment to reveal to human beings who they are. Knowledge, which emanates from the relationship with God, creates in a person a dynamic ambivalence. A person is a being who can confess: I sinned, but a person is also a being who is liberated and can give thanks to God (1998:155).

This realistic view of man comes from Christological and Pneumatological perspectives. When seen from the Christological perspective, the primary point of departure for a theological anthropology is salvation. This means that human beings should be viewed in terms of grace and of their new being in Christ (not in terms of their sin and guilt) (1998:155). However, he points out the dangers of a pastoral anthropology which is based mainly on Christology. If emphasis is placed unilaterally on the incarnation alone, this often results in a functional Christology. Christ's life becomes an example of perfection. Our sinful nature is over-emphasized, even though the Christian lives from the reality of Christ's victorious resurrection (1998:170). Therefore, the eschatological and Pneumatological view of man need to be supplemented.

Through Christ's victorious resurrection and the indwelling of the Holy Spirit a new being in Christ lives in terms of grace and the transforming power of the Holy Spirit. As a result of the Holy Spirit's indwelling, human potential has a new meaning as charisma (1998:172). In relation to human potential, he affirms that :

Thus, the human being has a place within a theology. Self-actualizing plays a definite

54) But he warns that there is a danger if pastoral care abandons its perspective on people as sinners (1998:131).

role: people are created with the physical, psychic and social potential necessary to materialize their full humanity. But the focus and quality of this potential, however, is qualified both by the Holy Spirit and by the salvific reality of Christ's conciliatory work. Human potential is thus not autonomous, but charismatic: human autonomy is, and remains, receptive by nature. The Holy Spirit, through faith, enriches, empowers and develops our natural human potentials. The Spirit does it all: people receive it all (salvation) (1998:171).

According to him, in pneumatology the telic dimension has a place. He presents the difference pneumatology makes in pastoral anthropology. Most importantly, he stresses the meaningful objective (the development of faith) of human existence such as self-denial as self-acceptance, self-transcendence through love and hope and service (*diakonia*) within the congregation as body of Christ (1998:173-176).

In summary, the kerygmatic model frequently results in a reduced anthropology: human beings remain mere sinners. A phenomenological and client-centred model frequently results in an over-estimation of human abilities for self-actualization. This model also runs the risk of over-simplification and opportunism, thus creating unrealistic objectives (1998:169). Only through the Christological basis of a person's new being and the pneumatological interaction between God and the human spirit, can people find their identity as pneumatic beings (1998:167). Now human beings can be transformed to full humanity and have a new objective.

3.3.2. Hermeneutics and methodology

Louw's methodology is connected to a very specific pattern of theological thinking which can be linked to the asymmetry of the so called "Chalcedonian" model. With the basic concept of a multi-disciplinary approach⁵⁵), he makes use of 'the Chalcedonian pattern and perspectivism to describe the relationship between theology and the human sciences. In addition to those, he takes notice of the hermeneutical approach and systemic approaches in pastoral care.

3.3.2.1. Perspectivism

Louw contends that the interdisciplinary relationship between theology and the human sciences should be understood in terms of perspectivism. This means that both disciplines work with the same object, the human being, within different contexts,

55) Bouma-Prediger suggested four types of integration of psychology and theology: interdisciplinarity, intradisciplinary, faith praxis integration and experiential integration (1990:21-31). Worthington reveals the history of interdisciplinary integration and divides it into three waves: in the early years prior to 1975, the writings were unsystemic and rudimentary, during the period from 1975 through 1982, models of the integration of psychology and theology proliferated and since 1982, model development has slowed to a trickle. In his view, recently, psychologists have apparently settled down actually to do the task of integration-intradisciplinary integration-proposing a variety of ways to integrate Christian values, beliefs, and assumptions and various theories of therapy (Everett L. Worthington, 1994:79-86).

while each operates with a totally different paradigm (mind set, belief system, philosophical framework). Pastoral theology operates within a faith paradigm while psychology operates within an observational, phenomenological, behavioural and empirical paradigm. The differences regarding paradigms should not be interpreted in terms of dualism, but in terms of perspectivism. Perspectivism presupposes, methodologically, the method of correlation and correspondence. At the same time differentiation is necessary in order to safeguard identity (1998: 100).

3.3.2.2. The Chalcedonian pattern

He uses the method Van Duesen Hunsinger calls 'the Chalcedonian pattern' (1998:100). The Council of Chalcedon defined the divine and human natures of Jesus Christ and declared that the person of Christ was to be understood as complete in deity and complete in humanity. The two natures were related without separation or division and yet also without confusion or change and with conceptual priority assigned to the divine over human nature (1998:101). The advantage of this pattern is that it includes 'symmetry'—one can freely move back and forth without any loss in meaning. The stipulation of asymmetry, however, implies that no such material equivalence exists between theology and psychology, for their essential subject matters and perspectives are fundamentally different.

For him, this method enables us to view the tension and togetherness existing between salvation and psychotherapy, between theology and human experiences. Although the two frameworks sometimes interpret the same phenomenon (human being or context), they are kept distinct to safeguard their individual disciplinary integrity. Although theological and psychological phenomena often intermingle in experience, the conceptual frameworks by which those phenomena are being interpreted, are clearly distinguished (1998:109). Therefore, he says what this method means in pastoral theology is that care should be taken not to translate theological into psychological categories, or vice versa. Instead, theological and psychological modes of discourse are conceived as existing on different levels (1998:107).

3.3.2.3. Hermeneutical approach

He pays attention to Hodgson's definition of theology (Hodgson, 1994:3). For Hodgson, theology means language or thought. The language of theology is the language of faith, seeking ways of understanding and ways of conversing or communicating. Basically, the processes of understanding and conversing are closely linked to a very specific method: the method of interpretation (Hodgson, 1994:7). From Hodgson's discussion, Louw moves to his definition of theology as the science of interpreting the meaning of the relationship between God and human beings/creation. Therefore he concludes the hermeneutics of pastoral theology in the following way. Practical theology and pastoral theology deal essentially with the venture to interpret and understand the intention of God's salvific acts within different human and cultural / social contexts (1998:106). With this discussion, he presents the character of a pastoral hermeneutics. Quoting Veltkamp's statement of pastoral care

as a hermeneutical process, he makes it clear that the pastor and the parishioners seek the significance of the stories of their lives in the light of God's story. Pastoral care then means assisting people to reach an understanding in the light of the Christian faith. In this context, the challenge for pastoral care becomes how to listen to people's stories during counselling. It is about the quest for a way to reach understanding and to change, to make progress in one's story in the light of the story of salvation. It is about paraclese: stimulating, encouraging and comforting; not merely comforting, but also challenging (1998:99).

3.3.2.4. A systemic approach

Louw evaluates the current methodology of pastoral care as a unilateral intra-psychic dynamism, with its one-sided emphasis on autonomy and self-realization. According to him, shift should take place towards a psycho-systemic dynamism, which emphasizes the network of connections and structures within a social and cultural context (1998:13). For this, he makes use of Graham's systems approach when he describes pastoral encounter as a contextual event within a systemic setting (1998:75). Graham understands 'systemic thinking' as the fact that every thing that exists is in an ongoing mutual relationship with every other reality (Graham, 1992:40). Louw, in agreement with Augsburger, views relationships and interactions as an inclusive process as seen from a systemic perspective (1986:178). From this discussion, he applies 'systemic approach' in pastoral care. Two factors should be considered during the pastoral encounter in order to understand human problems. Firstly, problems are embedded in cultural contexts in which attitudes, values, customs and rituals play an important role. Secondly, problems may correlate with the position and status which people adopt and hold within a certain network of relationship (1986:74). Therefore, he concludes that a complex network of relations should be assessed contextually in pastoral encounter.

3.3.3. Diagnosis in pastoral counselling: The role of God-images

A. W. Tozer said that if our concept of God is wrong or inappropriate, we cannot maintain a sound moral life and that influences our inner attitude in our daily life. (1961:7-11). Tozer expounds competently on the influence of God-image in our daily lives. Cavanagh also believes that how Christians perceive God has a profound influence on how they live each day (Cavanagh, 1992: 75). In the same vein, Louw says that a person's concepts and images of God are crucial in the process of developing spiritual maturity. Constructive and positive perceptions of God contribute positively to the development of faith and mental health and that an appropriate God-image promotes more constructive and purposeful actions, instill hope and contributes towards the eventual therapeutic effect of pastoral ministry (1998:331-332). Thus, he concludes that pastoral therapy is about developing a constructive concept and understanding of God in order to encourage growth in faith and to impart meaning and hope (1998:12).

3.3.3.1. Factors contributing to the formation of God-images

In his writings on religion, Freud set forth that the child's image of the real father is the basis for his image of God. A personal God is, psychologically, nothing other than an exalted father (Antoinette Goodwin,1998:101). Louw agrees with Freud and says that the infantile father-image influences the child's later interpretation and understanding of God (1998:242).

He notes other factors in the formation of God-images. This process of formation is also affected by other factors, such as negative associations from catechism, or being exposed to excessive punishment and aggression in the parental home or within a Christian context. Often the God-image is largely a projection of parent images or personal need expectations, favourable or unfavourable. If one assumes that self-esteem and self-image are linked to basic needs such as belonging/security, acceptance/intimacy and power/control, it is inevitable that these will have an impact on God-images. God-images are also determined by hermeneutics: the understanding and reading of scriptural texts. God-images are a complex issue, within which important roles are played by cultural concepts, ecclesiastical confessions and dogmas and questions about philosophical and anthropological concepts. He notes the connection between God-images and contextual issues as well as personal issues related to self-esteem and emotional experiences. What is important to understand, is that in a hermeneutics of pastoral care there is always a dynamic interplay between God-concepts/God-images and self-esteem. God-concepts/ images are therefore constructed by each person with a fair degree of freedom for the purpose of maintaining at least a minimally acceptable image of the self. God-images are linked to parishioners' experiences of God within specific contexts. They do not reflect the essence of God in terms of an ontological paradigm, but reflect God's actions and style (his mode) as experienced by believers according to real life events (1998:330).

He notes that these many factors contributing to God-image formation mean that no 'pure' concept or image of God exists which could communicate God credibly and meaningfully. And he perceives that the formation of God-image is an ongoing process. God-images are not necessarily static. They can change over a period of time according to developmental changes. God-images are often anthropo-morphic, but become more refined and oriented to norms and values as one grows older and more mature. God-images are the fabric of a believer's life story (1998:329).

Therefore, Louw exhorts that pastors should concentrate on understanding the meaning of God-images and their role in faith. They should not exclude personality, relationships and cultural contexts, because these reflect the meaning of God-images on a personal, existential and contextual level (1998:120).

3.3.3.2. Appropriate and inappropriate God-images

Louw classifies God-images into four main categories : monarchic images which portray God as Judge or King, in terms of a hierarchical structure; family images

depicting God as Father or Patriarch; covenantal images dealing with issues such as commitment, fellowship, communication; faithfulness and identification; personal images which reveal vital existential categories of life such as love, liberation, reconciliation, forgiveness and compassion (1998:338). On the basis of this classification, Louw introduces four assessment models (a metaphoric model, the experiential theodicy model, the pastoral semantic differential analysis, the cognitive faith behaviour model) to detect whether God-images play a constructive or destructive role in faith behaviour. He warns that a pastoral diagnosis should not make an ethical issue of theological analysis. Nevertheless, he believes that an inappropriate understanding of God can give rise to dysfunctional or pathological faith behaviour, while an appropriate God-image promotes more constructive and purposeful actions, instils hope and contributes towards the eventual therapeutic effect of pastoral ministry (1998:331). As Cavanagh concludes, a significant percentage of problems that people bring to ministers is caused, or at least is contributed to, by their unhelpful perceptions of God (1992:80), so Louw continues to say that a pathology of faith is also connected to inappropriate God-images. He notes that there is a continual interaction between a neurotic personality structure and a false or inappropriate perception and image of God (1998:243). Thus the task of the pastor is to help parishioners move from inappropriate God images (infantile faith) towards appropriate God-images (mature faith) (1998:332).

Louw raises the question. "What is the norm for the distinction of appropriate and inappropriate God-images?" He answers with a citation from Lindijer that his view is that an image of God is problematic if it makes a person rigoristic, feel trapped, inhuman or anxious and if it creates delusions (1998:331). With this statement in mind, in the thematic cognitive model, he divides God-images into two: inappropriate images of God and appropriate images of God. Unlike Cavanagh who listed as unhelpful God-perceptions God as vengeful, as needy, as our caretaker and as our tutor (Cavanagh,1992:76-78), Louw identifies inappropriate God-images as follows: God as powerful giant, as a bully, as Father Christmas, as mechanic/engineer, as computer and as magician. On the other hand, he identifies appropriate God-images as God as Father, God as Soul Friend, God as Saviour and God as Judge (1998:343,344).

