

A STUDY OF THE EFFECTS OF ONE'S RELIGIOUS INCLINATION ON THE PERSON'S VIEW OF DIVORCE, 'WOI-DO' (EXTRA-MARITAL AFFAIRS) AND TV DRAMAS ADDRESSING THESE ISSUES. - FOCUSING ON THE QUESTIONNAIRE RESULTS OF FEMALE SURVEY PARTICIPANTS IN THEIR 20'S~30'S. (이혼과 외도 및 이에 관련된 TV드라마들을 보는 관점에 신앙의 성향이 미치는 영향에 관한 연구 - 20~30대 여성들 대상으로 한 설문조사를 중심으로)

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## Chapter I. Introduction

### I-1. Research Questions and Thesis

This study is based on the following question: "Does one's religious inclination influence the person's view of 'divorce' and 'extramarital affairs'; and TV dramas addressing such issues?" My tentative conclusion is that there are some dissimilarities between 'dynamic' Christians (DC) who take an active part in church worship services or events and 'static' Christians (SC) who take a passive part in church worship services or events. On the other hand, there is no significant difference between SC and Non Christians (NC) who tend to be religious free or have another religion. Two assumptions were developed according to research questions for this study. One relates to divorce and extramarital affairs, and the other assumption relates to TV dramas that deal with divorce occurred due to extramarital affairs.

## Chapter II. Literature Review

II-1. Biblical Views on Divorce and '외도[Woi-Do]:Extra Marital Affairs' - 구약시대에는 신명기 24:1-4 중심으로 이혼을 간음과 연관지어 Hurly와 Clements의 상반된 입장을 중심으로 알아보았다. 여기서 모세의 율법에 드러난 이혼의 성립이 반드시 간음에 연관되어서만 이루어지지 않았을 뿐 아니라 다양한 이유들이 있었음을 볼 수 있다. 이 시대의 이혼에 대한 더 중요한 핵심은, 이혼에 대한 율법적인 엄격한 절차를 통해 이혼이 쉽게 성립될 수 없기 위한 것과 특히 여성들의 권리를 보호하는 장치가 되었다는 점이다. 한편, 신약 시대의 이혼에 대해 예수님의 가르침을 마태복음 19:3-12 말씀을 중심으로 알아보면, 이혼은 간음한 연고 외에 어떤 경우에도 합당치 않다는 것을 알 수 있다. 더 나아가, 간음에 대해 음욕으로 확대시킨 예수님의 가르침(마태복음 5:27-28; 32)을 통해, 오늘날 한국의 외도에 관한 성경적인 이해를 다음과 같이 정리할 수 있다. 즉, 외도는 단순히 혼외 정사 관계뿐 아니라 배우자보다 더 깊은 정서적 친밀감을 가진 경우까지 확대해서 포함시킬 수 있다.

II-2. TV Dramas and Viewers - TV 드라마 시청과 시청자간의 상호 관계에서, 똑같은 TV 프로그램일지라도 시청자의 성향에 따라 다른 반응이 일어날 수 있다.

II-3. Korean TV Dramas - Historical researches on Korean TV dramas addressed in Chapter II-3 suggest that since 1980 when divorce and extramarital affairs were tabooed and thus such issues were addressed with a negative view, extramarital affairs have been justified by 'love' in dramas. Furthermore, the amount of such dramas have been steadily increasing and divorce and extramarital affairs were considered positive and acceptable in the dramas. And it appears that they have been fully acceptable to viewers after 2000, even though by 1996 when the drama "Love" broadcast, viewers were strongly against the way the drama dealt with extramarital affairs.

## Chapter III. Research on Questionnaire

III-1. Research questions (hypothesis) and manipulative Definitions - This study is based on the following assumption: "Does one's religious inclination influence the person's view of 'divorce' and 'extramarital affairs' and TV dramas addressing such issues?" The following four categories of hypothesis were established in this study:

- 1-1. DC group will choose far less categories of reasons for divorce than SC/NC groups.
  - 1-2. DC group will choose more biblical grounds for divorce than SC/NC groups.
  - 2-1. DC group will include greater categories in 'Weo-do' than SC/NC groups.
  - 2-2. DC group will include greater degree of biblical perspectives in the categories of Woi-do than SC/NC groups.
  3. DC group will have more critical attitudes towards themes of TV dramas dealt on divorce and extra marital affairs than SC/NC groups.
  - 4-1. There will be less negative effects of TV dramas on DC group than on SC/NC groups.
  - 4-2. There will be greater positive effects of TV dramas on DC group than on SC/NC groups.
  5. The more people watch TV dramas; the more they may incline to have more liberal views on divorce and extra marital affairs.
- A. Definition of the three Christian groups.
    1. DC (Dynamic Christians) means the Christians who consider themselves to have a strong commitment to the faith and who attend church regularly.
    2. SC (Static Christians) means the Christians who consider themselves to have a moderate or weak commitment to the faith and who attend church 2~3 times a month or occasionally.
    3. NC (Non-Christian) means the persons who are either religious free or have other regions.
  - B. Classification of viewers based on the amount of TV viewing.
  - C. Positive and negative functions of TV dramas.
  - D. Critical views towards TV drama viewing from Christian perspectives.
  - E. Christian view of divorce.
  - F. Christian perspective of Woi-do.
  - G. Demographical variables

#### III-2. Questionnaire Results and Analysis

As examined in Chapter III-2 about questionnaire results, the dissimilarities between survey groups about the effects of their religious inclination on their view of divorce and extramarital affairs were determined successfully, yet the interrelation between TV viewing and viewers was undeterminable. There are two major limitations in this respect. First, I might have too critical view of Korean TV dramas and viewers' perspective on TV viewing may have been underestimated. Second, even greater obstacle than the first was that survey participants were limited to unmarried college students due to my given situation.

On the other hand, this study results provided the opportunity to look at the values and attitudes of NC and DC groups towards divorce, sexual morality, and TV dramas addressing such issues. For example, the survey results revealed that even those who are not trained to be familiar with biblical perspective of divorce and extramarital affairs generally agreed with biblical values on such issues. Meanwhile, their strong positive reaction to divorce which occurs due to violence by one's spouse, it is necessary to reflect upon, from a biblical perspective, the difficulties that viewers are faced with due to family problems and conjugal conflicts that are not directly referred in the Bible.

In addition, my hypothesis that higher viewer level of Christian faith and participation is associated with stronger biblical values of viewers was clearly verified. This study thus supports the ground proving that Christian faith helps viewers maintain the right view and attitudes towards marriage and sexuality in the context with divorce. This study also provides viewers the chance to recognize the importance of Christian faith maturity. Thus, it will be necessary for each church and Christian group to reeducate SC group ('static' Christians) concerning biblical perspective of marriage.

#### Chapter VI. Conclusion

## CHAPTER ONE

### INTRODUCTION

Korea's divorce rate has been steadily increased over the last few decades. According to the nation's statistical data, the divorce rate was 5.9% in 1980, 11.4% in 1990, 23.5% in 1997, 35.9% in 2000, and 47.4% in 2002.<sup>1)</sup> The number of notice of divorce was 167,096 in 2003, which is more than double the number of notice of divorce in 1993. In addition, family problems and extramarital affair problems are also becoming more and more serious. In March 2003, the weekly magazine "Times" (Asian edition) reported that 65% of Korean men and 41% of Korean women experienced extramarital affairs, indicating that such rates were the highest rate among survey data of Asia's five countries surveyed; this report used to arouse public debate over the issue.

TV dramas broadcast in recent years, especially so-called An-bang (the main living room)<sup>2)</sup> dramas, have been focusing on divorce occurred due to extramarital affairs. Even though some TV dramas do not place strong emphasis on divorce occurred due to extramarital affairs, they have been dealing with them at least as a story incidental on a drama theme. Thus, I am skeptical as to whether TV dramas reflect divorce and extramarital affair problems in the right direction.

I also doubt if these types of dramas discourage viewers to adhere to sound moral values. For example, divorce and extramarital affairs are treated in dramas as a 'generally accepted matter' that any family may be faced with. In my opinion, such types of dramas are likely to influence viewers including Christians to ignore their conjugal responsibility and morality, stirring up wrong views of sexuality. In addition, it appears that the characters in such dramas are portrayed as far more attractive than those sticking to their spouse. Therefore, their love in TV dramas is no longer considered something immoral to be criticized by people, yet it is rather true love that could be even a threat to family peace. According to such dramas, extramarital affairs appear to be the most plausible underlying cause that leads to divorce, which is inconsistent with some of the analyses undertaken by sociologists.

#### Motivation of this Study

I had raised the following questions and concerns about some issues to be addressed in this study: How rightly do those TV dramas earlier mentioned reflect family problems that Koreans are faced with today? Don't they rather distort sound family morality and justify divorce and extramarital affairs? Don't female viewers, who are the majority of TV viewers, watch TV dramas without critical thinking but simply accept the wrong concept of divorce and extramarital affairs in dramas portrayed as being acceptable? If they do so, will Christians be different from them?

I had tried to come up with answers to these questions from a Christian perspective, but there was no sufficient amount of sources that I needed. Although some research results were available, such studies were based on the humanistic perspective such as feminism. Thus, as a Christian student, I had become inquisitive about the subject issues not only because such situation aroused my personal curiosity but also I wanted to conduct an in-depth examination of the issues.

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1) "divorce" in Statistical Yearbook on Women (Seoul: Korean Women's Development Institute, 2003), 87. divorce rate = number of divorce / number of marriage x 10

2) A Korean word An bang(the main livingroom means a sitting room that is for a married couple. When Korean call An bang dramas, those TV dramas usually means soap operas.

### Research Questions and Thesis

This study is based on the following question: “Does one’s religious inclination influence the person’s view of ‘divorce’ and ‘extramarital affairs’ ; and TV dramas addressing such issues?” My tentative conclusion is that there are some dissimilarities between ‘dynamic’ Christians (DC) who take an active part in church worship services or events and ‘static’ Christians (SC) who take an passive part in church worship services or events. On the other hand, there is no significant difference between SC and Non Christians (NC) who tend to be religious free or have another religion. Two assumptions were developed according to research questions for this study. One relates to divorce and extramarital affairs, and the other assumption relates to TV dramas that deal with divorce occurred due to extramarital affairs.

### Purpose of the Research

This study aims to discuss biblical views on divorce and extramarital affairs in the context of Korean sense of ‘Woi-do,’ a Korean word which means a wrong course to restore Koreans’ distorted family morals. Furthermore, this study attempts to address appropriate ways to watch TV dramas, which require an understanding of both characteristics of TV dramas and the interrelationship between TV viewing and viewers. In addition, this study discusses the way TV dramas deal with divorce and extramarital affairs, which tends to influence viewers to distort their moral values, according to the survey results in the context of the evolutionary development of dramas.

