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DETERMINANTS OF CLERGY BEHAVIORS PROMOTING SAFETY OF BATTERED
KOREAN IMMIGRANT WOMEN

A dissertation submitted in partial fulfillment of the requirements for the degree of
Doctor of Philosophy at Virginia Commonwealth University

by

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Dedication

This dissertation is dedicated to my Dad,
who encouraged and inspired me with his courage and hard work.

This is for you, Dad!

Acknowledgements

I owe my sincere thanks to many people who helped me throughout my doctoral study and dissertation writing. I would like to thank my committee members, Dr. Patrick Dattalo, Dr. Ellen Netting, and Dr. Sarah Jane Brubaker for their insightful feedback and guidance during the entire process of writing this dissertation. I am deeply indebted to my advisor and dissertation chair, Dr. Elizabeth Cramer for her support and guidance throughout my doctoral program and dissertation writing. Without your encouragement and help as well as reviews and feedback, I would not have finished and defended this dissertation. Thank you from the bottom of my heart.

I would like to thank Dr. Diane Langhorst and Dr. Dace Svikis for providing me with the opportunity to participate in their research projects. Thank you for your mentorship and support. I also would like to thank Rev. Chung Min McBride and Missionary Jinwook Oh who have been great friends to me throughout my doctoral study. Your support and advice helped me tremendously in conducting my research and your tireless work toward the betterment of the Korean community have been a great inspiration to me.

I'd like to thank my family for their love and support. Dad, thank you for encouraging me to pursue a doctoral study. Even though I am sad that you left this world before seeing your daughter finish her doctoral study, I know you are proud of my accomplishment. Mom, thank you for your unconditional love and unwavering support. Please know that your love and support made me who I am today. My son, SaeJin, you were only four when I started my

doctoral study, but understood firmly what I tried to do with my research is helping battered women. Thank you for being a mature and helpful son. Finally, I would like to thank my husband, Tony, who has been the best friend, partner, and colleague anyone could ask for. I cannot describe in words how much your love and support meant to me throughout my doctoral study. Thank you and I love you.

Yoon Joon Choi

March 2011

Richmond, Virginia

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Abstract

DETERMINANTS OF CLERGY BEHAVIORS PROMOTING SAFETY OF BATTERED
KOREAN IMMIGRANT WOMEN

By Yoon Joon Choi, Ph.D.

A dissertation submitted in partial fulfillment of the requirements for the degree of
Doctor of Philosophy at Virginia Commonwealth University.

Virginia Commonwealth University, 2011.

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Studies have shown that not only are clergy members the first persons from whom battered women seek help, but also a great number of clergy counsel battered women every year (Martin, 1989; Rotunda, Williamson, & Penfold, 2004). The role of the church and clergy are especially critical for the Korean immigrant community in the U.S. because Korean immigrants greatly underutilize existing services and rely heavily on their respective churches for assistance with various issues, including domestic violence (Boodman, 2007; Kim, 1997). Korean churches and clergy members have the potential to be active partners in providing intervention services and to serve as a major force for preventing domestic violence, yet there is no study that directly

examines Korean clergy's responses to domestic violence in their congregations and the factors related to their responses.

Recognizing this gap in knowledge, this study was designed to examine how patriarchal, religious, and cultural values of Korean clergy members affect their responses to domestic violence in their congregations. Based on the radical feminist theory and intersectionality theory, it was hypothesized that younger clergy, clergy that have lived longer in the U.S., clergy with more pastoral counseling education, clergy with less religious fundamentalist beliefs, clergy with more egalitarian gender role attitudes, and clergy who do not adhere strongly to Korean cultural values will indicate more behaviors that promote safety of Korean battered women. A cross-sectional survey design utilizing mixed methods was used in this study with data collection through mail and online surveys. The sample was drawn from the Korean Business Directory (The Korea Times Washington D.C., 2010) that includes mailing addresses and phone numbers of 388 Korean American churches in Virginia and Maryland. A total of 152 Korean American ministers participated in this study by completing and returning a self-administered mail survey or accessing a web-based survey, yielding a 40.5% return rate.

Results from both quantitative and qualitative analyses indicated that many Korean American clergy are torn between safety of battered women and sacredness of marriage in responding to domestic violence cases in their church. They first try to work toward reconciliation of couples through couples counseling and marriage enrichment seminars, and when this effort is not successful, then they refer to other resources such as domestic violence programs and therapists. Younger Korean American ministers, ministers who have lived in the U.S. longer, and ministers who adhere to Korean cultural values less were more likely to endorse behaviors that promote safety of Korean battered women. Religious fundamentalist beliefs,

pastoral counseling education, and gender role attitudes did not account for a significant amount of variance associated with Korean clergy responses to domestic violence. Many Korean American clergy considered themselves as important figures who are best suited to deal with cases of domestic violence in their churches and recognized the need to work and build collaborative relationships with other professionals. Only small number of Korean American clergy felt well prepared to deal with domestic violence cases; however, they are willing to attend training on domestic violence, and many of them stressed the importance of clergy training on domestic violence in ensuring safety of battered women. Implications for social work practice and research are discussed.

Chapter I. Introduction

Rationale for the Study

Estimates from a large-scale, nationally representative survey (Tjaden & Thoennes, 2000) indicate that more than 1.5 million women are physically and/or sexually abused by intimate partners each year in the United States. The estimates are even higher according to the National Center for Injury Prevention and Control (2003), with domestic violence each year affecting more than 5 million American women. The Korean American community is no exception. Even though there have been no studies measuring domestic violence prevalence rates among Korean Americans using nationally representative samples, there are several community-based studies of Korean Americans showing high domestic violence prevalence rates (Ahn, 2002; Shin, 1995; Song-Kim, 1992).

The relationship between religion and domestic violence has been extensively studied in the past few decades. Research has demonstrated how patriarchal religious teachings could work as a contributing factor to domestic violence perpetration, influencing congregants' beliefs regarding proper marital roles and acceptable behaviors in marital relationships (Adelman, 2000; Beaman-Hall & Nason-Clark, 1997; Giblin, 1999; Giesbrecht & Sevcik, 2000; Hassouneh-Phillips, 2001). Moreover, the clergy and religious communities' responses to domestic violence have been found to be mostly unhelpful to battered women and justified batterers' behaviors (Giesbrecht & Sevcik, 2000; Horne & Levitt, 2003; Horton, Wilkins, & Wright, 1988; Knickmeyer, Levitt, Horne, & Bayer, 2003; Nason-Clark, 1997, 2000). The unhelpfulness of

clergy is a significant problem because studies have shown that not only are clergy members the first persons from whom people seek advice on family problems and domestic violence issues, but also a great number of clergy counsel battered women every year (Alsdurf & Alsdurf, 1988; Martin, 1989; Rotunda, Williamson, & Penfold, 2004). Considering their role as one of the first responders to domestic violence, it is critical to examine what influences clergy members' responses to incidents of domestic violence among their congregants.

Religion has played a very important role in immigrant communities, with congregations providing spiritual as well as practical support to immigrants struggling to adapt to a new society. Likewise, Korean American churches, especially Protestant churches, have served for Korean Americans as the most important place for maintaining ethnic and cultural identity as well as obtaining necessary assistance in their adopted country (Cha, 2001; Hurh & Kim, 1990; Kim & Kim, 2001; Kwon, Ebaugh, & Hagan, 1997; Min, 1992). About three fourths of Korean Americans in the U.S. are affiliated with Christian churches (Hurh & Kim, 1990; Kim & Kim, 1995; Kim & Kim, 2001; Min, 1992). Korean Americans, reluctant to seek mental health services due to stigma and shame attached to mental illness, greatly underutilize mental health services (Kim, 1997). Instead, Korean Americans turn to the church for mental health issues and domestic violence, if they seek help at all (Boodman, 2007; New Visions, 2004).

Considering the centrality of Korean American churches in Korean Americans' lives and clergy's role as one of the first responders to domestic violence, Korean American churches and clergy have the potential to be active partners in providing intervention services and to serve as a major force for preventing domestic violence. Yet, Korean American churches and their role in addressing domestic violence have not been explored sufficiently; indeed, there is no study that directly examines Korean American clergy's responses to domestic violence. There is a lack of

understanding regarding what Korean American churches and clergy do with respect to domestic violence in the Korean American community and what influences Korean American clergy's responses to domestic violence in their congregations.

Focus of Current Study and Research Questions

The underlying goals of the current study are to examine domestic violence in Korean American communities and to contribute to the development of socio-culturally appropriate strategies in preventing domestic violence within Korean American communities and in working with Korean battered women. In specific, I examined how patriarchal, religious, and cultural values of Korean American clergy are related to their responses to domestic violence. The literature on clergy response to domestic violence suggests that there may be a relationship between clergy members' responses to domestic violence and the degree to which they hold fundamentalist religious values and conservative gender role beliefs. Studies on clergy attitudes and responses to domestic violence thus far have focused primarily on how their religious beliefs, especially patriarchal attitudes, affect their views of and responses to domestic violence. For example, research has shown that religiously conservative clergy are more likely to adhere to patriarchal gender roles and are therefore less sympathetic towards and less effective in helping battered women (Gengler & Lee, 2001; Martin, 1989), while doctrinally liberal clergy are more likely to be proactive regarding prevention activities for domestic violence (Strickland, Welshimer, & Sarvela, 1998). Similarly, more fundamentalist clergy were found to have more negative attitudes toward rape victims (Sheldon & Parent, 2002).

Gender and counseling training and education were also found to affect clergy's interventions with mental health issues in general and domestic violence in specific (Gengler & Lee, 2001; Lowe, 1986; Mannon & Crawford, 1996; Moran et al., 2005; Strickland et al., 1998).