Of these appropriate God-images, he prefers the images of God as Soul Friend, Companion and Partner for life in post-modernity. In his article entitled " God as Friend" (1992:233-240) in response to Marcel Sarot's "Pastoral counselling and the Compassionate God" (1995:185-190), his argument is that the use of the notion of the co-suffering of God as Marcel suggests, describes the God-image in terms of weak categories without reckoning with people's need for trust and security. The notion of God as Friend could encompass compassion, co-suffering and steadfastness and faithfulness (1992:235). In the same vein, he suggests the God-image of God as our Partner for life in his article entitled " Creative Hope and Imaginations" (1998: 338-340).

These God-images result from his methodology and eschatology. His conviction is that a hermeneutics of pastoral care should be shifted from the hierarchical schema, the metaphysical schema, the Hellenistic schema, the romantic schema and the rationalistic, positivistic schema to a relational model (1999:288–301). In a relational model the being of God is understood in terms of "being with". Because of "being with" and *koinonia*, God-language should reflect an image which views God as the centre and source of all relatedness, rather than "all alone", as a being "greater than whom none can be conceived". He concludes that it is to this centre that the notion of God as Soul Friend, Companion and Partner for Life refers. A centre which is determined by faithfulness, servanthood, sacrifice, suffering and vulnerability (1999:292). From this hermeneutics, those God images are focused on the relationality of God in terms of friendship, companionship, partnership and faithfulness.

It wouldn't be wrong to say that eschatology is closely connected to a theology of the cross and resurrection and that it plays a major role in his book, *Meaning in Suffering*. Eschatology portrays the suffering God in solidarity with our pain and misery as well as the living God who can raise the dead (2000:87). Within the structure of eschatology, he understands the image of God in terms of vulnerability and woundedness from the theology of the cross and in terms of a vision of victory from the theology of resurrection. But he continues to say that people who are exposed to despair, anxiety and guilt, need more than 'vulnerability and victory'. Out of both the theology of the cross and the theology of the resurrection, he brings the notion of the faithfulness of God. He says that

They are in need of continuity (security), steadfastness and reliability, all of which are portrayed by both the cross and the resurrection. In theological terms, this indicates the faithfulness of God... The how of God in suffering is vulnerability because of his faithfulness: I shall be your God. Behind God's pathos is his faithfulness. His pathos gives rise to a vivid, everlasting hope (2000:100).

Thus, his portrayal of the concept of God as Soul Friend, Partner and Companion for Life includes the vulnerability and faithfulness of God at the same time. He is sure that only these God-images can give rise to hope to people who are in crisis. Some could raise questions. " How about God as the Father, Almighty and powerful? How can these God-images deal with sins? Isn't it possible to limit the plentiful biblical God-images to just two God-images?" For a discussion of the image of God as the Father, Almighty, he quotes Hall and Henry Nouwen. According to Hall, the image of the Father, Almighty was misused in the North American continent to insulate people from the reality of their situation, and also to serve selfish purposes and the need to gain power over the powerless (1993:133,135, cited by Louw, 2000:4,5). On the other hand, quoting Nouwen, Louw argues that many are caught up by a 'fear of God' that alienates them from God instead of drawing God and life together (2000:5). In order

to avoid the above-mentioned God-image, he suggests describing God's omnipotence as the overwhelming power of love and faithfulness following Suurmond's statements that God's power is his love (omnipotence). By this interpretation, God's power or the Father, Almighty can be described as a power which is closely connected to God's covenantal encounter and graceful identification with our human misery (2000:69). He views Sovereignty in terms of his grace and unconditional love. Sovereignty does not mean that God controls all and everything. One should rather say: 'God empowers', since God gives power to all other agents and determines the quality of life in terms of his grace and unconditional love (2000:70).

Louw links the concept of compassion, vulnerability and the suffering of God to sinful behaviour. When he discusses the parable of the lost son in Luke 15:20, he describes the father as a compassionate person, who grieves for his lost son in his inner being. God's anger over sin is not merciless punishment, but wounded love. He punishes sin because, in terms of his compassion, He hates it (2000:91). This is more evident when he explains the way in which God suffers. He writes:

Firstly, He suffers in terms of his involvement with his people and his humiliation on behalf of their misery, affliction and sin. His judgement over sin indicates his woundedness (mercy). He suffers because of his faithfulness. Secondly, He suffers in order to forgive, to reconcile. God's suffering thus refers to grace and his mediatory intervention on our behalf (2000:93).

This shows that the metaphor as Soul Friend and Partner for life does not exclude the issue of God's omnipotence and anger over or punishment of sin. Thus, the following reasons for choosing the metaphor of God as Soul Friend and Partner for Life within pastoral care make sense. He summarizes as follows: 1) It conveys God's vulnerability in terms of his identification with human suffering. 2) It creates a sense of intimacy and belonging 3) It solves the sex issue 4) It communicates partnership, companionship, stewardship, deputyship and fellowship. 5) It prevents God-images from becoming interpreted merely in terms of helplessness, vulnerability and weakness. Friendship points to faithfulness and trust. As a Soul Friend, God is faithful to his promises. 6) Friendship brings about honesty and spontaneity. 7) Partnership reflects Israel's covenantal tradition 8) It is interested in our "being functions" (A Mature Faith, 1999:297-298).

Joseph J. Driscoll points to Louw's naming two metaphors for God at the expense of all other biblical metaphors in a negative manner. "Why the limit to these two, and can the scriptural metaphors so easily be discarded?" (2001:214). This remark is understandable if Louw's chose two metaphors for God is designed to deal with all the issues without taking contexts into consideration. However, when seen from his theological methodology (metaphorical theology) taking contexts seriously, Driscoll's remark becomes aimless. He affirms that :

Metaphoric theology is an attempt to take the meaning-dimension of God-languages and contexts seriously. Its objective is to understand the process of naming God in terms of real life issues. It enhances the dynamic interplay between God and existential events. It creates a fresh and open approach which frees the pastor from a rigid and biased dogmatic attitude (God-images in pastoral counselling, 1999:140).

By this definition of doing theology, he means that appropriate God-images are not static regardless of contexts, rather they are open in the process of finding and interpreting God in terms of human existential issues. In fact, this means that the image of God as Soul Friend and Partner for life is not necessarily applied to all the contexts and is dependent on the context. This openness in interpreting God's image addresses Driscoll's concern.

3.3.3.3. The role of God-images in the development of spiritual growth

Cavanagh says that when people have had unhelpful perceptions of God throughout their lives, they are not likely to surrender these perceptions easily. The reason for this is that these perceptions can be deeply ingrained and may have become a part of the individual's personality (1992:79). Louw is aware of this difficulty in changing God-images. So he is saying that changes to God-images are a painful process, which could meet with strong opposition because correcting a God-image does not merely alter concepts on a cognitive level, it also affects a person's experience of security and identity. Thus he advises that the pastor will have to work very carefully when attempting to change people's God-images (1998:243).

No matter how difficult it may be, he is sure that it is not impossible. In order to identify inappropriate God-images and then to proceed towards discovering an appropriate God-image, he suggests that :

They should be encouraged to describe the nature of their God-image and expectations. Sometimes it may be necessary for people to describe how authoritarian figures acted towards them during their childhood, as well as any traumatic experiences which evoke associations of God. People could also be asked to write a sketch about God or to draw their representation of God (1998:244).

It seems possible to change one's God-image through reflecting on several central theological issues (1998:344). The underlying assumption is that central theological issues (creation issue, suffering issue, victory issue, paradox issue, the issue of imparting meaning) may play a decisive role in the development of faith. They could be viewed as 'stimulants' for theological reflection, resulting in a more mature faith (1998:344). This knowledge inspires hope and brings meaning. Quoting Gerkin, he insists that pastoral theology should be shifted away from images of power and apatheia, towards images of pathos and suffering. This means that the convergence model in which the crucified and resurrected Jesus is highlighted could be the only way to change the God-images of parishioners (1998:153). Thus, in conclusion the

convergence model in which eschatology plays a crucial role, will reveal the faithfulness and grace of God, and the identification, and the involvement of God in human suffering, thereby providing the appropriate God-images and in turn instilling hope .

3.4. The objective of hope care : maturity in faith and spiritual growth

In comparison with the objective of current psychotherapy, Louw makes it clear what the objective of pastoral care should be: maturity in faith. "While psychotherapy focuses on healing the human self-esteem within relations, with a view to fostering adulthood and maturation, pastoral care focuses on transforming the human being within koinonic relations, with a view to nurturing a mature faith and spirituality" (1998:249). For Louw, a Christian identity as a new being in Christ and as a spiritual, pneumatic person, who is endowed with charisma by the Spirit as a result of rebirth is a point of departure for an argument about the objective of pastoral care (maturity in faith). His discussion proceeds to psycho-spiritual wholeness through the nature of maturity in faith.

3.4.1. The nature of maturity in faith

3.4.1.1. Defining 'maturity in faith'

By determining the nature of faith and exploring the term 'teleion', he defines the concept 'maturity in faith' in terms of the following four functions (Soteriological, Pneumatological, Eschatological and corporate functions):

1) Maturity begins from the redemption of the new person. 2) By maturity the Bible implies a process of growth, daily surrender, conversion, and a continual focus on Christ and on the coming Kingdom of God (sanctification) through the Holy Spirit. Life of such devotion and surrender culminates in love, and presupposes a continual process of growth. Thus, maturity in faith describes a life lived out of what we have in Christ (already), and what we should increasingly become (not yet). 3) Maturity in faith presupposes a continual process of anticipation in hope. In Christ, and through the Holy Spirit, God guides the entire creation to an ultimate goal: when all creation glorifies God. 4) Maturity in faith no longer applies only to the Christian as an individual, but within the body of Christ as well. Mature people are formed through mutual edification of one another and by acceptance of responsibility for one another (1998:186-188).

He concludes that a mature faith involves a process of integration, devotion and sanctification which enables a person to meet God. Within this encounter, God desires to bring the implications of Christ's salvific work to completion. He goes on to say that it reveals the ultimate purpose of history: the sovereignty and glorification of God, together with the final destruction of the power of death (1998:185).

3.4.1.2. The spiritual dimension

According to him, maturity is linked to the dimensions of piety and spirituality. He views a mature faith and spirituality as identical in that they are all about grace and salvation, but sees spirituality as the experiential and operational dimension of faith (the living dimension of faith). As noted by Benner, "Christian spirituality relates to all of life and should affect all of life... Our spirituality cannot be divorced from any aspect of life: it infuses and permeates all aspects of our being" (Benner, 1998:107). Louw describes 'spirituality' as an awareness of transcendency in the midst of existential and social conflicts. He explains this awareness of God in two ways. Firstly, it results in prayer. Secondly, it results in charitable deeds of love within society (1998: 189).

3.4.1.3. Psycho-spiritual wholeness

Benner notes that our spirituality is situated right in the heart of what we normally consider to be the psychological aspects of our functioning. (Benner, 1998:109). That is why the term 'psycho-spiritual' has been widely used in the pastoral care field. According to Benner, the term psycho-spiritual refers to the fact that the inner world has no separate spiritual and psychological compartments because humans are psycho-spiritual beings in their inner persons. Thus, he affirms that no problem of the inner person is either spiritual or psychological: all problems are psycho-spiritual (Benner, 1998:110). In this psycho-spiritual perspective, Louw develops his theory of a psychology of faith, more precisely, a psychology of grace. Benner uses this term based on his assumption that spiritual issues always lie at the root of psychological issues and spiritual issues operate within the psychological structures and mechanisms (Benner, 1998:110). He goes on to state that psychological growth is often a prerequisite to spiritual growth (1987:105-133, 132).⁵⁶⁾ However, Louw makes use of this concept to explain the transforming influence and consequence of grace on a person's psychic functions (1998:235).⁵⁷⁾ He doesn't concede the prerequisite of psychological growth for spiritual growth. By using this concept, his intention is just that our physique and psyche (consciousness and unconsciousness) are the most basic components through which faith is experienced and made visible. Because faith is enfolded daily by personality and behaviour (1998:195). Thus, what Louw is saying is that maturity in faith should be visible in all these psychic areas (personality, identity, values and virtues) totally through the psychology of grace. Thereby, he links the new being in Christ to psycho-spiritual wholeness through the influence of grace. This wholeness refers to what Benner describes : spiritual growth should lead

56) Benner says that the psychological and spiritual aspects of human functioning are identical and that any segregation of spirituality and psychology is both artificial and destructive to the true understanding of persons (Benner, 1998:110). He presupposes that psychological growth makes possible one's awareness of spiritual longings, even though he indicates that psychological needs must not necessarily be met before people are capable of responding spiritually (Benner, 1987:105-133),

57) Louw, unlike Benner, says that because of asymmetry, although there is no way from psychological to theological interpretation, there is nonetheless a way from theological to psychological interpretation (1998:109).

to psychological growth (1987:126).