On the other hand, this study discusses the view of female viewers in their 20’s ~ 30’s on divorce and extramarital affairs and TV dramas dealing with these issues. The underlying issue of this study is to support the conclusion that Christian viewers have more conservative view not only on divorce and extramarital affairs but also on such TV dramas than non-Christian viewers. Furthermore, among Christians, the case where people are convinced more of Christian faith and higher participation in church worship services or events is associated with higher agreement level for viewers with biblical views on divorce and extramarital affairs. Supported by this fact, I would like to emphasize the importance and power of Christian faith to restore Koreans’ lost moral values in dealing with family and sexuality related problems. And I hope to be able to find a clue that viewers’ strong Christian faith and steady church attendance will influence them to retain sound view of divorce and extramarital affairs far more than TV dramas. Lastly, this study attempts to inform the appropriate views and attitudes towards such TV dramas.

### A Brief Summary

To find the research questions and the purpose, Chapter II-1 discusses divorce and extramarital affairs that are addressed in Deuteronomy 24:1-4 from an etymological point of view in the context of a cultural understanding in the Old Testament era. Then the issue of divorce described in Matthew 19:3-12 will be discussed, contrasting Jesus’ teaching with Jews’ understanding. To understand biblical view of ‘Woi-do,’ extramarital affairs in the context of ‘Adultery’ of which Jesus extended the meaning, definition of ‘Lust’ that is written in Matthew 5:27-28; 32 will be discussed.

Although there are other passages that addresses the issue of divorce and adultery, the reason that only teachings of Moses and Jesus have been selected is because they are the basic criteria for approaching the issues ‘divorce’ and ‘extramarital affairs,’ as far as I am concerned. Especially the discussion will be focused on the unfaithful spouse.

Chapter II-2 briefly discusses the interrelation between TV viewing and viewers. It deals with how TV influences viewers, and how viewers understand and response to TV programs. Chapter II-3 will describe the genre and evolutionary development of Korean TV dramas. In this chapter, most of TV dramas that relate to divorce and extramarital affairs, and some specific dramas will be discussed independently. Then, some specific characteristics and the interrelationship between Korean TV dramas and viewers will be added.

Chapter III describes questionnaire methods and details. This chapter contains the description of test results for internal consistency reliability for question items and the analysis of test results. Finally, Chapter IV contains summary and evaluation of the study, in addition to conclusion. Also, limitations of the questionnaire and some suggestions will be discussed. Lastly, the paper will discuss some critical views on TV dramas broadcast in the recent years and Christian solutions and suggestions for the appropriate direction of drama production.

## CHAPTER TWO LITERATURE REVIEW

### 1. BIBLICAL VIEWS ON DIVORCE AND ‘외도[WOI-DO]:EXTRA MARITAL AFFAIRS’

Moses' Teaching (Deuteronomy 24:1-4)

Regarding Moses' Laws which called procedures for giving a divorce certificate, Kim views it as the evidence that “permission of divorce absolutely required a legal ground which was officially recognized.”<sup>3)</sup> This restricted the frequently prevalent tradition of divorce in those days (Leviticus 21:14), protecting women.<sup>4)</sup> Because traditions in the Hebrew society in those days were against widows and divorced women in particular, Moses' Laws served as legal protection for women's rights that suppressed a man's bad habit that he would divorce his spouse thoughtlessly.<sup>5)</sup> Thus, pursuant to Moses' Laws, divorce was not necessarily permitted just because a husband demanded, but his spouse's immoral acts needed to be detected prior to initiating divorce. That is, as stated in Deuteronomy 24:1, divorce was permitted only when a husband detected ‘something indecent’ about his spouse.<sup>6)</sup>

The word ‘something shameful’ expressed as ‘ערוה’ in Hebrew derived from ‘ערה [Ara]’ which implies ‘stripping a person naked’ and generally refers to a woman's non-chastity.<sup>7)</sup> Also, the verb for ‘feeling shame’ was used to describe one's ‘sexual relationship with someone.’<sup>8)</sup> Meanwhile, since ‘something shameful’ stated in Deuteronomy 24:1 corresponds to the words used in the phrases ‘having a wet dream’ or ‘cover feces’ from Deuteronomy 23:9-14, it also implies ‘anything indecent.’<sup>9)</sup> Thus, a number of scholars translated ‘something indecent’ as ‘non-chastity,’ contending that it means ‘illicit sexual relationship’ or ‘unbecoming behavior.’<sup>10)</sup>

Hurly assumes, however, that it is not appropriate to interpret ‘something shameful’ as

3) Bo-eun Kim, "Biblical Approach to Prevent Divorce" (Seoul: Chongshin University Graduate School (Missionary Work), 2004), 17.

4) Ibid., *The Grand Bible Commentary*, 769.

5) *The Grand Bible Commentary*, 765-769.

6) James B. Hurly, *Man and Woman in Biblical Perspectives*, trans., Jin-woo Kim (Seoul: Yeosurun, 1989), 54.

7) Soeck-tae Son, ed., *Jehovah, Israel's Husband*, (Seoul: Solomon, 1997), 70., Bo-eun Kim, 17.

8) James B. Hurly, 148-149.

9) Ibid., 149.

10) Ibid., 151.

'adultery' or the suspicion of adultery.<sup>11)</sup> Because according to Moses' Laws, those involved in an illicit sexual relationship with someone were killed by thrown stones, rather than divorced. (Leviticus 20:10) He specifically defines "adultery" as illicit sexual acts committed by a married or non-married woman.<sup>12)</sup> Thus, in Old Testament days 'adultery' related to only married women, but a husband who had a sexual relationship with a prostitute was not subject to the criminal law.<sup>13)</sup>

On the other hand, Clements views the Laws from Deuteronomy 24:1 as an attempt to restrict a husband's absolute right to demand divorce on the ground solely that his spouse committed 'adultery.'<sup>14)</sup> Contrary to Hurly's arguments, Clements stresses that punishment for a woman who committed 'adultery' was not execution but divorce by the Laws. (Jeremiah 3:8)<sup>15)</sup> Because a heavier responsibility for the occurrence of 'adultery' was imposed upon a man than on a woman, divorce was treated as a private matter rather than a community affair, and as a result divorce was subject to the family law.<sup>16)</sup> Besides, generally, a divorced woman had to go back to her father's home, and she was given a certificate of divorce as a proof that her marriage was over so that she could remarry without being charged for adultery.<sup>17)</sup>

Jesus' Teaching (Matt 19:3-12; Mark 10:11-12; Luke 16:18)

Among only Jewish people, 'adultery' was considered as one's illicit sexual relationship with someone like homosexuality and bestiality, and marriage between relatives (incest) was thought as a reason for ending one's marriage.<sup>18)</sup> Meanwhile, divorce was easily justified by a number of reasons among Jews at that time. For example, among the rabbies n those days, the Hillel school believed that whenever a husband had a good reason for 'hating' or 'detesting' his wife, such reason was sufficient enough to justify his demanding divorce.<sup>19)</sup> Meanwhile, even the Shanni school which was more conservative than the Hillel school comprehended the word 'something shameful' as 'seductive behavior which is thought as an impolite act exhibited towards one's spouse or sexual crime' and used to justify divorce by ambiguously understanding 'something shameful' from God's Words stated in Deuteronomy 24:1.<sup>20)</sup>

Hurly posits in arguments presented in Matt 19:3 on divorce that Jesus considered divorce as the 'destruction of marriage' to explain God's intention to the union of a man and a woman into one flesh through marriage stated in Genesis Chap. 2.<sup>21)</sup> In addition, he contends by referring to Matt 19:9 that the enforcement of the Law of those days on the same level between a husband and a wife was radical in such social circumstances.<sup>22)</sup> It was because, according to

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11) Ibid., 152., The Grand Bible Commentary, 768.

12) James B. Hurly, 79.

13) Ibid., 56.

14) R.E.Clements, The World of Ancient Israel Socialological Anthropological ad Political Perspectives trans., Seoung-il Hwang (Seoul:Eunsung, 1996), 521.

15) Ibid., 522 Execution for both man and woman who plotted adultery together. Deuteronomy 22:22-27)

16) Ibid. Clements points out, by referring to Hosea 2:4, that the ritual in which a husband ended his marital relationship with his spouse was practiced not through a court decision, but his announcement. Yet, 'adultery' was treated not as a private matter but a crime, and as a result a woman who committed adultery was punished by her country, not by her husband. Controversies over 'adultery' will be discussed in detail in the next chapter.

17) Ibid., 523. Deuteronomy 24:1; Jeremiah 3:8; Isaiah 50:1

18) Ibid., James B. Hurly, 155-156.

19) Ibid., 151., The Grand Bible Commentary, 769.

20) Ibid., James B. Hurly, 151., The Grand Bible Commentary, 497. Specific examples include talking in the streets, hanging around with one's hair left untied and one's body naked, etc.

21) Ibid., James B. Hurly, 152-153.

the Laws of Jews, 'adultery' constituted a crime only when sexual acts were committed by and between a man and other person's spouse.

Jesus extended the implications of adultery to include one's mental activities. This teaching is significant in comprehending adultery committed by one's spouse today from a Christian perspective. According to Arthur, a translation of 'adultery' discussed in Exodus chapter 20 is 'Na-ap' (נֶאֱפַ) in Hebrew.<sup>23)</sup> She suggests that the word implies 'a man has sexual intercourse with someone's wife or fiance.'<sup>24)</sup> But, this definition gives no mention about whether the man is married or not, nor explanation about whether the adultery was committed voluntarily or by force. Definitions of adultery in other dictionaries vary in this respect.

1. Oxford Dictionary of the Bible defines adultery as a voluntary sexual intercourse committed between two persons, where either one or both are married irrespective of sex.<sup>25)</sup>

2. NIV Dictionary of the Bible defines 'adultery' in the Old Testament era as sexual intercourse committed between a married or unmarried man and someone's wife.<sup>26)</sup>

3. Mercer Dictionary of the Bible defines 'adultery' in the Old Testament era as sexual relationship between a married person and someone's spouse. This definition does not mention whether such adultery was committed voluntarily or not. Instead, it distinguishes 'adultery' from "fornication" which relates to sexual intercourse with a prostitute, adding that in the patriarchal age when polygyny was forbidden, they ruled out polygyny from its being subjected to 'adultery.' 'Adultery' in the New Testament era is defined as 'the destruction of the union of a man and a woman into one flesh' that encompasses one's mental activities and language in addition to sexual acts.<sup>27)</sup>

4. The Hodder and Stoughton Illustrated Bible Dictionary defines 'adultery' as sexual intercourse committed solely between married persons which is different from 'fornication' relating to sexual intercourse committed solely between unmarried persons.<sup>28)</sup> They added that Jesus extended the implications of 'adultery' to include one's conceiving lust.<sup>29)</sup>

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22) Ibid., 147.

