

DIVORCE, DECONSTRUCTION AND RECONSTRUCTION OF LIFE: A CHALLENGE
TO PASTORAL CARE

BY

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Declaration

I declare that the thesis submitted to the University of Pretoria for the degree in Master in Trauma Psychology has not previously been submitted by me for a degree at this or any other University, that it is my own work in design and execution and that all material contained herein has been duly acknowledged.

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ABSTRACT

This study is aiming to investigate the psychological trauma that most people are experiencing during and after divorce and deconstruction of life. This investigation takes both of us into the role of St. Athanasius Parish- Fairfield at Mthatha which is at former Transkei in Eastern Cape. The problem which is caused by divorce, is physically, psychological, socially, economically and spiritual draining. The researchers concern through this thesis is to find out the role of the church as it seeks to take care for those affected by divorce. This thesis is an attempt to explore new theological perspective and utilize the available ones, which have already been dealing with issues that address trauma of divorce and to disclose their coping mechanism. The point of departure should be to equip those who embark on pastoral care in order to reach out to people who are based in rural areas who are experiencing the problem of divorce, deconstruction and reconstruction.

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The families of the divorced, that accepted me with a warm welcoming hand when I suggested to journey with them in the field counseling them.

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A special word of gratitude goes to Professor Maake Masango, for his guidance and encouragement. He always keeps me on track in times of need.

A special thanks goes to my wife, Kutala, who was always by my side encouraging me even if my pastoral work is preventing me to continue with this research work.

I have hoped that my father would live to see the completion of this thesis. This thesis is also dedicated to my mother who said that even if she is not educated, she will educate her children and also dedicate to the memory of my father: Mathoba!! Come to see!! Ufafa olude lwakwaMajola.

To all those who endeavor to address the effects of the trauma of divorce: keep the good work. The battle is far from being over because every day in our courts of law there is a divorce case.

Above all, I give thanks to the God Almighty.

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CHAPTER ONE

1.1 Background and motivation

The experience came as a result of doing therapy with Simon (not the real name), who experienced divorce, single parenting, remarriage and step parenting. The man is currently a member of my Parish Church. It was my second worship service, as new Rector of St. Athanasius Parish (not the real name) in Mthatha, when this happened after the Sunday service. He told me about the trauma he had experienced during his time of divorce. After the divorce, he also became traumatized when he had to raise his two boys and a girl alone, and the challenges of being married again; including step parenting. There were so many things revolving around his life during and after divorce, single parenting, remarriage and step parenting. Trauma came as a result of not knowing where to begin with my client, and all the sequence of the events in his life; including the response of the church leadership. For this reason, I identified a lack of caring from the church and among pastoral caregivers. The lack of support system could be the contributing factor to many divorce cases, single parenting, remarriage and step parenting.

Apart from the above experience, I personally, also went through the trauma of divorce, remarriage challenges and step parenting.

The following experiences illustrate how the author also developed interest in the subject further.

The author's first marriage was in May 1995. He was still young and was not ready to marry at that time. To add to this, it was not even his decision to get married; his father encumbered him to marry. The author's father was very ill, and was bedridden with no hope of recovering. During this time, he was approached by his father, as his first son, and the author was persuaded by his father to marry so that he may die knowing that there is someone to take over as the man of the house and at least, see his grandchild before he dies. The author was really not ready to get married but due to the respect for his father, he had to look for a girl to marry. There was not enough time for the author to learn about the life of the partner that he would marry. The author took it for granted of the fact that she is educated; since she was matriculated and was working at Economic and Environmental Affairs as a clerk. On the same token, the author must mention that he loved his new spouse. It was very nice for the couple for the first two years.

Everything changed when the author was recommended to go to the Theological Seminary as a candidate for ordination in The Diocese of the then St John's now called Diocese of Mthatha within the Anglican Church of Southern Africa. The distance between his home and the Seminary was about 498 kilometres and it is believed that the distance between them contributed in the collapse of his first marriage. When the author thought of visiting his wife, he would take a taxi from the

Seminary to his wife's place of work. If he missed a one o'clock bus from Flagstaff to Mkhambathi Nature Reserve, his wife would organize a government vehicle to pick him up. The government vehicle arrangements were the root cause of the marriage to collapse. The person that was driving the car was the manager of the Mkhambathi Nature Reserve. Through all these favours the author's wife got trapped and fell in love with the manager and also for the sake of getting a promotion. The author, through the then Dean of the Cathedral, tried all means to get his wife to be transferred to the nearest branch of Economic and Environmental Affairs; which was Silaka Nature Reserve at Port St. Johns. The transfer was agreed by her senior workers. However, by the day of transfer, it all turned unsuccessful. In due course, she realized that her manager had no power over employment appointments. She, then, became involved with the Regional Manager, of Economic and Environmental Affairs Department, in the Kokstad Region.

Through having an affair with the Regional Manager, she managed to secure a post of being a chief clerk. In all these circumstances, the author was being informed by his wife's colleague at work, who happened to be also an ex- student with the author.

The author together with the then Dean of the Cathedral of St. Johns, tried, in vain, a second attempt to organize the transfer of the author's wife to the nearest branch of Induli Nature Reserve in Mthatha. This time, the then Dean said he had given up this transfer issue because he had been arranging transfers for Priests' wives for a long

time arranging and he had never been failed by any department, seemingly, there were some hidden strings attached in that process. The last attempt of transfer was made and the place for her to go to was agreed but during the date of delivery of her goods, it was discovered that his wife was only to be transferred to the place which was near regional manager's workplace.

The climax of this trauma came out in 1999, which was the last year for the author in the Theological Seminary.

The nature of saga is as follows: one day during the first week of July, the author's wife was visited by both her boyfriends. They fought to such an extent that the manager of Mkhambathi Nature Reserve was injured on his leg as a result of a shotgun pistol.

At that point in time, there was a big need for the author, as her husband, to intervene because her seniors were fighting over her. It was then that she decided to abscond from the Department of Economic and Environmental Affairs. Without the author's awareness, the wife was out of work from since July 1999. On the 24th of September 1999, the author was to be ordained as a Deacon and he arranged an after ordination gathering for thanksgiving on his behalf.

During the preparation of the thanks giving gathering, it is when the author started to suspect that his wife, through cell phone conversation, did not have money for

the preparation. The author phoned his source to enquire about new developments in the life of his wife. The source replied saying he was scared to tell the author, and that it is the third month that the wife left her job; and she is staying at her home. The author personally phoned his wife, her father and her mother enquiring about this new development, they all apologetically invited the author to their homestead so that they may explain. The author refused to go there and also, he was in a week retreat for ordination. The wife was not part of the thanks giving gathering preparation and she did not even contribute a cent towards its success. During the ordination service, all new Deacons were welcomed by their partners after their anointing. The author was the only one without a partner to welcome him, although he was married.

All that made it clear to everyone that there is no marriage. That was a traumatic encounter of being alone while people knew that the author was married.

The author's wife arrived at the end of the service; claiming that she was delayed by taxis since she was coming from Lusikisiki. During the very same week, the author was allocated a station at St. Barnabas Mission, as the Deacon under practical training. The author decided to tell his parents about all his up and downs in his marriage. He was encouraged to endure because he is a man and that because he was the Reverend. Sometimes, the nature of the author's work forced him to endure all the pains so that he may not be embarrassed by his marriage situation to the congregation.

The author and his partner started a new life at the mission but while he was there, it was hurting to hear his wife saying, 'My husband requested me to quit my job so that I must help him in his ministerial work' The author made it clear to his partner that he knows all the episodes revolving around her life and what resulted with her abscondment from work. After she became aware that all her stories are known, she started to be not respectful to the author, the author's parents and all those who were close by blood or by friendship. After five months of service at St. Barnabas, the author was transferred to another Parish as the Deacon-in-Charge.

This is where she behaved like she was a Bishop to her husband and towards the congregation (meaning that she was too much authoritative). Her word was final towards the Mother's Union. Since she was not working, she started abusing Mother's Union's funds. Since she was not working, the author organized for her to be trained at the sewing school. It was only two months that she was honest to her husband. She started drinking publicly, and cheating with a taxi driver. The worse part of it, she pawned her wedding ring. Due to the fear of HIV/AIDS, the author gave up even the condomised sex life in his traumatic marriage.

After that, the marriage became abusive. She did not care about her children, and started swearing the author, his parents and everyone who was close to him.

Today, the author respect the year 2000; which ended up with that traumatic

personal experience.

When the author was about to be ordained in December 16th 2000, he left for a one week retreat for the Priest Ordination. While he was on retreat, his wife left the mission and went to her parents' home. There was no dispute between them on that particular moment. On the day of ordination, she was not there.

From that day, it was clear to the author that his wife never welcomed his calling. Before ordination, the author called the closest church warden and explained all the trauma of his marriage and told him that he is ready to give up the calling and divorce for the sake of his wellbeing and health.

The church warden encouraged him to wait for his second ordination for priest hood. The author was transferred to Cala town as the Priest in charge of St Cyprian and ascension Parish in 2001.

That is where she was exposed of her behaviour because the couple lived far away from the Diocesan Office, author's home, her home and from the people who knew them. She started drinking with new friends. Most of them were single and divorced. She didn't get good advices. While the author was conducting service, his wife stayed at the Rectory House, drinking with friends.

When the author started reprimanding her, she blackmailed him, calling him names and mocking him in front of her friends.

Just before Easter, the author visited the Diocesan Bishop and explained all his

miseries and his intended decision of quitting from ministry because he could not survive his marriage life.

The Bishop encouraged him to withhold and that maybe things would change.

She was seen even by the Mother's Union members that she was not qualified to be a Reverend's wife; as a result of her behaviour. The other thing which was astonishing in this marriage, at this point time, was that she was pregnant while there was no sexual intercourse between her and the husband.

During the month of June, she had to go to her home to give birth. After she had given birth, it was her decision not to come back to the author. The author uses her not coming back after she gave birth as reason for furthering divorce. The author had gone to the Bishop saying he is ready to be stripped of his collar rather than to endure his marriage suffering.

The Bishop intervened by phoning the author's wife and requesting that she may come back. The Bishop also explained the Canon Law, to the author, pertaining to divorce but the author said that he was ready to undergo disciplinary processes rather than to die with stress.

His wife came back after being requested by the Bishop to do so. Surprisingly this time, her behaviour was very harsh and challenging. One Sunday when the author was about to get out to the service, she threw soiled baby nappies to him and on his church gowns. That time, the author took off his church gowns and slapped her.

She cried loudly so that everyone who was nearby could hear her. The church Wardens came and the author reported everything to them.

After a long conversation, they had to phone the office of the Bishop to forward the occurrence.

The following day, the author received a letter from the Bishop removing him from the parish and urging him to reconcile with his wife before December; failing which, the author would be suspended from Ministry.

The belongings of the author were removed from Cala to the Diocesan offices; pending that the case of the author, which would be cleared after December 2001. During that period, what amazed the author was to discover that some of his goods were missing from the office.

While trying to make a follow up on that, he discovered that the Diocesan Secretary divided the author's goods and gave them to the author's wife without the knowledge and permission of the author. The worst part of it was that she was also transported by the Diocesan vehicle from Mthatha to her home in Lusikisiki. The marriage was in community of property, they were not yet divorced but the Diocesan Secretary used his authority to rule over that marriage. As he was the church representative towards the matter, he used his authority between the two incorrectly; the church is not the court of law where the judgment is being made. The author felt that the church was unfair towards him through the act of the then

Diocesan Secretary. During the month end of October 2001, the author's stipend was half of the usual one. While the author interrogated this, he found out that the money was given to his separated wife; as she claimed that she was staying with the children. To the then Diocesan Secretary's surprise, the author came with his children to prove to him that the children were in their father's custody. The then Diocesan Secretary started to say many apologies but the money was never paid back to the author. This affirms the author's claim that the Church was unfair to him as its employee. There had never been reconciliation between the author and his ex-wife. They ended up divorcing on the 8th October 2002. Due to her behaviour, she ended up landing in the wrong hands of different men.

"Oh! To be on that marriage seriously traumatized the author but may her soul rest in peace, as she passed on and was buried on the 7th April 2007" says the author.

The author got remarried on the 16th of December 2005 and there are challenges of the current marriage. The author feels that he is a victim of being married for the second time. To the current wife, the author is always suffering for the failure of the first marriage; meaning that every mistake he commits is always treated as the one that made the first marriage to fail. However, despite all that, the couple is very much in love.

The challenge of being a parent during separation and divorce is sometimes overwhelming. The author's children and step-son have had mixed emotions about their father and mother's relationship. According to their age, they felt betrayal, jealousy, anger, confusion and even guilt. For instance, they feel that the parent

who is the first to start this relationship betrayed the other parent in the first relationship.