Overall, female clergy had a broader definition of domestic violence, counseled more victims, and were engaged in more prevention activities. Similarly, clergy with more counseling training and education had significantly more confidence to counsel people with marriage and family issues and referred more people to community services. It seems that clergy's religious and patriarchal beliefs, gender, and counseling training, especially training on domestic violence, influence their views of and responses to domestic violence.

For Korean American clergy members, Korean cultural values, in addition to religious beliefs and gender role beliefs, may also influence their responses to domestic violence. Korean cultures tend to be hierarchical and paternalistic and characterized by a respect for the authority, importance of family honor and reputation, belief in fate and destiny, and high valuation of suffering and endurance (Kim, 1997; Kim & Sung, 2000; Song-Kim, 1992). These Korean cultural and family values as well as stresses from adapting to American society have all been shown to affect attitudes toward and perpetuation of domestic violence in Korean American communities (Ahn, 2002; Moon, 2005; Song & Moon, 1998; Tran & Jardins, 2000). For example, the utmost authority of the head of the family and the importance of family honor influence the development of attitudes tolerant of domestic violence and discourage Korean battered women from seeking help (Rhee, 1995; Shimtuh, 2000; Song & Moon, 1998). Likewise, these same Korean cultural values and immigrant experiences, in addition to their religious beliefs and other factors, may shape Korean American clergy's responses to domestic violence in their congregations. Therefore, it is important to examine how the combination of patriarchal, religious, and cultural values impact Korean American clergy's interventions with domestic violence.

The literature on Korean American churches in the U.S. as well as my own experiences and observations as a Korean immigrant indicate that Korean American clergy are the most influential community leaders in the Korean American community and that they are viewed as the foremost valuable resource and support for Korean Americans. In addition, they are considered as an alternative to public and social services programs that often do not understand the unique needs of Korean Americans. In spite of the important role that Korean American churches and clergy play in the lives of Korean Americans, no study to date has focused specifically on Korean American clergy members' responses to domestic violence. One study (Hsieh, 2007) examined the responses of Asian American clergy members (including Korean) to domestic violence; however, the analysis was done in the aggregate, not focusing on each particular ethnic group and therefore no conclusions could be made regarding Korean American clergy members' responses to domestic violence.

The primary goal of the current study is to examine the influence of Korean American clergy's religious, patriarchal, cultural beliefs and various demographic characteristics on their responses to domestic violence in their congregations. The research questions are: (1) How do demographic characteristics (age, years of residence in the U.S., and domestic violence training) of Korean American clergy affect their responses to domestic violence in their congregations? and (2) How do their religious fundamentalist beliefs, gender role attitudes, and adherence to Korean cultural values impact Korean American clergy's responses to domestic violence in their congregations? The hypotheses of the study will be delineated in Chapter III, the methodology section.

Significance of the Study for Social Work

Social work's commitment to social justice calls social workers to eliminate barriers to services for all battered women, improve access to information and resources that are attentive to their unique needs, and confront stigma attached to the issue of domestic violence in their communities. Especially for marginalized populations such as immigrant battered women, such a commitment means that social workers need to understand not only these women's barriers but also potential allies who could work with social workers to promote safety of immigrant battered women. Existing research and my own experiences of working with Korean battered women indicate that they turn to their clergy for help in cases of domestic violence because Korean cultural values and immigration status may discourage them from seeking assistance from formal sources of help such as the police or shelters. Considering these circumstances, exploring Korean American clergy's responses to domestic violence in their congregations, including whether they refer Korean battered women to formal services, would be an important first step of assessing barriers to services for Korean battered women.

The current study explored how Korean American clergy would likely to respond to domestic violence in their congregations and therefore help us understand better what responses battered Korean immigrant women encounter when they seek out their ministers' help for domestic violence. Moreover, my study will help reveal factors that facilitate or impede Korean American clergy members from effectively dealing with domestic violence. Knowledge of the values and beliefs of Korean American clergy could help social workers find better ways to educate and work with them on domestic violence, which in turn would benefit Korean battered women who receive assistance from clergy trained on how to appropriately address domestic violence. In addition, the results of the study would be helpful to social workers and social work

researchers, law enforcement, court personnel, government agencies, and others, in collaboration with Korean American churches and Korean American clergy, to develop socio-culturally relevant prevention and intervention strategies to address domestic violence in Korean American communities.

In spite of the seriousness of domestic violence in the Korean American community, there are only a handful of studies that examined domestic violence among Korean Americans. Therefore, this study will add to the dearth of research on domestic violence among Korean Americans. Moreover, awareness of domestic violence in the Korean American community is very low. By simply bringing attention to the problem through my study, I hope to increase awareness of the problem among Korean American clergy and encourage them to become more proactive in dealing with domestic violence in their congregations. Finally, this study will encourage further research on the impact of culture and religion on domestic violence and contribute to the literature on the intersection of multiple identities on battered women's experiences.

Chapter II. Literature Review

Before investigating how Korean American clergy would likely respond to domestic violence in their congregations and what factors may influence their responses, it is important to first examine specific circumstances of Korean Americans that may impact their help-seeking behaviors as well as why it is necessary to engage Korean American clergy in responding to domestic violence in Korean American communities. The intent of the following literature review is fourfold. First, data regarding domestic violence in Korean American communities in the U.S. are presented. Specifically, I will review Korean cultural values and stressors from Korean immigration experiences, which impact domestic violence in Korean American communities and barriers confronting battered Korean immigrant women. Second, the centrality of the Korean American church for Korean Americans will be presented. I will review major functions of the Korean American church and Korean Americans' high church participation along with gender relationships and theological conservatism in the Korean American church, which will provide insight into important roles the Korean American church and clergy could play in addressing domestic violence in Korean American communities. Third, there has been no study that has investigated how Korean American clergy respond to domestic violence in their congregations. Therefore, literature on clergy responses to domestic violence in American society at large will be reviewed. I will specifically describe the unique position of clergy as resource persons for domestic violence victims and the extent of clergy involvement with domestic violence in their congregations. Finally, radical feminist and intersectionality theories

will be reviewed, providing the conceptual framework for understanding factors that affect clergy responses to domestic violence.

Scope of the Problem

Domestic violence has been recognized as a serious social problem since the 1970s affecting lives of millions of women each year, and it affects communities across different racial, ethnic, cultural, socio-economic, and religious groups (Straus, Gelles, & Steinmetz, 1980; Walker, 1988). Although prevalence rates vary from study to study, it is estimated that 1.3 to 5 million women in the U.S. experience domestic violence at the hands of their intimate partners each year (National Center for Injury Prevention and Control, 2003; Simon et al., 2001; Strickland et al., 1998; Tjaden & Thoennes, 2000), with about 25% to 44% of women experiencing domestic violence at some point during their lifetime (Thompson et al., 2006; Tjaden & Thoennes, 2000). Campbell (2002) points to U.S. and Canadian surveys conducted during 1985-1998, which revealed that between 8 and 14% of women of all ages were physically assaulted by a husband, boyfriend, or ex-partner in the previous year. However, when asked about ever having been assaulted by a partner, up to 30% responded affirmatively. This suggests that domestic violence remains significant despite intervention and prevention efforts of the past three decades. Moreover, these figures may underrepresent true prevalence rates since it is difficult to estimate the number of unreported domestic violence incidents. For example, Rennison and Welchans (2000) suggest that fewer than half the victims of domestic violence report their crimes to law enforcement. Even the most conservative estimate, however, indicates that the problem is serious.

Although men experience domestic violence at the hands of other men and women, most domestic violence is directed at women. Women are more likely to experience more severe and

lethal intimate partner violence than men. The Uniform Crime Reports (UCR) gather data on offender-victim relationships for the crime of homicide; however, investigations fail to identify the offender in approximately 40% of cases (U.S. Department of Justice, 1992). Consequently, it is impossible to know exactly how many murders are committed by intimates. However, the actual percentage of homicides committed by intimates overall is believed to be between 9% and 15% (Bachman & Saltzman, 1995; U.S. Department of Justice, 1992). For women, the rates are much higher. In 1992, husbands or boyfriends were the known assailant in 28% of all female homicides and 41% of the female homicides in which the offender was identified (Bachman & Saltzman, 1995). According to Uniform Crime Reports from the US Department of Justice (Greenfield et al., 1998), females are approximately 10 times more likely to be killed by an intimate partner than are males. More recently, out of 1,807 females murdered by males in single victim/single offender incidents in the U.S. in 2004, for victims who knew their offenders, 62% of female homicide victims were wives or intimate acquaintances of their killers (Violence Policy Center, 2006). In terms of homicide trends in the U.S. between 1976-2005, about one third of female murder victims were killed by an intimate, compared to only 3% of male murder victims who were killed by an intimate (Bureau of Justice Statistics, 2007).

The problem of domestic violence in the United States is severe and many women are abused and killed by intimate partners each year, as one can see from domestic violence prevalence rates and homicide rates of women killed by their partners. It is important to remember that the real rates of domestic violence would likely be higher than what the studies on domestic violence report due to underreporting and methodological problems. Nevertheless what is evident from studies on domestic violence is that domestic violence in the United States

is a problem that cannot be ignored and the consequences of domestic violence for many women are deadly.

Domestic Violence in Asian American Communities

The anti-domestic violence movement in the United States has prompted the greater recognition of domestic violence as a social problem by helping battered women's voices to be heard. Yet its exclusive focus on gender ignored the intersection of gender with other social dimensions such as race/ethnicity, sexual orientation, socioeconomic status, ability status, and immigration status. Therefore, little is still known about domestic violence in ethnic minority communities and immigrant communities in spite of increased focus on domestic violence by researchers over the past few decades. Fortunately, more researchers have been acknowledging the impact of race and culture on domestic violence; however, when research has been conducted with different ethnic groups and cultures, it has focused either on the comparative rates of occurrence among different ethnic groups or on African American and Latino communities only (Asbury, 1999). Domestic violence in Asian immigrant communities in the United States has not been comprehensively examined within the mainstream anti-domestic violence movement or in the scientific community.