23) Key Arthur, Sex, According to God, trans., Young-rae Ma ( Seoul: Freecept ), 90.

24) Ibid., Also posits that divorce was defined as 'Behavior that breaches one's marriage oath' in Ezekiel 16:30, in addition to its meaning 'betray'.

25) "adultery" in The Oxford Companion To The Bible, ed., Bruce M. Metzger Michale D. Cogan (New York, Oxford: Oxford Univ. Press, 1993), 10. "Adultery is voluntary sexual intercourse by either a married man or a married woman with someone other than his or her spouse."

26) "adultery" in NIV Bible Dictionary, 4<sup>th</sup>ed., J.D. Douglas and Merrill C. Tenny (Grnad Rapids and Michgan: Zondervan, 1987), 19. "In the OT sexual intercourse, usually of a man, married or unmarried, with the wife of another".

27) "Adultery" in Mercer Dictionary of the Bible, 5<sup>th</sup> ed., Watson E. Mills Gen. ( Macon, Georgia: Mercer Univ. Press, 1997), 12. "Adultery is referred to sexual intercourse by married person, male or female, with a someone other than one's spouse. Adultery is distinguished from fornication, sexual activity outside of marriage often called "playing the HARLOT". Apparently neither polygamy nor concubinage was thought of as a violation of the proscription against adultery, though both seem largely confined to the patriarchal period and the monarchs." "In the NT is a breach in marriage unity caused specifically by sexual intercourse with someone other than one's spouse or generally by sexual infidelity in thought, word, or deed. Adultery is used figuratively to refer to religious infidelity.(Matt 12:39; 16:4; Mark 8:38; Rev 2:18-23)."

28) Herbert Lockyer Gen. ed., The Hodder and Stoughton Illustrated Bible Dictionary, (London, Sydeny, Auckland and Toronto: Hodder and Stoughton, 1987), 22, 393.

29) Ibid., 22.

‘간음: Gan-eum :Adultery’ and ‘외도: Woi-do: Extramarital affairs’  
Now, let's examine the meaning of ‘Adultery’ in Korean defined in dictionaries, which corresponds to ‘adultery’ from the Bible. Korean dictionaries define ‘adultery’ as “the act of sexual intercourse committed between a person and someone's spouse.”<sup>30)</sup> Yet, the implication of ‘adultery 간통: Gan-tong’ is narrower than that of ‘illicit intercourse 간음: Gan-eum’ in that if such sexual intercourse was committed by mutual consent, it is ‘adultery’ and in such a case both persons involved in that relationship are punished for committing an offence subject to complaint.<sup>31)</sup> Meanwhile, if we add ‘crime’ to the word ‘adultery’ (adultery + crime (criminal conversation)), it becomes the general name for rape, quasi-rape, criminal conversation (adultery), as well as sex trade or sexual intercourse with girls under 13.<sup>32)</sup>

What does then the word ‘외도: Woi-do’ – the term frequently heard in Korea – imply? <sup>33)</sup> Despite that the word ‘Woi-do’ is familiar to ordinary people, strangely enough, most of Korean dictionaries define ‘Woi-do’ by referring to its synonym ‘whoring (오입: 오입: 誤入)’ which is rarely used among ordinary people. Only one large Korean dictionary <sup>34)</sup> gives description of the direct implication corresponding to ‘Woi-do’. Its definition of ‘Woi-do(外道)’ is as follows:

1. Wrong means or act.
2. The same meaning as whoring ( ‘오입’ : 誤入) which refers to one's sexual intercourse with someone's spouse . ‘Woi-ib’ (外入).
3. Provinces outside Gyeonggi-do (京畿道) in the past.
4. A Buddhist term. Other regions other than Buddhism ↔ ‘Nae-do’ (內道).

On the other hand, a master 's thesis discusses ‘Woi-do’ by grafting it into corresponding Western theory. It defines ‘Woi-do’ as “a close relationship established between a married person and someone other than the person's spouse.” <sup>35)</sup> ‘Close relationship’ in this context encompasses prostitution and homosexuality in addition to emotional relationship.<sup>36)</sup> Such definition is similar to the definition posited by most theologians that ‘adultery’ in both Old and New Testament eras refers to any sexual relationship between two unmarried persons.<sup>37)</sup>

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30) Grand Millennium New Korean Dictionary, ed., the Korean Literary Society of Korea (Seoul: Minjungseogwan, 2001), 54., Korean Language Grand Dictionary, 1 The Korean Language Society, ed., Seon-gi Jeon (Seoul: Eomungak, 1991), 70.

31) Urimal Grand Dictionary 1, 75. Grand Millennium New Korean Dictionary, 58. “Adultery” Hakwon's World Encyclopedia, vol.1., ( Seoul: Hakwon Pub., 1994), 333.

32) Hakwon's World Encyclopedia vol.,1 316.

33) In my opinion, it appears that in Korea people have been frequently using the word ‘Woi-do:外道’ in their everyday conversation instead of the word ‘immoral conduct of one's spouse’, ‘Gan-eum’ or ‘Gan-tong’. Because ‘Gan-eom’ or ‘Gan-tong’ is used as a term for a heavy crime, such word is rarely used among ordinary people in their daily conversation. Yet, the word ‘Woi-do’ is rarely used as a legal term, while it is often used in newspaper and magazine articles. Meanwhile, in statistics reports by the Bureau of Statistics, the words ‘Woi-do’, ‘Gan-eum’ or ‘Gan-tong’ are rarely used, but the expression like ‘Immoral conduct of one's spouse’ is used solely as one of the reasons classified for divorce. Besides, from the fact that the word ‘Woi-do’ is not found in Korean dictionaries, it is thought as a new word.

34) New Millennium Korean Dictionary 1860

35) Yon-jeung Bae, 1.

36) *Ibid.*, 4

37) Jack O. Balswick and Judith K. Balswick, The Family: A Christian Perspective on the Contemporary Home. trans. Soung-chul. Hwang, (Seoul: IVP, 1995) 152.

Balswick discusses the four types (stages) of extra marital affairs as follows by quoting Pittman's



However, the only difference between 'Woi-do' and 'Gan-eum' is that 'Gan-eum' from the biblical perspective encompasses another two concepts. This encompasses even idolatry and spiritual disbelief practiced by God's people in addition to sexual intercourse committed between unmarried persons.<sup>38)</sup> In this respect, Christian perspective about 'Woi-do' can be summarized as follows: It encompasses all types of extra marital affairs, except sexual intercourse committed voluntarily between unmarried persons. It also implies homosexuality and a married person's emotional relationship with someone other than the person's spouse and one's conceiving lust. Now the following section attempts to examine the definition of 'lust 음욕 Eum-yok' which is another case corresponding to 'adultery 간음 Gan-eum.'

'음욕: Eum-yok: Lust' and '간음: Gan-eum: Adultery' ( Matthew 5:27-28)

Prior to discussing 'lust', the definition of 'sexual urge' needs to be presented confusion between lust and sexual urge. Joshua describes differences between sexual urge and sexual desire as follows:<sup>39)</sup>

1. Feeling sexual attraction to the opposite sex or the persons's appearance is different from indicative of one's sexual desire.
2. Having strong desire to have sex is not necessarily indicative of one's sexual desire.
3. A married person's sexual excitement prior to having sex is not similar to indicative of the person's sexual desire.
4. Feeling sexually excited beyond one's will is different from indicative of one's sexual desire; one's feeling sexually seduced is not necessarily indicative of one's sexual desire.

Joshua Harris suggests the nature of sexual desire as John Kaiper described it as "one's sexual desire alone is left over when one has ignored respect and nobleness while staying sexually driven."<sup>40)</sup> That is, sexual desire refers to 'ἐπιθυμῶ' [Epidwimeo] in Greek which corresponds to the expression 'coveting for sexual satisfaction in an impersonal and illicit manner.' 'ἐπιθυμῶ' implying 'intense urge'. 'urge' or 'desire' here generally means one's appetite for food or sexual desire. It sometimes means one's noble desire directed to Gods's secret or goodness. (Matthew 13:17; Philemon 1:23; 1Timothy 3:1). Therefore, solely the 'ἐπιθυμῶ' alone can't constitute a negative meaning. Yet, should such desire be directed at a wrong object (person) - choice of a wrong person (thing) or a wrongly motivated desire - it becomes the base of committing a crime, creating a cause of death.(James 1:15) Thus, should such desire be directed at a woman, it results in 'conceiving lust' .

Similarly, Balswick discusses lust as follows: he contends that what Jesus intended to convey through Matthew 5:27-28 is that one's sexual desire directed to a particular person has much to do with his search for wrong ways of satisfying his sexual desire outside marriage.<sup>41)</sup> Yet,

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research results. 1) accidental affairs, 2) search for several partners for sexual pleasure and affairs, 3) romantic affairs leading to extra marital affairs, 4) extra marital affairs by mutual consent (marital life is retained), each having with a third person.

38) "Adultery" in Byong-chul Lee ed., The Topical Bible Text (Seoul: Christian Jangang Munhwasa, 1987), 64-72., "Adultery" in Bong-suk Jeung ed., Agape's Topical Preachable Encyclopedia (Seoul: Agape, 1984), 81-83.

39) Joshua Harris, Not Even a Hint, Na-young Lee trans., Yes Absolute Purity (Seoul: Tyrannus, ) 37.

40) Ibid., 41.

41) Jack O. Balswick and Judith K. Balswick, Authentic Human Sexual-An Integrated Christian Approach, trans., Byung-ryung Hong, (Seoul: IVP, 2002), 261.

given the situation where a person seeks sexual satisfaction by means of wrong methods, 'masturbation' can be considered as one of them, and the Christian perspective about this can be largely divided into the following three by Balswick:<sup>42)</sup>

1. Opposition to 'masturbation' which is viewed as a sin
2. Tolerance of 'masturbation' to which a sound and moral value is given.
3. A neutral perspective that views 'masturbation' as a way of fulfilling sexual needs for single persons.