The author, as a parent, tried to explain to them that people adjust differently, and it was time even for him to start a new life and meet with new people (their mother).

The author's first marriage children have been abandoned by their biological mother, so now when the author goes to the bedroom with the step mum, they become jealous for her.

The current wife came with her son, whom she got out of wedlock. Sometimes the author, as a stepfather, feels that he has no total control and authority over the boy. Whatsoever is a problem or success, the boy is comfortable when he is sharing it with his mother.

The mother sometimes becomes so protective when the author is disciplining the boy in a harsh way; even if he was seriously wrong.

The author's wife is very good at raising kids, she is very strict, straight forward disciplining but she sometimes have a soft spot for her 'out of marriage son' in as much as it is hard to admit that the author sometimes feels the same towards his own boys.

Animosity has been created amongst the three boys as they misinterpret both new characters in their lives. The author and his current wife have two girls; which they love very much, but that may be wrongly interpreted by those whom the other partner is not their biological parent.

1.2 PROBLEM STATEMENT

As a result of sitting with Simon(fictious name)a 38 year old male who was a leader of a parish branch in the authors mission, the author has thought of several problems that are being encountered by the people:

The traumatic elements that emerge when someone experiences divorce, single parenting after divorce, remarriage and step parenting.

The impact of divorce in the church, as a whole, if the people who are experiencing divorce are within the leadership of the church.

The impact of divorce on children.

The impact of divorce on the financial lifestyle of the divorcees.

1.3 AIMS AND OBJECTIVES OF THE STUDY

This study is aiming at investigating the psychological trauma that most people are experiencing during and after divorce; and reconstruction of life.

The author's special focus area is Mthatha, which is in the former Transkei in the Eastern Cape, South Africa.

In the church that the author is leading, the problem is not only faced by those who divorce but affects their families which is the reason the study is worth pursuing.

The problems which are caused by divorce, is physically, psychological, socially, economically and spiritually draining. This is traumatic because the lifestyle of a

person changes immediately when he/she is experiencing divorce and its life reconstruction. The reader will remember the author's personal traumatic story and how his marriage ended. This is where the pastoral care is needed; since a person should come to terms with divorce and the reconstruction of life. The author needs to know more about the psychological effects of trauma to the divorced and their reconstruction life.

It is high time that pastoral counsellors equip themselves with the necessary skills in order to respond to the challenges which are faced during divorce in any family.

For the pastoral counsellor, it is important to know how to heal disturbed human relations within the family, country, the workplace; such as stigma, ostracism, discrimination and rejection. From the author's experience, people are not yet ready to accompany the divorcees during the active process of their divorce.

In conclusion, the objectives of this study are:

- To investigate traumatic problems encountered by those who are involved in divorce, remarriage and step parenting, and looking at how pastoral care is challenged by these developments.
- To explore and disclose the coping mechanism used by those that are involved in divorce, remarriage and step parenting in order to heal those who share the same experience (trauma).
- To create a model of caring that will help those who are going through

divorce, remarriage and step parenting to overcome their trauma.

- To correct the image or perceptions that by being divorced, one is a failure in relationships.
- To work, therapeutically, with those who are divorced, experiencing remarriage and step parenting; so that they may create a worthwhile future and compassion for each other.
- To come up with a therapeutic model of caring in a journey with the divorced; and deconstruction of life which will deal with the issue of trauma.

The author needs to outline the role that can be played by the church that he is serving as the reverend as: ' I stated at the beginning of the study, I feel that it is not the study, I feel that it is not vocal enough when it comes to issues that directly affect its clergy and the congregation at large.'

The point of departure should be to equip those who embark on pastoral care in order to reach out to people who are based in rural areas who are experiencing the problem of divorce, remarriage and step parenting.

1.4 METHODOLOGY

The methodology that the author intends to use is the Shepherding Theory of Charles Gerkin and Nick Pollard's Positive Deconstruction. Using Gerkin's approach, with his traumatic story in mind, he is going to take a journey with two people, and their families

in their traumatic situations. According to Gerkin, (Gerkin 1997: 27) Shepherding Model is one of the four Biblical models (priests, prophets, wisdom and shepherd) which he first used and it was first appropriate within the religious life of Israel; as a metaphor within which to talk of Yahweh for Yahweh's people.

Gerkin further says that the prophetic, priestly and wisdom models of the caring ministry, the caregivers we inherit from Israelite community and are not to sure that they are only biblical images with which pastors have to identify. Another one, in a certain way which is a more significant, is that of a caring leader as a shepherd (Gerkin 1997:27).

Nick Pollard (Pollard 1997: 44) explains Positive Deconstruction as: "The recognizing and affirming of the element of truth to individuals which already holds and also helps them to discover for themselves the inadequacies of the underlying world views they have attained."

Deconstruction means helping people to deconstruct (take away) what they believe in order to look carefully at the belief and analyse it. Positive means that deconstruction is done in a positive way in order to replace it with something better (Pollard 1997: 44).

The author agrees with the notion of Gerkin and Pollard; since it shows the reason why the shepherding style of personal care is so fundamental to the task which is carried out by all spheres of pastoral ministry. The role of pastors, as leaders, is to guide the group in focusing on real issues and to help them move from what they know to the unknown.

The quantitative approach will be used in this research. The primary approach that will be employed in this research is qualitative. The reason being that the author believes that there are multiple possible realities constructed by different individuals and that the available literature is limited; therefore narrative writing skills will be used in this research. The nature of the data that will be collected will be conducted through documentary, statistically, interview data and questionnaires. The author will interview the subjects that are involved and affected.

The aim of the author is to create a caring model that will empower the divorcees and their reconstructed lives.

1.5 SIGNIFICANCE OF THE STUDY

The question the author grappled with before embarking on this study was; what type of impact do pastoral care givers in our churches and communities at large, have on divorce and its reconstruction of life. According to the author's experience in pastoral care, the church and pastoral counsellors are not all committed to journey with divorced, single parents after divorce remarriage and step parenting.

Even churches are failing, as a support system, to address this issue, hence this pastoral model that this research is creating.

Even sermons are not adequately doing justice to this subject.

As preachers of the word of God, pastors are somehow compromising theological integrity as they, sometimes; fail to address burning issues within their committees, such divorce among religious leaders.

The Christian message is centred around that: “Love one’s neighbour as one love oneself, and the African concept, goes further than that and says, “Umntu ngumntu ngabantu”, which means (humanness), that you are what you are because of others. These concepts emphasize that we should live for each other.

We need to preserve and intensify extended family relations as that bond will be part of support system in fighting divorce, remarriage and step parenting. These religious groups and pastoral counsellors have to play an important role so that the nation should not be torn into pieces because of challenges posed by divorce, remarriage and step parenting. The question is: *how do we do therapy with people who are dealing with psychological effects of trauma as a result of divorce and reconstruction of life?*

1.5 ASSUMPTION OF THE STUDY

The author assumes that:

This study will be able to reveal the extent of devastation which is caused by the trauma experienced through divorces and its reconstruction of life.

This study will assist the pastoral caregivers and the church in journeying with people who divorce and its reconstruction of life.

The pastoral counsellors need to equip themselves with the necessary skills in order to respond to the challenges which result from divorce in any family.

The study will help in creating a caring model that will help those who are involved in divorce and its reconstruction of life.

1.7 RESEARCH GAP

Research has been done on divorce and reconstruction of life after divorce and these research projects address the following, its impact on children, financial lifestyle, community at large and family relations. Other researchers are focusing on the cause of divorce and the way, it can be prevented.

The author came across a research done on the ways of coping with challenges if divorced single parenting after divorce, remarriage and step parenting; particularly on someone who is the leader of the church.

1.8 A SUMMARY OF CHAPTERS

Second Chapter:

METHODOLOGY

In the second chapter, Gerkin's formula of practicing pastoral care will be highlighted and it will be used throughout this exercise. As the author embarks on Gerkin's theoretical approach to pastoral care, he will analyse it; especially its relevance to this study, while, at the same time, applying it in the South African context; particularly on the former Transkei Region.

People who divorce, become single parents after divorce, remarry and those who become step parents, experience emotional, psychological and social problems which cause severe difficulties in their lives hence, counselling is important to them.

Third Chapter :

TRUMA

In the third chapter, the author will define the word “trauma” as it is a focal of this study. A proper understanding of psychological trauma and its impact is important before dealing with its manifestation and consequences.

People who have undergone divorce and reconstruction of life often go through psychological trauma and they need pastoral and psychological assistance. This study informs the reader tells that the psychological trauma is not for divorcees only, but their families and their communities, as well.

Fourth Chapter :

TWO STORIES AND THEIR TRAUMATIC SITUATIONS

In the fourth chapter, the author will share the stories of two people, analyzing their traumatic situations, through sharing their physical, social and spiritual pain regarding of their divorces, single parenting after divorce, remarriage and step parenting. Basically, this chapter gets into territory of divorce and reconstruction of life; where their stories are told .The researcher tries to journey with them in their traumatic situation, while, at the same time, trying to put his pastoral care skills into practice. In other words, this is where the question; how do I do the therapy with people who have undergone divorce and reconstruction of life? The interviews and analysis of the end product will be of great help in this exercise.

It will focus on the coping mechanisms that were used by the two families that have gone through the trauma of divorce and reconstruction of life and their traumatic journey of accepting their situation. The researcher will look at the importance of the support system through group therapy on divorce and reconstruction of life. A pastoral care model, using churches as point of departure, will be outlined.

Fifth Chapter:

DIVORCE AND HUMAN RIGHTS

The fifth chapter is the last chapter which will analyse the people who have undergone the trauma of divorce and reconstruction of life; and human rights using different approaches to the existing ones. It will look at how pastoral caregivers can revive hope in the midst of divorce and reconstruction of life. It will also highlight the author's objectives and some outcomes of learning experiences from the research. At the end of this research, there will be some recommendations and suggested fields for further research themes for further development by other researchers. Hopefully, the findings of this study can help in the formulation of counselling approaches as well as policies that protect everyone who is experiencing divorce and reconstruction of life.

CHAPTER TWO

METHODOLOGY

2.1 INTRODUCTION

METHOD

The author will use the Shepherding Theory of Charles Gerkin and Nick Pollard's Positive Deconstruction. Using Gerkin's approach, with the author's traumatic story in mind; he is going to take a journey with two people, and their families who are caught up in their traumatic situations. According to Gerkin, the Shepherding Model is one of the four Biblical models (priests, prophets, wisdom and shepherd) which he first used and it was first appropriate within the religious life of Israel as a metaphor within which to talk of Yahweh for Yahweh's people.

He articulates it in the following way: "the prophetic , priestly and wisdom models of caring ministry we inherit from Israelite community are not to be sure, they are only biblical images with which we pastors have to identify. Another one, in a certain way which is a more significant, is that of a caring leader as a shepherd" (Gerkin 1997:27).

The author agrees with the notion of Gerkin and Pollard since it shows why the shepherding style of personal care is so fundamental to the task that is carried out by all spheres of pastoral ministry.

The role of pastors, as leaders, is to guide the group in focusing on real issues and to help them move from what they know to the unknown.

Nick Pollard explains Positive Deconstruction as, “The recognizing and affirming of the element of truth to individuals which already hold and also helps them to discover the inadequacies for themselves that of the underlying world views they have attained.” The author likes the analogy of Nick Pollard about two cars in same make that he bought in different times and in different conditions. The first one was having a good chassis with a good body, but the engine was worn out and the gear box and suspension were broken. The other one contained lots of new parts that were in good condition, but unfortunately the car was written off in an accident. Sometime later, he managed to organize parts from his two different cars so that he may have a nicer and a better car. Eventually, he had a good car out two dilapidated cars. That was not the negative deconstruction of a car but, rather, the positive deconstruction of a mechanic.

Deconstruction means helping people to deconstruct (take away) what they believe in order to look carefully at the belief and analyse it.

Positive means that deconstruction is done in a positive way in order to replace it with something better (Pollard 1997: 44).

2.1.2 METHODOLOGY

The two authors will help me move into quantitative and qualitative approaches in order to understand the problems deeper.

Quantitative and qualitative approaches to research.

The quantitative approach will be used in this research. The primary approach that will be employed in this research is qualitative approach. The reason is that the author believes that there are multiple possible realities constructed by different individuals, and yet the available literature is limited; therefore, the narrative writing skills will be used. The nature of the data that will be collected will be in the form of an interview and questionnaire. The author will interview the subjects that are involved and affected.

Quantitative approaches deal with numerical measurements (i.e. quantities). They are typical of the mainstream scientific approach in psychology. They are the preferred methodologies of empirical, hypothetic-deductive and experimental psychology. Quantitative approaches aim to test hypotheses, and usually to identify numerical *differences between groups*.