According to the U.S. Census 2000, Asians number 11,898,828, or 4.2% of the U.S. population. By the year 2050, Asians are expected to be between 7% and 10% of the population, making them one of the fastest growing ethnic groups in America. Just over 7 million Asians in the U.S. were born in Asia, or 26% of the country's foreign-born population. In 2000, there were 2.5 million Asian families in the United States (U.S. Bureau of the Census, 2001). Although national survey findings reveal that 12.8% of Asian women report experiencing physical assault by an intimate partner at least once during their lifetime, which is significantly lower than other

racial and ethnic backgrounds (Whites - 21.3%; African-Americans - 26.3%; Hispanic, of any race - 21.2%; mixed race - 27.0%; and American Indians and Alaskan Natives -30.7%), the low rate for Asian women may be attributed to underreporting, rather than low occurrence of domestic violence (Tjaden & Thoennes, 2000). In addition, a compilation of community-based studies points to the high prevalence of domestic violence in Asian communities; 41% to 60% of respondents have reported experiencing domestic violence (physical and/or sexual) during their lifetime (Asian & Pacific Islander Institute on Domestic Violence, 2005). It is estimated that 1 out of 4 families in Asian communities are affected by domestic violence (Furiya, 1993).

Although there are no nationally representative studies of domestic violence prevalence rates that exclusively focused on Asian communities, researchers have examined domestic violence within specific Asian communities. In a study of 262 Chinese men and women in Los Angeles County conducted by Yick (2000), 26% of respondents reported experiencing physical violence by a spouse or intimate partner within their lifetime. In addition, 25% said they knew of family members who experienced physical abuse from intimate partners, and 42% were aware of psychological abuse. In a study of 400 undocumented women in San Francisco (Jang, 1991), 20% of Filipino women reported some form of domestic violence. In a study of 30 Vietnamese women in Boston (Tran, 1997), 47% reported intimate physical violence sometime in their lifetime and 30% reported intimate physical violence in the past year.

In a face-to-face interview study of a random sample of 211 Japanese immigrant women and Japanese American women in Los Angeles County (Yoshihama, 1999), 52% of respondents reported having experienced physical violence during their lifetime. In Shin's (1995) study, one third of a sample of 99 Korean American men disclosed at least one incident of wife abuse in the previous year. In another survey administered to 150 Korean women in Chicago, Song-Kim

(1992) revealed that 60% of Korean women were physically abused. In a study conducted by the Asian Task Force Against Domestic Violence in Boston (Yoshioka & Dang, 2000), 44 - 47% of Cambodians interviewed said they knew a woman who experienced domestic violence. Raj and Silverman's study of 160 South Asian women (2002) found that 40.8% of the participants reported that they had been physically and/or sexually abused in some way by their current male partners in their lifetime; 36.9% reported having been victimized in the past year. Additionally, 65% of the women reporting physical abuse also reported sexual abuse, and almost a third (30.4%) of those reporting sexual abuse reported injuries, some requiring medical attention. The Conflict Tactics Scale was employed most frequently to measure study respondents' perpetration and victimization experiences of domestic violence among the above studies of Asian populations, with overall consistency in definition of domestic violence except Yoshihama's study (1999), which emphasized culture in measuring domestic violence and therefore included culturally-specific behaviors as domestic violence. Examples of culturally-specific behaviors include overturning a dining table or pouring liquid over a woman.

In addition to its high prevalence of domestic violence evidenced from studies of domestic violence within specific Asian communities, Asian women are also overrepresented in domestic violence related homicides. Thirty-one percent (16 out of 51 cases) of women killed in domestic violence-related deaths from 1993-1997 in California's Santa Clara County were Asian (Santa Clara County Death Review Sub-Committee of the Domestic Violence Council, 1997), although Asians comprised only 17.5% of the county's population. Thirteen percent of women and children killed in domestic violence-related homicides in Massachusetts in 1991 were Asian, although Asians represented only 2.4% of the population in the state (Tong, 1993). Finally, 7 domestic violence related homicides were reported in 2000 in Hawaii (Hawaii State Coalition

Against Domestic Violence). According to the Domestic Violence Clearinghouse and Legal Hotline, 5 of the 7 women killed were of Filipina descent (API Institute on Domestic Violence, 2005); a disproportionately high rate given that Filipinos represent only 12.3% of the total population of Hawaii (Department of Business, Economic Development & Tourism, 2000). Contrary to the misconception that depicts Asian Americans as the problem-free model minority, the above studies reveal that domestic violence is a serious problem in Asian communities with respect to its severity and prevalence.

Domestic Violence in Korean American Communities

Prevalence of domestic violence among Korean Americans. Domestic violence is prevalent in the Korean American community, with some studies showing higher rates compared to other ethnic groups in the United States. Ahn (2002) found in her study of 223 first generation Korean American men and women residing in Baton Rouge, Louisiana that more than 90% of the sample employed some form of verbal aggression such as insulting or swearing at their spouse/ partner at least once during the last 12 months; 42.1% used some form of physical violence against their spouse/partner at least once in the last 12 months. In addition to the prevalence rate, this study also found that Korean Americans identify individual factors (e.g., bad temper, lack of education, mental illness, alcohol/drug problems) more frequently than environmental (e.g., job pressure, stress from immigration, poverty) or structural/cultural factors (e.g., societal norms, Asian cultural value systems) as the cause of domestic violence.

Song-Kim (1992) found that 60 percent of the Korean American women (N=150) sampled in her survey reported being physically abused by their intimate partners. There was a wide range of wife battering in terms of frequency and severity of violence: 57% of the battered women had been hit by their spouses with a closed fist; 24 % had been choked; 21% had been hit

with an object; and 37% of the battered women, or 22% of all women in the study, had been forced by their spouses to have sex. In terms of the frequency of violence, 24% of the battered women had suffered from violence at least once a week and an additional 37% had been subjected to domestic violence at least once a month. As a consequence of the violence, 70% of the battered women suffered bruises; 19% had broken bones or teeth; 9% experienced miscarriages; and 7% were hospitalized. According to Shin's (1995) interview of 99 Korean American men, 35% of the respondents admitted to at least one incidence of partner violence during the previous year, and 67% reported that they had at least one incident of verbal aggression toward their partners during the previous year.

Other studies and statistical data also suggest a relatively high level of domestic violence in the Korean American community. In a survey of 214 Korean women and 121 Korean men in the San Francisco Bay Area conducted in 2000 by Shimtuh (2000), a Korean domestic violence program, 42% of the respondents knew a Korean woman who experienced physical violence from an intimate partner, and about 50% of the respondents knew someone who suffered regular emotional abuse. In a survey of 195 Korean Americans in the metro Detroit area in 2004 by New Visions, a domestic violence prevention program, 23% of the respondents knew a Korean person who had experienced domestic violence. The Asian Task Force Against Domestic Violence study (Yoshioka & Dang, 2000) of 103 Korean Americans in the metro Boston area reports that 32% of the respondents knew a Korean woman who had experienced physical violence. The same study reported that 29% of Korean respondents said a woman being abused should not tell anyone about the abuse; this was higher than the rates for Cambodian (22%), Chinese (18%), Vietnamese (9%), and South Asian (5%) respondents.

Records from the Los Angeles County Attorney's Office indicate that Korean American males comprised the highest percentage of all Asian defendants accused of domestic violence (Chun, 1990). In addition, a report by the Korean American Family Service Center (1995) indicates that domestic violence accounts for the highest percentage (30.3%) of all cases serviced by the Center. The Center for the Pacific Asian Family in Los Angeles served approximately 3,000 clients between 1978 and 1985, and one third of them were Korean (Rimonte, 1989). Chosen Ilbo, a Korean-American newspaper, reported that nearly 2,000 domestic violence cases among Korean American families were reported annually to the Los Angeles Police Department, which is twice as high as that for Chinese Americans and Japanese Americans (as cited in Kim & Sung, 2000, p. 332). Rhee's study (1995) of divorce among Korean Americans (N=35) also suggested that domestic violence is more serious in the Korean American community than in other ethnic groups. Among identified causes of divorce among Korean subjects, physical violence by the husband ranked number one followed by husband's extramarital affairs, gambling, husband's heavy drinking, and lack of financial support from the husband. This finding contrasts somewhat with Albrecht and his colleagues' study (1983) of non-Korean subjects who ranked physical violence as number five following infidelity, loss of love, emotional problems, and financial problems, as causes of divorce. One exception to this trend of high prevalence rate of domestic violence is Kim & Sung's study (2000) of 256 Korean American men from Chicago and Queens, New York that shows 18.8% of the respondents reporting physical violence toward their intimate partner in the past year; 6.3% of the men committed what the researcher classified as "severe violence" (kicking, biting, hitting with a fist, threatening with a gun or knife, shooting, or stabbing).

Research has shown that persons who witness family violence as a child or experience physical abuse as a child are more likely to perpetrate domestic violence, to have attitudes that support domestic violence, and to be victimized as adults (Tjaden & Thoennes, 2000; Yoshioka & Dang, 2000). In terms of witnessing or experiencing abuse as a child, 80% of Korean American respondents in a study of 103 Korean men and women in Boston reported being hit regularly as children, which was the highest rate among all other Asian ethnic groups studied. Thirty percent of Korean respondents reported witnessing their fathers regularly hit their mothers, and 17% reported that their mothers regularly hit their fathers (Yoshioka & Dang, 2001). Similarly, the Shimtuh study (2000) in the San Francisco Bay Area revealed that 33% of the respondents (women and men) recalled their fathers hitting their mothers at least once.