Arthur takes "Perspective 1" that views masturbation as 'Gan-eum: adultery' because he contends that masturbation also causes one to 'indulge his or her sexual fantasies'. She contends that the tense of the word translated as "watching" in Greek from Matthew 5:28 suggests continuous and habitual behavior.<sup>43)</sup> That is, it means 'watching someone continuously', and the tense of the verb relates to one's intentional and constant behavior until the person imagines his having sex with his or her partner. Such behavior is thus thought as the act of 'Gan-eum' (adultery). Arthur adds that such behavior is similar to a stage where one becomes addicted to watching pornography and experiences changes within himself or herself as the person continues to watch.<sup>44)</sup>

1. One becomes addicted.
2. One demands stronger stimulus.
3. Begins to have the wrong perception that anyone performs sexual activities in odd (abnormal) ways and in the absence of a moral sense.
4. One eventually performs sexual activities in odd ways.

She stresses that one's eyes that are the most powerful sexual organ among bodily organs serve as a catalyst stimulating the person's mind. Thus, even masturbation while watching one's sexual partner or sexual picture is a type of inhumane sexual exploitation that is beyond God's intension. Contents of pornography - destructive and distorted behavior towards women and sexuality - also lead to one's sexual stimulus, eventually stimulating one's violent behavior and acts.

In conclusion, a Christian perspective about adultery encompasses all types of behavior that satisfy one's sexual desire directed at a person and a non-human being in addition to extra marital affairs. In this respect, the meaning of 'Woi-do' could be extended further: 'Woi-do' may encompass one's closer relationship with a particular partner including an emotional relationship even if the person does not involve a sexual relationship.

## 2. TV DRAMAS AND VIEWERS

### Interrelation between TV Programs and Viewers

TV Viewers of modern society are closely related to TV by interacting with TV programs beyond merely viewing a visualization. Nevertheless, there is no unified theory in academic circles about the effects of TV viewing - mass media in a broad sense - on viewers, and a number of

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42) Ibid., 290-291.

43) Key Arthur, 292-293.

44) Ibid., 294-297.

controversies over the issue continue.<sup>45)</sup>

Louis contends that it is difficult to measure the effects of TV viewing on viewers due to the following reasons.<sup>46)</sup>

1. Low level of concentration because of talking, drinking, eating and ironing, etc. while watching TV programs. Viewers know that contents of a TV drama that they watch is a made-up story.
2. Difficult to determine what types of programs because viewers have almost too many choices of TV programs to watch.
3. Even if viewer types can be divided into different groups using a particular TV show, their reasons for watching the show may vary and such reasons may become stronger than the effects on post-viewing behavior.
4. Difficult to separate causes from consequences with respect to TV viewing because a TV is yet an ideological device and meaningful system.

As mentioned above, it is difficult to undertake theoretical researches on the effects of TV viewing due to the limited availability of survey methods and the difficulty in setting standards.<sup>47)</sup> Besides, viewers interpret and respond to a TV show that they watch throughout their social life; the show is reinterpreted by viewers according to their social status within and outside their home.<sup>48)</sup> However, it will be useful to examine the theory of usefulness and the theory of uselessness for TV viewing. This study aims to help researchers determine the relationship between viewers and TV viewing by providing a pre-stage method necessary for understanding the right viewing method.

Gi-tae Kim summarizes the theory of usefulness and the theory of uselessness for TV viewing as follows:

‘Theory of Usefulness’<sup>49)</sup>

1. Provides educational functions to help socialize viewers on almost every aspect of life, including moral standards, language, dress, habits and customs.
2. Plays a role for making a good friends by developing mutual sympathy for internal thoughts.
3. Provides a wide range of information (political, economic, social and cultural).
4. Enables viewers to experience a social relationship indirectly.
5. Helps viewers make the right decision about political issues.
6. Gives viewers a sense of relaxation.

‘Theory of Uselessness’<sup>50)</sup>

1. Confuses drama-viewers by letting them think that the ‘drama world’ is the ‘real world.’
2. Certain TV shows relate to violent and sexually suggestive entertainment (immoral influences).
3. Stirs up consumerism and bad consumption habits, generalizing bad consumption patterns of

45) Jun young Jeong, Watching TV - From Watching to Criticizing (Seoul: Bookworld, 1999), 28.

46) Justin Louis, 11. Are Viewers Alive? In Andrew Understanding Television, ed., Goodwin and Garry Whannel, trans., Jong won Ha and Dae ho Kim Understanding of TV viewing: System, Text, Viewers, (Seoul: Han nare, 1995), 211-212.

47) Ibid., 155., 212-213.

48) Ibid., 215.

49) Kim, Kitae TV, How Shall We Watch? (Seoul: Han-narae, 1999), 16-19.

50) Ibid., 16-40.

some privileged groups.

4. Breaks one's rhythm of life; stirs up excessive TV viewing.

5. Stirs up an attitude of 'living for the moment', 'over night business', 'materialism', 'convenience over everything'.

6. Tends to stress foreign-country oriented and slavery mentality, rather than traditional values and thinking at the national level, because TV shows deal with a number of international and global aspects.

7. Deteriorates sports spirit due to the commercialization of sports shows through TV.

On the other hand, Jeong Jun-yeong discusses the influence of the interrelation between viewers and TV viewing as follows:<sup>51)</sup>

1. Effects of TV programs on viewers vary according to viewer's characteristics; such effects of even one same programs depending on who they are.

2. Even adults as well as minors are subject to the influence of TV. The influence of pseudo environments set by mass media is powerful, and as a result, the realities of modern society are highly likely to represent the real world defined by TV.

3. TV programs together with all other social environments and viewers' backgrounds influence viewers, rather than influencing them independently.

As mentioned above, it is not an easy task to examine the effects of TV viewing on viewers. However, its underlying influence can be determined based on the theory of usefulness generally known to the public. In addition, this research supports the conclusion that the effects of TV viewing on viewer's may vary according to viewer characteristics.

How do Korean TV dramas then relate to viewers? Hong Seok-kyong posits that revival of TV dramas helps 'familiarize' viewers themselves with new changes and new types of human relationships that are not fully acceptable to the society.<sup>52)</sup> This is the influence referred to as 'vie quotidienne inherent in TV dramas' (the influence of TV dramas on the quality of daily life of viewers). Besides, TV dramas often arouse public debates when the changing realities relating to those at the bottom of the social pyramid are addressed through TV dramas.<sup>53)</sup> This will be discussed in detail in the next chapter that examines historical changes to Korean TV dramas.

### 3. KOREAN TV DRAMAS

#### Genre and Its Characteristics

Korean TV dramas are divided, depending on broadcast format, into daily soap opera, soap opera weekly, situation dramas, one-act dramas, feature dramas and mini-series.<sup>54)</sup> In addition, they are divided into home dramas, melo-dramas, history dramas, specific-purpose dramas and social dramas depending on the characteristics of a drama. <sup>55)</sup> The terms 'home drama' and 'melo-

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51) Ibid., Jun young Jeon, 30-33.

52) Seok kyong Hong, "in Mass Media, Sex & Politic" ed., Myong hae Kim, Ki hyun Jeung and Sae Kyong Ru (Seoul: Nanam, 1999), 203.

53) Yeun jung Bae, "Focusing on the analysis of marital relationship and Woi do situation portrayed through TV drama," Seoul Masters thesis), Ehwa Women's University Graduate School (Consumer Development Theory, 2003), 75., Seok kyong Hong, 197., Sung hyun Kim and Jin man Han, Korean Society and TV Drama,(Seoul:Hanwool, 2001), 120

54) Yeun jin Kim, 36-38, the same named used by Korea Broadcasting Committee in the classification table for TV programs Yeun jin Kim, 244.

55) Woo rong Kim, 38-39.

drama' are Koreanized terms. Home drama corresponds to the terms 'domestic drama (England)' or 'situation comedy (America).' The term 'home drama' for 'home comedy' was used in Japan in the 1930's,<sup>56)</sup> and the term was imported into Korea thereafter. Men and women of all ages could enjoy Korean home dramas at home.

Since 1976, however, themes of home drama have been directed towards adult viewers as TV possession rate gradually increased.<sup>57)</sup> Most of such dramas directed at adults appear to be melodramas. They have been focusing on a married couple or an adult family member. In addition, home dramas have been dealing with in-depth topics, away from stories about ordinary families, as the volume of daily soap opera and soap opera weekend increased.

Since 1985 when such broadcast format as viewer participation and debate were encouraged through the 'drama game' program in an attempt to solve family problems, home dramas have been focussing more on specific cases relating to family problems.<sup>58)</sup> A type of such drama is a social drama which deals with the issues relating to the turn of married life (middle-aged ennui), contradictory family law, old age problems, nuclear family, discrimination against women, preference for sons and divorce court.<sup>59)</sup> Among about 300 pieces of 'drama games' broadcast between April, 1984 and February, 1990, 23% focussed on marital conflicts, more specifically 'Woi-do.'<sup>60)</sup>

Melo-dramas Dealing with Divorce and Woi-do

Even though TV dramas began to address divorce and 'Woi-do' as early as in the 1960's, such trend has become so prevalent since the 1990's. Table 1 shows the trend.

TABLE 1

CLASSIFICATION OF TV DRAMAS ACCORDING TO DRAMA THEMES<sup>61)</sup>

	'Woi-do' (%)	Others (%)	Total (%)
1960s	3 (0.5)	217 (99.5)	220 (100)
1970s	18 (3.4)	510 (96.6)	528 (100)
1990s	101 (18.0)	459 (82.0)	560 (100)
Total	122 (9.3)	1186 (90.7)	1308 (100)

A typical drama that dealt with 'Woi-do' committed by one's spouse in the 1960-1970's was '개구리 남편(Frog Husband)' (1969) which is the origin of TV dramas addressing 'extra-marital affairs.' The viewing rate for the drama was quite high, yet it received much criticism to the extent that the televising of the drama was interrupted.<sup>62)</sup> Since then TV dramas have been dealing with 'Woi-do' committed by one's wife as well.<sup>63)</sup>, and some of them used to address 'Woi-do' involving both wife and husband in affairs at the same time.<sup>64)</sup> Another drama that

56) Myong hwan Oh, TV Drama Sociology for drama language and solutions (Seoul: Nanam, 1994), 21.

57) Ibid., 38-39.

58) Seok ho Yun, " Analysis of types of clients focussing on 'drama games' " (Master's theses, Yense University Graduate School (Public Administration), 1990)

59) Ibid., Myng hwan Oh, 41.

60) Ibid., 52-54.

61) Ibid., 41.

62) Ibid., 190.

63) Ibid. 'Yeok-pung'(adverse winds)(1969), 'I love you'(1970), 'Dolgae Win'(1971) and others.

dealt with such theme was the drama '위자료(consolation money)' (1964) through which divorce was dramatized.