Distinctive features of quantitative approaches to psychology:

Quantitative approaches
'Simple' numeric data
Measurement

Explanation
Prediction
Generalizable account
Representative population sample
Hypothesis-testing
Claims objectivity
Closed system (experimental control)

Deductive analysis will be used for argument's sake. Deductive research is theory-testing, which is often linked to datasets, surveys or quantitative analysis. The aim of the author is to create a caring model that will empower the divorcees and their reconstructed lives.

2.2 ENGAGING CHARLES GERKINS APPROCHES TO PASTORAL CARE

In the first chapter, the author has indicated that he will use the methodology that is made up of two theories. His focus now is on Gerkin's shepherding model – where the pastoral caregiver (Bishop or Clergy) assumed the role of a shepherd. “This theory is most clearly captured in the book Psalm 23, where God is depicted as the good shepherded who leads the people in the paths of righteousness, restores their soul's and journey with them even in front of their enemies, and in the shadow of death” (Gerkin 1997: 27)

Gerkin wrote about the role that is played by a shepherd from his Western perspective. The author will approach the shepherding model from his African people perspective of a shepherd. A shepherded is someone who cares for the flock, not only leading them to graze in greener pastures, but also to provide security and is also willing to die for his flock. The flock responds only to the commands he uses in communicating with them and they know his voice. Even when the shepherd is grazing his flock far away from home, during the day or at night, he sleeps very close to them and defends them against their predators.

The relationship between the shepherd and his flock is important. Like the shepherd, the pastoral caregiver, caring for the people of God involves care that confronts issues of injustice and moral integrity in the life of the people (Gerkin 1997: 25).

The shepherd imagery can be used on both the clergy and lay leaders of the church. The clergy assumes the role of a leader and is being identified as a shepherd that is expected not only to talk the way of living but rather live the discrimination or fear: especially for those who are marginalized, poor and afflicted.

That goes well with how Charles Gerkin sees the pastor in the modern world. He says that the pastoral caregiver is holding three functions in him/herself, which means he/she has to provide liturgical celebrations, be mouth piece of God and help people in their day- to-day life (Gerkin 1997:23).

Pastoral caregiver assumes the role of a healer, sustainer, and reconciler.

The shepherd, without an understanding of the work he/she does or lack of communication with the flock, will find it difficult to deal with everyday matters. This is shown in a way that the bishop, the clergy and the lay leaders have dealt with the issues of traumatic experience of divorce and reconstruction of life. They are quick to punish, without even showing any form of pastoral love and care.

They do not buy the reasons that are tabulated by the traumatized divorcing clergy, no matter how convincing they could be.

Shepherding model as a caring model requires that the bishop and clergy should account for those in their care and not just having them being suspended or expelled because they regarded as people who have sinned.

The bishop and clergy have to lead people to a better understanding of God's unconditional love; through the sermons, sacraments. Lastly, as shepherds, they should have knowledge of where the flock should graze; meaning that they should understand the community environments and their challenges.

The bishop and clergy, as caregivers, are representatives of God in a community in serving God's people. The bishop and clergy resemble God, who cares.

The shepherd is the one who leads, guides, nurtures, leads, seeks out the lost, brings the scattered flock back together and protects it from all forms of harm that might come their way.

2.2.1 PASTORAL CARE THROUGH CHANGING TIMES

The other approach to this study will be under the guidance of Gerkin, (Gerkin1997:10), who contends that; “to tour the world of pastoral care means to consider the caring task of the pastor in relation to individual and the communities”.

The way, in which people look at life, they forget that it changes on daily basis because of the unforeseen experience. In the author’s analysis, Gerkin contends that, ‘as human socio-cultural experience has changed, pastoral practices likewise have been modified to respond to the changing needs of people.’

The caring ministry has been there for centuries and it is the background that one gets from authors like Gerkin that could enable pastoral caregivers of this present age to be more equipped and be able to move along with the changing times.

2.2.2 FOLLOWING GOD’S PASTORAL CARE FORMULAR

Gerkin writes about shepherding and contends that, “ God is depicted in Psalm 23; as the good shepherd who leads the people in the paths of righteousness, restores the souls of the people, walks the people among their enemies and even into the valley of the shadow of death” (Gerkin 1997 : 27).

Since God takes care for His people through other people, it is important to show that pastors have to follow His formula in pastoral care. God uses pastors, shepherds therapists or group leaders, as His instruments or tools in reaching

out to other people. In other words, pastors should do justice to His mandate in pastoral leadership.

2.2.3 READING THE SIGNS OF TIMES

“Before proposing new directions for pastoral care practice, the author will highlight some major contributions of remote and recent areas of pastoral history that we need to carry with us as we enter the twenty first century.

Some of these practices from the past will need to be modified to fit the changing situation of the time ahead, but their preservation is important because they have shaped the tradition of what it means to be faithful pastor of God’s people”(Gerkin 1997 : 79).

The author is impressed by Gerkin’s approach to pastoral care as he contends that; “every practitioner of pastoral care needs to master a well-developed theory of human development, a psychological, theoretical framework within which to consider the developmental issues facing those who are to receive our care”(Gerkin 1997 : 87). This statement puts more emphasis on exploring new ways of pastoral care as pastors live in the world of developmental issues that pose new challenges to their field. Caring for one another is one of them. (Umntu ngumntu ngabantu).

2.2.4 PASTORAL CONCERNS FOR PERSONS AND FOR SOCIAL SITUATIONS

“Pastoral care at the turn to twenty-first century must find new ways to give equal emphasis to concern for the individuals and concern for the larger social environment that surrounds the individual” (Gerkin 1997 : 90). What is important at the time of traumatic experience of divorce and reconstruction is that if a person is not involved in a divorce he/she is affected about it. It is important to note that divorce cause trauma and when going through this experience, one need to reconstruct his or her.

This process not only affects you, but people who are close to you. The pastoral counsellors and the community, at large, cannot be concerned with those who are divorced and neglect those who are affected by divorce, thus, both experience trauma are in need of therapy. This is the core of this study as, it dwells on the trauma that affects divorcees and their families. The social environment that surrounds divorcees and their families also plays a role towards psychological and spiritual healing.

Gerkin poses a question: “Are the social structures that surrounds the lives of those under our care providing the social supports that people need in order for their lives to flourish?”(Gerkin 1997:91).

The author is not convinced that, with divorce and deconstruction of life, enough work has not been done to address the issue of support.

Pastors will not be talking about anger, stigma, fear and loneliness during and after divorce, because the people will be caring for each other.

2.2.5 PASTORAL CARE WITHIN THE CONGREGATION

According to Gerkin, the discovery of the congregation, as the primary context and agent of care for the people of God, has not received enough emphasis (Gerkin 1997:92). This is true because it has made the church to lose its identity and focus, in terms of taking care of people who are living in these stressful environments. The author also agrees with Gerkin on that; “Renewed attention to communal aspects of pastoral care will also involve giving greater attention to the importance of ritual acts and liturgical practices that corporately express God’s care for the welfare of God’s people and their care for one another” (Gerkin 1997:93). This is what is clearly demonstrated in Gerkin’s detailed analysis of pastoral care. Gerkin writes, “the meaning of the term “pastoral” as it has been used within the Judea-Christian tradition has had a fundamentally communal connotation.”(Gerkin1997:93). In this regard, it means that a community takes care of itself or its members. This also implies that people are called to minister to one another.

In terms the impact of traumatic experience of divorce and deconstruction of life, it is imperative that members of the congregations partake in caring ministries. They have to put into practice the salt of earth theology; which depicts their uniqueness and identity as the healing society.

Divorce and deconstruction of life is a moral issue. It is very touching to hear about moral regeneration from the secular world; for instance government through Department of Social Development and independent Clinical Psychologist, whereas the church and other faith-based structures should have taken the lead in terms of educating people on moral issues. The model of caring, which is recommended at the end of this study, comes as result of a critical analysis on the role that could be played by the church during the time of divorce and deconstruction of life.

The author agrees with Gerkin on that, “the caring ministry for and with adolescents is fundamental and primary the responsibility of the Christian community” (Gerkin 1997:177). On the other hand, there are cultural and traditional ways of caring for young people in an African way.

2.2.6 PASTORAL CARE AND MORAL LIFE OF THE PEOPLE

In this aspect Gerkin looks at the role of pastor, as the caretaker of the life of the people of God.

Gerkin, when he is analysing the Old Testament background of pastoral care, writes, “To care for the people, both individually and as community, was to consistently inquire about and help the people to consider the morality of their actions” (Gerkin 1997 :84). This is relevant even during the time of divorce and deconstruction of life; since it is also has to with regard to morals

2.3 ENGAGING NICK POLLARD'S APPROACH OF POSITIVE DECONSTRUCTION

Positive deconstruction is a “process that recognizes and affirms the elements of truth to which individuals already hold, but also helps them to discover for themselves the inadequacy of the underlying world views they have absorbed” (Pollard 1997: 44).

The process of reconstruction was reworked from this concept mentioned above. The ones that were good, he kept them and those that were worn-out, he threw away.

The good parts from the written off car, were used to replace the worn-out one's on the other car. He says this was not the negative deconstructions of a vandal but, rather the positive deconstruction of a mechanic (Pollard 1997: 45).

Looking at his personal experience of divorce and deconstruction of life, the researcher finds that not everything about suspension is wrong; the problem is how and to whom it is being done. The problem will be positively deconstructed; the author would like pastors to apply this theory on the issue of his suspension during Christmas; due to his divorce versus common law.

When applying common law, the problem is treated in the following way;

- a) The bishop of clergy suspends a Christian in his/her absentia informally.
- b) He/she is dictated to what he/she will be permitted to do and not to do.
- c) A symbol of shame is publicly displayed for all to see him/her in a sinner's bench.

- d) No one pays much interest on how he/she feels as they don't know the reason of divorce.
- e) They take glory from one side and not include the other partner.
- f) Family members and next of kin to the divorcees are left to deal with the situation of shame; especially for those who are congregants.
- g) The clergy spouse continues to be left off the hook, while the clergy is punished according to the common law.

Pollard will be helpful in addressing the above issues with the method of deconstruction.

- Positively deconstruction scenario

- a) The bishop or clergy call the Christian and her family to discuss the divorce situation and all parties agree on the procedure to be taken from that point.
- b) Identify the reason of divorce and also involve both parties in order to journey with them towards a solution.
- c) In a caring way, let the congregants know of the situation and caring methods that will be used to assist in supporting the divorcee during his/her divorce.
- d) Not to let the divorcees be isolated or stigmatized for the other partner.
- e) Pastoral counselling should be conducted in the same manner for all.

- f) The clergy divorcee or Christian divorcee should continue to receive spiritual and emotional support.

This process will alleviate the issue of shame and humiliation which is experienced by the clergy divorcee or Christian divorcee; while the other party enjoys the freedom.

2.4 CARING METHODS

Wimberly (1991: 49), when writing about pastoral care and life crisis, alludes to the fact that when members of the congregation are facing predictable life transitions, they often call a priest and lay people. These transitions of life, which occur through the life cycle, are sometimes referred to as developmental crisis.

And these crisis usually are growth opportunities, and while they may present some difficulties for those who are faced with the situation, priest and caring lay persons can respond with empathy and comparison in ways that help those in a crisis to grow. He continues to suggest four ways to deal successfully with life crisis and they are as follows:

1. Facing the problem head on.
2. Working on the various emotional and social tasks presented by the problem.
3. Coming to some understanding of what one is experiencing.
4. Talking with those who care about the situation.(Wimberly 1991:50)

The author agrees with Wimberly, as this step provides the caregiver or priest with an opportunity to play an active positive role in assisting a congregant in crisis in order for the congregant to be an active participant in finding a way forward and begin the process of healing.

As this dissertation deals with the divorce and reconstruction of life, we learn that divorce is a crisis for the divorcees as well as for those lives are impacted by the divorce.

The Clergy and caring laity's role is to help those involved to:

1. Understanding what is taking place as a result of divorce
2. Facilitate the expression and acceptance of those whose lives are directly impacted.
3. Help those involved to mobilize resources for responding positively to the crisis. (Wimberly 1991:51).

The author is of the opinion that the church is quick to condemn anyone to hell, whom they feel has committed sin.

However, a model that is being practiced by the father in the story of the prodigal son; where welcomes his son back to the family, and did not condemn him nor condemn his acts; yet he loved him unconditionally (Luke 15:11ff).

2.5 THE AUTHOR'S VIEWS THAT CAN BE USED AS METHOD BY THE CHURCH TO MINISTER TO DIVORCEES AND REMARRIED PERSONS

Another important principle is that the church has a responsibility to minister to divorced. The church is called, on the one hand, to proclaim God's will for marriage to be a sacred and permanent covenant and, on the other hand, to extend God's forgiving grace to those who have sinned by divorcing and remarrying. The challenge is how to extend God's forgiving grace to sinners without condoning their sins. The tendency is to go to extremes; either by totally condemning or by entirely condoning their sin.