In conclusion, it will be apparent what Louw's definition of a mature faith is when we compare it with Malony's definition of mature faith for his pastoral diagnosis. Malony defines it in the following way :

Mature Christians are those who have identity, integrity and inspiration. They have "identity" in that their self-understanding is that they are children of God-created by God and destined to live according to a divine plan. They have "integrity" in that their daily life is lived in the awareness that they have been redeemed by God's grace from the guilt of sin and that they can freely respond to God's will in the present. They have "inspiration" in that they live with the sense that God is available to sustain, comfort, encourage, and direct their lives on a daily basis. These dimensions of maturity relate to belief in God the Father, God the Son and God the Holy Spirit. They pertain to the Christian doctrines of creation, redemption and sanctification. They provide the foundation for practical daily living (Malony, 1985:28).

Malony's definition of a mature Christian is viewed from the standpoint of redemption, sanctification and creation and he relates the meaning of these theological issues to daily life issues.⁵⁸⁾ Louw's definition on the other hand is much more comprehensive than Malony's. For Louw, mature faith should be viewed not only from the perspective of redemption, sanctification and creation, but also, more importantly, from that of eschatology and human potential (as Charisma) as a result of the indwelling of the Holy Spirit within the context of the body of Christ. Mature faith means living in the presence of God in the midst of existential and social conflicts. Finally it should be visible in all psychic areas (personality, identity, values , virtues and conscience). It is more than finding sins or changing habits or bearing fruit. My whole existence (body, soul, spirit) is supposed to be offered to God as living sacrifice as stated in Rom 12:1. This definition of mature faith is reflected in his diagnostic criteria.

3.4.2. A pathology of faith

Since Carl Jung who was convinced of the deep interconnection between spiritual and psychological processes⁵⁹⁾, according to Louw, the fact that faith plays a positive role in people's development is increasingly being accepted within psychological circles. While faith can play a constructive factor in the development of personality,

58) Fundamental to his definition of mature faith, he suggested eight areas of pastoral diagnosis: Awareness of God, Acceptance of God's grace, Repentance and responsibility, Response to God's leadership, Involvement in the church, Experience of fellowship, Ethics and Openness in faith (Malony,1995:48,49).

59) Jung confessed his experience that among his patients in the second half of life—that is over 35 years of age— there has not been a single one whose problem has not been in the last resort that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of all ages have given to their followers, and none of them have been really healed who did not regain this religious outlook (Jung, 1933:164).

faith might be found in the pathological form. Benner notes the significance of discerning between healthy and unhealthy religiosity in pastoral diagnosis (1992:75).⁶⁰ Clinebell distinguishes *Salugenic religion* (health-and growth-producing) from *Pathogenic religion* (sickness producing, growth blocking) (1979:107).⁶¹ This means that religion which enhances human wholeness in all dimensions of people's lives is a healthy one, and that one which diminishes human wholeness is an unhealthy one (Clinebell, 1984:119). In a similar way, Louw deals with a pathology of faith in the process of discussing maturity in faith. He identifies three important factors explaining a pathology of faith: a negative identity, a fear of resignation and obsessive commitment and ideology. Again he summarizes particulars of a pathology of faith. Firstly, when unilateral identification with God alienate people from their immediate reality. Secondly, it is generated from inflexible perceptions that have a strong moralistic undertone. Thirdly, A pathology of faith is also connected to : the misuse of religion; fanatical actions; legalistic approaches; ascetic behaviour; artificial commitments and pietistic exclusivism.

On the basis of an analysis of these elements of pathology of faith, he suddenly relates this to the God-image. In order to understand a jump in his logic, Clinebell's statements about a pathology of faith need to be noted. Clinebell introduces Albert Ellis' Rational-Emotive Therapy. RET holds that disturbance in our perceptions, feelings, and actions stem from irrational thoughts and invalid beliefs and that our irrational beliefs are the source of the negative, self-deprecating messages we say to ourselves repetitiously. Clinebell comments that a self-esteem problem of a parishioner is changed by means of changing his God-image, from a rigid God-image to an unconditional love image of God (1984:121). The implication of Clinebell's statement lies in the fact that the concept of God is at the heart of religious beliefs to be diagnosed and challenged. In this way, Louw perceives God-images as the most crucial thing to be discerned among religious belief systems. Thus, he argues that there is a continual interaction between a neurotic personality structure and a false or inappropriate perception and image of God. He goes on to say that people's concepts of God are an integral element of both their faith and their psychic structure. Therefore, it should be taken most seriously in the development of faith towards maturity. (1998:243).⁶² In conclusion, it would be safe

60) In a footnote, he reveals the fact that for some people, religion does not serve as a force of growth, liberation and healing. Rather, their faith and religious practices get mixed up with their pathology and actually come to operate as a destructive dynamic in personality. Psychologists have been very familiar with this dynamic, and the reason that so much of what they have had to say about religion has been negative is that so many of the people they see have pathological forms of religion (Benner, 1992:75, footnote).

61) Clinebell describes that Salugenic religion results when people satisfy their spiritual needs in open, life-affirming, reality-respecting ways and that Pathogenic religion results when people attempt (unsuccessfully) to satisfy their needs in idolatrous, rigid, authoritarian, life-constricting, and reality-denying ways (1979:107).

62) However, he notes that it is extremely difficult to determine whether an inappropriate image

to say that we should be on the alert to pathological forms of faith because they block the development of faith and that the discernment of inappropriate God-images prevents faith from sliding down to pathogenic religion.

3.4.3. Maturity and the eschatological structure of already and not yet: process and growth

Louw makes use of the structure of 'already and not yet', 'indicative and imperative', and 'justification and sanctification' to describe the person's faith. Within this framework, he defines faith as the new person's way of living and faith precipitates a process of growth towards maturity and spirituality (1998:180). The dimension of 'already', 'indicative' and 'justification' for maturity in faith, indicates a new being's power given through the indwelling of the Holy Spirit. But for Louw, the Holy Spirit not merely renews, but under His guidance the human person discovers himself as a person directed, guided and equipped for his ultimate goal: child of God and the development in Christian love, hope, gratitude, joy and sacrificial service (1998:174). For Louw, the process of Sanctification always leads to service within the congregation as body of Christ and social and even political areas (1998:174).

Even though pneumatology is highly emphasized in his model, he doesn't exclude human factors in the process of maturity in faith. In a tension between the already and the not yet, a person is new, insofar as he/she already is that new person in Christ, but should become that more and more. In another tension between indicative and imperative, on the one hand, the new life should be proclaimed as fruit of God's salvific work in Christ and through the Holy Spirit (the indicative of justification). But on the other, salvation is proclaimed as an imperative to which man should react responsibly. According to Colossians, the old person has already died, and thus we should eliminate the remains of the old life. The tension of indicative-imperative means that, while a person does not share in the cause of salvation, he/she nevertheless has a responsibility regarding the application of salvation (1998:178).

He pays much attention to a cognitive dimension for dealing with maturity in faith. He asserts that the underlying assumption is that as 'stimulants' for a theological reflection central theological issues (creation issue, suffering issue, victory issue, paradox issue, the issue of imparting meaning) may play a decisive role in the development of faith. All these issues are encompassed by his convergence model which allows people to interpret their present experience in a new way: their present circumstances do not portray the whole picture, but form part of a much greater picture, which is held together in the eschatological framework of God's faithfulness and grace. This knowledge inspires hope and brings meaning, in turn this contributes to mature faith in the midst of suffering (1998:345).

of God gave rise to the disorder, or vice versa (Louw, 1998: 243).

Most importantly and fundamentally, his central concern for a mature faith is to change an inappropriate God-image to an appropriate God-image. His basic assumption is that a person's concepts and images of God are crucial in the process of developing spiritual maturity. Put differently, constructive and positive perceptions of God contribute positively to the development of faith and mental health, thereby a true transformation in their attitude to life and their understanding of life's problems is possible. Thus, he defines "pastoral therapy" as developing a constructive concept and understanding of God in order to encourage growth in faith and to impart meaning and hope". (1998:12). This significance of God-images explains why he focuses so much on the distinction between appropriate God-images and inappropriate God-images in pastoral diagnosis in his model.

3.5. Hope care within pastoral counselling

In order to design a model for pastoral counselling, Louw attempts to integrate pastoral theology and anthropology in counselling. He describes the nature of pastoral counselling in terms of the following four factors: 1) The Word and the Spirit are a third factor in pastoral counselling, thereby establishing the dialogue as a triologue. 2) Pastoral counselling is essentially a hermeneutic process of interpreting and understanding the Christian faith within human contexts. 3) The covenantal character of the communication between God and human kind implies that parishioners are being approached by the pastor in terms of grace and love. 4) A pastoral diagnosis in counselling deals with a very specific issue: the association between God-images, faith development and growth (maturity). It assesses the value of faith in the human quest for meaning (1998:258-259). Designing a model for pastoral counselling, his basic assumption is that pastoral counselling does not pretend to offer a solution to all problems: some problems are indeed insoluble. Rather, according to him, the purpose of pastoral counselling is to allow people to discover the most effective problem-managing behaviour in given circumstances and help them to apply their source of faith in their situation of suffering and pain in a more purposeful, meaningful way (1998:350). With this assumption in mind, he sets forth the important diagnosis tools and stage models.

3.5.1. The value of a pastoral diagnosis

Pruyser argues that any would-be helper must know what he is dealing with, otherwise his moves are only shots in the dark. Thus regarded, diagnosis is very much a pastoral task also. He concludes that it (diagnosis) should be a substantial part of any pastor's daily activities, revealing that historically, diagnosis is indeed not foreign to the theological domain (1976:30-31). Pruyser defines diagnosis as "grasping things as they really are, so as to do the right thing". (Pruyser, 1976:30). Benner states that the identification and labeling of a problem is an exercise in diagnosis, and pastors must do this just as surely as physicians (Benner, 1992:70). However Louw regards diagnosis as a process of interpretation of a person's total existence by using relevant data and systematized, integrated knowledge. In doing so,

it is necessary to determine whether a parishioner's belief system (faith, religion) and understanding of God (God-images) play a constructive role in behaviour. Thus, for Louw, pastoral diagnosis focuses primarily on an assessment of faith (belief system) and God-images, rather than purely existential analysis or mainly psychoanalysis. This focus doesn't mean that pastoral analysis ignores emotions and experiences. It means thinking theologically about beliefs (including God-images) that undergird parishioners' feelings and actions (1998:299-301). From this discussion, it is clear that faith, religion and God-image are the key-words in his definition of pastoral diagnosis.

Pastoral diagnosis is not enough to define what diagnosis is. It needs criteria by which pastoral diagnosis should proceed. After evaluating the five models' diagnostic criterium (the thematic model, the holistic growth model, the story model, the rational-analytical model and the developmental model), he sets forth his own diagnostic criteria based on his definition of pastoral diagnosis. He identifies three areas : faith, religion, God-images. Of these areas, God-image is at the core . He argues that the unique task of pastoral assessment resides in its ability to identify those inappropriate God-images which hamper the process of faith development. His basic assumption is that if parishioners' God-images are obstructive and negative, they will find it difficult to employ faith as a source of growth and a means for dealing constructively with life issues (1998:256).

A diagnostic chart is thus aimed at the following important pastoral categories: an analysis of faith, an analysis of religion and theological analysis of God (1998:321).

A. Analysis of faith Maturity	B. Analysis of religion Commitment and practice	C. Theological analysis God-images
a) Intensity and degree of suffering b) Normativity and guilt feelings c) The quest for meaning d) Maturity in faith * Understanding of salvation * Normativity and ethics * Hope and future expectations * Support system and fellowship e) Belief and content of faith * The presence of God * The will of God * Object of faith * Character of forgiveness * Degree of gratitude * Prayer and sacrament * Vocation * Ability (charisma) f) Faith types * Contributive * Neutral * Operational	a) Artificial religion (superstition) b) Conventional religion (Tradition) c) Legalistic religion (Duty, obligation) d) Neurotic religion (Obsession, perfectionism) e) Pathological religion (Alienation, delusions) f) Mature religion (Doxology)	a) Story-analysis * Comic * Tragic * Romantic * Ironic * Dramatic * Therapeutic b) Assessment models * Metaphoric analysis * Theodicy analysis * Pastoral semantic differential analysis * Thematic cognitive analysis Inappropriate concepts: Giant Sadist Father Christmas Engineer Computer Magician Appropriate concepts:

<ul style="list-style-type: none"> * Dysfunctional * Receptive * Celebrative <p>g) Virtue test</p> <ul style="list-style-type: none"> * Compassion * Kindness * Humility * Gentleness * Patience * Forgiveness * Love * Peace * Gratitude * Wisdom 		<ul style="list-style-type: none"> Father Friend Redeemer Comforter Judge
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Presupposing that analysing parishioners' God-images is indeed a complicated business, once again he indicates that the objective of a 'theo-'-logical analysis is to determine how people view God in order to enable the pastor to help them move from inappropriate God-images towards appropriate God-images (1998:331). He presents practical guidelines and suggestions for diagnosis. He suggests that the quest for criteria for identifying and assessing God-images must be undertaken with extreme care. A diagnosis should thus consider these guidelines:

1) Each pastor has a unique image of God which reflects his/her own experience of God and what He means to him/her personally. 2) The pastor's ecclesiastical tradition and dogma influences his/her evaluation. 3) The pastor should display great sensitivity towards each parishioner's concept of God. The large variety of discourses and metaphors about God should help the pastor to realize that each parishioner's image of God is unique. 4) A pastoral diagnosis should not make an ethical issue out of a 'theological analysis'. It should not moralize, nor should it be concerned with the question whether it is a good or bad, right or wrong concept of God. 5) What is the norm for criticizing and challenging? His view is that an image of God is problematic if it makes a person rigoristic, feel trapped, inhuman or anxious and if it creates delusions (1998:331).