It is thus understood that TV dramas dealing with 'Woi-do' have become familiar to people. A dissimilarity in characteristics between the dramas appears to be that in the 1960's 'Woi-do' was depicted as temporary flirts irrespective of one's love, while drama themes prevalent in the 1970's related to pleasure-seeking and antisocial behavior.<sup>65)</sup> Yet, in general viewers had critical attitudes towards such way of addressing 'Woi-do.'<sup>66)</sup> Furthermore, TV dramas from those periods focussed on dealing with the shock and sufferings a family were faced by as a consequence of 'Woi-do,' depicting marital conflicts which are sufficiently serious enough to lead to divorce. And the dramas depicted victimized wives continuing to devote themselves to their family, waiting for their husbands to return to normal life.

Since 1980s, however, because TV dramas has been dealing with 'Woi-do' in the context of 'love' involving a steady relationship, 'Woi-do' has become a threat to marriage. Typical dramas portrayed with such theme include '모래성 (Sand Castle)' (1988, MBC) and '행복한 여자 (Happy Woman)' (1989, MBC). The drama 'Sand Castle' deals with a long-term relationship between a husband and a single woman. The great difference between this drama and other dramas is that even though the wife does not divorce her husband in the story, she does not forgive him either.<sup>67)</sup> In the drama 'Happy Woman', a husband divorces his wife and remarries another woman to consummate his love for her initiated through 'Woi-do.' Yet, this hero is betrayed by his new wife and dies of a sudden illness.<sup>68)</sup> As discussed above, 'Woi-do' depicted in TV dramas today becomes a threat to marriage such as divorce, though it seemed to be 'love' in the beginning.

In the 1990's, drama themes portrayed had less to do with love relationship (affairs) and family involvement in such relationship, focussing mainly on triangle and quadrilateral relations.<sup>69)</sup> The drama '애인 (Lover)' (1996, MBC) has been one of the most noticeable dramas since the 1990's because the drama had high viewing rate and aroused public debate over family and illicit love relationship through newspaper and magazine articles. Not only it changed public perspective of 'Woi-do' drastically, but also it increased the amount of dramas glamorizing 'Woi-do' rapidly. This drama differs from other current dramas as stated in the following:

1. The age of heroes and heroines involved in 'Woi-do' has been changed to 30's from 40's.<sup>70)</sup>
2. Family was depicted as a moral impediment that suppresses true love between a man and a woman.<sup>71)</sup>
3. 'Woi-do' was dealt with as a private matter, rather than a family matter.<sup>72)</sup>
4. The drama was thought to be unprecedented in that it dealt with 'Woi-do' on the equal level for a man and a woman.<sup>73)</sup>

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64) Ibid. 'Seasonal Wind'(1969), 'Madame Hak (crane)'(1971) and others.

65) Ibid., 34.

66) Ibid.

67) Ibid., 46.

68) 'Yun chul Lee's TV Story' MBC 27, Nov. 2003. 12 pm

69) Seok kyong Hong, 197.

70) Yeun jung Bae, 46.

71) Ibid. 4.

72) Ibid., 76.

73) Sung hyun Kim, and Jin man Han, Korean Society and TV Drama, (Seoul: Hanwool, 2001),

5. ‘Woi-do’ was portrayed as a positive thing in that ‘Woi-do’ was glamorized in the drama.<sup>74)</sup>

Since the televising of the drama ‘Lover’, TV dramas began to hold an influential position on nearly every aspect of the society - from fashion products (such as hair accessories) of drama heroes and heroines through moral standards.<sup>75)</sup> Such trend appears to gradually justify divorce as a solution to the problem of loveless marriage that is initially caused by ‘Woi-do.’

## CHAPTER THREE

### RESEARCH ON QUESTIONNAIRE

#### 1. RESEARCH METHODOLOGY

Research questions (hypothesis) and manipulative Definitions

This study is based on the following assumption: “Does one’s religious inclination influence the person’s view of ‘divorce’ and ‘extramarital affairs’ and TV dramas addressing such issues?” The following four categories of hypothesis were established in this study:

- 1-1. DC group will choose far less categories of reasons for divorce than SC/NC groups.
- 1-2. DC group will choose more biblical grounds for divorce than SC/NC groups.
- 2-1. DC group will include greater categories in ‘Weo-do’ than SC/NC groups.
- 2-2. DC group will include greater degree of biblical perspectives in the categories of Woi-do than SC/NC groups.
3. DC group will have more critical attitudes towards themes of TV dramas dealt on divorce and extra marital affairs than SC/NC groups.
- 4-1. There will be less negative effects of TV dramas on DC group than on SC/NC groups.
- 4-2. There will be greater positive effects of TV dramas on DC group than on SC/NC groups.
5. The more people watch TV dramas; the more they may incline to have more liberal views on divorce and extra marital affairs.

A. Definition of the three Christian groups.

1. DC (Dynamic Christians) means the Christians who consider themselves to have a strong commitment to the faith and who attend church regularly.
2. SC (Static Christians) means the Christians who consider themselves to have a moderate or weak commitment to the faith and who attend church 2~3 times a month or occasionally.
3. NC (Non-Christian) means the persons who are either religious free or have other regions.

B. Classification of viewers based on the amount of TV viewing.

The amount of TV drama viewing means the amount of time spent watching TV dramas per week. The amount of time is rounded by an hour. HV (High viewers) means 5 hours or longer of viewing time, MV (Medium Viewers) 2~4 hours of viewing time, and LV (Light Viewers) means less than 2 hours of viewing time.

C. Positive and negative functions of TV dramas.

With respect to the influence of TV dramas, ‘positive functions’ mean the positive effects of TV drama on one’s married life, family, divorce and Woi-do so that the person can be encouraged to have positive attitudes towards such issues according to the biblical understanding of the issues. On the other hand, ‘negative functions’ mean the negative effects of TV dramas on

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144.

74) Ibid., 143.

75) Ibid., 149.

one's married life, family, divorce and Woi-do, causing the person to have negative attitudes as like distrust or feeling unstable about his/her conjugal relationship or temptation to commit Woi-do towards such issues.

To measure levels of each effect, 5-point Likert-type scales were used. The 5-point scale ranges from 'strongly agree' to 'non-respondents': 5 'strongly agree', 4 'agree', 3 'moderately agree', 2 'somewhat disagree', 1 'strongly disagree', 0 for 'non-respondents.' We expect that higher agreement on ①~③ under questions 1-2, and ⑥ under question 1-3 will be associated with greater positive effects of TV dramas on viewers. On the contrary, higher agreement on ⑦ under question 1-2, and ①, ③, ④, ⑦ under question 1-3 will be associated with greater negative effects of TV dramas on viewers.

D. Critical views towards TV drama viewing from Christian perspectives.

To measure levels of criticism of TV drama viewing from Christian perspectives, ④~⑥ under question 1-2 and ②, ⑤ under question 1-3 were selected as survey questions. The 5-point Likert-type scale type was used and this ranges from 5 'strongly agree' to 0 'non-respondents.' We expect that higher agreement will be associated with stronger critical attitudes towards TV drama viewing from Christian perspectives.

E. Christian view of divorce.

To examine the degree of Christian view of divorce, 9 items under question 2-1 were selected as survey questions. The 7-point Likert-type scale type was used and this ranges from 7 'strongly agree' to 0 'non-respondents': 7 'strongly agree', 6 'agree', 5 'somewhat agree', 4 'undecided', 3 'somewhat disagree', 2 'disagree', 1 'strongly disagree,' 0 'non-respondents.' Christian views of divorce is referred to as the responses that agree with the cases where people disagree with divorce yet are confronted with such serious problems as Woi-do committed by their spouse, family violence, difficulty in maintaining their religious life.

F. Christian perspective of Woi-do.

To examine participants' views of Woi-do from Christian perspective, 7 items (cases) under question 2-3 were presented. The responses that agree with at least 5 items including items ③, ④, ⑥ and ⑦ are defined as 'Woi-do' from biblical perspectives.

G. Demographical variables

Demographical variables were measured depending on the age, educational status, occupation and marital status of the participants in order to examine different levels the rate of divorce and Woi-do.

#### Data Collection Methods

The questionnaire which consisted of 4 question sheets was distributed to women in their 20-30s in three universities (Ewha Women's University, Sungshin Women's University, Presbyterian College & Theological Seminary), parks and cafes nearby during the period between mid October and mid November, 2004. A sample of 133 persons, except 13 non-respondents, participated in the questionnaire.

#### Categories of Questionnaire

The questionnaire is divided into four categories: 1. TV drama viewing, 2. Divorce and Woi-do, 3. Religious life, and 4. Personal information. Question 1 consists of 14 items, 7 each relating to 'the amount of TV drama viewing', 'participants' attitudes towards divorce and Woi-do addressed by TV dramas, and the effects of drama viewing on viewers. Question 2 consists of 17 items (8 items under question 3, 4 items under question 4) relating to participants' views of divorce and Woi-do.



Data Treatment and Analysis Methods

For the treatment and analysis of the data from the questionnaire, frequency analysis was conducted. To examine differences between variables, t-test, one way anova analysis, and chi-square analysis were performed. Internal consistency reliability test was conducted for the verification of reliability of question items. The above statistical treatment was conducted using SPSSWIN 10.0 program, and hypothesis tests were performed at 0.05 level (p-value, the significance level).

QUESTIONNAIRE RESULTS AND ANALYSIS

Internal Consistency Reliability Test

Results from the verification of internal consistency reliability for each question item are as follows: Cronbach' s alpha coefficient was 0.7514 between 4 question items relating to positive effects of TV dramas on viewers; Cronbach' s alpha coefficient was 0.6384 between 5 question items relating to negative effects of TV dramas on viewers; Cronbach' s alpha coefficient was 0.6037 between 7 question items relating to viewers' critical attitudes towards TV dramas; Cronbach' s alpha coefficient was 0.8490 between 9 question items relating to participants' views of divorce, suggesting that each question item showed a relatively high level of consistency reliability in measuring each variable.

TABLE 2  
DEMOGRAPHICAL ATTRIBUTES FOR RESPONDENTS

	case	%		case	%
<b>Total</b>	133	100	<b>Amount of drama viewing (hr)</b>		
			Light (1)	39	29.3
<b>Age</b>			Med (2-4)	61	45.9
Early 20s	91	68.4	Heavy (5)	23	24.8
Late 20s	25	18.8	<b>Occupation</b>		
30s	17	12.8	Student	109	82.0
<b>Educational status</b>			Clerical	4	3.0
High school graduates or lower	5	3.8	commercial service	2	1.5
2-year college graduates	7	5.3	Homemaker	6	4.5
University students/ graduates	102	76.6	Church Minister	3	2.3
Master's graduates or higher	19	14.3	Others	9	6.8
<b>Marital Status</b>			<b>Religious inclination</b>		
Married	12	9.0	Non-Christians	57	42.9
Unmarried	121	91.0	Static Christians	31	23.3
			Dynamic Christians	45	33.8

## Hypothesis Verification

Hypothesis 1-1: DC group will call less categories of reasons for divorce than SC/NC groups.