Some churches are taking the no-divorce position and adopt an attitude of hostility and standoffishness toward divorced and/or remarried people. Their perception seems to be that such people have committed the unpardonable sin and that consequently, there is not much that the church can do for them.

Other churches welcome divorced and remarried persons, making them feel that there is nothing wrong with what they have done. They extend automatic membership to all, without looking for signs of repentance for past sins or for signs of commitment to a new life of discipleship.

To be faithful to her calling, the church must avoid both extremes. On the one hand, it must avoid the extreme of maximizing sin while minimizing God's forgiving grace. On the other hand, it must avoid the other extreme of maximizing God's forgiving grace while minimizing sin. Everyone is created in the image of God and must be judged by God rather than an ordinary person.

The church must proclaim that divorce, wrongly obtained, is *sin*—a heinous offense against God and one's partner. But it must also proclaim that such sin is not too big for God to forgive; when genuinely repented of.

The Good News of the Gospel is that Christ has saved us from all kinds of sins, including those involving divorce and remarriage. Too often, Christians seem more interested in passing judgment on divorced and remarried people than in extending to them God's grace and forgiveness.

2.5.1 ROLE OF THE PASTOR

The pastor can play an important role in altering the prejudices of church members against divorced. Some of their prejudices may be rooted in a misunderstanding of Biblical teachings.

For an example, some believe that anyone who divorces and remarries on unbiblical grounds commits the unpardonable sin and consequently, cannot be fully accepted into the fellowship of the body of Christ.

The pastor can correct such an attitude by helping his members understand that God forgives all sins, including those of divorce and remarriage. The scripture in 1 Corinthians 6:10-11 reads thus, that some of the Corinthian church members, prior to their conversions, had been "adulterers,. . . sexual perverts, . . . thieves,. . . drunkards." Yet, Paul reassures them that they "were washed, sanctified, justified." If God forgives murder and sexual immorality of the basest sort, *the church must do so too*. Forgiveness involves not only cleansing but, also,

acceptance and restoration to full fellowship among the members of Christ's church (2 Cor. 2:7-8).

Pastors must not be more pious than God, Himself, by refusing to accept into the church, full membership fellowship with those whom God has forgiven and accepted because of their sincere repentance.

2.5.2 THE EXAMPLE OF JESUS

Throughout His ministry, Jesus showed more interest in healing broken relationships than in exposing sin in people's lives

The story of the woman found during the act of adultery, (John 8:1-11) exemplifies Jesus' attitude of acceptance and forgiveness. His words reveal no condescension or self-righteousness.

He accepts and forgives the woman without condoning her sins. He was the only one who was righteous enough to cast the first stone, but He did not.

Jesus' attitude offers profound insights for the church's ministry with regard to divorced.

In following the example of Jesus, the church must demonstrate more affirmation than condemnation toward those who are already deeply feeling their guilt. Divorced persons are often weighed down with a deep sense of guilt because they have broken one of the most important commitments of their lives. The responsibility of the church is not to add to the burden of guilt but to extend

God's forgiving grace, to those in needs. Pastors can play a vital role in showing God's forgiving grace through their teachings and attitudes. Sometimes what is observed by the congregation pertaining to of the pastor's attitude toward divorced and remarried persons may be more influential than what is taught by the pastor in this area.

2.5.3 THE SIN OF OMISSION

It is possible that one of the reasons some members of the congregation have difficulty in accepting divorcees is because the members fail to realize the responsibility that they share regarding marriages that end in divorce.

The church is a corporate body in which we all share responsibility for one another's attitudes, actions, failures, and successes.

If we as a church neglect the teaching of the Biblical view of the sacredness and permanence of marriage, if we fail to help engaged couples see the seriousness of the marriage covenant, and if we fail to attend to their spiritual needs shortly after marriage and during the period of separation.

In the final analysis, the author contends that we all share a degree of responsibility in the marital breakups of our fellow believers, if not by commission, then at least by omission. When one fails to challenge the growing acceptance of divorce inside and outside the church, one becomes indirectly responsible for marital breakups. This does not mean that one should minimize the guilt of those who sin by divorcing or remarrying. It only means that we

should accept our fair share of responsibility. When this happens, we will be more charitable and redemptive toward divorced and remarried persons.

2.5.4 PROGRAMS FOR DIVORCEES

Forgiveness and acceptance of the divorced can best be shown through concrete programs. Words help but, often, they are not enough. Divorced persons will test the credibility of the church's concern for them by evaluating the programs the church offers them.

Generally, divorced persons have practical, emotional, and spiritual needs. They experience a great sense of guilt, loneliness, and devastation of their self-image. The church can help by developing programs to meet divorce needs in the church.

The church may occasionally, or even regularly, offer special church services for divorced members. This can be a semi-private service in which an opportunity is provided for expressing sorrow and repentance as well as for experiencing forgiveness and rejoicing. Besides special religious services, there may a need to establish support groups for divorced persons. One such group could be made up of single parents (both genders) from one or more local congregations. They can get together to discuss and share the problems that divorce brings, such as loneliness, children discipline, lack of finances, and church expectations. Sometimes a specialist professional person can be invited to talk on the subject

and this can be followed by open discussions. Such group gatherings can provide fellowship, counselling, and practical help.

What the author is proposing is not that the church must become a social agency for divorced persons. Most churches do not even have the financial and professional resources to offer such services. Rather, the author is proposing that the church must translate its message of forgiveness and acceptance of divorced persons into concrete programs. Actions speak louder than words. These programs must be seen as part of the mission of the church to reach out to those who are hurting.

The ultimate aim of the ministry of the church is to help divorced persons to experience repentance, forgiveness, cleansing, and reconciliation with God, the church, and themselves.

When divorced persons experience this three-dimensional reconciliation, they will develop a new sense of self-esteem, which is very essential to their well-being. They will also come to view the church as Christ's agency for the reconciliation of the sundered.

2.6 PRELIMINARY CONCLUSION

The issue of discipline within the church is important, yet it should equally be practiced between both men and women because of the lack of a policy on this subject. One has seen how the church could have picked and chosen from teachings of the early church fathers on the same issue of divorce. Secondly, the

church allowed itself to be influenced by the culture and the customs of the world.

Faithful to her calling, the church must hold high the banner of marital permanence. It must resist the prevailing secular view of marriage by aggressively promoting the Biblical view of marriage as a sacred, lifelong covenant. Such a program should actively engage all the preaching, teaching, and counselling resources of the church.

To be faithful to her calling, however, the church must not only proclaim God's will for marriage to be a sacred, lifelong covenant, but it must also extend God's forgiving grace to those who have sinned by divorcing. It is part of the mission of the church to help divorced to experience repentance, forgiveness, cleansing, and reconciliation with God, the church, and themselves.

Our churches should be filled to capacity with sinners who are saved by grace and reconciled to God, and who can then become Christ's agency for the salvation and reconciliation of others.

CHAPTER THREE

3.1 INTRODUCTION

In the third chapter, the author will define the word “trauma” as it is the focal point of this study. Internationally and in South Africa we are faced with trauma, such as hi-jacking, armed robberies, rape, murder, suicide, housebreaking, divorce, and other acts of violence, on daily basis. It is important that the survivors of traumatic experience receive psychological help as soon as possible, in order to help them to regain balance in their lives.

Psychological intervention should focus on immediate help for the survivor as a normal and a healthy person in an abnormal situation. During and after the traumatic incident, the a person can experience feelings of aggression, frustration, guilt, and vulnerability that sometimes manifests as an inability to stop crying, negativity towards his/her belief and religious systems, sleeplessness and concentration problems. The immobilizing influence of these emotions on living, the author emphasizes the importance of trauma debriefing as an intervention to help survivors to deal with the traumatic incident.

A proper understanding of psychological trauma and its impact is important before dealing with its manifestation and consequences.

People who have undergone divorce and reconstruction of life often go through psychological trauma and they need pastoral and psychological assistance. This informs the study that the psychological trauma is not for divorcees only, but their families as well as their communities.

3.2 THE REASON WHY THIS STUDY IS BASED ON THE PSYCHOLOGICAL EFFECTS OF TRAUMA

Herman writes, “the study of psychological trauma is to come face to face both with human vulnerability in the natural world, and the capacity for evil in human nature” (Judith Herman 1997: 7). This prompted the author to base his study on the trauma of the people who have undergone a traumatic experience of divorce, by looking at it through the direction of pastoral care and psychotherapy.

The author is going to elaborate on how pastoral is challenged by the traumatic experience that the people have undergone divorce and reconstructions of life go through.

Herman also indicates that the people who are subjected to prolonged repeated trauma develop an insidious progressive form of post-traumatic stress disorder that invades and erodes their personality. It also affects how they relate to other people.

This is quite evident because a person becomes moody and irritable, and ultimately has some sort of disconnection with other people; which the author calls 'social withdrawal' and is derived from the habit of humiliating people without knowing exactly the details of the event.

Trauma should not be looked at as just a growth-enhancing experience but as a serious threat to life. Stevenson-Moessner looks at trauma from a developmental point of view, as her study was based on the abuse of children (Stevenson-Moessner 2000:87).

In the case of people who experience divorce and reconstruction of life, trauma is also developmental taking cognizance that they live with a serious threat to their way of living; on a daily basis. They would ask; "what if my divorce impacts on my work, health, or how the children will cope after divorce?" The two components complement each other as they struggle to make sense to realities of life.

From another point of view, the study of trauma means bearing witness to horrible events which are so extremely severe, powerful, harmful or threatening that they demand extraordinary coping efforts.

- They represent an extreme, extensive, overwhelming or their significant to others.

- They restore the illusion of safety. They can cause long term changes in affection emotions, stress related behaviour, psychological functioning and mental health.

- They can reactivate unresolved issues from previous traumatization.

People who suffer from psychological effects of trauma are always survivors or victims of life threatening events. Because of what they go through, being victims or surviving horrible events, they have a continuous psychological harm that results in divorce and reconstruction of life which go beyond the physical symptoms of their situation and involves a wide range of economic, social and psychological issues.

3.3 DEFINITION OF TRAUMA

3.3.1 THE NATURE OF TRAUMA

Mitchell (1983) describes trauma as any critical emotion that is faced by a person that causes him/her to experience unusually strong emotional reactions, which has the potential to interfere with his/her ability to function either at the scene or later.

According to Reber (Reber 1995: 814), trauma means “wound” and it is “a term used psychological injury caused by some extreme emotional assault”.

Fraud (in Wilison1993) referred to the subject meaning of trauma as a feeling of helplessness. An incident is traumatic because of an external precipitate.

People will always have certain emotions which are related to traumatic incidents and it should be noted that stress-reactions after traumatic incidents are not pathologic, but normal.

A person's usual coping skills are usually not sufficient to cope with the trauma. The experience of a traumatic incident can be divided into three phases:-

- Before the traumatic incident
- During the traumatic incident
- After the traumatic incident

BEFORE THE TRAUMATIC INCIDENT: - People have different views regarding trauma. On the one extreme, people will tend to deny that traumatic experiences can happen to them. They tend to think they are untouchable. On the other extreme, people live their lives in fear and distress. This can result in them dealing with stressful situations in an aggressive manner, once it happens to them. A more balanced approach is that people will collect information concerning traumatic incidents and how to deal with them but, more importantly, know how to act preventatively.

The development of characteristic symptoms following exposure to extreme traumatic stressors involving the followings:-

- Direct personal experience of an event.
- Actual or threatening death or serious injury.
- Threat to the physical integrity of another person.
- Learning about unexpected or violent death, serious harm.
- Threat to death or injury experienced by a family member or close associate.
- The person's response must involve intense fear, helplessness or horror.

DURING THE TRAUMATIC INCIDENT: - During and immediately after the traumatic incident a person has a need for protection. He/she may feel that things are only happening to them. The emotions that they experience can include shock, helplessness, confusion and feeling extremely unsafe. It is therefore, important that the person receives support and comfort before the debriefing process starts.

AFTER THE TRAUMATIC INCIDENT:- Normally 24-36 hours after the traumatic incident had happened, reality starts dawning on a person. The traumatized person will experience emotions such as disbelief, anger, frustration, guilt and feelings of isolation (nobody understands what he/she is going through), that nobody cares and that he/she belongs nowhere.

It is also possible that the survivor may look for somebody to blame, may display compulsive behaviour, and establish new perceptions, for example: 'All men are not trustworthy after a rape.' It seems obvious that trauma debriefing can only be

successful if it is conducted 24-36 hours after the traumatic incident as the debriefings most important purpose is to deal with emotions resulting from the traumatic incident. Trauma debriefing occurs directly after the traumatic incident.