For the assessment of usage of God images, he provides a practical suggestion. Pastors will only be able to choose which model is most suitable after listening carefully to the particular problems and circumstances facing the parishioner. A metaphoric model would be considered in preventive pastoral care. The experiential theodicy model could be used in crisis counselling and during people's experience of suffering and grief. The pastoral semantic differential analysis may be applied to both the above situations and can also be used to help the aged to explore the association between their experiences and expectation of God. The cognitive faith behaviour model may be applied to any pastoral situation where parishioners' problems arise from problematic concepts, conceptualizing the will of God. (1998:346).

3.5.2. The counselling process (stage model)

He designed a stage model based on Taylor's metanoia model which consists of three stages and Egan's three stage model (1998:350–351). His counselling process is illustrated by means of a spiral model and divided into four stages. The stages reflect the four basic dimensions of an anthropology: affective, cognitive, conative and normative. Linked to these dimensions are : feelings, thinking, doing/action and believing. These four anthropological components correlate with the four basic human functions of life: experience, reflection, responsible doing and belief, imparting meaning. A stage model based on these four components would function as follows (1998:351–365).

Stage 1 would concentrate strongly on the affective component. The function of experience is connected to feeling, in which emotion and need play an important role. This is why the psycho–pastoral responses (such as empathy and support) play such a significant role in this stage. This stage includes probing, comfort and empathy.

Stage 2 would stress the cognitive component. Reflection, mediation, analysis and evaluation are applied to identify and clearly outline the problem. The rational component is used to integrate information, to form new perceptions and to develop perspective. The psycho–pastoral responses of questioning–probing, interpreting, diagnosing and the informative response could be applied usefully at this stage.

Stage 3 focuses strongly on the conative component. behaviour, action, planning and decision making are used to arrive at responsible behaviour. The relevant psycho–pastoral responses for this stage are the diagnostic and advising–admonishing responses. Challenging, confrontation and the communication of relevant information also fulfil an important function here.

Stage 4 is known in its entirety as the telic stage: it focuses on helping people to apply their resource of faith for more purposeful actions. While the goal of stage3 is linked to a specific program and often functions in the short term, stage4 focuses on a goal with long term implications. This goal is about shaping the quality of people's lives, their framework of meaning and application of their faith potential. This stage concentrates mostly on the normative component. Values are discussed in order to foster true discernment and an understanding of the will and presence of God. Meaningful anticipation and purposeful transcendence are used in order to encourage the process of imparting and receiving meaning, as well as to stimulate growth in faith. This stage is linked strongly to the pastoral response of empowerment and edification. A process of organic scriptural communication would certainly increase the effectiveness of this stage.

Diagram of a stage model (1998:355)

	Stage 1	Stage 2	Stage 3	Stage 4
Purpose	Build contact (trust) Self-insight Self-disclosure	Problem analysis Paraphrasing Integration of information Development of perspective	Responsible behaviour Decision making Goal setting Program design	Organic use of Scripture Discovery of meaning Awakening of hope Maturity in faith
Anthropology	Affective	Cognitive	Conative	Normative
Human function	Experience	Reflection	Decision, action	Believing Hoping
psycho-pastoral Response	Empathy Support Probing	Interpretation Diagnosis Questioning Information	Challenging Confrontation Information	Edification (faith) Empowerment

Conclusion: Contribution of hope care.

Without doubt, the essential objective of pastoral care as Clinebell has said (Basic types of Pastoral care and counselling, 1984:67) is spiritual growth. However, what Louw's hope care model (convergence model) presents is more than this. It urges us to rethink the fundamental truth of Christianity: Eschatology. It is this that in Christianity has been neglected for so long. Berkouwer eloquently expounds about this reality as follows: "Church has forgotten what it is to live out of the expectation of the future, a church has not understood the meaning of the 'not yet' , a church assuming itself to live in the fulfilment already, full of perfect insight, dismisses the warning that the Christian can know only in part" (Berkouwer, 1972:22). He goes on to say that our question must be how does this proclaimed future intervene in our existence today and determine our life? (1972:31). Eschatology is not a projection into the distant future: it bursts forth into our present existence, and structures life today in the light of the last things (1972:19-20).⁶³⁾ In the same vein, Moltmann asserted that eschatology was long called 'the doctrine of the last things' and the relegating of these events to the 'last day' robbed them of their directive, uplifting and critical significance for all the days which are spent here, this side of the end, in history. However, Moltmann says that from first to last, Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present (Moltmann, 1967:15-16). A pastoral theologian, Carrigan also points out the necessity of a psychology of hope in pastoral care as follows: " a basic problem for us is that we have no psychology of hope, or even the linguistic tools to discuss the place of hope in human consciousness and neither stance reflects the biblical view of hope" (Carrigan, 1976:40).

63) He warned against the trends of his time that attempted to see eschatology as something other than a preoccupation with future events that has no bearing on the present. At the same time, he cautioned against the dangers of detemporalization, because any such attempts will inevitably threaten the disintegration of the eschatological vision (1972:28).

Louw's hope model can be regarded as an attempt to apply this eschatology to pastoral care and counselling. From this eschatological perspective, Louw provides Christian life in the midst of suffering and pain. Thereby he gives what Clinebell calls 'an enlivening philosophy of life'. Clinebell writes

A viable belief system concerning the purpose of existence helps provide a foundation of meaning and hope for a person's life. The conviction that one's existence has a purpose, in spite of the inevitable tragedies of life, equips one to live more fully in the midst of those tragedies (Clinebell,1979:116).

When Tweedie discusses existential therapy, he observes that compared to the bulk of mainline psychology, which is preoccupied with what seem at times to be comparatively trivial slices of life, existential therapy distinguishes itself by grappling with death, aloneness, choice, meaning, growth, responsibility, guilt and so forth (Tweedie,1961:163). Stanton also states that one finds in existential therapy an approach to understanding human beings that is genuinely struggling with the very aspects of existence that Christians find to be most significant (1991:289). As they (Tweedie and Standton) saw serious existential life issues in existential therapy, so the matters of the human existential conflicts, pain and suffering are found in Louw's model. Thus, when the urgent need for meaning in life in our time is considered, the contribution of Louw's eschatological hope model should not be underestimated.

Chapter 4. Marriage counselling within the Korean cultural context: an integrative approach for hope care

Introduction

The object of this chapter is to identify which model could provide an answer to the Korean marriage crisis. For this purpose, the theory of Adams' marriage counselling and that of Louw will be summarized briefly and be followed by a comparative critique. On the basic hypothesis that the effectiveness of Louw's hope care model could be proved by case studies with three Korean couples living in SA, case studies will be presented. For analysis of Adams' marriage counselling, the researcher relied on Jay Adams' books, 'Solving Marriage Problems (1983)', 'Marriage, Divorce and Remarriage' (1980) and 'Christian Living in the Home' (1972) and John Bettler's 'Marriage and Family counselling' (textbook of Torch Westminster Christian counselling and Educational Foundation Diploma program, 1995). And for Louw's marriage counselling, his book, 'Love Lasts' (1996) was used as a reference.

4.1. Adams' marriage counselling method

As, in his noutheic counselling, so also in marriage counselling, Adams' main focus has been the sinfulness of man, seen in the light of the norms set by the Standard of God (the Bible), rather than the grace of God. This easily creates the impression that God is not concerned about human needs and suffering and the human issue arising out of such adversity. Whilst Adams dealt mainly with marriage problems in his books, John Bettler dealt with more practical areas in marriage. Thus, for marriage problems, Adams' argumentation will be considered and for the specific methods, Bettler's presentation will be summarized.

4.1.1. The causes of marriage problems

For Adams, marriage problems are also connected with original sin. But sin manifests itself in two ways: in erroneous concepts and in sinful attitudes or practices. In addition to these two, he lists two additional areas namely relationships with others and general influences in society (1983:16). Thus four areas are identified : a) unbiblical concepts of marriage, b) sinful living patterns, c) relationships with others and d) general influences in society.

4.1.1.1. Unbiblical concepts of marriage

He separates unbiblical concepts of marriage into central errors and related errors. Central errors are erroneous views of marriage, which lead to wrong expectations, attitudes, and practices.

First, the origin of marriage : Most Christians understand that marriage is of divine origin. God designed marriage as the foundational element of all human society. If marriage were

of human origin, then human beings would have a right to set it aside. But since God instituted marriage, only He has the right to dispense with it. This means that the rules and ideals of marriage are held to be those which He set forth; marriage must not be revamped by human whim or expediency. Thus it certainly must not be abolished or its terms must not be altered by man for whatever reason he wishes, and we must study and abide by the biblical principles for marriage (1980:4; 1983:19). He emphasizes particularly that society itself in all its forms, depends on marriage. The attack on marriage experienced today, is actually an attack on society itself (and on God, who built society on marriage). Marriage is also the foundation upon which the church as God's special society rests. This covenantal community is weakened as the "house" or "household" is weakened (1980:4).

Second, the purpose of marriage (companionship):

The purpose of marriage is to meet our human need for companionship. Marriage was designed to defeat loneliness. Companionship is the essence of marriage (Genesis 2:18). He quotes Proverbs. 2:16,17 and Mal. 2:14, and says that each of the two words refers to one side of companionship. The word used in Proverbs refers to one "in intimate relationship with"; the word in Malachi refers to one "associated with, or united to". The word translated as companion in this verse has in it the idea of "one that is tamed" or "one that has a close, intimate relationship to another". "Wild" attitudes or actions on the part of either destroy companionship; "tame" (warm, willing to be close) attitudes and actions foster it. The concept of marriage as companionship also appears in Malachi 2:14, where a different, but very complementary, term is used. The word here translated as "companion" has as its kernel the idea union or association. A companion, therefore, is one with whom one enters into a close union. In putting the two terms together, we come to a full sense of the idea of companionship. A companion is a person with whom one is intimately united in thoughts, goals, plans, efforts (and, in the case of marriage, in bodies) (1980:11, 12; 1983:20–21).

He expounds other factors included in companionship in detail. Genesis 2:18, 24 tell us a great deal. The word helpmeet, which has come into the English language, is a hybrid-word. In 1611, help meant exactly what our present-day word helper means; meet meant appropriate to, corresponding to or approximating at every point. So, God says, I will make him a helper who is appropriate to him. He concludes that we might appropriately speak of Eve as Adam's other half (not better half), which in the covenantal union of marriage makes a complete whole. This other half approximates Adam at every point. As each other's counterpart, the man and the woman completes or fills out each other's life, making themselves a larger person than they could have been alone, bringing into their frame of reference a new feminine / masculine dimension from which to view life that they could have known in no other way (1980:16). In this way, helping is another aspect of companionship. The two are united as companions in efforts. But, ultimately, they work together for the Lord (this is the fundamental unifying factor in marriage– they marry in the Lord) whatever the specific tasks at hand may be at any given point. In the citation of Genesis 2:24, 25 where marriage is described as a cleaving (NASB) in which a

man and his wife become "one flesh", he explains the meaning of the phrase "one flesh" in the following way: Because the Hebrew usage was similar : "all flesh", for instance, means everyone (Gen. 6:17; 7:22; 8:21; Acts 2), here in Gen. 2:24, to "become one flesh" (NASB) means to become one person (1980:17). Therefore, God's revealed goal for a husband and wife is to become one in all areas of their relationship – intellectually, emotionally, physically. The Covenant of Companionship was designed to fill this need (1980:17). This view of marriage indicates plainly that marriage is far more than legalized mating (Mating=one body; marriage=one flesh). Companionship makes the difference. In this way, marriage once again may begin to approximate the ideals that God set forth in Genesis 2 (1980:18).