Concerning participants' attitudes towards divorce, DC group was 4.3383, while NC group was 5.0897 and SC group 5.0958. Results from one-way Anova test suggested that the difference between the groups ( $p=0.00$ ) was found to be significant. Results from Ducan test performed to verify the difference between the three groups indicated that there was no statistical difference between NC group and SC group, while there was a statistically significant difference between DC group and NC/SC groups with respect to their attitudes towards divorce. Hypothesis 1-1 was thus verified.

TABLE 3  
DESCRIPTIVES OF HYPOTHESIS 1-1

Attitudes about divorce	Case	Mean	Std. Deviation	Std. Error
NC group	57	5.0897	0.8268	0.1095
SC group	29	5.0958	1.0510	0.1952
DC group	45	4.3383	1.1605	0.1730

TABLE 4  
ANOVA OF HYPOTHESIS 1-1

Attitudes about divorce	Sum of Squares	df	Mean Square	F	Sig.
Between Group	16.772	2	8.386		
Within Group	128.472	128	1.004		
Total	145.244	130		8.355	0.000

TABLE 5  
DUCAN OF HYPOTHESIS 1-1<sup>76)</sup>

Ducan	Case	Sunset for alpha=.05	
		1	2
DC group	45	4.3383	
NC group	57		5.0897
SC group	29		5.0958
Sig.		1.000	.978

Hypothesis 1-2 : DC group will call more biblical grounds for divorce the SC/NC groups.

Regarding the groups' Christian attitudes towards divorce from Christian perspectives, the mean values for NC group, SC group, DC group each were 5.8012, 5.8777, and 5.4444, respectively, showing similar levels between the groups. The differences between the groups were not statistically verified ( $p=0.126$ ).

76) The number of cases decreased by a few because non respondents were excluded from the analysis.

TABLE 6  
DESCRIPTIVES OF HYPOTHESIS 1-2 RELATING TO VIEWS  
ON DIVORCE FROM A CHRISTIAN PERSPECTIVE

Views on divorce from Christian perspectives	Case	Mean	Std. Deviation	Std. Error
Non	57	5.8012	0.9530	0.1262
Static	30	5.8444	0.9336	0.1704
Dynamic	45	5.4444	1.0731	0.1600

TABLE 7  
ANOVA OF HYPOTHESIS 1-2 RELATING TO VIEWS ON  
DIVORCE FROM A CHRISTIAN PERSPECTIVE

relating to views on divorce from Christian perspectives	Sum of Squares	df	Mean Square	F	Sig.
Between Group	4.133	2	2.067	2.103	0.126
Within Group	126.798	129	0.983		
Total	130.932	131			

On the other hand, mean values for NC group, SC group, DC group 4.7339, 4.7414, 3.7852, respectively, with respect to participants' views of divorce from non-Christian perspectives. One-way ANOVA test results indicated that there was a significant difference between the groups ( $p=0.00$ ). Results from Duncan test performed to verify the difference between the three groups indicated that there was no statistical difference between NC group and SC group, while there was a statistically significant difference between DC group and NC/SC groups with respect to their views of divorce from Christian perspectives. That is, DC group showed a lower level of agreement on non-biblical views of divorce, compared to SC/NC groups.

TABLE 8  
DESCRIPTIVES OF HYPOTHESIS 1-2 ABOUT  
NON-CHRISTIAN VIEWS ON DIVORCE

relating to views on divorce from Christian perspectives	Case	Mean	Std. Deviation	Std. Error
Non	57	4.7339	1.0103	0.1338
Static	29	4.7414	1.2204	0.2266
Dynamic	45	3.7852	1.3275	0.1979

TABLE 9  
ANOVA HYPOTHESIS 1-2 ABOUT NON-CHRISTIAN VIEWS ON DIVORCE

relating to views on divorce from Christian perspectives	Sum of Squares	df	Mean Square	F	Sig.
Between Group	26.733	2	13.366	9.699	0.000
Within Group	176.393	128	1.378		
Total	203.126	130			

The test results showing a high level of agreement on all the groups on Christian views of divorce, irrespective of their religious inclination, suggested that Christian views of divorce

are thought as the basic ground for divorce for ordinary people. On the other hand, NC group had conservative attitudes towards non-Christian views of divorce, while DC/SC groups had liberal views on divorce. Consequently, Hypothesis 1-2 was rejected.. Yet, although the biblical grounds for divorce do not refer to family violence, the test results support the conclusion that universal consensus has emerged concerning the view of divorce in the modern society.

Hypothesis 2-1. DC group will include greater categories in ‘Woi-do’ than NC/SC groups. DC group included 4.33 types in ‘Woi-do’ , while NC group 3.49 types, SC group 3.39 types. One-way Anova test results (Duncan follow-up test) indicated that there was a significant difference between DC group and NC/SC groups (p=0.00) about the number of categories included in ‘Woi-do.’

TABLE 10  
DESCRIPTIVES OF HYPOTHESIS 2-1

Categories of ‘Woi-do’	Case	Mean	Std. Deviation	Std. Error
Non	57	3.4912	1.3644	0.1807
Static	31	3.3871	1.3827	0.2483
Dynamic	45	4.3333	1.7189	0.2562

TABLE 11  
ANOVA FOR HYPOTHESIS 2-1

CATEGORIES OF ‘WOI-DO’	SUM OF SQUARES	DF	MEAN SQUARE	F	SIG.
BETWEEN GROUP	23.212	2	11.606		
WITHIN GROUP	291.600	130	2.243	5.174	0.007
TOTAL	314.812	132			

TABLE 12  
DUNCAN FOR HYPOTHESIS 2-1

Duncan	Case	Sunset for alpha=.05	
		1	2
Static	31	3.3871	
Non	57	3.4912	
Dynamic	45		4.3333
Sig.		0.751	1.000

Hypothesis 2-2: DC group will include greater categories in ‘Weo-do’ than SC/NC groups. There were more cases when DC group included all of the four categories (direct sexual relationship and masturbation) in ‘Woi-do’ than NC/SC groups. Such difference was verified through Chi-Square test. Thus, DC group applied the rules for ‘Woi-do’ more strictly and included greater categories in ‘Woi-do’ from Christian perspectives than NC/SC groups. Therefore, Hypothesis 2-1 and 2-2 were verified.

TABLE 13  
DESCRIPTIVES OF HYPOTHESIS 2-2

Religious faith	Categories of 'Woi-do'		Total (Case)
	4 items included based on Christian perspective	Others	
DC group	19	26	45
SC, NC group	13	75	88

TABLE 14  
CHI-SQUARE TEST FOR HYPOTHESIS 2-2

	VALUE	DF	ASYMP. SIG.(2-SIDED)	EXACT SIG.(2-SIDED)
PEARSON CHI-SQUARE	12.278	1	0.000	0.001
LIKELIHOOD RATIO	11.782	1	0.001	
LINEAR-BY-LINEAR ASSOCIATION	12.186	1	0.000	
N OF VALID CASES	133			

Hypothesis 3: DC group will have more critical attitudes towards themes of TV dramas that dealt with divorce and 'Woi-do' than SC/NC groups.

Regarding the groups' attitudes towards divorce addressed by TV dramas, the mean values for NC group, SC group, DC group each were 3.3980, 3.6378, 3.8239, respectively.

One-way Anova test results indicated that the differences between the groups were statistically significant ( $p=0.01$ ). Follow-up Duncan tests were conducted to verify the differences. The results indicated that SC group and DC group showed statistically similar levels of attitudes towards TV dramas that addressed divorce and 'Woi-do', while NC group had more liberal attitudes towards TV dramas than SC/DC groups. The test results revealed that whether one has religious faith or not, rather than one's religious inclination towards Christianity, was a determinant of one's views on TV dramas addressing divorce and 'Woi-do'. Thus, part of Hypothesis 3 was verified.

TABLE 15  
DESCRIPTIVES OF HYPOTHESIS 3

Critical attitudes towards TV dramas	Case	Mean	Std. Deviation	Std. Error
Non	56	3.3980	0.6059	0.0809
Static	28	3.6378	0.3378	0.0638
Dynamic	43	3.8239	0.5280	0.0851

TABLE 16  
ANOVA FOR HYPOTHESIS 3

ATTITUDES TOWARDS DIVORCE	SUM OF SQUARES	DF	MEAN SQUARE	F	SIG.
BETWEEN GROUP	4.479	2	2.239	7.938	0.001
WITHIN GROUP	34.981	124	0.282		
TOTAL	39.460	126			

TABLE 17  
DUNCAN FOR HYPOTHESIS 3

Duncan	Case	Sunset for alpha=.05	
		1	2
Non	56	3.3980	
Static	28		3.6378
Dynamic	43		3.8239
Sig.		1.000	0.121

Hypothesis 4-1. There will be Less negative effects of TV dramas on DC group than on SC/NC groups.

Hypothesis 4-2. There will be greater positive effects of TV dramas on DC group than on SC/NC groups.

The effects of TV dramas addressing divorce and 'Woi-do' are not significantly related to one's religious faith, irrespective of its direction (positive or negative). Thus, Hypothesis 4-1 and 4-2 were rejected.

TABLE 18  
DESCRIPTIVES OF HYPOTHESIS 4-1

POSITIVE EFFECTS	CASE	MEAN	STD. DEVIATION	STD. ERROR
NON	57	3.4561	0.7736	0.1025
STATIC	29	6.5086	0.8196	0.0522
DYNAMIC	43	3.4942	0.8407	0.1282

TABLE 19  
ANOVA FOR HYPOTHESIS 4-1

POSITIVE EFFECTS	SUM OF SQUARES	DF	MEAN SQUARE	F	SIG.
BETWEEN GROUP	0.064	2	0.032	0.050	0.951
WITHIN GROUP	82.012	126	0.651		
TOTAL	82.077	128			

TABLE 20  
DESCRIPTIVES OF HYPOTHESIS 4-2

Negative effects	Case	Mean	Std. Deviation	Std. Error
Non	56	2.9643	0.6233	0.0832
Static	28	3.0857	0.7648	0.1445
Dynamic	42	3.1429	0.6819	0.1052

TABLE 21  
ANOVA FOR HYPOTHESIS 4-2

NEGATIVE EFFECTS	SUM OF QUARES	DF	MEAN SQUARE	F	SIG.
BETWEEN GROUP	0. 809	2	0.405	0.885	0.415
WITHIN GROUP	1. 56.226	123	0.457		
TOTAL	2. 57.035	125			

Hypothesis 5. The more people watch TV dramas; the more people may incline to have more liberal views on divorce and Woi-do.