It consists of intervention techniques which are used to assist survivors. It is a meeting to review the impressions and reactions of people after having experienced traumatic incidents. Trauma debriefing gives the person the opportunity to ventilate and verbalize their feelings in a safe and controlled environment.

Figley IN (Wilson, 1993: 201) defines trauma reaction as “an emotional state of discomfort and stress result from memories of an extraordinary, catastrophic experience which shattered the survivors sense of invulnerability to harm”(p). A traumatic incident can also be described as a critical incident. A crisis or a traumatic life event disturbs the normal way of living, as it can be described as “any sudden interruption is the normal course of events, in the life of an individual, or a society that necessitates re-evaluation of modes of action and thought” (Reber 1995 :173).

Stevens-Moessner contends; “the word, “trauma” is used in many ways but in most instances it is based on its original Greek meaning which is any wound or injury” (Stevenson Mossner 2000:90). Its definition may mean physical, psychic, or emotional insult. This means that it is imperative to cite as to which connotation the word trauma, is used.

In this study, it is used with reference to psychology. The author will adhere to Judith Herman's deeper definition that; "trauma are disempowerment and disconnection from others" (Herman 1992:135). Living through traumatic events the way the self and the world are experienced. Alternatively phrased, trauma, as an event or events, creates trauma as experience, at the centre of which is damage to individual agency, "self-in-relation" (Miller 1976), trust, and safety.

From the passage which has just been quoted from Judith Herman, the author we left out the word psychological as a descriptor of the word "trauma". Calling the impact that traumatic events have on individuals "psychological trauma" fits nicely with the biomedical model with its sharp division between body and mind and its erasure of the spiritual or religions, it also fits nicely with the individualizing tendency of Western Culture, in general, and particularly, in of biomedicine (Conrad 1975; Farmer 2004; Scheper- Hughes and Lock 1987).

If people see all trauma in exclusively psychological terms, their questions will be framed in psychological terms and the answer they get from those who experience trauma will be framed in that way.

Ashraf Kagee, a South African psychologist, demonstrated this in his qualitative study of the impact of torture on men and woman imprisoned during the apartheid eras. (Kagee 2004:627). The author will also adhere to Steveson-

Moessner's deeper definition that "trauma is a deep injury that is accompanied by a feeling of helplessness or powerlessness, an experience of pain combined with terror of being overwhelmed, and in which normal coping mechanisms fail or are unavailable"(Stevenson-Moessner 2000: 90). This makes a person to be suicidal.

From another perspective, Herman contends that, "to study psychological trauma is to come face to face with human vulnerability in the natural world and with the capacity for evil in human nature" (Herman 1997:7). This is depicted by the fact that trauma is a process and its resolution is never final; recovery is never complete. The reader will now understand what effects are caused by divorce and deconstruction of life.

With regard to the traumatic experience of divorce and reconstruction of life, there is a situation of the victim and the perpetrator, where one person would remain faithful to the relationship and the other cheats. What is interesting is that, if the traumatic events are of trauma design, those who bear witness are caught up in the conflict between the survivor and perpetrator.

Herman explains that, “traumatic events overwhelm the ordinary systems of care that give people a sense of control, connection and meaning” (Herman 1997:33)

3.3.2 TYPES AND PREVALENCE OF TRAUMA

There are two different types of trauma, namely, calamities and atrocities. In calamities, it could be trauma that was not caused by human beings, such as natural disasters, illness or diseases and accident (intentional, even if it is through neglect or carelessness of somebody).

Under atrocities it is trauma that includes rape, violence, crime, physical and mental abuses and wars. Herman continues to share in a deep way by saying that, “if trauma comes out of an event that is natural disaster or an act of God, those bearing witness, sympathize with the victim”(Herman 1997:7).

Trauma that is experienced by an individual can be a single event - a beating, molestation, a rape or it can be repeated events over days and months or years. Lots of adjectives have been used to describe such repeated trauma, including “prolonged”, “repeated”, “chronic”, (Herman 1992:377,385), “cumulative”(Tuner, Finkeihor, and Ormrod 2006 :13), and “multiple”(Classen, Palesh, and Aggarwal 2005 :103).

When the traumatic stressor is war or another conflict situation, trauma has been “continuing” (Straker and Moosa 1994). Others have expanded the application of the word ‘trauma’ to include “stigma trauma, that is, trauma that results from membership in a despise or oppressed group” (Fullilove, Lown and Fullilove III 1992:275) and “historical trauma” in the form of “colonial domination of Native peoples” (Saylor and Daliparthy 2005: 274)

3.3.3 THE IMPACT OF TRAUMA

The impact of trauma is often seen in terms symptoms of psychological disorders. Dissociation, flashbacks, and nightmares that are among the diagnostic criteria; however, they are not the only symptoms which are associated with experiencing violence designated by mental illness diagnosis.

Diagnosis of depression, anxiety and panic disorders, obsessive compulsive disorder, psychotic disorders and eating disorders are commonly experienced by individuals who have experienced violence (Margolin and Gordis 2000 :46).

Antisocial personality disorder, where anger is externalized in the form of aggression, is diagnosed more frequently among men than women with histories of trauma; among women with such histories, a more common diagnosis is borderline personality disorder, which can be characterized as an internalization of anger (Stewart and Harmon 2004: 251)

Studies have repeatedly shown that substance abuse is correlated with a history of physical or sexual abuse, with drugs and alcohol often serving as self-medication for the experimental impact of trauma (Herman 1992: 34).

The links between trauma and substance use are many and complex. Using substances can make women more vulnerable to rape or other forms of violence and may also lead them into prostitution or exchange of sex for drugs (Carlson and Siegal 1991). Yet, for many women, the abuse, as children or youth, preceded their problems with alcohol or drugs and any physical or sexual abuse that they experience as adults (Carlson and Siegal 1991). In all these studies the impact of trauma is most easily captured in symptoms that are labelled psychological or physical. Less easy to capture, much less to qualify, is the lack of trust (Sadavoy 1997), fear of forming relationships, and lack of ease in one's being (Briere and Elliot 1994) – the disorientation and disconnection that trauma creates. Such an impact is difficult to describe but not difficult to understand:, especially when one considers that most of the perpetrators of childhood sexual abuse are either, the parent or someone in a caretaking role.

Behaviours that are adaptive – for an example, the dissociation that removes one from traumatic events, substance use that suppress those events, hyper vigilance that is protective or self-imposed isolation that avoids betrayal of trust –

eventually exacerbate the troubles in trauma's wake. Adaptations that began as coping individuals will result in additional trauma.

3.3.4 TRAUMA VERSUS VICTIMISATION

The word victims is often used with reference to being the victim of a violent crime, sometimes, however, this word is used to describe someone who has experienced sexual or other interpersonal trauma.

Many survivors of trauma reject this appellation because it implies passivity on their part and because it suggests that the event defines the person, and is giving power to the perpetrator.

Sometimes the term "revictimization" rather than "retraumatization" is used to designate re-experiencing interpersonal trauma.

3.3.5 REACTIONS TO POTENTIAL TRAUMATIC EVENTS AND THEIR CONSEQUENCES

Not everyone reacts to the extreme events with such intense sensation as the trauma definition assumes. However, experiencing trauma involves the risk of acute stress disorder (ASD) and posttraumatic stress disorder (CPTSD). The diagnostic criteria of acute stress are, in essence, very similar to the above described symptoms typical of PTSD. With the difference being that they also

include dissuasive symptoms (such as emotional numbness, derealisation, depersonalization or dissociative amnesia) and should not persist longer than four weeks.

PTSD is actually a new diagnostic unit proposed as a result of the study of people who survived multiple trauma of cumulative nature. The prototype of the diagnostic criteria for this category of disorders stems from research and the consequences of prolonged, recurrent trauma originating in childhood.

The consequences of this kind of trauma influence the following aspects of functioning:

- (a) Affect regulations (including difficulties in the regulation anger as well self-destruction)
- (b) Alterations in attention and consciousness (dissociative symptoms)
- (c) Alterations in self-perception (self-blame, guilt)
- (d) Alterations in perception of perpetrator (acceptance of the perpetrator's belief systems)
- (e) Alterations in relation with others (inability to trust others of comfort intimacy in relationship)
- (f) Somatisation and/or medical conditions

- (g) Alterations in the systematic of meaning (sense of helplessness resulting from the impossibility of being understood by anyone)(Herman, 1992 a, 1992 b, in: Courtols (2008).

Although it is assumed that no one is able to develop symptoms, and characteristics of ASD or PTSD without having experienced considerable intensive trauma, the experience of trauma, itself, is not the sufficient condition of PTSD.

There have been attempts to predict depersonalization and emotional numbness (Bryant et al. 2000), on the basis of SD symptoms, especially the one that relates to re-experiencing the traumatic event.

However, it is usually assumed that PTSD results from a combination of many factors, including pre-traumatic biological and personality features, the severity of the experienced harm, the manner in which emotional processing of the experience takes place, or the fact of having or not having received appropriate social support (Oitmanns, Emery, 2007).

Ameta's analysis Publications by Ozer and her colleagues (2003) showed seven important predictors of the risk of PTSD. Most of the analysed factors are of an individual character, but the Author has also considered one indirect factor and one social factor.

CHAPTER FOUR

4.1 INTRODUCTION

In this fourth chapter, the author will share the stories of two people, analysing their situations, sharing their physical, social and spiritual pain of their divorce, destruction and reconstruction of life.

Basically, this chapter gets into territory of divorce, deconstruction and reconstruction of life; where their stories are told.

The author will try to journey them in their traumatic situation; while at the same time putting his pastoral care skills into practice. In other words, this is where the question: “how do I do the therapy with people who have undergone divorce deconstruction and reconstruction of life”, is answered. The interviews and the analysis on the end of product will be of great help in this exercise. The author will focus on the coping mechanisms that were used in the introduction story and by the two families that have undergone the journey of divorce, deconstruction and reconstruction of life and their journey of accepting their situation.

The author will also will look at the importance of the support system through group therapy on divorce, deconstruction and reconstruction of life. A pastoral care model, using churches, as points of departure, will be outlined.

4.2 THE STAGES THAT TRAUMATIZED PEOPLE GO THROUGH DURING THE PROCESS OF DIVORCE

There are five stages that are outlined by (Kubler-Ross: 67, 1999) that people who are experiencing divorce, generally, go through as they face their traumatic situation of divorce and these are; anger, bargaining, depression and acceptance. With regards to those who are experiencing divorce, these stages are relevant; especially recently after divorce. Pastoral Practitioners are to join them through those stages and also educate the community about divorce.

4.2.1 DENIAL

When a person receives bad news it is natural to suppress the mind and deny what one is experiencing. This is the first stage that a person goes through; while the researcher was interviewing his clients, he has discovered that they have entered a denial stage. He said: “no not me, it cannot be true” leverage: well: who would it be the reader need to note that there is always the shock and the person would think that maybe the message of the court was wrong by giving her or him the summons of the rules. Some other people even think of other strategies to confirm the relevance of the summons.

This is how the stage of denial starts operating. There are some defence mechanisms that the person uses; and if it is normal to react this way. This is where the pastoral care practitioner must realize the importance of respecting the persons' need for denial.

Kubler-Ross has this to say about denial, “I emphasize this strongly since I regard it as a healthy way of dealing with the uncomfortable and painful situation with which some of the people have to live for a long period.

Denial functions as a buffer after unexpected shocking news it allows the person to collect himself and, with time, mobilize other less radical defences” (Kubler-Ross 1974: 39) From the researcher’s my experience, people who are undergoing divorce always experience this stage. The radical defences are gradually dropped when a person talks about the reality of divorce and comes up with a strategy to deal with it. As the pastoral care practitioner, it is important to talk and educate people about the life after divorce. One has had to deal with life as well and journey them through all the stages that they come across.

4.2.2 ANGER

When the first stage of denial cannot be maintained any longer, it is replaced by the feelings of anger, rage, and resentment. The logical next question becomes: why me? “(Kubler-Ross1974:50). A pastoral care practitioner should be aware that feelings of being abandoned, through divorce, are a reality.

This is where the person becomes angry with God and everyone around him or her, and is seen through the person becoming irritable more often. The person needs to be cared for but also fights with those who are offering assistance.

This stage makes it very difficult to process; since all who are concerned may not be able to offer the necessary support. However, one method of carrying will be to take care of the person's emotional needs. Listening to their frustrations may mean a lot at this stage. It is also a part of therapy.

This is another way that one can join people who are experiencing divorce in their rage and anger. Unfortunately, the church and its pastors are not able to deal with this stage. They discourage it and block people from experiencing it and move to the next stage simply because they are not comfortable with working with anger. Christians are not supposed to be angry. In order to address this situation more effectively, the person's anger should not be taken personally as he/ she may not be really angry with the one who is near. In short, it is misplaced or misdirected anger. It needs to be dealt with properly. Therapists must allow themselves to be used objects of anger. This anger will ultimately bring relief on the sufferer.