Third, the obligation of marriage (covenant):

The basic obligation of marriage is to meet the other's need for companionship. According to him, when a couple takes marriage vows, whether they realize it or not, they are vowing to provide companionship for one another for the rest of their lives; that is what their vows amount to. Two people covenant not only to bear and raise children, but also to satisfy each other's sexual needs, etc. The two agree (by vows; literally by 'swearing – Hos. 2:19,20; Eze.16:8) to live together as companions in order to take away each other's loneliness. That covenant is made at the time of engagement by contract (not by sexual union), but the two begin to fulfil all the terms of the covenant only after the wedding ceremony and celebration when they actually begin to live together. To please God by rightly pleasing one's spouse is the basic obligation of marriage (1980:15; 1983:22).

Fourth, the commitment of marriage

The Bible describes marriage as a covenant. There is commitment in marriage. It is a covenant of companionship. Marriage involves a covenantal agreement to meet all of one's spouse's needs for companionship (on every level: sexual, social, spiritual, etc.) for the rest of one's life. According to him, what should be noted is that forsaking the companion of one's youth is paralleled with forgetting the covenant of God (Proverb 2:17) (1980:15; 1983:24).

Fifth, some related errors.

He presents three related errors : 1) a wrong idea of love, 2) the notion that things can be much the same after marriage as before, and 3) the view that mixed marriages (between believer and unbeliever) don't make any difference (1983:27). First, the love required of us is not something we feel (romantic love) but something we show (involving the giving of one's self to another). Feelings of love follow acts of love. So, while feelings of love are not essential for establishing a marriage contract, they are an inevitable result of properly pursuing its terms. Marriage is not based on an existing emotion, but on the promise that one will give love to his or her spouse throughout their lives together (1983:28-30). Second, marriage brings about definite and substantial change in both parties, or at least it should. One's priorities must change radically with marriage. A husband must put his wife first, before any other person or any other thing, and consider her interests of greater

moment than his own. A wife must become husband-oriented in all that she does (1983:33). Third, what is prohibited, therefore, is any marriage with and unbeliever. To be unequally yoked is to be unable to pull together. That means two divergent standards, two opposite goals, two radically differing interpretations of life, two incompatible masters to serve, and two contrary powers at work (1983:34).

4.1.1.2. Sinful living patterns

For Adams, identifying sinful living patterns and ensuring behavioural change are the crucial elements causing marriage conflicts. He argues that there is not such a thing as a one-time sin, or that every sin is the latest manifestation of a habitual pattern, but nonetheless sins are often manifestations of patterns. Sinful patterns, therefore often come in combinations of pairs, triplets, or more. He illustrates as follows: a person lacking discipline will almost always have money problems because of his failure to control his spending or keep good records. Someone who shifts blame to his or her spouse will foster communication problems in the process. Not only must an undisciplined person be taught the principles of disciplined living and how to apply them, but in addition, he must be monitored to be sure that he continues to do what he should, according to the plan (1973:52). He lists the following sinful living patterns :1) Communication breakdown (lying and mishandled anger are the principal hindrances) (1983:42–43) 2) Self-centredness 3) lack of discipline 4) money problems – the love of money 5) blame-shifting (1983:58). 6) wrong priorities (God should be first, and spouse, children, job in order) (1983:59).

4.1.1.3. The importance of relationships with others and general influences in society

Adams refers to what should be considered as systemic theory even though he doesn't mention cultural factors. He says that the negative influences of others on a marriage can sometimes be so strong as to it destroys the marriage. All our contacts with others inevitably influence us one way or the other. One should keep away from all whose lives are displeasing to God, otherwise, you are likely to be influenced by them. That is the consistent message of the Bible throughout the Old and the New Testaments alike. These include in-law relationships and business influences, media, education (1983:61–87),

For Adams, these causes of marriage problems are not just theories. They have been identified during actual counselling sessions. He suggests counsellors should ask counselees such questions as: What are your problems? Identify the wrong concepts and sinful behaviour patterns. What about the influence of relatives? How about the influences at work? How about the influence of the media? (1983:89–90).

4.1.2. Biblical sex-roles in marriage

Adams deals with sex-roles between husband and wife. Above all, the roles of wives are described as submissive helpers. He begins his discussion of a wife's role in marriage by explaining the word submission in Ephesians 5 and I Peter 3. He argues that a close reading of the two classic passages, reveals that submission consists of two things: respect and obedience. Wives are to submit to their husbands, not because of any supposed authority residing in the men, but because of the authoritative position in which

God places husbands as the heads of their homes. That is not an internal, inherent authority but an externally conferred authority. And since a husband's authority is conferred on him by God, it is God whom wives respect when they respect their husbands, and it is God whom they disrespect when they fail to (1983:109). Regarding obedience, he says that a wife is to obey her husband in everything under his legitimate authority, but not without limits. The realm of authority is bounded by the Scriptures. The Scriptures also limit a husband's authority in that God never authorizes sin. But he maintains that they usually centre on conflicts over matters of expedience or preference entirely within the husband's right to command. In this regard, he admits the dominance of husbands. Besides these two things, he refers to the helping wife by expounding Proverbs 31. He says that a wife is not a slave and a wife's submission is not passive, blind obedience. It is thoughtful, helpful input into the working order of the home, but she must always act in a spirit of respect and with a willingness to obey even when she may not agree. He concludes that since opposing God's authority is the essence of sin, marriage counsellors should be on the look out for ways in which wives oppose the God-ordained leadership of husbands (1983:107-113).

In contrast, the man's role in marriage is described as having two elements : loving leadership (consists of love and headship) and gentleness. On the basis of the few verses in Ephesians 5, for him love is clearly the task of the husband and not of the wife. The husband is to initiate love, to maintain love, and to see that love grows in the marriage. That is his responsibility. He further argues that many husbands think that love is for women and children. They view it as a sticky, sentimental, effeminate predisposition; but love gives and, therefore, is as manly as Christ's giving of Himself on the cross. Regarding headship, a husband's headship is a loving headship for the sake of his wife, following Ephesians 1:22, where Christ's headship is described as being for the sake of the church. It implies that a husband is to exercise a loving leadership over his wife gently, seeking her benefit and blessing. The way to treat one's wife is the way one would handle a fragile vase with the utmost care and concern. She is to be nourished and cherished as one nourishes and cherishes his own body (1983:116-119).

4.1.3. General areas of marriage counselling

John Bettler (as a foundational co-worker with Adams), developed a marriage and family counselling method based on Adam's theory (John Bettler, 1994: 3-14).

1) He presents four basic principles to be considered in marriage and relationships rooted in grace: Firstly, the principle of mastery (Who or what controls your behaviour? God focused? or human focused?). Secondly, the principle of eternity (with the coming of Jesus as Judge). Thirdly, the principle of unity (Jesus and we are united, thus God is with us), Fourthly, the principle of ownership (we are not our owns' but God's).

2) The biblical concept of marriage is defined as being ordained by God.

Consequently, for him, the most important consideration in marriage is that marriage exists for the purpose of God, not for our happiness. Another concept of marriage is that marriage is covenanted under God. This means that marriage is the most serious contract among contracts between human beings. A further concept of marriage is that marriage is a picture of God. This means that the purpose of marriage is not for the satisfaction of our needs, plans or purposes, but for revealing the image of God, that is, the essence of God (as oneness) and the ministry of God (as love),

3) He lists nine characteristics of a strong marriage as follows: Adaptability ,Communication, Commitment to Family, Clear Role Definition, Encouragement of Individuals, Appreciation, Social Connectedness, Shared Time and Spiritual life.

4) The biblical principle of oneness is organized as "leave" (physically, psychologically), "cleave" (commitment, communication) and "weave" (companionship, sex).

5) Principles of Communication are described as 'be honest', 'no gunnysacking', 'attack the problem, not the person' and 'control emotions'. And ways of violating the principles are listed as follows: double bind, back door, sneak attack, bringing up the past, exaggerating, using trait names, hitting below the belt, psychoanalyzing, blaming/defending and losing your temper.

6) In conflict management, either 'manipulation' or 'ministry' can be chosen. While manipulation includes winning, yielding, and ignoring, ministry means understanding your own idols, understanding your own logs, and understanding the other's experience – how/why is it a problem for the other person. And then the principles of confronting the rebel, encouraging the faint-hearted, and waiting on the weak has to be applied.

7) Role definition is dealt with on the basis of biblical commands to husbands and wives (husbands, love your wives; wives, submit to your husbands). Whilst the husband's love must be sacrificial, constructive and constant, the wife's submission must be personal, spiritual and active.

8) Ways to encourage intimacy are suggested as follows: a) concentrate on those things you appreciate in your spouse. b) understand how your spouse experiences the world, c) develop ways to show your love d) share experience which meet all of the following requirements: the experience must be active, the experience must make you aware of one another, and the experience must provide for conversation.

He gives the following diagrams for biblical marriage counselling.

Marriage/Relationship counselling Model

Relationship Dynamics	Problem Areas: Money, Sex, Kids relationship skills Communication Resolutions Role definition Time/Intimacy Spiritual exercises	Relationship Dynamics
↑ Flexibility Trust Forgiveness Love		↓ Rigidity Mistrust Revenge Self-centredness
↑ Life/ relationship style rooted in grace (Mastery, Unity, Ownership, Eternity)		↓ Life/ relationship style rooted in works
Areas of strength to Draw On: Adaptability + Communication + Commitment to Family + Clear Role Definition Encouragement of Individuals + Appreciation + Social Connectedness Shared Time + Spiritual life		

4.1.4. Evaluation

1. In Adams' marriage counselling, the sovereignty of God, and the theological meaning of marriage all take central places. Couples must try to do their best to please God under whatever circumstances because they are created for God alone, not for their own happiness in a legalistic manner. For him, the purpose of marriage is not for the satisfaction of our needs, plans or purposes, but for revealing the image of God. He mentions the concept of 'companionship' to meet our loneliness, needs but he seems to disregard 'romantic love' and 'sexuality' to be futile. So-called second generation of biblical counseling defines 'human needs and desires in marriage relationship' even to be sinful. Can marriage be healthy without romantic love and meeting each other's emotional needs ?

2. Adams' theology of marriage is grounded upon his pastoral theology. He emphasizes only the 'imperative factor' out of indicative and imperative factors in the Pauline letters in which the former always precedes the latter. He investigates the sins and sinful desires to be got rid of. The grace and love of God as the main motivating factors for Christian lives are not prominently presented. Thus, the impression could be created that there are only laws to observe, and that there is no room for human issues or human suffering.⁶⁴ This could lead to restraint to 'law', resignation and making a excuse generating from not being able to conform to 'the law' rather than leading to freedom and opening possibility in future which are guaranteed through Jesus Christ.

64) For Adams one of the defining purposes of marriage is described as the satisfying of the needs of couples, but this seems to be overlooked by Bettler. This tendency is in keeping with other colleagues such as Edward T. Welch (1994:1-38) and David Powlison' (1996:32-41).

3. More significantly, he defines the relationship between a man and a woman as just 'the wife's submission and the husband's love', but he asserts that submission consists of two things: respect and obedience (1983:109). This could mean that he actually understands 'submission' as 'obedience'. Particularly, when he refers to the helping wife by expounding Proverb 31, he argues that even though a wife is not a slave, wives ought to give husbands thoughtful help in a spirit of respect and with a willingness to obey (1983:107–113). This suggests that authority is the privilege of husbands and obedience is the duty of wives.

4. On the basis of hierarchical structure, Adams' model may well contribute to the reconstruction of the institution of family at the expenses of 'equality' and 'marital friendship'. Marriage might be maintained by forcing couples to stick to their marriage, to keep their marital contract and to throw away their own human needs. But eventually, this model prove to be one of those which creates what Louw calls a 'minimum marriage' or a 'dull marriage' (Louw, 1996:11) by allowing the couple feel cramped.

4.2. Louw' marriage counselling model

In his book, 'Love Lasts' (1996) Louw presents practical methods based on pneumatological and eschatological-oriented theology. The therapeutic effect of salvation is applied in the area of marriage. This leads to a more positive view of marriage. The characteristics of his marriage counselling can be summarized as follows:

4.2.1. The basic characteristics of his marriage counselling

1) Potential focused counselling

Louw focuses on the positive potentials each partner has because all marriages have positive aspects. He is sure that for growth in marriage, a warm and secure climate is necessary and this can be achieved when a couple learns to regard and approach each other positively (1996:16). This is opposite to Adams' marriage counselling which focuses on their sins. Thus, Louw suggests writing a love letter, and carrying out an exercise in which three potentially positive things about one's partner are identified and named (1996:15–16).

2) Convergence marriage counselling

As his theology of pastoral care is the convergence model, so marriage counselling can also be called a convergence model between so called "the pole of needs" and "the issue pole". The "pole of needs" deals with couples' needs and looks seriously at role expectation, but these needs and emotions can never be prescriptive or conditional in aiming for the success and permanence of their relationship. For this the "issue pole" related to ethical issues, should be taken into consideration. "How should a believer act in marriage? What, according to the Bible, are the

responsibilities and destiny of committed and devoted married couples? What is God's will regarding marriage?" He proposes that the issue pole of marriage must determine the course of their relationship (1996:10).