The relationship between the amount of TV drama viewing and critical attitudes towards dramas and negative effects of TV dramas addressing divorce and ‘Woi-do’ on viewers was not statistically verified. Thus, Hypothesis 5 was rejected. Instead, greater amount of TV drama viewing was associated with greater positive effects of TV dramas dealing with divorce and ‘Woi-do’ on viewers (explanation capability 0.238). Such results were limited to the groups of single persons and college students who had similar amount of TV drama viewing between the groups. Meanwhile, the groups of unmarried persons have more positive attitudes towards TV dramas dealing with divorce and Woi-do that they incline to reflect upon divorce and the meaning of marriage than married persons do. It is thought that their reflection upon dramas gives new, positive insight into their own situation within the context of divorce and marriage.

TABLE 22  
COEFFICIENTS FOR HYPOTHESIS 5

Attitudes towards divorce	Sum of Squares	Df	Mean Square	F	Sig.
Regression	1.043	1	1.043		
Residual	144.201	129	1.118	0.933	0.336
Total	145.244	130			

TABLE 23  
COEFFICIENTS FOR HYPOTHESIS 5

CRITICAL ATTITUDES TOWARDS TV DRAMAS	SUM OF SQUARES	DF	MEAN SQUARE	F	SIG.
REGRESSION	0.088	1	0.088	0.279	0.598
RESIDUAL	39.372	125	0.315		
TOTAL	39.460	126			

TABLE 24  
COEFFICIENTS FOR HYPOTHESIS 5

Negative effects of TV dramas	Sum of Squares	df	Mean Square	F	Sig.
Regression	0.242	1	0.242	0.527	0.469
Residual	56.793	124	0.458		
Total	57.035	125			

TABLE 25  
COEFFICIENTS FOR HYPOTHESIS 5

POSITIVE EFFECTS OF TV DRAMAS	SUM OF SQUARES	DF	MEAN SQUARE	F	SIG.
REGRESSION	4.665	1	4.665	7.654	0.007
RESIDUAL	77.411	127	0.610		
TOTAL	82.077	128			

TABLE 26  
COEFFICIENTS FOR HYPOTHESIS 5

Positive Effects of TV Dramas	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
Constant	3.129	0.144		21.670	.000
Amount of Tv Viewing	0.121	0.044	0.238	2.767	.007

TABLE 27

AMOUNT OF TV DRAMA VIEWING PER WEEK

GROUPS	CASE	1 HOUR OR LESS (%)	2HOUR (%)	3HOUR (%)	4HOUR (%)	5 HOURS OR MORE(%)	AVERAGE AMOUNT OF VIEWING TIME
NC	57	28.1	17.5	12.3	15.8	26.3	2.9
SC	31	16.1	19.4	9.7	19.4	35.5	3.4
DC	45	40.0	17.8	15.6	11.1	15.6	2.4

## Other Results

Some selected questions among responses to other questions which are not directly related to the hypotheses yet are likely to be significant are discussed in the following.

Responses to Question 2-2: Choose the two biggest reasons for divorce in Korea are as follows: Irrespective of one's religious inclination, assuming the biggest reason for divorce was dissimilarity in character and habit between two persons, this reason was followed by 'Woi-do' committed by one's spouse, economic difficulty, family violence, different values in order. It appears, however, that even in the cases where the response was the second greatest reason for divorce, the order of categories was the same: 'Woi-do' committed by one's spouse followed by economic problems, family violence and different values. On the other hand, those in their early 20's pointed to 'dissimilarity in character and habit between two persons' as the biggest reason for divorce, while those who are in their late 20's and late 30's pointed to 'Woi-do' committed by their spouse, 'economic problems' as the biggest reason for divorce.

TABLE 28-1

THE BIGGEST REASON FOR DIVORCE

	NC group (case/%)	SC group (case/%)	DC group (case/%)	Early 20s (case/%)	Late 20s (case/%)	30s (case/%)
	18 / 31.6					
Dissimilarity in character	13 / 22.8	8 / 25.8	15 / 33.3	35 / 38.5	4 / 16.0	2 / 11.8
Spouse's Woi-do	13 / 22.8	7 / 22.6	11 / 24.4	20 / 22.0	7 / 28.0	4 / 23.5
Economic difficulty	8 / 14.0	3 / 9.7	2 / 4.4	9 / 9.9	6 / 24.0	3 / 17.6
Family violence		3 / 9.7	4 / 8.9	8 / 8.8	4 / 16.0	3 / 17.6
Dissimilarity in value system	2 / 3.5	5 / 16.1	4 / 8.9	7 / 7.7	1 / 4.0	3 / 17.6
Expanded rights for women						
Sexual dissatisfaction	2 / 3.5	3 / 9.7	4 / 8.9	8 / 8.8	0 / 0	1 / 5.9
Mental abuse	1 / 1.8	1 / 3.2	2 / 4.4	2 / 2.2	2 / 8.0	0 / 0
Religious problem	1 / 1.8	0 / 0	2 / 4.4	2 / 2.2	0 / 0	0 / 0
	0 / 0	1 / 3.2	1 / 2.2	0 / 0	1 / 4.0	1 / 5.9
	0 / 0					
Total(133/100)	57/100	31/100	45/100	91/100	25/100	17/100

TABLE 28-2 THE SECOND BIGGEST REASON FOR DIVORCE

	NC group (case/%)	SC group (case/%)	DC group (case/%)	Early 20s (case/%)	Late 20s (case/%)	30s (case/%)
Woi-do committed by one's spouse	32 / 56.1	14 / 45.2	24 / 53.3	48 / 52.7	10 / 40.4	12 / 70.6
Dissimilarity in character	26 / 45.6	13 / 41.9	19 / 42.2	47 / 51.6	8 / 32.0	3 / 17.6
Economic problem	20 / 35.1	9 / 29.0	12 / 26.7	20 / 22.0	15 / 60.0	6 / 35.3
Family violence	15 / 26.3	8 / 25.8	11 / 24.4	20 / 22.0	9 / 36.0	5 / 29.4



Dissimilarity in value system	7 / 12.3	8 / 25.8	8 / 17.8	17 / 18.7	2 / 8.0	4 / 23.5
Expanded rights for women	4 / 7.0	5 / 16.1	5 / 11.1	10 / 11.0	1 / 4.0	3 / 17.6
Sexual dissatisfaction	5 / 8.8	1 / 3.2	6 / 13.3	9 / 9.9	3 / 12.0	0 / .0
Mental abuse	1 / 1.8	1 / 3.2	4 / 8.9	5 / 5.5	1 / 4.0	0 / .0
Religious problem	4 / 7.0	2 / 6.5	0 / .0	6 / 6.6	0 / .0	0 / .0
Total(133/100)	57/100	31/100	45/100	91/100	25/100	17/100

Responses to the items under question 2-3 to choose all categories thought as ‘Woi-do’ show a significant difference between the groups. DC group shows remarkably higher value (%) for each category thought as ‘Woi-do’ than NC/SC groups. Another interesting result is that those in their 30’ s show similar responses as responded by DC group. Older age groups were associated with higher sensitivity to the categories of ‘Woi-do.’

TABLE 29  
CATEGORIES THOUGHT AS ‘WOI-DO’

Groups	Case	Sexual relationship with a particular person	Temporary sexual relationship	Dating without sex	Cyber sex	Online relationship with a particular person	Act of masturbation while engaged in sexual fantasies with a particular person	Porno	Total
NC	57	98.2	80.7	68.4	35.1	33.3	26.3	7.0	100.0
SC	31	100.0	83.9	58.1	35.5	35.5	19.4	6.5	100.0
DC	45	100.0	93.3	71.1	48.9	51.1	51.1	13.3	100.0
Early20	91	98.9	85.7	67.0	39.6	36.3	33.0	6.6	100.0
Late20	25	100.0	4.0	68.0	44.0	40.0	32.0	8.0	100.0
30s	17	100.0	88.2	64.7	52.9	52.9	35.3	23.5	100.0

Responses to the items under question 3: Religious life, show the following differences between DC group and SC group. In comparison with responses to the amount of reading of faith related books under question 3-5 indicated that DC group reads read faith related books far more than SC group. In addition, the groups in their late 20’ s and 30’ s read faith related books more than those in their early 20’ s. Meanwhile, responses to the question 3-6: One’ s interest level about Church seminars on marriage suggested that DC group and the groups in their late 20’ s and 30’ s showed a higher interest level, yet all of the groups had a low participation level. It is thus likely that DC group will attempt to learn biblical perspective of marriage through reading and marriage seminars. On the other hand, considering that SC group is more interested in marriage seminars than reading faith related books, it would be worth attempting to host marriage seminars and encourage them to participate in.

TABLE 30  
AMOUNT OF READING BOOKS RELATED TO RELIGIOUS FAITH PER ONE YEAR

	CASE	0 (%)	1 (%)	2-4 (%)	5 (%)	6 (%)	8BOOKS OR MORE(%)	TOTAL
SC	31	67.7	19.4	3.2	3.2	0	6.5	100
DC	45	11.1	6.7	24.5	8.9	4.4	44.4	100

EARLY20	91	46.9	10.2	12.2	10.2	2.0	18.4	100
LATE20	25	5.9	23.5	17.7	0	5.9	47.1	100
30S	17	20.0	0	30.0	0	0	50.0	100

TABLE 31

## INTEREST LEVELS FOR MARRIAGE SEMINARS OF CHURCH

	case	Non-respondents (%)	1. Not interested at all (%)	2. Not much interested (%)	3. Moderately interested (%)	4. Almost interested (%)	5. Quite interested (%)	total
NC	57	10.5	38.6	28.1	15.8	7.0	.0	100.
SC	31	6.5	16.1	45.2	16.1	12.9	3.2	100.
DC	45	.0	45.2	20.0	26.7	35.6	13.3	100.
Early20	91	7.7	26.4	35.2	15.4	13.2	2.2	100.
Late20	25	4.0	12.0	16.0	28.0	28.0	12.0	100.
30s	17	.0	11.8	17.6	29.4	29.4	11.8	100.

## CHAPTER FOUR

### CONCLUSION

One of the most important objective of this study is to inform the readers about biblical views on divorce in the context of the extramarital affairs occurred in Korea. If people attempt to understand Jesus' teaching on the Moses' Laws about divorce at superficial level, it appears that adultery alone can be the excuse for divorce. But, as addressed in detail in Chapter II-1 of this paper, both Old Testament and New Testament did not mention the grounds for divorce specifically, they rather attempted to suppress bad divorce habits and even prohibit the people from conceiving lust, which is intended to inform God' s intent. In this respect, such biblical view can be a good guidance that enable us to reflect upon the nature of the sound morality towards conjugal relationship and sexuality.