The author agrees with Kubler- Ross on that, "the problem here is that few people place themselves in the patient position and in order where this anger might come from" (Kubler- Ross 1974:51).

If this stage is handled well in therapy, there will be more to the next stage. At this time, the person becomes spiritual confused. Journey with them and allow them to share the past of their inner world.

4.2.3 BARGAINING

This is a stage where a person bargains with God. Kubler-Ross states, “most bargains are made with God and are usually kept as a secret or mentioned between lives or in a chaplain’s office” (Kubler – Ross 1974: 84). This is a stage where a person’s hope needs to be intensified through spiritual exercises such as prayers, meditation and reading of the Bible. When this stage is dealt with adequately, the person will move to the next stage that the authors term’s as ‘the dark cloud’ – depression. The pastoral care practitioner’s role is not to overshadow or take over from person who is experiencing the pain of divorce but to intervene, therapeutically. At this stage, people who are experiencing divorce, are busy re-arranging their lifestyle, and are beginning to deal with the reality of divorce and separation.

4.2.4 DEPRESSION:

This is a stage where a person mourns and develops pessimism about life. “An understanding person will have no difficulty in eliciting the cause of the depression and in allocating some of the unrealistic guilt or shame which accompanies the depression” (Kubler- Ross 1974:86). The person mourns what has been lost and this will be, for an example; a good job and good family. They are traumatized by the trauma of suspense.

Simon’s story, in this chapter, will shed some light on this stage of depression. What the research learned is that a person needs to be

encouraged to face the pain of the future losses and this will enable the person to, easily, move towards acceptance. Dwelling much on this stage, for the divorcing people, may cause the person to suffer mental disorders and poor concentration. The Pastoral care practitioner is to journey with them so that they face reality. At times, they withdraw on their own.

4.2.5 ACCEPTANCE

After being given guidance through the four stages, the person will come to terms with the situation and reach the stage of acceptance. Kubler – Ross have this to say about this stage:

“ if a patient has had enough to and has given some help is working through previously explained stages he or she will reach a stage during which he or she is neither depressed nor angry about his or her fate” (Kubler- Ross 1974:112). However, she explains that this stage of acceptance should not be mistaken for a happy stage. This is where the support system is important since the person may just appreciate to be surrounded by people; even if they do not utter a word (the theology of presence as mentioned below).

This could be compared to the Biblical story of Job; where his friends came to mourn with him after hearing what had befallen him. As they approached him, from distance, they could not recognize him. They sat with him on the ground for seven days and seven nights without uttering a word. This confirms to me that words may not mean a lot to a person or

may not even be necessary but a person's presence is the most comforting help; as narrated in Job's story. The author calls this the "theology of presence". That is, being with the person, respecting his or her space and yet; working with him or her through the final stage.

It is important to note that some people who are experiencing divorce may get stuck on certain stages. For an example, they may remain on anger and can encourage that other people get divorced during their life time. In other words, they may seduce married couples' spouses in order to destroy their marriages.

Therapeutically, the above becomes a challenge to pastoral care practitioners. This is where Gerkin makes sense when he talks about shepherding, quoting John Chrysostom, "the shepherd cannot drag by force or constrain by fear, but must by persuasion lead the person back to the beginning from which he or she has fallen away" (Gerkin 1997:31).

4.3 CONFRONTING YOUR PAIN

(a) SHARING OF THE FIRST STORY

Interview – Simon's traumatic experience story (not the real name).

People avoid pain when they are totally uncomfortable and feeling invaluable. As soon as people accept vulnerability as part-and-parcel of the

work they need to do, and they are willing to remain valuable for a while they are on the way to recovery.

The author will share a story which depicts how traumatic an experience of divorce is. Simon (fictitious name) a 38 year old male, and is a member of a parish church. He gave the author permission to use his story in this study, and is already experiencing the pain of being divorced.

The author interviewed Simon after he had conducted some pastoral care on his situation. “When I received the summons of divorce I shivered from head to toe. No part of my body could move for a period of seven minutes as I was paralyzed by shock. I admit, I never felt that way before”, Simon said and continued, “as a religious person and a leader of my parish branch I said; ‘why has God forsaken me? Is it the beginning of suffering or the end of my life? Actually, I had more questions and very few answers. I did not want the divorce at first but eventually had to accept that my wife has felt that she has totally moved away from our relationship. Instead of directly taking my pain and confronting the reality of termination, I postponed the finalization of the separation.

I attempted to arrange the negotiations in a pleasing and fair manner without the interference of the court; I felt that my wife took a tremendous

advantage of me and of the settlement much to the consternation of all my concerned friends”. At last we divorced. During this turmoil in my life, I have lost friendship with many people who were close to me before divorce.

I have lost my identity. It was very nice for me to be alone. I had to resign as Parish branch leader and I was rejected by my fellow preachers taking me as a failure, as somebody permitted this experience in my life. No one was ready to ask about the real story and experience but they were busy sharing it in grape vine manner, meaning cheap gossip.

(b) ANOTHER STORY

The author also interviewed a woman in her forties, who walked away from her marriage. Her name is Mandy. “I was very much in love with my husband. I enjoyed his company as well as the company of my friends. I liked my colleagues both males and females. My husband used to query my happiness that seemed to be at the high peak when I was with friends. I believe that his love for me has deteriorated. During our conversation he would ask if he still meant a lot to me and when I wanted to know he would say he thought my friends were my preference.

I thought he was becoming jealous and possessive. I never took it seriously when he said two is company but three is none, meaning there must be no third person in their lives. My friends were also calling him names as I told them what he was saying about them. One day he failed to keep an appointment to my friend's house after hours. My friend was bereaved and he would visit him. When my husband did not come home in time I panicked and called another friend of mine who took me to that house. In short, we came back home simultaneously. I was from the bereaved friend and he did not believe that. We exchanged words that we could not swallow back and for the first time in my marriage, we would sleep without talking to each other. I just had a senseless decision of scaring him with divorce papers. To my surprise, it was what he longed for. He accused me of having extra marital affair, claiming that I took advantage of his character as a police, humble, understanding as caring husband. He also claimed that I was a spoilt brat who needed to go back to my mother to teach me manners and how to behave in a marriage.

He advanced with the summons and went to social development and psychologist for our 3 year old boy. I tried to scare him more by claiming him 50/50 from what we had, he was even prepared to give me a car and whatever that I wanted just to get rid of me.

4.4 RESEARCH FINDING (ANALYSIS OF THE CASE STUDIES)

Here, the author discover that Simon and Mandy (fictitious names) did not want to enter the pain. The author also discover that Simon did not want “to enter the pain” perhaps for fear that there was no way out. There is always another door at the other side of darkness. One needs to trust that one shall find his/her way to it. Otherwise, one remains blocked and cannot progress on his/her soul’s journey. Even with relationship that keep hurting us, some individuals will run from one hurtful relationship to another; always blaming the other person for the failure of the relationship. In the meantime , it is because of the emptiness, the abandonment, and the loneliness of one’s wounded humanity that one took to another person to fill this gap.

The author calls it, “the barrel with the hole in the bottom” syndrome. The more one tries to fill the empty barrel, the more the other person tries to fill it, the more it runs out through the hole in the bottom. One will never be able to fill the emptiness. Sometimes, people feel as though they are feeling it, but that is history and soon wears off. We ourselves as the only one that can patch up the hole and fill that empty barrel. We do it by becoming aware of the pain of the inner person, as well as emptiness, longings and yearnings that we feel in pit of our stomachs.

We start dialoguing with, and begin paying full attention to the inner person. As the inner person begins to feel uncomfortable and safe enough to possess vulnerable feelings, the empty barrel seals and starts filling.

But we must realize that it takes time, patience and consistency to succeed. We also feel the emptiness with the energy of God's love, which we feel when we start uniting with our individualized God selves.

4.5. UNDERSTANDING THE GRIEVING PROCESS

Losing someone or something you love is very painful. After a significant loss, a person may experience all kinds of different and surprising emotions, such as shock, anger and guilt. Sometimes, it may feel like the sadness will never end.

While these feelings can be frightening and overwhelming, they are normal reaction to loss. Accepting them as part of the grieving process and allowing yourself to feel what you feel, is necessary for healing. There is no right or wrong way to grieve but there are healthy ways to cope with the pain. One get through it because grief that is expressed and experienced, has a potential for healing that can, eventually, strengthen and enrich life.

4.5.1 WHAT IS GRIEF?

Grief is a natural response to loss. It is the emotional suffering that the person feels when something or someone he/she loves is taken away from his/her life.

One may associate grief with the death of a loved one; but this death loss causes the most intense grief.

The grief that the author is dealing with is particularly focusing on the loss through divorce. The more significant the loss, the more intense the grief.

4.5.2 EVERYONE GRIEVE DIFFERENTLY.

Grieving is a personal and highly individual experience. How one grieves, depends on many factors, including one's personality and coping style, one's life experience, faith and the nature of all the loss; which in this case, divorce. The grieving process takes time, healing happens gradually and it cannot be forced or hurried. There is no specified normal time frame for grieving; while some people start to feel better in weeks, others may take months or longer.

For some people, grieving is measured for some years. Whatever is one's grief experience, it is important to be patient to one and to allow the process to, naturally, unfold.

4.6 DIVORCE IMPACT ON HOUSEHOLD FINANCES

The financial implication aspect, is the most serious aspect of divorce. It is not only affecting the standard of living, but also has emotional impact on both parties and their children.

Often the party, who takes care for the children, will either not be working or will have to seriously consider his/her options, if he/she is working, as this will, directly, impact on what his/her needs and long term goals.

The party without the children is more often not going to be liable to some form of maintenance for the children and perhaps for the spouse.

This will, again, impact on their future, both financially and emotionally, in terms of new partners. Many couples will experience financial difficulties after divorce especially where only one party, usually the man, works fulltime.

This means that consideration is needed to obtain work, social welfare grant and financial orders from the court to secure income and in particular housing.

It is extremely difficult to generalize, as each divorce is different as are each couple's circumstances and finances.

4.7 MODEL OF CARING

4.7.1 COPING WITH DIVORCE.

(a) Recognizing that it is good to experience different feelings:

It is normal to feel good, angry, exhausted, frustrated and confused. These feelings can be intense. One may also feel anxious about the future. Accept that reactions like these will lessen, overtime. Even if the marriage was unhealthy, venturing into the unknown is frightening.

(b) Give yourself a break:

The affected person should give him/herself permission to feel and to function at a less than optimal level. For a period of time one may not be able to be quiet as productive at one's work or be able to care for others in exactly the way one is accustomed to, for a little while.

No one is supernatural, so everyone must take time to heal, regroup and re-energize.

(c) Don't go through this alone

Sharing your feelings with friends and family can help you get through this period. One should consider joining a group therapy: where one can talk to others and friends who are in similar situations.

Isolating yourself can raise one's stress levels, reduce one's concentration, and get in the way of one's work, relationships and overall health. The person should not be afraid to get outside help, if one needs it.

4.7.2 MOVING ON AFTER THE A RELATIONSHIP ENDS.

It is never easy when a marriage or any other significant relationship ends. Whatever the reason for the breakup and whatever or if the person does not feel appreciated by any of the people involved, the split of a long term committed relationship, can turn one's whole world upside down and trigger all sort of painful feelings. There are few things that one may do to get through this difficult time. According to a number of researches, even in the midst of the sadness and stress of divorce, one has an opportunity to learn from the experience and grow into a stronger and wiser person.

4.7.3 HEALING AFTER DIVORCE

Why do breakup hurts so much, even when the relationship is no longer good? A divorce is painful because it represents the loss, not just of the

relationship, but also of shared dreams and commitments. Romantic relationship begins on a high note of excitement and high hopes for the future. When these relationships fail, couples experience profound disappointment, stress and grief.

A divorce launches people into uncharted territories. Everything is disrupted, one's routine and responsibilities, home, and relationships with the extended family and friends, and even one's identity is eroded. A divorce brings uncertainty about the future. What will life be like without your partner? Will you find someone else? Will you end up alone? These unknowns often seem worse than an unhappy relationship.

Recovering from a divorce is difficult. However, it is important to know (and to keep reminding yourself) that you can and you will move on. But healing takes time, so one has to be patient.

4.8 TAKING CARE OF YOURSELF AFTER DIVORCE

A divorce is a highly stressful, life-changing event. When one going through the emotional wriggler and is dealing with major life changes, and it is more important than ever to take care of oneself. The breakup can leave one psychologically and physically vulnerable.

One should treat her/himself like he/she is getting over flu. One should also get plenty of rest, minimize other sources of stress in one's life, and reduce one's workload, if possible.