4.2.2. The causes of marital problems

Louw accounts for the most common causes of marital problems as follows: a) An inaccurate concentration of love: love as satisfaction of needs, not as responsibility; b) immaturity: selfishness, unyielding and irresponsible behaviour form the core of immaturity in marriage; c) negative communication; d) conflicting values in life; e) distorted perceptions: preconceived ideas of what marriage is about and of the role that the spouse should play (1996:46–47).

4.2.3. Theological issues

He presents many theological issues such as the meaning of marriage, the real meaning of love, forgiveness, mutual submission, self-image and God-image. These form the "issues pole" or ethical issues referred to. Differently stated, they form God's plan for marriage.

1) Forgiveness

For Louw, Christ's expiatory death and resurrection are the starting point for marriage counselling. He says that Christ's expiatory death liberates a person completely from all their sins and guides them away from self to God and their fellowmen and women. This changes a Christian's basic attitude towards life to become one of forgiveness and reconciliation. The person who is aware of all that God has mercifully forgiven, learns to apply self-examination before pointing a finger (1996:52). He goes further to include the extended meaning of forgiveness. One now judge your partner like Christ does. He does not punish your partner for his/her sins: Christ does not hold your partner's sins against him/her. Does one then have the right to do so? And he also states that a person is more than the sum total of his/her sinful behaviour. Even though one may disapprove of the sinful deeds of another, one can learn to appreciate, mercifully, that person anew. This new appreciation means that one now regards one's partner through the eyes of Christ (1996:53). Louw's understanding of forgiveness is based more essentially on the faithful love of God as proved in the redeeming work of Jesus Christ. Salvation (forgiveness) is the gift of God. Thus, he concludes that God's plan for marriage as St Paul describes it in Ephesians 5:21–32 must be seen against the background of the power of God's forgiveness (1996:54).

2) The meaning of marriage

Most importantly, Louw understands Christian marriage as a covenantal relationship. Christians believe that marriage is bounded externally by the faithful love of the Lord; therefore, in fact, a marriage between two believers is a covenantal agreement which, for both, is binding and lasting(1996: 10). By extension, Christ as a Third factor between the couple. On the basis of the covenantal understanding of marriage in which marriage profoundly symbolizes God's love for man (1996:51), he claims that

we love each other so that God can be glorified in our relationship and that thereby we make the meaning of his redemption and unconditional love a reality for each other (1996:49).

Secondly, he portrays the meaning of marriage as a gift of God's grace. Marital love is a gift of God. In the exegesis of Ephesians 5:21–32, Louw suggests that a woman's husband is not merely her husband: he is God's children for her. A man's wife is no longer his wife. She is God's children for you. Therefore, we are able to thank Him for our husband/wife despite his/her faults.

Thirdly, here the meaning of marriage is developed to include marriage as a vocation. On the basis of Matthew 19:6, "What God has joined together, let no man separate", he suggests that marriage is not determined by the spouses' choices, but by their calling. A man believes that God has chosen him to be his wife's husband and to serve her. The woman believes that God has chosen her to be her husband's wife and to serve him (1996:57).

3) Mutual submission

Louw argues that the interaction between the husband's dominance and the wife's submission, dealt with in Ephesians 5:22–24, must be correctly understood. He states that:

When he (Paul) describes the man as head here, he (Paul) does not infer superior value, status, or position, but his function: service in terms of his submission to Christ. He must serve his wife with the conciliation and grace of the gospel. Likewise, the wife's submission is not a slavish subservience to her husband's every whim, but her choice to support her husband in the execution of his spiritual function as covenantal head Thus, in both cases, it is a serving style. The order husband/wife is of a beneficial serving nature, not a humiliating status, value, legal or position order(1996:57).

Here, he interprets the meaning of 'submission' as mutual support with God's purpose in mind: welfare and restoration by means of reconciliatory love.

4) Get to know yourself

Louw agrees that positive self-esteem is essential for the self-confidence needed to build a marital relationship. A constantly over-dependent person who feels inferior or threatened within marriage will find it difficult to maintain a stable we-relationship. For positive self-esteem he proposes that one consider oneself, one's constructive and disruptive emotions, one's maturity and one's norms and values. And then, to focus more on one's strong points in future and to implement them in improving or dealing with one's weak points. In particular, Louw is quite sure that faith, religion and God-image play a decisive role in shaping self-image.

Firstly, he highlights God's yes to us in Christ. God has accepted us unconditionally.

Further, he defines faith as trusting, obedience, and acceptance of the free gift of grace. And faith is also defined as what we already possess: I have been reconciled with God through Christ, I am filled with love and I am forgiving, I am grateful, I am full of hope, I live by the Scriptural promises and I am part of the church, being the body of Christ (1996:71). Maturity in faith is also defined as an indication of the converted person's new status in Christ: child of God, reconciled with, and owned by God. This maturity in faith determines the quality and course of one's personal maturity, enabling one to behave according to what one believe and confess.

Secondly, the pathology of religion is relevant to marriage. He argues that

religion is linked to a person's exercise of faith and involvement with the congregation as the body of Christ, but also with faith-behaviour like obedience, praise, serving and worship. In a certain sense religion is a daily relationship through which you understand and interpret the meaning of God in your life. Religion gives meaning to your life (1996:74).

He lists indicators of the pathology of religion as follows : a) religion is work; b) they serve God, not out of gratitude for the free gift of salvation, but for gain and their own benefit; c) they practise ritual faithfully, but deep down they are not sincere; true dedication and commitment are lacking; d) when religion pushes you to extremes, to a kind of obsession; and e) when religion alienates one entirely from reality (1996:75). The pathology of religion could even contribute to personality disorders.

Thirdly, our understanding of God's faithfulness, Fatherhood and comforting closeness helps us to deal with our problems so that we can grow through suffering, help other people and impart meaning to our lives(1996:78). Appropriate God-image as our comforter, our friend, and our guide is also considered important in marriage as well.

4.2.4. Practical issues

1) The meaning of Love

Louw perceives that true love includes two components: satisfaction of personal, emotional and physical needs, and mutual responsibility towards each other, which means marital fidelity. But the latter is much more important because love cannot grow under the stimulus of the 'because factor' alone. He argues that the 'because factor' (conditional, making demands) of love should undergo a shift to become the 'so that factor' (unconditional, without making demands) of love(1996:46). He presents five elements of mutual love as follows: understanding each other (as a unique person), having respect for each other, unconditional acceptance of each other, trusting each other, and honesty and openness towards each other.

2) Communication

When he suggests five levels of communication, he is referring to in-depth

communication.

By in-depth communication in marriage is meant communication through love. The motive for this type of communication is not, primarily, putting forward your point of view, but to truly understand your partner's feelings and convictions. In-depth communication means picking up the emotion behind the person's words, then interpreting it so sensitively that your mate can hear him/herself in your "echo".(1996:93).

He concludes that meaningful, constructive communication takes place when you become a soul-mate to your spouse.

3) Conflict management

He suggests two methods to deal with conflict and anger. The first thing comes from a study of Cor 3:1-3; James 1:14-15; 4:1-2, from whence he draws out two conditions for dealing with conflict and anger: a) One must live in the right relationship with God, b) One must be wise, which means one must fear and serve God and must be able to distinguish between good and evil. Secondly, and on a more practical level, he presents eight styles of dealing with conflict: manipulation, sabotage, confrontation, giving in, avoidance, compromise, co-operation, and accommodation. He then provides the following guidelines for problem solving : analyse the situation, formulate a target, look for a possible alternative, choose a feasible solution, apply strategic planning, execute your decision and accept responsibility(1996:102-114).

4) Stress and conflict management

He states that a Christian's faith can also play a beneficial role in stress and conflict management. He declares that if one views one's job as a calling and focuses on the Kingdom of God and his justice, one will be much more relaxed. When a person realizes that in this transient, passing life a deeper dimension is present—that of faith, hope and love—then that person will discover the relative value of work. Louw provides insights which the focal point of faith sheds on daily exertion: a) it teaches one to relax, keeping in mind that life is a gift of God; b) it affirms the fact that life is not supposed to be a stupid rat race; c) it reminds one that life does not demand a monument to oneself with a golden plaque reading: well done, good and faithful slave! d) faith provides the knowledge: life is about discovering the joy of living by delighting in God and one's fellow-man; e) the secret of life is service and gratitude, not achievement and reward (1996:119).

This means that we can live every day through love for Christ's cause concerning material things, possessions, money, prestige and success. He draws attention to a circular approach to everyday life as opposed to a pyramid approach. The circular approach to life does not arrange priorities from most to least important. The circular approach deals with life from a central point: the love of Christ and the grace of God. The motive to serve and honor God pervades all aspects of life. He quotes

offers Paul's advice to this earthly life: "So whether you eat or drink or whatever you do, do it all for the glory of God" (I Cor.10:31, NIV), and "Therefore, do nothing with worldly attachment, but skip lightly through life 'as if'... from now on those who use the things of the world should live as if not engrossed in them. For this world in its present form is passing away" (I Cor. 7:29–31, NIV), and " From now on those who have wives should live as if they had none and those who buy something, as if it were not theirs to keep" (I Cor.7:29–30, NIV).

5) Sexuality

Louw discusses the various meanings of sexuality. Firstly, sexuality and intercourse are focused on unification which implies: a) permanent marital fidelity, b) mutual fulfillment and complementing each other in loving unity, c) Enjoying each other with togetherness and intimacy (1996:124). Secondly, sex is creative on two levels. The first creative level of sexuality is that of fulfillment, empowering and rounding off. Sexual intercourse in true love has a sacramental dimension because the Scriptures repeatedly say that Christians must love each other in marriage like Christ loved his church. And the second creative level of sexuality is that of procreation. Thirdly, sexuality is the art of intimacy and an appreciation of each other's bodies and emotions, signifying a deep level of contact and communication, which implies: "to me you are unique and irreplaceable" (1996:134). In this way, Louw deals with sexuality on a very practical level.

4.2.5. Evaluation

1. As is the case in Adams' model, the normativity of marriage such as marriage as fulfilling the will of God, love for the glorification of God and for one's spouse, responsibility as well as commitment and maturity are highly valued in Louw's marriage counselling. But what is most distinguishing is that the experienced grace and love of God is at the heart of his marriage counselling. From love and the faithfulness of God springs 'hope for future marriage work'. God is depicted as a Friend giving a good example (unconditional love) to couples by staying with them in the midst of their human struggles. This portrayal of God makes it possible to accept his norms (marriage for God's glorification, and love for one's spouse as a vocation). In this understanding of God's love, one now forgive one's partner like Christ does; one does not punish one's partner for his/her sins because Christ does not hold one's partner's sins against him/her.

2. In Louw's marriage counseling, unlike Adams, Louw never exclude 'needs aspect (satisfaction of physical, emotional and personal needs)' of marriage, giving a priority to mutual responsibility. Marital affection and intimacy are carefully considered in his model. For Louw, the theology of marriage goes beyond the convenatal concept of marriage. He presents sacramental concept of marriage: Couples ought to show God's love and presence through marriage relationship. This could be relevant to post-modern society in that this concept include marital love and intimacy as well as

normativity and meaning in marriage simultaneously.

3. It is widely accepted that self-esteem plays a great role in marriage relationship. God's yes to us gives a real self-esteem in Louw's model. Feeling of acceptance by God without condition through Jesus Christ, could cause a fundamental change in one's heart so that one in turn could accept others without condition. Along with this truth, the realization that we are now a holy temple in which the Holy Spirit indwells, could generate hope and will to conform the marital norms.

4. God's unconditional acceptance of us (husband and wife) in Christ makes it possible for us to view our spouse through the eyes of God. He/She is not simply my husband/wife, but my God-given wife or husband. Marriage is a gift, my partner is a gift from God and thus, marriage is a calling to serve God through serving my partner. Louw's marriage model based on his hope care model, gives hope by changing our perspectives on marriage, and partner.

5. Louw points out that there is a deeper dimension in this transient and passing life – faith, hope and love. Even though he doesn't apply this eschatological perspective to marriage itself (he applies it in the area of tension management), when the eschatological tension (already/not yet) is taken into account in our marriage, it could be helpful to realize that there will always be conflict, tension and even suffering in marriage until the coming of Jesus. This truth, with the notion of the suffering of God also could contribute to keeping our marriage grounded in reality. On the other hand, this eschatological perspective gives couples to endure their spouses' immaturity and weaknesses because one believes that present condition of one's spouse is not a final one but a process and that couples will be perfect when Jesus comes again.