Chapter II-2,3 provides a brief review of the interrelation between TV dramas and viewers, but the limitation for this review is that no sufficient source information was available. Nevertheless, the review results can serve as the basic technique that allows viewers to watch TV dramas appropriately and provide viewers the opportunity to reflect upon their influence on them. For example, it was verified that information from historical researches concerning TV dramas dealing with divorce and extramarital affairs as described in Chapter II-2,3 was partly consistent with the theories presented in previous chapters. This suggests that although TV dramas reflect the phenomena of the society for a particular period, but the danger is that dramas stir up liberal views on divorce and extramarital affairs that relate to some groups of people, allowing such views to be prevalent among viewers and on almost every aspect of the society.

Historical researches on Korean TV dramas addressed in Chapter II-3 suggest that since 1980 when divorce and extramarital affairs were tabooed and thus such issues were addressed with a negative view, extramarital affairs have been justified by 'love' in dramas. Furthermore, the amount of such dramas have been steadily increasing and divorce and extramarital affairs were considered positive and acceptable in the dramas. And it appears that they have been fully acceptable to viewers after 2000, even though by 1996 when the drama "Love" broadcast, viewers were strongly against the way the drama dealt with extramarital affairs.

However, with the emergence of the drama as the starting point, extramarital affairs have been

justified in more and more dramas within less than 10 years. This phenomenon shows that there is a great dissimilarity between the old view and the current view on extramarital affairs that are no longer thought as an immoral conduct but beautiful romance. As pointed out by some specialists about the issue, such phenomenon supports their theory that TV drama influences on almost every aspect of the society have been becoming greater since 1990. This also supports the evidence that viewers have become more 'used' to illicit love relation and divorce due to such relation through TV dramas that treat divorce and extramarital affairs as a common event occurred among the people. It means that viewers perceive such themes addressed in dramas constantly as stories and events that are familiar to them. Amid such influences, viewers appear to have a distorted concept of extramarital affairs and divorce, and as a consequence, the resulting shock and opposition level is becoming lower.

On the other hand, such phenomenon also suggests that viewers too can influence TV dramas to deal with social issue such as divorce in their preferred ways. Likewise, a good drama is likely to influence viewers to create a sound culture. For example, years ago, broadcasting some dramas were interrupted because of viewers' strong opposition to the way drama themes were dealt with. In this respect, it is Christians who need to oppose to TV dramas that influence viewers to perceive divorce and extramarital affairs with a non-biblical view to retain positive effects of dramas on viewers. For this reason, although Christians do not need to become frequent viewers, yet they should have concern, along with sensitive reaction and criticism, over the effects of TV viewing. In addition to such confrontation by Christians, it is crucial to undertake academic researches on TV dramas from a Christian perspective. It was not easy to find out an Korean TV dramas which was written from a biblical point of view, other than some researches undertaken by specialists in humanities including feminists.

As examined in Chapter III about questionnaire results, the dissimilarities between survey groups about the effects of their religious inclination on their view of divorce and extramarital affairs were determined successfully, yet the interrelation between TV viewing and viewers was undeterminable. There are two major limitations in this respect. First, I might have too critical view of Korean TV dramas and viewers' perspective on TV viewing may have been underestimated.

Second, even greater obstacle than the first was that survey participants were limited to unmarried college students due to my given situation. Among survey participants, the number of students attending Presbyterian College & Theological Seminary were 25, which accounts 18.8% of the total number of survey participants. Readers should be mindful that the rest of participants are female college students and this group may not consider divorce and extramarital affairs serious and may spend much less time watching TV dramas than ordinary people. Such circumstances could thus make it difficult to fully verify levels of drama influences on viewers. However, should such research including unmarried and married groups be undertaken, it should be possible to produce more meaningful research results.

On the other hand, this study results provided the opportunity to look at the values and attitudes of NC and DC groups towards divorce, sexual morality, and TV dramas addressing such issues. For example, the survey results revealed that even those who are not trained to be familiar with biblical perspective of divorce and extramarital affairs generally agreed with biblical values on such issues. Meanwhile, their strong positive reaction to divorce which occurs due to violence by one's spouse, it is necessary to reflect upon, from a biblical perspective, the difficulties that viewers are faced with due to family problems and conjugal conflicts that are not directly referred in the Bible.

In addition, my hypothesis that higher viewer level of Christian faith and participation is

associated with stronger biblical values of viewers was clearly verified. This study thus supports the ground proving that Christian faith helps viewers maintain the right view and attitudes towards marriage and sexuality in the context with divorce. This study also provides viewers the chance to recognize the importance of Christian faith maturity. Thus, it will be necessary for each church and Christian group to reeducate SC group ( 'static' Christians) concerning biblical perspective of marriage.

Another way to restore sound views on marriage is to produce sound TV dramas; should viewers watch TV dramas that address social issues like divorce based on Christian view and morality towards marriage and sexuality, viewers will gradually change their moral views of such aspects in a sound direction, yet this must be the most pressing problem that Koreans should deal with. In my opinion, some of TV dramas broadcast in 2004 appeared to continue justifying extramarital affairs in the context of 'true love.' As a result pre/post-divorce proceedings were hastened by the people. Therefore, I firmly believe that it is crucial for Christians to attempt to produce dramas while encouraging production of sound TV dramas in order to oppose to such trend through Christian influences.

I would like to thank all of people who provided me with a great deal of help and support for this study. I am greatly indebted to Professor Yang, Seung-hun and Professor Park, Jin-gyeong in Canada for having helped and encouraged me in many respects. I also want to thank Ms. Shin, Hyun-hee, my very best friend, who provided me with technical assistance for this paper, in addition to much support and encouragement. Lastly, I wish to thank most sincerely my husband who had been looking after my baby throughout the research period and my parents who wished me good luck from the bottom of their heart. Without their support, I would not have been able to finish my study in a given period of time. I would also thank sincerely a number of other people who provided me with support for this study.

Research in Korean Christian women's sense of value of marriage

Thank you for agreeing to participate in this survey. Please do not put your name on the questionnaire. You can be sure that the information you provide will be kept confidential. Please be honest and accurate as much as possible in answering all the questions.

**Part 1: Opinions of TV Dramas**

1-1) How long do you watch TV dramas for a week? \_\_\_\_\_Hour(s)

1-2) There are several opinions about the divorce of TV dramas. Choose a number from 1~5 in the box and write it down into each ( ).

Strongly disagree	Somewhat disagree	Moderately agree	Almost agree	Strongly agree
1	2	3	4	5

- Those dramas give me a motive to think about the difficulties surrounding divorce, both before and after.....( )
- They are enjoyable with family and talkable too.....( )
- Those dramas lead people not to think divorce serious matter.....( )
- Those dramas give a chance to realize the importance of prudent decision-making on marriage.....( )
- Divorced people in those dramas look happy and successful.....( )
- Those dramas can encourage people to decide easily to get divorced.....( )
- I had been concerned whether I can be divorced while I was watching such dramas....( )

1-3) How do you think about the extramarital affairs of TV dramas? Write an appropriate number in each blank on a scale of 1~5, whether you basically agree or disagree.

Strongly disagree	Somewhat disagree	Moderately agree	Almost agree	Strongly agree
1	2	3	4	5

- They lead me to take a skeptical view of marriage.....( )
- Marital affairs are immoral even though they are just stories of TV dramas.....( )
- Watching those dramas, I felt like having such a romantic incident even if it is an immoral affair.....( )
- I become to know whether my spouse has extramarital affairs.....( )
- Although it is an immoral affair, it can be worthy of getting involved if it is true love..( )
- Marital affairs are detrimental to families.....( )
- Those dramas might tempt people to have affairs.....( )

**Part 2: Opinions on Divorce and Marital Affairs**

2-1) Write an appropriate number in each blank on a scale of 1-7, whether you basically agree or disagree.

Strongly disagree	Disagree	Somewhat disagree	Undecided	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

It would be better to get divorced	
... if spouse' marital affair is serious.	
... if spouse's marital affair is found even if it has been over.	
... if the couple is in the disharmony of personality.	
... if there is domestic violence.	
... if I love someone other than my spouse.	
... if a couple is not satisfied sexually.	
... if there is a serious conflict with in-laws.	
... if there is a serious discord in religions.	
... if a spouse is seriously irresponsible to the family.	
... if a spouse has a significant debt.	

2-2) What will be reasons for Korean divorce?

Choose two from the following reasons and write them down into the box.

<b>The biggest reason</b>	<b>The second biggest reason</b>
---------------------------	----------------------------------

- |  |   |
|--|---|
| <p>A. Economic problem</p> <p>B. Domestic violence</p> <p>C. Mental abuse</p> <p>D. Conflicts with in-laws</p> <p>E. Expansion of women's rights</p> <p>K. Others (specify: _____)</p> | <p>F. Marital affairs</p> <p>G. Discord in religions</p> <p>H. Discord in values</p> <p>I. Disharmony in personality</p> <p>J. Sexual dissatisfaction</p> |
|--|---|

2-3) Circle the number(s) whatever you believe to be extramarital affairs.

- To satisfy one's sexual desire with pornography.
- To go on dates with someone other than one' s spouse without sexual intercourse.
- To have sexual intercourse with someone other than one' s spouse in love.
- To have sexual intercourse with someone other than one' s spouse without love.
- To have a cyber relationship with someone without love.
- To have a cyber sex with someone other than one' s spouse.
- To enjoy masturbation with a fantasy of someone other than one' s spouse.

**Part 3: Religious Life**

3-1) What is your religion?

- Nothing \_\_\_\_\_ ▶ Skip 3-2)~3-5) and go to 3-6  
 Others  
 Protestantism

3-2) Indicate your religious commitment by circling a number.

1. I have a weak commitment to my religion/faith.
2. I have a moderate commitment to my religion/faith.
3. I have a strong commitment to my religion/faith.
4. I have a very strong commitment to my religion/faith.

3-3) How long have you committed to your present religion? About \_\_\_\_\_ years

3-4) How often do you participate in your church worship services or special meetings?

Write an appropriate number in each blank on a scale of 1-5.

Always	Most times	About half times	Sometimes	Rarely
1	2	3	4	5

Sunday services	Wednesday services	Friday services	Cell group meetings	Age group meetings	Conferences	Seminars

3-5) How many religious books do you read in a year? About \_\_\_\_\_ books

3-6) How interested are you in church seminar related to marriage? Circle one of the followings.

- Not at all  
 Little  
 Somewhat  
 Considerably  
 Very much

3-7) Have you ever participated in seminars on marriage? Yes ( ) No ( )





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