The findings from these community-based studies illustrate varied prevalence rates of domestic violence in Korean American communities (18.8% to 60%), which are comparable to or higher than national prevalence rates (Campbell, 2002; Thompson et al., 2006; Tjaden & Thoennes, 2000). What is noteworthy though is that the prevalence rates were much higher (42%-60%) in studies that were either exclusively of Korean American women or included both Korean American women and men, compared to studies of Korean American men only (18.8% to 35%). In addition, the studies of Korean American men were conducted through face-to-face or telephone interviews, whereas the study that included both men and women was conducted through survey methodology. Therefore, the lower reporting of domestic violence perpetration of these interview-based studies may have been due to Korean American men's reluctance to admit their perpetration of domestic violence to fellow Korean American interviewers. Finally, it is necessary to consider Korean cultural values and immigration experiences of Korean Americans in order to fully understand the problem of domestic violence in Korean American

communities. The following sections describe specific Korean cultural traits and stressors from immigration experiences that could contribute to domestic violence among Korean Americans.

Korean cultural values. Korean cultural values were heavily influenced by Confucianism, which dictates the daily life and relationships of Koreans. Confucianism can be characterized as group-focused familial values, patriarchal and hierarchal family systems, and rigid gender roles (Kim, 1996; Kim, 1997; Moon, 2005; Song & Moon, 1998). Group-focused familial values of Korean culture ascribe that family needs and interests come before those of an individual family member, and fulfilling individual duties and obligations should come before claiming individual rights (Kim, 1997; Moon, 2005). Confucianism also emphasizes the importance of close family bonds and interdependence between individuals and their family (Moon, 2005; Tran & Jardins, 2000). Therefore, an individual's identity should be understood in the context of the family. A person's accomplishments and behaviors not only reflect on himself/herself but also represent his/her family. Family appearance and status are extremely important in Korean culture, and the concept of "loss of face" means that an individual family member's bad behaviors will bring shame to the entire family, which will result in loss of respect and status in the community (Tran & Jardins, 2000).

Hierarchy and patriarchy are the most important features of Korean family systems. In Korean families, each member has a different status according to age and gender (Kim, 1996; Moon, 2005). The older family members and males have higher status than younger members and females. Filial piety, children's obedience to and respect for their parents, is touted as the utmost virtue, and children are expected to fulfill their obligations to their parents throughout their lives. Parents have unchallenged authority over their children, and older siblings are allowed to have a moderate level of authority over younger ones (Min, 1988). Under

Confucianism, the male carries on the family name, provides for the parents, and inherits the family wealth (although the inheritance law in Korea started changing in recent years), while the female is raised to be submissive to her father before marriage and loyal to her husband's family upon marriage. Therefore, male children have been regarded to be much more valuable than female children, and historically, it was legal for husbands to divorce wives who could not have sons.

Confucianism prescribes a clear and strict role differentiation and behavioral expectations between the husband and wife (Kim, 1997; Moon, 2005; Song & Moon, 1998). The husband is the breadwinner and decision maker, and the wife is expected to focus on domestic matters and child rearing. The husband has the authority and dominance over his wife and the wife is to obey and serve her husband. For example, the wife is expected to prepare all meals and do most of the household chores such as cleaning, shopping, doing laundry, and child rearing, whether she works or not. Obedience, subservience, quiet, and purity represent the virtues of good Korean women (Moon, 2005; Tran & Jardins, 2000), and suffering and perseverance are valued virtues in Korean culture (Song & Moon, 1998; Tran & Jardins, 2000). These virtues encourage women to accept sexual inequalities and how things are. Moreover, women are given recognition for enduring hardship and discouraged from discussing family problems when they do occur. Even with the increasing rate of Korean women's economic participation, the traditional gender roles have not been significantly changed (Kim, 1997).

Korean cultural values of patriarchal family systems and rigid gender roles have been implicated as contributing factors to domestic violence in Korean American communities (Moon, 2005; Song & Moon, 1998; Tran & Jardins, 2000; Yu, 2000). Additionally, these Korean cultural values may explain why many Korean American women fail to disclose abuse to

authorities and to seek help when abuse occurs. Feelings of shame and perceptions of the withdrawal of support from extended family members may pose significant barriers for women to disclose marital difficulties and seek outside assistance when problems occur (Song & Moon, 1998; Song-Kim, 1992; Tran & Jardins, 2000). Korean immigrants bring these traditional Korean cultural values with them to the United States, and many of them try to hold on to these patriarchal family systems and rigid gender roles. However, Korean immigrants often find many changes in the traditional family system after immigration, including the disruption of gender role differentiation. The following section will discuss stressors faced by Korean immigrants and their relationship to domestic violence in Korean American communities.

Korean immigration and stressors from immigration experiences. Most Korean Americans immigrated to this country over the last few decades. According to the U.S. Census 2000, there are 1,076,872 single race and 1,228,427 multi-race Koreans. The number of Korean Americans has increased rapidly in the past few decades, from 70,000 in 1970 to over a million in 2000 (U.S. Bureau of the Census, 2001). In the 1960s and 1970s, most professional Koreans and their families immigrated to the U.S. as employment-related immigrants, but the majority of Korean immigrants from the 1980s and on have immigrated as the relatives of those already in the U.S. (Kim, 1997; Tran & Jardins, 2000). Therefore, the primary reasons for Korean immigration in the 1960s and 1970s could be described as pursuing better economic opportunities and children's education (Hurh & Kim, 1984; Min, 1988), whereas family unification has been the main reason for more recent immigration (Kim, 1997). Korean immigrants are one of the most highly educated immigrants to the U.S. (Tran & Jardins, 2000), and Kim's (1987) study in Chicago showed that Koreans have stronger family ties than do other Asian groups.

Stressors related to the transition of immigration impact family life and may put families at risk for domestic violence (Rimonte, 1989). Many Korean immigrants experience occupational and economic stresses caused by unsatisfactory employment status, including underemployment and downward employment status (Kim, 1997; Song & Moon, 1998; Song-Kim, 1992; Tran & Jardins, 2000). Due to language barriers, licensing requirements, lack of job information, inadequate prior education, discrimination in hiring, and inability to adjust to the mainstream culture, Korean immigrants face unfavorable labor market conditions in the U.S., which force many Korean college graduates who used to be white-collar workers to take blue-collar or service jobs (Hurh & Kim, 1984; Song & Moon, 1998; Song-Kim, 1992). Whereas more than 90% of Korean adult immigrants were engaged in white-collar occupations in Korea in the 1970s and 1980s (Min, 1988), only 47 % of them were in white-collar occupational categories in the U.S. after immigration (Kim, 1997). Kim and Sung (2000) reported that almost half of their study's sample indicated an inconsistency between their education and occupational status. This inconsistency between Korean immigrants' education and/or their occupations prior to immigration and occupations after immigration has been noted as the most significant stressor for Korean immigrants, especially Korean immigrant men (Kim & Sung, 2000; Kim, 1997; Song-Kim, 1992).

Faced with downward socioeconomic trajectory, a high proportion of Korean immigrant families turn to self-employed small businesses, such as dry cleaners, grocery markets, and liquor stores, which do not require mastery of English language. Korean Americans recorded the highest self-employment rate among 17 recent immigrant groups according to Kim (1997), with some 25-30% of Korean households owning at least one business. A typical Korean business is a small family business, usually operated by the husband and wife. Unlike Korean immigrant

men, Korean immigrant women, whose role had been homemakers in Korea, find it relatively easier to obtain low- or moderate-wage jobs in the United States (Song & Moon, 1998; Song-Kim, 1992). Therefore, most Korean immigrant wives are in the workforce, mainly helping their family businesses (Kim & Sung, 2000; Tran & Jardins, 2000). Hurh and Kim (1984)'s study found that the majority of Korean immigrant wives work outside the home and that most of them work long hours, with two-thirds of the working wives working an average of ten hours daily.

In addition to occupational and economic stresses, a loss in roles, status, and support systems, as well as conflicts between old and new values add more stress. The immigration of Koreans to the United States has led to many changes in the traditional Korean family system and structure, mainly the disruption or reversal of the traditional marital roles. In spite of women's labor participation, many Korean Americans, particularly men, still yearn for and adhere to their traditional Korean family system, in which males are valued and expected to govern the family. Several studies conducted on Korean American families in the United States confirm that traditional Korean values, rooted in Confucian philosophy, have continued to be the single most influential force shaping family structure, gender roles, and marital relations (Hurh & Kim, 1984, 1990; Min, 1992). Hurh and Kim (1990) reported that Korean American wives, therefore, were faced with the burden of double roles, the traditional Korean women's roles in the family, responsible for most of the household tasks, and working women's roles outside the home.

Chambon (1989) and Kibria (1990) found that immigration shifts the power balance between husbands and wives and that spousal conflict in immigrant families was associated with husbands' employment instability and wives' employment because it led to wives' increased independence and less adherence to traditional gender roles. As more Korean immigrant wives

participate in economic activities, many of them find it difficult to fulfill the roles of a traditional Korean wife, and with their increased earning power and greater control over family resources, some Korean wives may challenge the rigid traditional Korean gender role expectations and demand husbands to share some household responsibilities. In order to reinforce and maintain power and authority in the family, Korean immigrant men may use violence against their spouses as a tool to control their “disobedient wife.”

Impact of Korean cultural values and immigration stressors on domestic violence.