6. Great value is afforded to mutual submission in the relationship between husband and wife in Louw's model. For him, the order husband/wife is of a beneficial serving nature, not a humiliating status, value, legal or position order. He interprets 'mutual submission' as mutual support with God's purpose in mind: welfare and restoration by means of reconciliatory love. This concept will greatly influence the quality of Korean marriage since the problem is rooted in the hierarchy emanating from Confucian family value. Besides, in Louw's model, the practical insights of psychology into human needs and feelings are all taken seriously into consideration. This integrative approach to marriage can be much more helpful to couples, since this approach can provide practical skills to facilitate change.

In brief, the concept of the normativity of marriage, the concept of 'mutual submission' or 'mutual respect', the emphasis on the acceptance of self and partner by the grace and love of God, and the integrative approach to marriage is expected to be a useful tool for use in the Korean marriage, caught in the conflict between post-modern concepts of marriage and the Confucian marital values.

4.3. Comparative evaluation in the Korean context

This section will attempt to find which model could be a useful tool for dealing with the Korean marriage caught in the conflict between post-modern concepts of marriage and Confucian marital values. As mentioned in the conclusion of chapter 1, to be relevant to the Korean context, firstly, marriage counselling in Korea, should overcome the limitations of Confucian precepts in the area of the concept of marriage, sex-roles and marital status. Secondly, the quest for individual freedom, the pursuit of openness to sexuality and the pursuit of relativity of post-modernity should be seriously taken into account. The following discussion will be undertaken with these two points in mind.

1. Confucianism taught that the meaning of marriage lies mainly in child-bearing. This provided an excuse for husbands' infidelity when wives failed to give birth to a boy. For the sake of maintaining the husbands' family, wives who failed to give birth to a boy had no right to require their husbands' fidelity. Affection, intimacy, and romantic love in the marriage relationship were seldom mentioned. In particular, human issues were highly restricted under the name of 'confucian courtesy' in Confucianism.

Regarding the theology of marriage, even though Adams regards 'companionship' as embodying the Christian meaning of marriage, he is less concerned about romantic love and emotional needs in the marriage relationship than about the obligation of marriage: covenantal contract. This does not seem to differ from confucian marriage philosophy in that both of them require perseverance and sacrifice and exclude personal needs, sexuality, romantic love and intimacy. Adams' model may well contribute to the reconstruction of the institution of family at the expenses of 'equality' and 'marital friendship'. Marriage might be maintained by forcing couples to stick to their marriage, to keep their marital contract and to throw away their own human needs. But eventually, this model proves to be one of those which creates a 'minimum marriage' or a 'dull marriage' by allowing the couple to feel cramped. If there is any marriage counseling relevant to the Korean confucian context, it should go beyond this confucian concept of marriage. When considering the advent of post-modernity in Korea, strong friendship and intimacy should be included along with the norms of the covenantal concept of marriage. Louw's sacramental concept of marriage could offer an alternative to this context.

In Louw's theology of marriage, the deeper meaning of love and the sacramental concept of marriage is sufficiently dealt with. He pays adequate attention to marital affection, romantic love and intimacy on the basis of his theological understanding of sexuality. According to the sacramental concept of marriage, the marital life has a special meaning to show the presence of God and the love of God. Couples are expected to show the oneness and love of Triune God as Barth mentioned (Nelson, 1978:134). What this implies is that the meaning of marriage does not lie in enduring passively, that is, in merely maintaining the marital bond, but lies in active love on a daily basis. Within this concept of marriage, marital norms and obligation, romantic

love, emotional needs and intimacy could all be included.

2. Confucianism provided the normativity of Korean marriage but forced women to conform to the norms that are particularly difficult to reach. These duties were a heavy burden for women to observe. Women were supposed to be careful in their behaviour before a strict father. Otherwise, they were subject to harsh reproach. Confucian norms were required to be strictly observed at all costs. People in Confucianism are accustomed to finding fault rather than encouraging, and to pointing out mistakes rather than giving words of praise.

The God of Adams seems to be closely akin to a stern father in Confucianism. He sternly urges couples to conform to his norms. In this regard, his model has a similar mood to that of the Confucian tenets. In Adams' marriage counseling model, he focuses basically on sin and problems, disregarding our status before God as new beings through Jesus Christ. But even if we concentrate on only sinful things, new sins will surface everyday. It will not take long to reduce us to despair. Besides, there are lots of things that cannot be classified as sinful but rather could be viewed as 'immaturity' in the marriage relationship.

In contrast to Adams, Louw's model presents quite a different image of God to a Korean accustomed to the image of the Confucian father. The God of Louw is one who is always with us as a Friend and a Companion, a Partner for life and even suffers for us. This God-image gives us the momentum to go toward God whenever we need him without fear of making mistakes. In Louw's model, charismatic potential, strong points and the marital goal (as an expression of God's love) rather than sin and problems are stressed. If we ask couples to fix their eyes on the goal that our marriage ought to strive towards (the expression of God's love and presence), if we attempt to look at their strong points and encourage them to develop these strengths in their spouses, if they try to attack their weak points or immaturity more concretely (rather than superficially labelling them sinful), then the marriage relationship will be improved and marriage enrichment will occur. By helping Christian couples to realize the power of the Holy Spirit in them, this model will provide motives to resolve marital problems in the midst of suffering.

3. In the theory of Yin and Yang, man is associated with the origin of the universal creation, displaying heavenly characteristics, progressing, being strong and a symbol of all that is good, while woman symbolizes earthly things that are created, soft, passive and potentially evil. This Confucian principle is so hierarchical and unequal that even modern Confucian scholars try to reinterpret this theory of Yin and Yang to be relevant in post-modern society. Unfortunately, Adams' argument regarding sex-roles sounds rather hierarchical even though it is not exactly the same as the Confucian values. This means that his model could cause marital conflicts rather than alleviate them. Whilst man treats woman with Confucian values in our society, men in the Korean churches interpret Ep.5:22 -33 in the way that Adams did to justify their own

dominance. By doing this, the church could be another institution that maintains Confucian sex-roles in Korean society in line with schools, company and military. On the one hand, the researcher has observed that many women in the Korean churches refuse to take Proverbs 31 as defining the typical role of women in contemporary society. They ask, What then are women? Are we just slaves? If Adams' model is widely used in this Korean situation, the result could promote the disruption of the family since conflicts in sex-roles cause conflicts in marital communication which in turn impacts negatively on marriage itself.

By contrast, in Louw's model, 'mutual submission of husbands and wives' is emphasized instead of 'obedience of women.' He interprets 'mutual submission' as mutual support with God's purpose in mind: welfare and restoration by means of reconciliatory love. This interpretation could encourage people to break the existing hierarchical order in the marriage relationship in Korea. In addition to this, God's unconditional acceptance of us (husbands and wives) in Christ makes it possible for each of us to view our spouse through the eyes of God. He/She is not my husband/wife, but my God-given wife or husband. Marriage is a gift, my partner is a gift for one to serve him/her from God and thus, marriage is a calling to serve God through serving my partner. Louw's marriage model based on his hope care model, gives hope by changing our perspectives on marriage, and partner.

4. Many point out that even churches are secularized in post-modern Korean society. We see present-centred life, material-centred life and pleasure-centred life style around us. How can we deal with these issues, so as not to exclude the present, the material and pleasure, but in order to reach beyond the present, the material and pleasure? Adams attempted to solve these issues in a legalistic way. He tried to eradicate sins and desires from the marriage relationship (but can we be free from sins and desires?). He pursues the purity of marriage at the cost of couples' emotional needs and expectations. He rejects the useful means found in psychology and focuses only on marital obligation. He says that there is no problem that cannot be solved. Marital problems will surely be solved and marriage will even be better in Christ. But the better marriage he mentions is simply the life of a monk. No personal feelings, needs and happiness are seriously considered. Only one goal exists, to glorify God in marriage. It is quite doubtful whether this perspective is appropriate to post-modern Korean society.

In contrast, Louw points out that there is a deeper dimension to this transient and passing life – faith, hope and love. Even though he doesn't apply this eschatological perspective to marriage itself (he applies it in the area of tension management), when the eschatological tension (already/not yet) is taken into account in a marriage, it is helpful to realize that there will always be conflict, tension and even suffering in marriage until the coming of Jesus. There is no perfect marriage in this world. We should not expect that kind of happiness. It belongs to the kingdom of God. This truth, with the notion of the suffering of God also could contribute towards expecting

the kingdom of God beyond this worldly happiness in the marriage relationship. Along with this eschatological perspective, Louw accepts human issues, sexuality, romantic love, needs and expectations as well as norms in the marriage relationship. This makes Louw's model relevant to post-modern Korean society.

In brief, because Adams' marriage counselling model has many points in common with likeness to the existing Confucian marital values, this can no longer work in post-modern Korean society. Rather, it can be concluded that Adams' model would not only aggravate the existing inequality but also reinforce the hierarchical structure in the relationship between wives and husbands. As a result, marriage enrichment would not be attained. On the contrary, Louw's model could attack the existing inequality and the hierarchical structure in Korean marriages. His model in which the sacramental concept of marriage, the concept of 'mutual submission' or 'mutual respect', the emphasis on the acceptance of self and partner by the grace and love of God, and the integrative approach to marriage all work together is likely to be a useful tool for use in the Korean marriage, caught in the conflict between post-modern concepts of marriage and Confucian marital values.

In the following section, case studies will be carried out to determine which of Adams' or Louw's models could be relevant to the Korean context.

4.4. Case Study

In the light of the discussion thus far, case studies are described in this section. Firstly, four Korean couples who have been staying in South Africa for not more than three years will be chosen.⁶⁵⁾ Secondly, for a fair assessment, the quality of the current marriages of the chosen couples will be assessed in the nine areas of marriage as presented by Worthington. These nine areas are: 1) central beliefs and values (love, self, commitment); 2) core vision (actual marriage and ideal marriage); 3) confession / forgiveness; 4) communication; 5) conflict resolution; 6) cognition (towards marriage and towards spouse); 7) closeness; 8) complicating factors; 9) commitment. Thirdly, after evaluation of the marriages, a mini-seminar will be held around Adams' marriage counselling and after the seminar, the quality of the marriages will be assessed again. Fourthly, a mini-seminar with Louw's marriage counselling as the theme, will be held followed again by an evaluation of the marriages in the nine areas of marriage. Lastly, a comparison will be made between Adams' and Louw's models. Questionnaires and the contents of the seminar will be

65) Since the purpose of this case study is to determine which model could be appropriate to the Confucian Korean culture, 1) the couples were selected not for having been in SA more than three years. This means that they are more under the influence of Confucian marital values than those who have lived in SA for a longer period of time. 2) They were selected for being middle aged since statistics have shown that the marriages of middle aged Korean couples are considered the most stable. The survey on the most stable marriages would be most relevant to assess the two models. 3) They were friends of the researcher and they volunteered to expose their marriage relationships.

attached in the appendixes (Questionnaire A. Questionnaires B, Questionnaire C. Questionnaire D. Contents of the seminar).

4.4.1. Brief profiles of the chosen persons and process

Two couples are middle-aged Koreans studying at Stellenbosch University (One couple: F-36, M-40; other couple: F-36, M-35;). While the husbands are Korean pastors studying theology at Stellenbosch University, the wives are taking care of their children, supporting their husbands in their studies. Another couple are middle-aged Korean deacons learning English in Somerset West (F-38, M-40). Both are teachers in Korea. The wife of a fourth couple was a career woman in Korea, and her husband, a Korean pastor, is doing his doctorate at Stellenbosch University (F-44, M-40).

Three one-hour mini seminars of each model were carried out. Firstly, making an assessment of the current quality of marriage with questionnaire A was carried out before the seminar and the four areas of marriage (meaning of marriage, meaning of love, sin and sex-roles) of Adams' model were conveyed. After the seminar, they were given homework to review, discuss the contents of the seminar, and to evaluate it's effect on their marriage by means of questionnaire B. The questionnaire had to be returned the following day. On the following day, the four areas of marriage of Louw's model were conveyed to them and they were again given homework in the form of evaluation papers from 'Love Lasts' to complete. They were asked to evaluate it's effect on their marriage with questionnaire C. Lastly, the very simple questionnaire aimed at comparing the applicability of the two models in Korean marriage in the four areas of marriage was distributed.

4.4.2. Analysis of the answers to the Questionnaires

4.4.2.1. Analysis of the answers to the questionnaires based on Worthington's eight areas of marriage.

* Introductory remarks.

Questionnaire A: to evaluate the quality of the current marriage.

Questionnaire B: to evaluate the effect of Adams' model (After mini-seminar).

Questionnaire C: to evaluate the effect of Louw's model (After mini-seminar).

1) the meaning of marriage, 2) the meaning of love, 3) making an effort to share time, activities, 4) confession and forgiveness, 5) communication, 6) conflict resolution, 7) attitudes toward spouse, 8) intimacy (exposing without fear of rejection), 9) the will to make marriage better.