Learning to take care of yourself can be one of the most valuable lessons one learns, following the divorce period. As one feels the emotions of one's loss and the person begins to learn from this experience, one can resolve to take care of oneself and make a positive choice in going forward.

Self-care tips:

- **Make time each day to mature yourself. Help yourself heal by scheduling, daily, time for activities you find calming and soothing. Go for a walk in nature, listen to music, enjoy a hot bath, get a massage, read a favourite book, take a yoga class, or savour a warm cup of tea.**
- **Pay attention to what you need in any given moment and speak-up to express your needs. Honour what you believe to be right and the best for you, even though it may be different from what your ex or other want. Say “NO” without guilt or angst, as a way of honouring what is right for you.**
- **Stick to a routine. Divorce or relationship breakup can disrupt almost every area of your life, amplifying feelings of stress, uncertainty and chaos. Getting back to a regular routine, can provide a comforting sense of structure and normality.**
- **Avoid using alcohol, drugs, or food to cope. When you are in the middle of a divorce, you may be tempted to do anything to relieve your feelings of pain and loneliness. But using alcohol, drugs or food as an escape, is unhealthy and destructive in the long run. It is essential to find healthier ways of coping with painful feelings.**

- Explore new interests. A divorce is the beginning as well as the end. Take the opportunity to explore new interest and activities. Pursuing fun, new activities gives you a chance to enjoy in the here-and-now, rather than dwelling in the past.

4.9 LEARNING IMPORTANT LESSIONS FROM A DIVORCE

In times of emotional crisis, there is an opportunity to grow and learn. Just because you are feeling emptiness in your life right now, doesn't mean that nothing is happening or that things will never change. Consider this period as time-out, and the time for sowing the seeds for new growth.

You can energize from this experience through knowing yourself better and feeling stronger.

In order to fully accept a divorce and move on, you need to understand what happened and acknowledging the part you played in it. It is important to understand how the choices you have made affected the relationship.

Learning from your mistakes is the key to not repeating them. You will need to be honest with yourself during this part of the healing process.

Try not to dwell on who is to blame or beat yourself up over your mistakes. As you look back on the relationship, it is important to learn more about yourself, how you relate to others, and the problems you need to work on. If you are able to objectively examine your choices and behaviour, including the reason why you chose your former partner, you will be able to see where you went wrong and make better choices next time.

4.10 FIVE STAGES IN THE PROCESS OF INJURY AND RECOVERY:

4.10.1 THE TURMOIL

During this time, spiritual enemies seem to gain a foothold in the church. There are subtle changes in attitude toward the minister. While he was once held in high esteem, now, there are conflicts and discontentment expressed toward certain aspect of his work or life. The spiritual battle increases in intensity, almost daily. Pressure on the pastor and confrontations with certain people grow worse, with no satisfactory resolutions. Even fasting and prayer often fail to turn things around. The particular events that cause the turmoil vary from church to church, and pastor to pastor, but this stage is the common one in most stories that were heard.

4.10.2 THE TRAUMA

Eventually, the opposition that has been partially hidden, come to light. Open conflicts breaks out, or secret meetings take place. Either way, it leads to the resignation or termination of the minister. As a result, there is deep emotional damage. The pastor, spouse and family experience an overwhelming sense of rejection and disbelief. The extent of the injury varies, depending on how ugly things become before the pastor is forced out. It may range from a minor scratch on the heart to complete soul crucifixion. Sleeplessness and depression are common, and they often bring the minister and spouse to the point of despair.

4.10.3 THE AFTERSHOCK

This phase is much like the smaller tremors that follow a major earthquake. It is characterized by great fear and concerns about practical matters. As time goes on, the minds of the minister and spouse are pummelled by earth-shaking questions—many more questions than answers: What just happened? How could this happen to us? How are we going to support ourselves? Where are we going to live? Who can we trust?

They feel alone, facing problems they never anticipated. It is at this time that the pastor and the spouse need to find help; but, they've focused on giving their lives to help others, and it's difficult to shift that focus to their own needs. Even if they want assistance, little help is available.

The crisis eventually affects every aspect of their lives: their spiritual and emotional state, their financial condition, and their physical health.

They experience something similar to the grief cycle that people go through when a loved one dies. They go from denial to acceptance of their situation. They walk through a minefield of painful and challenging emotions, and experiences. This Aftershock chapter in their lives may last up to two years.

It is important for injured ministry couples to seek help, no matter how difficult that may be.

An assessment of the damage, both emotional and physical, is crucial. Sleeplessness and depression often result in other problems if immediate action

is not taken. The pain and complications don't go away on their own.

4.10.4 THE HIDDEN BATTLE

The damage that began months or years earlier in the Turmoil quietly spreads into the everyday life of wounded shepherds. This phase is unseen by all as the most discerning. Major problems such as where to move, how to earn a living, etc., may appear to be behind them; but the resulting pain has burrowed underground to continue its destruction.

Spiritual enemies seek to extinguish the flame of faith and desire for ministry by using two powerful weapons: isolation and condemnation. The minister and the spouse feel alone, and may perhaps no longer be intimately involved in the lives of other believers, or comfortable around "successful clergy couples."

They are tempted to mentally replay their failures. "Maybe if we were more holy or more loving we wouldn't have lost our ministry." They struggle with feelings of guilt. Self-doubt and frustration plague them. They desperately grasp at solutions that seem to offer hope, but to no avail.

This stage can involve a kind of temporary blindness. A minister and the spouse may lose sight of God's faithfulness and grace, of their gifts and calling, or of any likelihood of a positive future. If they still have dreams of future ministry, they often can't find the motivation or power to accomplish them. Soon after new pursuits begin, dreams evaporate. They feel that they are paralyzed by an invisible force, held-in and hemmed-in by feelings of loneliness and betrayal.

They can't get beyond the memories of injustice. And they're plagued with the nagging question, "Will God ever use us again?"

Some languish in this stage for a long time. One minister once told the author that was stuck there for over twenty years. Misguided individuals may exacerbate the situation by saying, "Oh, so-and-so left the ministry." But real shepherds can never leave the ministry. God's gifts and call are without repentance.

Paul spoke of a Divine compulsion to minister when he said, "necessity is laid hold on me...." (Cf. 1 Cor.9:16) He'd been "grabbed by God" and God wouldn't let him go. So, it is, with the wounded minister.

He may not serve in a formal church, but his calling compels him to serve. Injured pastors don't need pity; they need respect, healing and deliverance. Our work is to set them free to serve again, wherever God leads: inside the institutional church, in a home fellowship, or in some other unexpected place.

4.10.5 THE RECONSTRUCTION PHASE

Wounded shepherds need to begin to minister again, even if they never do so in a formal church setting. Healing for injured ministry couples requires affirmation. No matter what led to a termination, they need encouragers who will come alongside them and recognize that a gracious God is working to restore them. They need loyal friends who will affirm them as "full-fledged ministers"; even if they serve outside of a traditional ministry mould. Though a person's

“professional ministry career” may have been bulldozed, God can reconstruct a future ministry out of the rubble.

The author sometimes compares the rejection of a pastor, and what follows, to a Joseph’s Pit Experience (the son of Isaac). It is filled with danger and pain that is caused by the rejection by brothers and sisters (compare how Joseph suffered the rejection of his brothers, who put him in a pit, and then sold him into slavery).

But, in God’s providence, that rejection can lead to a new place of service (remember how the LORD allowed the evil plot to get Joseph to Egypt where he would be raised up to do an important work, preserving Egypt and his own family during the coming years of famine).

When God allowed Joseph to be mistreated, and then delivered him, it was not to do “traditional work.” God had a special place for him that no one could have anticipated.

Ironically, many who are judged by traditional churchgoers as having “left the ministry” are actually doing more for God’s kingdom than ever before. Our definitions and perspectives of ministry are too narrow. Sometimes, God allows the a-pastor to be pushed out of the formal church setting in order to reassign him in a “secular job”; where he can share the gospel with needy souls who would have never stepped through the doors of the best sanctuaries.

The Lord’s people need to learn to respect and honour God’s call on a person’s

life; whether that means being the pastor of a large church or being a “street shepherd.”

4.10.6 WHAT CAN PASTORAL CAREGIVERS DO

Perhaps you’re wondering, “How can I help to heal hurting shepherds?” Being aware of the problem is the first step toward finding a solution. You should know that the problem is not a small one. Statistics indicate that shepherds are being struck down in ever increasing numbers. And it isn’t only ministers and their spouses who suffer. Whatever injures them often scatters the Lord’s sheep, as well. People leave the church with every damaged shepherd’s departure.

The world can’t afford to lose true messengers of God. Someone must seek them out, honour them with actions and words, and help them get moving in ministry, again. Their gifts are needed more than ever.

We can’t afford to waste spiritual resources. Wounded ministers are a vast reserve of leadership for God’s kingdom.

Has God burdened your heart for injured ministers and spouses? Pray that he will lead you to another person or two who share that concern. Then, commit yourselves to finding an injured minister or ministry couple and begin to express compassion and support. Strategize how you might be able to network with others in the body of Christ in order to give practical help to wounded shepherds. They may need assistance in finding work, or a place to live. They’ll certainly

need a listening ear, and encouraging words; but be careful not to spout a lot of advice. Weep with those who weep. Care for the caregivers who've been hurt. Hurting pastors and their spouses need respect and affirmation. They need someone who will love them and their families back to spiritual health.

See Genesis chapters 37 and 39-50, especially 50:20, where Joseph speaks of God's good purpose being worked out despite the evil his brothers had done.

The idea of "net-mending" occurs in connection with the actual mending or preparing of fishing nets (Matt.4:21; Mk.1:19).

It is used figuratively in reference to those who equip or prepare God's people for the work of ministry (Eph.4:12), and to describe how spiritual Christians should restore fellow believers who are overtaken by sin (Gal.6:1). It is also used to speak of how God's grace can equip us, through Jesus Christ, to do the will of God (Heb.13:

CHAPTER FIVE

5.1 DIVORCE AND HUMAN RIGHTS

INTRODUCTION

It has become evident that divorce is striding across the South African landscape. It affects newlyweds, adults, priests and, in short, ordinary people from the age of 25 and up, irrespective of colour. This became evident to the author when he started conducting this research. While he was busy with the research work of this thesis, he conducted some pastoral counselling to the divorced. Nothing may stop divorce unless pastoral practitioners stand up and embark on an action that will prevent divorce. This should be done before marriage and during marriage. It is also significant that pastoral care practitioners should take into consideration, the rights of people who are undergoing divorce as we are living in a democratic country. Their approach should be based on ideas espoused within the constitution of the country which are advocating that all South Africans can make a contribution to a just, peaceful and safe South Africa.

The author is quite aware that some authors have written articles on divorce, deconstruction and reconstruction as a challenge to pastoral care and human rights; however approaches to one issue will always differ.

Explained below, are some sections that are contained in the Bill of Rights and what they would mean to divorce, deconstruction and reconstruction of life.

According to the findings of this research, the author came to realize that being aware of what the constitution of a country says, will also help to protect people who are experiencing divorce and also alleviate the trauma in terms of the infringement of their rights.

The constitution of South Africa states; “The Bill of Rights is a corner stone of democracy in South Africa. It enshrines the rights of all people in our country and affirms the democratic values of human dignity, equality and freedom.” A deeper understanding of human rights is imperative, if pastoral caregivers are to affectively contribute in the plight of divorced people.

The following sections have been extracted from the constitution of the Republic of South Africa (Act 108 of 1996).

+Section ten: Human dignity –everyone has inherited dignity and the right to have their dignity respected and protected. This would mean that any person or institution may not insult or take away any person’s respect, through words and action.

People, who are experiencing divorce, deconstruction and reconstruction of life, also deserve to be respected like any human being. Theologically, human beings are created in the image of God. One of the interviewees, Simon (fictitious name), was isolated and was not accommodated amongst fellow preachers.

People were taking him as a failure, somebody who cannot lead the congregation and somebody who has permitted the divorce experience to happen in his marriage.

This story shows how traumatic it is when the divorced are experiencing inhumane conditions because of the stigma of divorce.

Section Twelve: Freedom of speech and security of a person- includes the rights to make decisions concerning division of their assets and a right for anyone, among themselves as divorcees, to have a shelter to stay.

People have a right to make their own decisions during their process of divorce. This is very important, any person should receive summon of divorce or is having a right to defend himself or herself if she or he is not willing to get divorced.

Section fourteen: Privacy- everyone has a right to privacy. If one is experiencing divorce, one has the right to keep that information to oneself. Particularly in the church, if a priest is experiencing a divorce process she or he will be suspended by the church.

Therefore, everyone is now able to know what happened to the priest and the privacy in that was is being jeopardized.