Stressful economic circumstances, adherence to Korean cultural values and norms, and changes in gender roles and relations within the immigration process were found to be important factors contributing to the occurrence of domestic violence within Korean immigrant families. Song and Moon (1998) found a high correlation between the incidence of wife battering and the inconsistency in the pre-and post-immigration employment status of husband. Additionally, higher domestic violence prevalence rates were found among the couples who adhered to a rigidly defined Korean traditional gender role performance than those who did not. Kim and Sung (2000) also reported that husbands who experienced higher levels of stress had a greater rate of assaulting their wives, with the majority of the respondents (70%) reporting occupational and economic stress. In addition, in male dominant couples (researchers classified couples into four types of relationships—i.e., egalitarian, divided power, male-dominated, and female-dominated—based on the respondents’ answers about how the couple makes decisions), the rate of severe violence was four times higher than that of egalitarian couples. Finally, the couples who had resided longer in the United States and those who obtained more American education tended to have more egalitarian and female-dominated marital relationships.

Yu (2000) examined the predictors to the likelihood of domestic violence among Korean immigrant men and compared batterers to a comparison group of non-batterers for traditional gender role attitudes, immigrant life dissatisfaction, perception of gender role change after immigration, perception of partner resistance to traditional gender roles, and several demographic characteristics. The results showed that Korean male batterers tend to be younger, less educated, in a lower income level, in lower occupational categories, have a higher frequency of marriage, shorter years of marriage, and have fewer years of residence in the U.S. The mean levels of immigrant life dissatisfaction, perception of gender role change after immigration, and perception of partner resistance to traditional gender roles were significantly higher for the batterers than for non-batterers. Logistic regression analyses showed that while controlling for all other variables, three variables (occupation, years of U.S. residency, and perception of partner resistance to traditional gender roles) were significant predictors to the likelihood of domestic violence. Korean immigrant men in the skilled/manual occupational category were about three times more likely to abuse their partners than Korean immigrant men in all other occupational categories. Each year of U.S. residency for Korean immigrant men was associated with an 8% decrease in the risk of wife battering, and the odds of wife battering increased significantly as the perception of partner resistance to traditional gender roles increased.

Similar results were found in Ahn's study (2002). Demographic characteristics such as gender, age, religion, occupation and the length of residence in the United States were related to the occurrence of domestic violence. Korean men were more physically violent, whereas Korean women were more verbally abusive than their partners were. The younger respondents, Confucians and Buddhists (compared to Christians), the unemployed and laborers (compared to professionals), and recent immigrants were found to be more abusive. Korean Americans who

were aware of the range of behaviors that constitute domestic violence, who do not approve of the use of violence, and who attribute the causes of violence to non-individual related factors tended to be less violent.

Kim's case study (1998) of five Korean American battered women revealed that the influences of socialization of patriarchy within the United States and Korea produce numerous manifestations of the internalization of male domination such that domestic violence was sustained and perpetuated throughout the experiences of domestic violence in the women's lives. Moreover, the patriarchal structure within the institutions of the police, the government, the health care system, the legal system, and religious organizations in the United States and Korea were also experienced by these women as sustaining and perpetuating domestic violence.

With their continued patriarchal family system and socioeconomic stressors from immigration, Korean American families are likely to have an increased risk of domestic violence (Straus & Gelles, 1990), as illustrated by the relatively high prevalence rates of domestic violence in Korean American communities described before. The Korean cultural values and immigration experiences that contribute to domestic violence in Korean American communities also work as barriers confronting Korean immigrant women when abuse occurs. The following section discusses how Korean cultural values and immigration experiences work as barriers for battered Korean immigrant women.

Barriers confronting battered Korean immigrant women. The importance of family harmony, the priority of family interests over individual interests, and the cultural expectation for women to endure hardship to preserve the family contribute to the decision of battered Korean immigrant women to stay in abusive relationships. The cultural norm of family interdependence and harmony constrains individual family members to minimize conflicts within the family, and

therefore battered Korean immigrant women are likely to keep domestic violence secret because revealing it outside their family would be a sign of personal failure, which would bring shame to the entire family (Moon, 2005; Tran & Jardins, 2000). This feeling of shame is intensified by the feeling of guilt and self-blaming in battered Korean immigrant women. Battered Korean immigrant women often experience a sense of guilt, believing that they must have done something wrong to deserve domestic violence (Tran & Jardins, 2000). Many battered Korean immigrant women in Song-Kim's (1992) study were blaming themselves for not controlling their emotions and not enduring their husbands' mistreatment.

Concern for the children also plays a major role for battered Korean immigrant women to stay in abusive relationships. The perceived importance of keeping children within an intact two-parent family and the view that breaking up the family has harmful consequences for children were found to be major factors for battered Korean immigrant women to stay in the abusive relationships (Shimtuh, 2000). Being unaware of U.S. laws, many battered Korean immigrant women fear that a divorce would cause them to lose custody of their children, because family laws in Korea give custody of children to fathers in the case of divorce (Tran & Jardins, 2000). Finally, the cultural concept of "loss of face" is another factor related to battered Korean immigrant women's concern for their children. Interviews with battered Korean immigrant women reveal that they did not leave their abusers because of the concern that the reputation of their children will be damaged within the Korean American community if they were from a family where there was divorce and the future of their children will be compromised by coming from a family with divorce (Shimtuh, 2000).

Shame not only forces battered Korean immigrant women to stay in abusive relationships but also inhibits them from seeking help from even close relatives and friends (Moon, 2005; Tran

& Jardins, 2000). When they eventually talk to their family members and friends in spite of shame, they are pressured to remain with their abusers by family and friends who fear ostracism and judgment from others in the community (Shimtuh, 2000). Therefore, battered Korean immigrant women severely underutilize formal services such as women's shelters, hotlines, the police, and legal services, seeking professional help only when they face crisis situations (Kim, 1997; Moon, 2005; Song-Kim, 1992). Other factors that contribute to low utilization of formal services by battered Korean immigrant women emanate from their status as immigrants, including: language difficulty, lack of and knowledge about available services and resources, mistrust of and unfamiliarity with the U.S. criminal and immigrant laws and systems, and legal dependency on their husbands (Moon, 2005; Tran & Jardins, 2000; Warriar, 2000).

According to Song-Kim (1992), 65 percent of the participants of her study reported language difficulty as a major reason for not seeking services. The language difficulty requires that most battered Korean immigrant women can only receive help from services that are equipped with staff who can speak Korean, but only few services are designed to address the needs of battered Korean immigrant women in the United States. Some programs have access to interpreters such as the AT&T language line; however, many of these programs lack consistent availability of interpreters for specific languages. Moreover, many times interpreters lack training on the issue of domestic violence and therefore they are not sensitive to victims' needs. Worse yet, sometimes interpreters collude with the perpetrator making battered women feel victimized again (Warriar, 2000). Only six domestic violence programs exist in the U.S. that specifically target battered Korean immigrant women, and none of the programs provides a residential shelter (API Institute on Domestic Violence, 2009). Even though some of the pan-Asian domestic violence programs provide services in different Asian languages, because there

are so many Asian languages, it is often difficult for them to accommodate all Asian women in need. That is, there is a lack of services for battered Korean immigrant women and their language and cultural needs are not met sufficiently.

As newcomers to the U.S., many battered Korean immigrant women are not aware of available services and resources (Moon, 2005). This lack of knowledge of available services is exacerbated by extreme isolation created by the batterers, which makes it difficult for battered Korean immigrant women to know what resources are available and what the laws regarding domestic violence are like in the U.S. (Warrier, 2000). Furthermore, battered Korean immigrant women's reluctance to seek formal help is related to historical and contemporary racism experienced by Asian Americans, including Korean Americans. Historically in the U.S., Asian Americans have experienced discrimination and received minimal protection from the criminal justice system. For example, many Chinese were brought to the U.S. to work on the cross country railways, but when the construction of railways was over and the Chinese were perceived to be too many and too financially successful, the Chinese Exclusion Act was enacted in 1882, excluding further Chinese immigration and prohibiting Chinese immigrants from voting, owning property, and testifying in court on their own behalf (Ho, 1990; Takaki, 1993). Japanese Americans were imprisoned in concentration camps as if they were war criminals during World War II, whereas there were no consequences for German Americans. Regardless of generations in the U.S., Asian Americans have been considered to be foreign and different in their own country (Ho, 1990; Takaki, 1993). As a result, many Asian Americans distrust the American criminal justice system, which leads to their reluctance to seek help from the very system that has been discriminatory toward them. This sense of distrust was found in Shimtuh's study

(2000) of battered Korean immigrant women and their children where the participants expressed fear and distrust of the police and the legal system.

Finally, many battered Korean immigrant women, like other immigrant battered women, do not seek formal help because they are afraid of what might happen due to their immigration status. Many battered immigrant women depend on their batterers for their legal status in the U.S., and therefore the batterers have the power to jeopardize battered women's immigration status. Immigration laws place the burden on battered women to prove they entered marriage in "good faith" (Huisman, 1996), and therefore a batterer could threaten to have a battered woman deported by making a false claim of fraudulent marriage to the authority, if she reports domestic violence. Or he could simply not file for her green card application, so she does not have any legal status in the U.S. The batterers' threat, combined with lack of knowledge on the Violence Against Women Act (VAWA) that allows battered immigrant women to obtain lawful permanent resident status through either self-petitioning or suspension of deportation, force many immigrant battered women to remain in the abusive relationships and to be reluctant to seek formal help (Orloff & Kelly, 1995). Korean activists echoed a similar predicament faced by battered Korean immigrant women they served in Huisman's study (1996).