	1st(M)			2nd(F)			3rd(M)			4th(F)			5th (M)			6th(F)			7th (M)			8th(F)		
	A	B	C	A	B	C	A	B	C	A	B	C	A	B	C	A	B	C	A	B	C	A	B	C
1)	10	10	10	10	7	9	9	9	9	6	7	8	9	10	10	9	9	9	5	6	8	8	7	9
2)	8	9	10	10	7	8	9	9	9	9	4	6	7	8	9	9	9	10	6	6	8	7	7	7
3)	10	10	10	9	8	9	7	8	8	6	8	8	7	9	9	9	9	9	5	7	8	5	7	7

4)	9	10	10	5	9	9	8	9	9	7	9	9	8	9	10	8	8	9	5	6	8	6	7	9
5)	9	10	10	8	8	9	8	9	9	7	9	9	9	9	10	9	9	9	7	8	8	6	7	7
6)	9	10	10	9	6	10	7	8	8	8	8	9	9	9	10	9	9	9	5	6	8	4	7	7
7)	10	10	10	9	9	9	8	8	9	8	8	9	8	9	10	8	9	9	5	6	8	7	7	8
8)	10	10	10	9	9	9	7	8	8	5	6	9	9	9	9	10	9	9	7	7	8	6	7	8
9)	10	10	10	9	9	9	8	9	9	9	8	9	8	9	10	8	9	9	5	6	8	10	7	9
Average	9.4	10	10	8.7	7.6	9	7.9	8.6	8.7	7.2	6.6	8.2	8.2	9	9.7	8.8	8.9	9.1	5.6	6.4	8	6.6	7	7.9

In the case of the first person, there was no difference between the two models except in the meaning of love. The quality of this person's marriage was very high in the beginning. In the case of the Second person, while Louw's model (C) achieved the same score as Adams' model (B) in areas 4, 7, 8 and 9, Louw's model (C) received a score higher than Adams' model in areas 1, 2, 3, 5 and 6. Therefore, C is higher than B in 5 areas and C is the same as B in 4 areas. The reason why B gave a lower score than A is that she reacted adversary to the forcefulness of Adams' model. In the case of the third person, C received the same score as B in 8 areas, and C is higher than B in 1 area. In actual fact, there is no difference between the two models. In the case of the fourth person, Louw's model was markedly higher than Adams' model in items 1,2,6,7,8 and 9. Except for number 1 (the meaning of marriage), all the other numbers had higher scores when compared with A (the current quality of marriage). Therefore, C is the same as B in 3 areas, and C is higher than B in 6 areas. The reason why B is lower than A is that she also reacted negatively to the forcefulness of Adams's model.

In the case of the fifth person, Louw's model received a higher score than Adams' in areas 2, 4, 5, 6, 7 and 9. And Louw's model received the same score as Adams' in areas 1,3 and 8. All the other area's scores increased when compared with A (the current quality of marriage). Therefore, C is higher than B in 6 areas and C is the same as B in 3 areas. In the sixth person, whilst Louw's model (C) was markedly higher than Adams' (B) in areas 2 and 4, C is the same as B in the other areas. Therefore, C is higher than B in 2 areas and C is the same as B in 7 areas. In the case of the seventh person, C is the same as B in area number 5, score for Louw's model (C) in the other areas were markedly higher than those for Adams' model. Therefore, C is higher than B in 8 areas and C is the same as B in 1 area. In the eighth person, whilst Louw's model (C) was markedly higher than Adams' model (B) in areas 1, 4, 7, 8 and 9, C is the same as B in areas 2,3,5 and 6. Therefore, C is higher than B in 5 areas and C is the same as B in 4 areas.

Evaluation.

Louw's model was markedly higher than Adams' in 1 area in the 1st person, 8 areas in the 2nd person, 1 area in the 3rd person, 6 areas in the 4th person, 6 areas in the 5th person, 2 areas in the 6th person, 8 areas in the 7th person, and 5 areas in the 8th person. Except in the case of the first person, Louw's model has an

applicability for all the other persons at least more than 1 area. On average, Louw's model received slightly higher marks than Adams' model. Two women particularly showed a harsh reaction against Adams' sex roles. That explains why B is lower than A in the 2nd and the 4th person. And B is lower than A in number 8 of the 6th person and also in numbers 1 and 9 of the 8th person. These results are clearly inconclusive and show the need for the next questionnaire in order to evaluate the difference between the two.

4.4.2.2. Comparing the applicability to Korean marriage of Adams' with Louw's model

Eight persons (four couples) were asked to compare Adams' model with Louw's model and to give a score ranging from 1 to 10, in order to evaluate the applicability of the two models in Korean marriage in the four areas of marriage (the meaning of marriage, the meaning of love, sin or immaturity and sex-roles). The following is the synthesis of the result.

		1M	1F	2M	2F	3M	3F	4M	4F
Adams	marriage	8	7	9	7	5	7	7	7
	love	6	5	6	8	4	5	6	4
	sin	9	4	5	6	6	7	6	8
	sexroles	6	6	5	6	4	6	6	4
	Average	7.2	5.5	6.3	6.8	4.8	6.3	6.3	5.8
Louw	marriage	9	8	6	9	9	9	9	7
	love	9	8	9	9	9	9	9	9
	immature	5	8	8	8	7	8	9	7
	sexroles	9	9	9	9	8	9	8	9
	Average	8.0	8.3	8.0	8.8	8.3	8.8	8.8	8.0

Evaluation.

This result shows clearly the difference between the two models in terms of the responses of the subjects. Louw's model was evaluated markedly much higher than was Adams' in all four main areas of marriage. The reason was apparent when the researcher enquired of the couples concerning the strength and weaknesses of the two models. In general their answers indicated their view that Adams' model emphasized the law, whereas Louw's emphasized the gospel, when the two are compared in terms of 'gospel and law'. Adams focuses on the concept of marriage as a covenantal contract which needs to be maintained and focuses on the purpose of marriage as companionship and the obligations of marriage. By contrast, according to Louw's model, the sacramental concept of marriage as a gift, a vocation and an expression of God's love for us is the focus and the objective which couples ought to pursue. According to the subjects with the exception of one person (who admitted the strength of the sacramental concept of marriage but expressed concern about the theological reduction of the meaning of the Eucharist and Baptism), the sacramental concept seemed to encourage them to give higher scores to Louw's model.

Generally, under the meaning of love category, the comprehensive, deepened definition of love and especially the love of God in forgiveness of our sins, convinced

the subjects to view their spouses differently, that is to say, to see their spouses through the eyes of Christ who loves them as well as their spouses. Under the sin or immaturity category, even though Adams contributed to help some couples to determine the roots of their behaviour, they all doubted that dealing with sins would solve marriage problems directly, since it could cause them to avoid their problems by seeking a private, spiritual solution. By contrast, checking basic needs and expectations of couples in marriage, examining their own self and evaluating their emotions, personalities, norms and values, etc in Louw's model were considered more concrete and practical for dealing with their problems on a psycho-spiritual level. They all said that Louw's model promised to be an integrative approach which could deal with many problems unaccountable through the concept of sin. On the other hand, some pointed out that Louw's model would be improved if it were supplemented with a stronger emphasis on sin. In sex-roles, they all reject Adams' model and women particularly expressed their anger at Adams' interpretation of Proverbs 31. In contrast, they all welcomed the concept of 'mutual submission'. Although they are all biblically well-informed persons, this concept of 'mutual submission' was foreign to them. They were sure that this concept of 'mutual submission' could be a great help to Korean women in particular, and Korean marriage in general. However, some of them suggested that the sex-roles based on the concept of 'mutual submission' need to be explained in an appropriate way in post-modern society.

According to results of the above survey and interviews, it can be said that all the respondents are in agreement with the applicability of Louw's model to Korean marriage in the four main areas of marriage. When considering the major issues, such as equality, the preservation of the institution of marriage and marital friendship in Korean marriage, it can also be said that the result that emerged in the four areas indicates that Louw's hope care model could be an alternative to existing Adams' model on marriage care in Korea. Since Louw's model includes the sacramental concept of marriage, the concept of the grace and love of God and the concept of 'mutual submission' as mentioned earlier (Chapter 4), it could be expected to adequately deal with the fundamental Confucian values (man dominance, female submissiveness and hierarchy), thus contributing to the attainment of the three key goals in the Korean marriage, such as equality, marital friendship and a closer marital bond.

Conclusion

In summary the following has been discussed: since Korean society entered post-modernity, the characteristics of post-modernity (extreme individualism, relativism and pluralism) can be found in various areas of society. The disruption of the family is the most marked consequence of post-modernity, in which an attitude and value system toward life, marriage and especially self, is changing and woman's independence is permitted by expansion in woman's rights and increase in financial power. However, Confucian values, still remain in some areas (e.g. home, school, workplace and army) of Korea. Moreover, in the name of the revival of traditional culture, Confucian ideals are suggested as an alternative to Western civilization. However, these Confucian values tend to contribute to the disruption of family rather than to help the family to be healthy and stable as whilst Confucian values are comfortable to men, they are unacceptable to women. This causes a conflict at home. For a solution to the current crisis of Korean marriage, equality, companionship or friendship, and preservation of the institution of family are suggested as keywords for Korean marriage. This implies that appropriate pastoral care for Korean marriage should deal with these issues. To determine which model could be appropriate in Korean marriage, Adams' model was discussed in Chapter 2 and Louw's model in Chapter 3. In chapter 4, comparative empirical case studies were carried out to determine the appropriate model.

From the analyses of the mini-seminars, Louw's model appears to be the more appropriate in the Korean context. The reasons are the following. As mentioned earlier, the Korean marriage crisis emanates from the conflict of Confucian values regarding the family and marriage with the post-modern concept of family and marriage. man-dominance and women's pursuit of equality leading to tension between husbands and wives. The fixed sex-roles based on man-dominance, female-submissiveness, and hierarchy is at odds with flexible sex-roles. But if Korean society cannot return to a traditional hierarchical society, Confucian family values must be regarded seriously and dealt with in an appropriate way in post-modernity in order to prevent the disruption of the family.

When the two models are compared with regard to their respective potential merit to deal with Confucian values, Adams' model may actually contribute to maintaining Confucian values particularly regarding sex-roles: it could, therefore be detrimental to the stability of the Korean marriage. As mentioned earlier, Adams defined the relationship between man and woman as simply 'the wife's submission and the husband's love'. But he did state that submission consists of two things: respect and obedience (1983:109). This means that he actually understands 'submission' as 'obedience'. This could be construed to mean that authority is the privilege of husbands and obedience is the duty of wives, which is equivalent to the Confucian values regarding the relationship between wives and husbands based on an hierarchical structure. Thus, Adams' model could not only aggravate the existing inequality, but also reinforce the hierarchical structure in the relationship between wives and husbands within Korean

culture. As previously stated, considering that the task of pastoral care in Korean marriage particularly needs to include the concept of 'equality', 'marital friendship' and 'reconstruction of the institution of family', Adams' model may contribute to the reconstruction of the institution of family at the expense of 'equality' and 'marital friendship'. Marriage might be well maintained by forcing couples to persist in their marriage, keeping their marital contract but sacrificing valid human needs. Eventually, this model could turn out to be one that causes the disruption of the family by allowing the couple feel trapped.

Whereas, Louw's marriage counselling based on the hope care model could be a useful tool for the stabilization of the Korean marriage by attacking the basis of Confucian values (as well as by offering real biblical counselling to marriage). The concept of 'mutual submission' will challenge husbands to view their wives differently, that is, to respect their wives, to be servants to wives and to be flexible in their sex-roles. This in turn, could help to alleviate marital conflict caused by the problem of 'inequality' (man-dominance and female-submissiveness). In addition to promoting 'equality' between husbands and wives, the grace and unconditional love of God will ensure change in attitude towards self and partner, and thereby make it possible for spouses to be real soul partners to each other in marriage. The sacramental concept of marriage based on the grace and unconditional love of God could help couples to show 'so that love', that is, to show God's love for us within marriages. This could result in marriage enrichment and the preservation of the institution of marriage will be also achieved as a byproduct.

Besides this, unlike Adams' unilateral emphasis on sinful desires and sinful habits, Louw's integrative approach to marriage and marriage problems urges us to look inside within the psycho-spiritual level. It allows us insight into our needs, expectations, maturity, emotions and as well as our faith and God-image. This is more comprehensive than Adams' emphasis on sin. More significantly, Louw's emphasis on charisma in anthropology and potentiality rather than problems in marriage could create marriage enrichment. Lastly, in spite of the survey's limitations, the practicability of Louw's models is supported by the result of the two mini seminars. Thus, it can be concluded that Louw's marriage counselling could provide answers to the key problems of Korean marriage (equality, marital friendship and construction of marriage).

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