This is one item that warns pastoral counsellors to enter the world of divorce, with caution. During the interviews, the author realized that it is not easy for a person to just be open about the condition of his or her marriage, unless she or he needs help. The author did mention confidentiality in his consent letter with regard with divorce experience and its condition.

Simon (fictitious name) lost so many things during the process of his divorce. What traumatized him a lot was that his wife took advantage of him when he arranged for the divorce settlement to be done out of court, in fear of being exposed in the church and the entire community. After all these endeavours, he was exposed by being excommunicated by the church and withdrawn as a branch parish leader. The worst part of it, was that he was kicked out of his house and had to go to rent a bachelor flat. All that experience was an exposure of his privacy and the loss of his identity.

Section Sixteen: Freedom of expression- everyone has a right to freedom of expression. This includes freedom to receive or impart information or ideas. Divorcees have a right to share information, be heard, and to receive information. In this instance, they have a right to proper education about divorce.

Section Eighteen: Freedom of association- everyone has a right to the freedom of association. One can join an association that one chooses.

It also means that one cannot be intentionally separated from other people. Divorcees should not be discriminated against and should not be removed from the position they held after divorce. They must be free to speak in any gathering; without fear and being judged on their divorce.

Section Twenty: Freedom of movement and residence- every citizen has the right to leave the country, to enter, to remain in and to reside anywhere in the country. Divorced people have a right to move around the country and cannot be forced to live in a separate place, away from their family.

The author understands that due to some circumstances, there are some court interdicts that prevent other partners to enter their family residence, but that violates the right of the person, to freedom of movement and residence.

Section Twenty Two: Freedom of trade, occupation and profession – every citizen has a right to choose his trade or profession freely. This means that divorced person can choose what kind of work they want to do. For an example, if one wants to be a priest she or he must not be prevented based on the notion that he or she is a divorcee or be withdrawn from that position after divorce.

Section Twenty Three: Labour relations – everyone has a right to fair labour practices. Everyone has a right to form or join a trade union, to participate in the activities and programs of trade union. This means that divorced people may not be unfairly discriminated against at work.

Section Twenty Four: environment- everyone has a right to an environment that is not harmful to their health or wellbeing. This applies equally to the divorcees; especially the one who lost assets to another partner; she or he must have a conducive place to live in.

Section Twenty Six: Housing- everyone has a right to have access to adequate housing. No one may be evicted from their home or have a home demolished without an order of court issued, after, considering all the relevant circumstances. This happened during the apartheid era.

One cannot be refused a subsidy or a loan to buy a house because of divorce. Secondly, evicting one from a house or a flat because he or she divorced, is unlawful. When a person applies for a loan, banks inquire about the applicant's marital status.

Section Twenty Eight: Education- everyone has a right to basic education. A school or any institution cannot refuse to educate anyone who is divorced.

Section Thirty Two: Access to information – everyone has a right to access any information that is held by another person and he or she is requiring for the exercise or protection of any rights.

This may refer to policies and records that are kept by institutions regarding one's information. This may also apply to those who are in state institutions that they should grant access to education on divorce, deconstruction and reconstruction of life.

All structures in our societies have the responsibility to address the traumatic effects of divorce on families and individuals.

The shepherding model of Gerkin makes people to understand who they are, where they come from and where they are going because there is a Good Shepherd (God), who empowers those who endeavours to make a difference in the human race.

The author hopes that using the constitution to sensitize people about their rights can encourage divorced individuals to lead responsible and productive lives.

5.2. MOVING FROM SHAME TO VICTORY

Nothing can be more relevant and imperative at this moment of serious crisis that is brought by divorce than the message of hope.

New research on the historical Jesus helps us to see that Jesus not only himself primarily as person who was inaugurated a new world called the kingdom of God, he also saw himself as a participant in this new world to which he was inviting people. This new world was fundamentally different from the shame-based cultures that made up a world where only a few are privileged and deemed worthy. Thus, in Jesus' mind, there were two worlds; the world to come and the present world. The world to come was present but not complete, and it was based on an inclusive ethic rather than exclusive one.

Jesus belonged to the lower class, and with what his community heard about his achievements, people in Nazareth had difficulty accepting his reputation. They found it hard to believe that a person of Jesus' low status could achieve notoriety, which was traditionally reserved for those with wealth, status and position.

From the standpoint of the cultural background of Jesus, he was a woodworker, and a member of a peasant society. Jesus was poor and had to work for a living. He had no claim to status and position.

5.2 .1 WHAT IS SHAME? AND WHAT IS CONFESSION?

Shame is a negative emotion caused by an awareness of wrongdoing, hurt ego, or guilt. In the bible, the feeling of shame is normally caused by public exposure of one's guilt (Gen. 2 : 25; 3: 10). Shame may also be caused by hurt reputation or embarrassment, whether or not this feeling is due to sin (Psalm 25:2-3)

“Confession is an admission of sins and the profession of belief in the doctrine of a particular faith” (Lockyer H; 1986; 249). The Bible often uses the word ‘confession’ to describe an open, bold and courageous proclamation of one’s faith. This is exactly what happened in the story of the woman who anointed Jesus’ feet with her tears and precious ointment, in Luke 7: 36-37. Her behaviour, though not according to the appropriate protocol of that day, can be viewed as a confession of her shame.

Although this nameless, sinful woman was not an invited guest, she entered the house anyway and knelt in front of Jesus at his feet.

In Jesus’ days, it was customary to recline while eating, dinner guests would lie on couches with their heads near table, propping themselves up on one elbow and stretching their feet out behind them. So the poor woman could easily anoint Jesus’ feet without approaching the table.

The host in the story, as Edward Wimberly calls him, but the Bible says his name was Simon; he had committed several social errors in neglecting to wash Jesus’ feet, anoint his head with oil, and offers him the kiss of greeting. Perhaps Simon

felt that he was too good to treat Jesus as an equal and by so doing, allow the author to say, he turned Wimberly's book in reverse order because he *Moved from Self-Worth to shame!!*

The sinful woman, by contrast, lavished tears, expensive perfume, and kisses on her Saviour. Wimberly is trying to tell us that it is the grateful prostitute who *Moved from Shame to Self-Worth* "Your sins are forgiven" Luke 7: 48, and not the stingy religious leader. Although it is God's grace, through faith that saves us, and not acts of love or generosity.

This woman's act, demonstrated her true faith, and Jesus honoured her faith as He can honour yours. Shame and Confession is equal to Self-Worth.

5.2.2 COME OUT, YOU UNCLEAN SPIRIT

This is the story of casting out of demons. Wimberly draws our attention to the shame of demon-possessed man. At least, he had name (identity), "Legion", but guess what, he was homeless as he was excluded from the community because of fear that others might be threatened. The Bible says this man lived in the tombs (Mark 5:3).

So you can see that it was shame upon shame. Wimberly says, "to be excluded affirms one's unacceptableness and sets in motion a series of shame-based self-convictions." But what the author likes about him is the fact that he doesn't end there. He then examines how Jesus responded to the shame of a demon-possessed person. His intention is to help people who feel excluded from the community because of their

peculiar and frightening behaviour in order to internalize stories of Jesus, as means of countering negative, shame-based, internalized stories and scenes about themselves.

After the Shame of this of this poor, unfortunate man; here comes the Self-Worth whereby the community was now frightened at what Jesus had done. Jesus refused to go with the man, instead He told him to return home to spread the news about what had been done in his life. In other words, this man was given a preaching assignment to declare and demonstrate what God had done in him through Jesus.

Moving him from Shame to Self-Worth.

The final scene was the crown and glory of the story because this man, who had once been alienated from community and lived among the graveyards and the tombs with dead people, was now alive and in his right mind.

He was given permission from Jesus to return to the very same community from which he was excluded. Jesus wanted him to re-join his original community, knowing that he would be a constant reminder of the power of God. He was in his right mind, and what was incomprehensible to them, was now no longer a threat. The man was no longer wild or unruly. The basis of his exclusion and shame was no longer present instead he *moved from that exclusion and Shame to Self-Worth*

5.3 CONCLUSION

Every day in the courts of law, there is a case of divorce. This means that divorce is here to stay and is always proven difficult to prevent. It has become crystal clear that young

and middle aged people are divorcing within our society. The matter of fact is that the state of readiness that escalates the number of divorce cases among the youth who just get married for fun; without looking ahead to what they are getting into. The middle aged group is being challenged by incompetence, lust, lies, jealous and intolerance.

In the long run, partners discover or assume that the other is not fit for them and commits adultery with a life that is full of lies.

The divorce is changing our society, and the norms and values of life. The changes they brought are not welcomed because they make life to be very complicated. The havoc which is caused by divorce is physical, psychological, social, financial and spiritual draining.

Actually, divorce traumatizes the children of divorcees and the next of kin, hence it is a challenge to pastoral care and that is reflected in the chapters of this thesis.

Hopefully, this thesis will stimulate discussions and debates that will, ultimately, lead to more research and more action by pastoral caregivers. Other researchers can do more research and develop the issues raised and criticize them as the trauma of divorce is a serious crisis of our time.

5.4 RECOMMENDATIONS

- i. Pre-marital counselling for all people planning to get married must be compulsory.
- ii. State funding of research of the impact of divorce on society should be effected, so that intervention strategies could be devised in due course.

- iii. Free psychological consultations should be arranged by the state to the divorcing couples just like the Legal Aid.
- iv. As the church, we must consider to set up a Caring Ministry Team, which could offer the following services :

(a) A Retreat Ministry;

Offer spaces to retreat to, perhaps a room from parishioners' home or the church for a day, where pastoral caregivers can retreat for with the divorcees and the divorcing. The church needs to identify people within the congregation who might have the means to sponsor a holiday or make a holiday cottage available as the place of retreat.

(b) Extended Prayer Group:

The church must form a prayer group chain that takes in calls from any person who is undergoing traumatic experience within the congregation or in the entire community at large.

Knowing that people are praying with you through difficult situations, can offer strength and courage. However, the confidentiality must be kept during and after prayer requests

5.5 OTHER SUGGESTED FIELDS FOR FURTHER STUDY

The findings of this research study led to the following identified fields of further study:

- The theology of suffering through an interaction with people who are experiencing divorce. There is a lot to learn from people who are experiencing and experienced divorce, as they suffer from day to day knowing very well that divorce is there in every community.

They become messengers of hope to those who are around them.

- Therapeutic ways of dealing with anger as result of divorce, hence no one is marrying to divorce.

In conclusion, it is important to write that Jesus (our role model in pastoral care) went about all cities. He proclaimed the good news of the kingdom. He cured every disease and every ailment.

He always looked at the people in need with compassion. Jesus was of great help to those who were harassed and helpless like a sheep without a shepherd.

He summoned the twelve disciples and gave them authority over unclean spirits, to cast them out and to cure every disease and every ailment (Mathew 9:35f; 10:1). In our days, we still believe in the unfinished work that Christ left for the church.

We still believe in the continuation of His redeeming work through His body, the church. According to Maimela (1987:116), the victorious Christ gives us the source of hope because he gives humankind a new perspective of life.

There is a great challenge in terms of empowering divorced people to deal with step-parenting. Support systems to help children, whose parents have divorced, should be established.

The call to all who are embarking on care and counselling of divorcing and divorced people is that this battle cannot be won overnight. We still need to give necessary support in this regard so that the daily cases of divorce in our court of law may be alleviated and, ultimately, be brought to speedy healing.

ANNEXURE 1

INTERVIEW QUESTIONS

- What traumatized you most?
- Do you blame someone for your condition?
- Could you share with me the way you feel inside?
- Was there any change in your lifestyle?
- How do you cope?
- What keeps you going?
- How did you deal with anger?
- What emotions do you have?
- What was the attitude of people who first knew that you were divorcing?
- What kind of support do you desperately need?
of life?

ANNEXURE 2



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Theology

The informed letter of consent

The University of Pretoria
Faculty of Theology
Lynwood Road
Hatfield
0083

Researcher Name : Bonginkosi Justice Mditshane
Contact Details : 073 417 2350
Student Number : 10577280
The title of the study : Divorce, Deconstruction, and Reconstruction of
Life: A Challenge to Pastoral Care

This serves to confirm that, I agreed to be interviewed by the researcher for the purpose of the study he is conducting. The purpose of the study was explained to me through, I am aware that my participation is voluntary and I am assured anonymity. The researcher will use a factious name when referring to me and the information is treated as confidential.

Signed at.....M.TUMATHA.....on this...06.....day of...APRIL.....2012.

Subject's signature.....ZHENYMA.....

Researcher's signature.....[Signature].....

ANNEXURE 2



UNIVERSITEIT VAN PRETORIA
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Signed at MITHATHA.....on this 28.....day of APRIL.....2012.

Subject's signature.....MITHATHA.....

Researcher's signature.....Bonginkosi Justice Mditshane.....

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