Battered Korean immigrant women face numerous barriers that force them to stay in the abusive relationships and make it difficult for them to seek help from outside of Korean American communities. Korean cultural values, language difficulty, lack of knowledge about available services and the U.S. criminal legal system, mistrust of authorities, and legal status all work together to contribute to Korean immigrant women's help-seeking behaviors and to limit their access to existing services. What are the implications of the numerous barriers facing battered Korean immigrant women? How can one help battered Korean immigrant women and

prevent domestic violence in Korean American communities? The existing literature on domestic violence in Korean American communities recommends that Korean American churches should be actively engaged in intervention and prevention of domestic violence in Korean American communities, recognizing Korean American churches and their leaders as one of the key allies to support battered women and implement prevention activities (Moon, 2005; Shimtuh, 2000; Tran & Jardins, 2000). In the following section, I will discuss the centrality of Korean American churches in the lives of Korean Americans, including Korean Americans' church participation, major functions of Korean American churches, and gender relationships and theological conservatism within Korean American churches, which will shed light on the importance and difficulty of engaging Korean American churches and clergy in domestic violence work.

The Centrality of the Korean American Church

Religious congregations' roles in immigrant and minority communities. Immigrants to the United States often find that their religion becomes more important to them in the U.S. than in their homeland because religion is one of the most important vehicles that help them preserve their ethnic identity and it was through their religion that they or their offspring find an “identifiable place in American life” (Herberg, 1960. p. 28). Williams (1988) argues that religion is the social category with clear meaning and acceptance in the U.S., so religious affiliation and identity is one of the means through which immigrants maintain ethnic identity while obtaining acceptance of the host society. Since the mid-nineteenth century, the Christian church has been recognized as an enduring institution for early European immigrants (Dolan, 1985; Liptak, 1989). For the early European Catholic immigrants, the parish was a basic social unit and a center for the life of the community and the establishment of the Catholic parish

school system is one of the most striking examples of the significant role that the church played in maintaining ethnic identity, language, and culture of early immigrants (Dolan, 1985; Liptak, 1989). For other ethnic groups that followed European Catholic immigrants at the turn of the twentieth century such as Jewish and Greek, participation in religious congregations worked as the major mechanism for maintaining ethnicity and culture (Greeley, 1972; Rosenberg, 1985).

The importance of religious congregations does not end with immigrant communities. Religious congregations' roles in minority communities, especially in the African American community, have been multifaceted. Since the time of slavery, the church has been the most important institution in the African American community. In addition to its religious functions, the Black church has led the African American community's efforts in areas of civil rights, political activism, education, community revitalization, health promotion, and family issues (Lincoln & Mamiya, 1990; Pattillo-McCoy, 1998; Pinn, 2001; Reid, Hatch, & Parrish, 2003). Furthermore, the Black religious congregations have actively engaged in social service delivery due to the lack of available services for African Americans stemming from racism (Billingsley, 1999; Cavendish, 2002; Chaves & Higgins, 1992).

Religious congregations continue to play a significant role for new immigrants in the United States, as it did for the early European immigrants and African Americans. Religious congregations have become the center in new immigrant communities such as Asian American and Latino communities. They play an indispensable role in meeting the psychological, social, and spiritual needs of many new immigrant group members, as well as delivering services to meet practical needs of new immigrants (Chen; 1992; Warner, 1993). Most new immigrants have many needs, and few resources are available to them due to language barriers and cultural differences. In addition, development of ethnic service organizations has been much slower than

that of religious and cultural organizations in immigrant communities. Especially, Asian-American communities seem to focus on forming religious and cultural organizations, whereas Latino communities tend to form service agencies (Hung, 2007). Therefore, because of the scarcity of ethnic service agencies, the importance of religious congregations is more pronounced in Asian American communities.

Korean American church participation. Korean Americans' church affiliation is exceptionally high. Approximately, 70% to 80% of Korean Americans in the United States regularly attend Korean American churches, mostly Protestant churches (Huh & Kim, 1990; Kim & Kim, 1995; Kim & Kim, 2001; Min, 1992). This high affiliation rate of Korean Americans with Christian churches in the U.S. is very different from Korea where Buddhism and Christianity had nearly equal shares at the end of the twentieth century, with Buddhists at 29 percent and Christians at 25 percent with the majority of them being Protestant (Kim, Warner, & Kwon, 2001). Furthermore, this high rate of church participation is uncommon for Asian groups in the U.S. whose cultures are heavily influenced by Buddhism and Confucianism. For example, among Chinese in the New York area, only about five percent of them are Christians while 65 percent of them are followers of Buddhism and folk religion (Chen, 1992). Moreover, the number of Korean American churches in the United States has increased at a faster rate than the Korean population in the U.S., from a mere 30 churches in 1967 to more than 3,500 churches by 1994 (Cho, 1984; Kim & Kim, 1995). Approximately there is one Korean American church for every 300 Koreans in the United States (Kim & Kim, 1995).

What explains the high church participation rates among Korean Americans in the U.S.? The high church participation can be mainly explained by two factors. The first factor is the higher proportion of Korean Christians than non-Christians who immigrate to the United States

(Kim et al., 2001; Kwon et al., 1997; Warner, 2001). As described earlier in this chapter, Korean immigrants to the United States in the 1970s and 1980s came through employment-related immigration, which meant that immigration favored college-graduated, skilled professionals who tend to be middle-class urban residents. Because the Korean middle class in the urban areas tends to be disproportionately Christian, so were the Korean immigrants to the U.S. Half of Korean immigrants were reported to be Christian at the time of immigration to the U.S. in the post-1965 period (Hurh & Kim, 1990).

The second factor is related to the social functions of the Korean American churches in the U.S. (Kim, 1999; Kwon, et al., 1997; Min, 1992). Korean American churches are the only social institution where Korean Americans can satisfy their social, psychological, practical, and spiritual needs (Kim, 1981; Min, 1992, 2005). The social functions of Korean American churches may be the primary reason for non-Christian Korean immigrants' high conversion rate to Christianity after their arrival in the United States. Korean Americans' avenues to satisfy their social needs are severely restricted due to their language limitation and/or racial minority status in America. As a result, even those who were not Christians before immigration are attracted to ethnic churches after immigration. Min (1992) estimates that approximately 40% of non-Christian Korean immigrants convert to Christianity after they arrive in the United States. Korean American churches constitute the dominant form of social organization in Korean American communities in the U.S., displaying a strikingly high church-affiliation rate among Korean Americans. The literature shows various functions played by Korean American churches, which could explain Korean Americans' active participation in the Korean American churches. In the following section, I will discuss in detail major functions of Korean American churches.

Major functions of the Korean American church. It could be summarized that there are five major functions that Korean American churches provide for Korean Americans: Preserving and reinforcing ethnic identity and cultural traditions; providing practical services, including supports related to the settlement process in American society; providing fellowship and emotional support; providing social status and positions for lay leaders; and facilitating business contacts for Korean business people in the community (Hurh & Kim, 1990; Kim & Kim, 2001; Kwon, et al., 1997; Min, 1992, 2005). Participation in religious organizations was the major mechanism for maintaining ethnicity among immigrants at the turn of the 20th century (Greeley, 1972; Rosenberg, 1985). Likewise, Korean American churches reinforce ethnic identity and solidarity among Korean immigrants (Kim & Kim, 2001; Kwon et al., 1997; Min, 2005). By being an ethnic church, which exclusively consists of Korean immigrants, the church serves as a formal mechanism for immigrants to solidify and maintain their ethnic identity. The church enables Korean Americans to meet other Koreans. Even though there are many other Korean organizations in the community such as alumni clubs or business associations, these require certain qualifications to join. The immigrant church is the only place where everyone is invited to come and join without having any specific qualification or affiliation, other than being a Korean.

The first function of Korean American churches is to help Korean immigrants retain their cultural traditions and ethnic identity in several ways. The Korean language is used for almost all adult church services, and even Sunday schools for children and youth are conducted bilingually (Min, 1992). Pastors of the Korean American churches are almost always Korean immigrants themselves, with the exception of Sunday school teachers and ministers for English-language ministries for second-generation youth and young adults, which are occupied by 1.5

generation - people who immigrate to a new country before or during their early teens and therefore share characteristics of both first- and second-generation immigrants (Rumbaut & Ima, 1988) - or 2nd generation of Korean American seminary students or sometimes European American seminary students (Warner, 2001). The church celebrates Korean traditional holidays with Korean food served and many women wear traditional Korean dresses. On Korean national holidays such as Korean Independence day, special prayers for the home country are conducted during the Sunday worship service with pastors emphasizing Korean patriotism in their sermons, while the congregation sings the Korean national anthem (Kwon et al., 1997; Min, 2005).

Moreover, the Korean American church addresses the unique needs of second-generation Korean members. Within the Korean American community, the ethnic church provides a forum where second-generation Koreans can return after their experiences of rejection in attempting to assimilate into the host society. The church becomes a place where they rediscover their ethnic identity (Cha, 2001; Park, 2001). Additionally, many Korean American churches have Korean language schools for children who are born in America. In addition to learning the Korean language, children learn traditional Korean customs and cultural practices. Helping second generation Koreans learn the Korean language and culture and therefore learn to be proud of whom they are is an important mission of Korean American churches (Kwon et al., 1997; Min, 2005). For Korean Americans, the Korean American church is not only a religious institution, but a cultural institution where their ethnic identity and customs are rediscovered, preserved, and passed from generation to generation.

Second, Korean American churches provide a variety of services for church members, including practical supports to assist the process of settlement in and adjustment to American society (Kwon et al., 1997; Min, 1992). Korean American churches are the most resourceful and

effective providers of practical assistance, which is especially essential to recent immigrants in their settlement process in American society because there are only a few formal social service agencies in Korean American communities that provide assistance to new immigrants. Kwon et al. found from their study of 33 Korean American churches in Houston, Texas (1997) that all of the churches had “cell group ministry,” which is a formal structural system that serves as the infrastructure for the informal personal services needed for recent Korean immigrant members to adapt in the host society. All the church members belong to cell groups, divided by geographic regions, which meet at least once a month in a member’s house on a rotational basis. Through these cells, recent immigrants can receive help from other cell members regarding aid in buying vehicles, housing services, social security information, making airport pick-ups, job referrals, registering children for school, or just about everything they need to adjust to American society. This practice, which was transplanted from Korea, is emphasized by pastors in Korean American churches mainly as a means to increase membership in the church (Min, 2002), but it is through this cell ministry that Korean American churches ensure an efficient means for serving their members.

In addition to practical assistance to new immigrants, Korean American church pastors help church members on an individual basis by providing information and counseling on diverse issues such as marital problems, language difficulty, children’s problems, employment and business problems, housing, health care, social security, and legal problems (Kwon et al., 1997; Min, 1992, 2005). Korean American churches also provide formal programs to the entire congregations such as seminars, conferences, workshops, and lectures on issues of health insurance, U.S. laws, income taxes, marital problems, American educational system, and small business (Min, 1992). Min’s study (1992) of 131 Korean American pastors in New York City

found that the language barrier, the difficulty of finding a job, and marital problems were the three main issues for which they provided services to church members.

Third, Korean American churches are also the place where emotional and psychological support are provided for Koreans who feel alienated from the dominant society (Kwon et al., 1997; Warner, 1990). Many immigrants leave their relatives and friends in their home countries with which they enjoyed primary social interactions. Especially for many Korean Americans who are highly isolated due to the lack of a residential enclave (exceptions are major cities such as New York City, L.A., and Chicago where there are Korean immigrant residential enclaves), the church often becomes a place to maintain social interactions and create new friendships with other Koreans. Even though some Korean Americans belong to other ethnic organizations such as alumni and occupational associations, these nonreligious organizations are less effective than ethnic churches for Koreans to maintain social interactions with fellow Koreans and receive emotional support due to their infrequent nature of meetings. The small size of Korean American churches facilitates intimate social interactions for Korean Americans. Min's study (1992) of New York City Korean American churches reveals that the mean number of church members was 214; however, the median number of members was only 82. Kim and Kim (2001) also report the small size of Korean American churches, with half of 674 Korean Christians in the study attending Korean American churches with a membership of 100 or fewer. Moreover, all Korean American churches have a fellowship hour after the Sunday service where members enjoy Korean foods and informal talks with fellow church members. Almost all Korean American churches also have parties after services to celebrate important Korean traditional holidays, and some small churches have birthday parties for children and elders (Min, 1992). More importantly, Korean American churches' cell groups are effective in fostering Korean

Americans' friendship networks as a result of the frequent meetings in each other's homes (Kwon et al., 1997). More than half of the Korean American churchgoers in Min's study (1992) participated in a cell group meeting biweekly or monthly, in addition to attending regular weekly services, which means on average the majority of Korean Christians interact with other Koreans five to six times a month through church Sunday services and cell group meetings.

Fourth, for the immigrants who cannot penetrate the mainstream society, mainly due to language limitations, the church becomes a place where they can redeem the social status that they lost through immigration (Kim, 1988; Min, 1992). As described earlier, most Korean immigrants experience downward mobility in terms of their socioeconomic status after immigration. Although many Korean immigrants achieve financial success through operating small businesses, these small businesses do not afford them power and prestige in the larger society (Min, 1988, 1992). Official church positions (e.g. church elder) become a substitute for their lost social status and prestige and renders to them respect and social recognition within the Korean American community (Hurh & Kim, 1990; Kwon et al., 1997; Min, 1992). Korean American churches offer a large number of official positions to lay members as elders, exhorters and deacons. Hurh and Kim reported that 23 percent of their study sample held official positions in their churches (1990), and Kwon et al. (1997) also reported that in 50% of the churches surveyed, at least 20% of their members held official church positions. The figure is even higher in Min's study (1992) that reported 32% of total adult church members holding official church positions. These needs of social status and power are particularly significant for Korean male immigrants who generally experience more downward occupational mobility than Korean women, and Hurh and Kim's study of Korean immigrants in Chicago illustrates how important these needs are for the mental health of Korean immigrant men: Korean male immigrants who

held official church positions showed a lower level of depression and a higher level of life satisfaction than those men who did not (Hurh & Kim, 1990).

The final function of Korean American churches is that of facilitator for business contacts within the Korean American community. As a center of Korean American communities, the Korean American church is a major resource center for Korean entrepreneurs who cater to the Korean American community to establish business connections and increase their businesses. Not only does the church provide entrepreneurs with a pool of customers and employee candidates, it also offers other members, especially newcomers, with services and employment opportunities (Kwon et al., 1997). For example, many churches make official announcements during Sunday services for the opening of businesses among their congregation members, and the ministers and cell group leaders make referrals to businesses that are owned by their church members. On the other hand, other church members, especially new immigrants, receive services they need from other church members' businesses in a trusting environment, without going through the process of searching for information and services on their own.

Korean American churches are not just a religious institution for Korean Americans. They are the most well organized institution in Korean American communities without which Korean Americans' many different needs cannot be met. It is at Korean American churches that Korean Americans' social, practical, psychological, and spiritual needs are met, which is one of the main reasons for Korean Americans' high church affiliation. Because of its central role in the lives of Korean Americans, the Korean American community expects Korean American churches to take on more social responsibilities (Kwon et al., 1997). The Korean American church is often viewed by those in Korean American communities, including civic and social service organizations, as the entity to solve all the problems in the community. However,

Korean American churches are not only limited in their resources but also unequipped to deal with all the social issues (Kwon et al., 1997; Min, 1992). Furthermore, some issues may be readily tackled by Korean American churches, but some sensitive issues such as domestic violence and child abuse may be avoided by Korean American churches and clergy. In the next section I will describe gender relationships and theological conservatism within Korean American churches, which may help our understanding about how Korean American churches are likely to approach domestic violence in their congregations.

Gender relationships and theological conservatism in the Korean American church.

Korean American churches are known for their male-centeredness and hierarchical power structure (Kim, 1999; Kim & Kim, 2001; Kim et al., 2001; Min, 1992; Park, 2001; Warner, 2001). Korean American churches in general are patriarchal organizations where unequal power and privileges between women and men are reinforced, legitimized, and maintained. The Korean Catholic Church and most Korean Protestant denominations in Korea do not allow women to be ordained as ministers, and it was not until 1995 that women could be ordained to be even elders in a majority of Presbyterian churches in Korea (Kim & Kim, 2001; Min, 1992). Even though Korean American churches that belong to national denominational organizations in the U.S. such as the Presbyterian Church (USA) or the United Methodist Church cannot deny female ordination (Kim, & Kim, 2001), power structures within the church have usually excluded women from church leadership and religious authority. It is very rare to see female pastors or elders in Korean American churches because important leadership positions are mainly reserved for men. Senior pastors are almost always men, and men dominate the ranks of even associate pastors, youth leaders, and unordained evangelical pastors (Kim, 1999; Kim et al., 2001; Park, 2001).

In Min's study (1992) of Korean American churches in the New York metropolitan area, only four head pastors were female, which accounted for only 1.4% of 290 head pastors in the area. Furthermore, out of 381 head pastors, associate pastors, and unordained evangelical pastors in 131 churches in New York City in the study, only 64 were women, making up only 17% of the total, and almost all these 64 women were serving as unordained evangelical pastors. These figures of 1.4% and 17% are even lower than the numbers of Korean American churches in Korea: 2.4% of head pastors and 24.6% of evangelical pastors in Korea in 1979 were women. That is, women are more underrepresented among leadership positions in Korean American churches in the U.S. than churches in Korea, which implies that Korean American churches are more likely to be conservative and patriarchal than churches in Korea. More recently, Kim and Kim (1999) found from a study of American Presbyterians that 92% of Korean American elders in the study were men, which is much higher than other ethnic groups (43% of Caucasian, 61% of Hispanic, and 70% African American males were elders in the same study). Male dominance of the eldership in Korean American churches can also be found in the following findings of the study: Over 90% of Korean female elders had college education or more, whereas the figure for male elders was 74%; the youngest male elder was 25 years old, while the youngest female elder was 38 years old; and median household income was much higher among female elders than male elders. That is, Korean females have to be older, more educated, and richer to be elders. Such great differences between male and female elders were not found in other ethnic groups.

The male-centered nature of Korean American churches is more pronounced when considering the strict division of roles between male and female members within the church. As Kim (1999) pointed out correctly in saying, "Korean American church places men behind the pulpit and women in the pews and kitchen" (p. 206), women are only expected to serve in such

areas as the Sunday school, the choir, and the kitchen, whereas men are expected to lead congregations (Kim et al., 2001; Park, 2001). Korean immigrant men often feel humiliated with their socio-occupational status in the United States as described in the previous section, and Korean American churches mend their needs for status and recognition created by this situation by rewarding church leadership positions. By contrast, although women comprise the majority of church membership and do a disproportionate share of the day-to-day work of congregational life, they receive little recognition, while male church leaders tend to get the credit for the church work. Thus, for Korean American women, living with gender inequality does not end when they leave home and come to the church, as they have to perform most domestic chores at home and the day-to-day work at their church, with little to no recognition.

The patriarchal characteristics of Korean American churches and the issue of gender inequality continue even among the second generation of Korean Americans. Even though congregations for second generation Korean Americans are more egalitarian than those of first generation Korean Americans, they still do not display equal gender relationships (Alumkal, 1999; Kim et al., 2001; Park, 2001). Strong support for the principle of male headship in the church is the norm among second generation Korean Americans, as the pastors, seminarians who preach at the weekly services, praise leaders, and even occasional guest speakers at these congregations are predominantly men (Alumkal, 1999; Park, 2001). It seems that the second generation of Korean American men still adhere to their patriarchal legacy, whereas the second generation of Korean American women generally support it with objections to some practices (Kim et al., 2001; Park, 2001). This reflects Min's observation (1995) that Korean American men tend to be more traditional than Korean American women or many American-born white men.

It seems that evangelical theology, in combination with the traditional Confucian norms, are the reasons for the patriarchal characteristics of Korean American churches. Warner (2001) describes Korean American congregations as overwhelmingly conservative or evangelical in their theology, and even mainline Protestant denominational Korean American churches such as Presbyterian and Methodist churches adhere to more evangelical theology than what the American churches in the same denominations do. In their study of Presbyterians in the U.S., Kim and Kim (1999) found that 87% of all Korean respondents were categorized as the most conservative of five possible theological orientations. Moreover, in terms of views of the Bible, not one Korean respondent took the most secular of five possible views of the Bible, while 44% of Korean respondents viewed the Bible as the literally inerrant Word of God. What is more interesting is that the higher the ordination status in churches, the more conservative respondents were. When Korean respondents' views on the essential qualities of good Christians and of fellow Christians' everyday behavior were added to their theological orientation, conservatism among Koreans was evident from their emphasis on personal salvation, strong adherence to the sanctity of heterosexual marriage, high disapproval of homosexual lifestyle (90%), all factors which Kim and Kim claim are basically identical to evangelicalism. Their evangelical tendency was much stronger than any other ethnic groups in the study.

Finally, Alumkal's study of second-generation Koreans (1999) found that second-generation Koreans displayed a significant adherence to patriarchal gender norms and expressed these norms in a way that reflects American evangelical theology rather than referring to Korean culture. For example, they cited the Bible as justification for male authority and headship in the family and the church. The literature on American evangelicalism describes its adherents as holding patriarchal norms advocating male headship in the church, family, and sometimes even

secular spheres of work and government. In short, even though Korean American first and second generation women may have found a liberating message in Christianity, the men-centered ideology of the Korean culture combined with evangelical theology of patriarchal norms prevail in the Korean American church.

With their multifunctional role of providing programs and structures to meet Korean Americans' social, psychological, spiritual, and practical needs and Korean Americans' high expectation of their church to solve all their problems, Korean American churches have a great potential to be instrumental in addressing domestic violence in Korean American communities. However, unequal gender relationships and conservative theology of Korean American churches may work as hindrances for battered women who seek help. There is no way of knowing how Korean American churches and clergy respond to battered women and the issue of domestic violence within their congregations due to lack of systematic studies on this issue, but the literature on the church and clergy responses to domestic violence in their congregations in American society at large may provide some understanding of what is going on in American congregations in regards to domestic violence. Therefore, the following section will review the literature on clergy responses to domestic violence.

Domestic Violence and the Role of Clergy

Extent of clergy involvement with domestic violence. Many people turn to their faith and/or religious leaders for help and guidance in a time of crisis, and therefore many times the clergy serve as counselors or therapists, addressing problems that are usually handled by mental health professionals (Lowe, 1986; Weaver, 1995). Among all the problems the clergy counsel, marital problems, including domestic violence and divorce, seem to be the most frequently encountered problems (Gengler & Lee, 2001; Min, 1992). Research has shown that religious

leaders are one of the first to be sought out for assistance on domestic violence (Alsdurf & Alsdurf, 1988; Bowker & Maurer, 1986; Dixon, 1995; Horton & Williamson, 1988; Weaver, 1995). Although the rate of battered women seeking clergy counsel varies from study to study, 28% to 60% (Bowker & Maurer, 1986), it is clear from numerous studies of battered women that a substantial number of battered women rely on the clergy for counsel and assistance.

Knickmeyer et al.'s study (2003) about battered women in Tennessee shows that six out of the ten participants first disclosed their abuse to their religious leaders. In a study of 200 evangelical Christian battered women in Canada, clergy were the most consulted source of help, with 60% of the respondents indicating they sought assistance from the clergy, which is much higher than rates of consulting with physicians, Christian counselors, lawyers, and the police (Nason-Clark, 1996). Freize's study of 137 battered women in Pittsburgh shows that 39% of the respondents sought help from the clergy, which was equivalent to the rates of battered women turning to therapists or social service agencies and twice the rate of women consulting family doctors (cited in Pagelow & Johnson, 1988). In Bowker's study of 146 battered women in Milwaukee, 59 (40%) women sought help from the clergy (1988), and in another nationwide study of 1,000 battered women (Bowker & Maurer, 1986), one-third of the respondents received assistance from the clergy. Finally, in a study of 350 battered women, 28% of them sought help from the clergy (Pagelow & Johnson, 1988).

Studies of religious leaders indicate even higher rates of their assisting battered women, from 35% to 84%. In a study of 5,700 Protestant ministers in the U.S. and Canada, 84% of the respondents reported having counseled battered women in their congregations (Alsdurf & Alsdurf, 1988). Rotunda et al. (2004) reported that 81% of 41 clergy members from Southeastern U.S. cities had assisted in domestic violence cases in the last year, with all clergy

members helping someone with domestic violence problems at some point in the past as a clergy member. In Dixon's study of 125 male pastors in Australia (1995), 53% of the pastors had counseled domestic violence victims in their current congregations, and 41% of pastors in the sample counseled non-congregation members with domestic violence problems as well. Out of 143 religious leaders in Maryland that participated in a survey by the National Organization for Women, 54% reported counseling battered women in the 6 months before the survey (Martin, 1989). Most evangelical ministers reported responding to battered women's calls for assistance in a study of 343 evangelical ministers in Canada, with 10% of the sample assisting battered women five or more times per year and another 34% doing so two to four times per year. Many ministers from the same study also reported counseling abusive men, implying that religious leaders are important community resources for abusers as well as battered women (Nason-Clark, 1996). In Wolff, Burleigh, Tripp, & Gadomski's study of 40 religious leaders in rural upstate New York, 35% of them reported assisting in domestic violence situations during the past year (2001).

Studies on both battered women and religious leaders demonstrate that religious leaders are one of the most important resources for battered women who rely on them more frequently than other professional help such as therapists, social service agencies, and doctors. This seems to be particularly true in the case of battered women of color and immigrant women who depend on their religion and religious leaders to cope with their abuse before seeking professional help (Bent-Goodley & Fowler, 2006; Nason-Clark, 2004; New Visions, 2004). For example, Short et al. (2000) reported that battered Black women relied on religion and prayer to cope with abuse more than battered White women did. In New Visions' study of 195 Korean Americans in Michigan, religious organizations were the 2nd most cited source from which domestic violence

survivors seek help, after friends but before any professional help (2004). In addition, research shows that the more religious women are, the more they seek out clergy help instead of social services, counseling services, or women's groups (Bowker & Maurer, 1986). Privette, Quackenbos and Bundrich (1994) reported that more frequent churchgoers are seven times more likely to seek clergy help than professional counselors or therapists.

Religious battered women are often reluctant to seek secular sources of help out of fear that their religious needs will not be properly addressed (Gross & Stith, 1996; Nason-Clark, 2004), and battered women of color and immigrant women also fear that their needs will not be adequately understood and addressed by mainstream agencies outside of their communities (Huisman, 1996; Potter, 2007; Shimtuh, 2000). The fears of these women many times turn out to be true when secular workers either do not address their religious needs at all or advise them to abandon their faith and religious communities, with the belief that religious ideologies contribute to domestic violence (Gross & Stith, 1996; Nason-Clark, 2000, 2004). Because battered women of color, immigrant women, and religious women rely more heavily on their religious communities for help, they are especially vulnerable if their clergy or congregation members do not believe their victimization or encourage staying in the abusive relationships (Nason-Clark, 2000).

Unique position of clergy as resource. Religious organizations are one of the key institutions in society in transmitting social norms and cultural values and socializing individuals into those norms and values. They also have been involved in helping individuals and families in the community with various problems, with religious leaders being acknowledged by their congregation members as well as the general public as the most trusted people at times of difficulty (Moran et al., 2005). Therefore, religious organizations and leaders can play an

important role in reducing and preventing domestic violence in their congregations, which would help eradicate domestic violence in the society at large (Strickland et al., 1998). Particularly, religious leaders can contribute to the promotion of healthy relationships among couples and therefore prevent domestic violence by inserting topics of healthy marital relationships in their sermons and organizing workshops and seminars on healthy marital relationships and domestic violence. They can also assist battered women by including information on domestic violence resources in church bulletins, creating the safe environment for victims and batterers to seek help, and providing direct assistance to battered women and batterers through counseling and referral to women's shelters, batterer intervention programs, and other resources in the community (Martin, 1989).

What makes clergy the preferred choice of help for battered women? First of all, clergy are considered authority figures who often guide congregation members' spiritual needs as well as family life. They are respected and trusted as persons who could provide counseling and guidance on various problems that congregation members face and hence they are an ideal choice of help for battered women (Fortune, 2001). Second, battered women and their families may be familiar with clergy members through premarital counseling and/or officiating at their weddings. If a battered woman belongs to a congregation, she may have a close relationship with a clergy member through various congregational activities (Nason-Clark, 1997; Strickland, et al., 1998). These existing relationships with the clergy enable battered women to trust them and therefore make the clergy the preferred resource compared to other helping professionals. In addition to respect for, trust in, and familiarity with the clergy, religious battered women may prefer the clergy because they feel that the clergy can guide their religious needs throughout their experiences of abuse (Nason-Clark, 1997).

Clergy's advantage of being familiar with battered women is many times offset by their familiarity with the batterers, which puts clergy in situations where they have to respond to both battered women and their batterers (Bowker & Maurer, 1986; Nason-Clark, 1996). The clergy may have known the batterers for a long time (Gengler & Lee, 2001) and therefore clergy may have a hard time believing that their own congregation members would use violence against their spouses. Clergy tend to believe that domestic violence does not occur in religious families as much as in nonreligious families, and they especially deny that domestic violence is a problem in their congregations (Nason-Clark, 1996; Pagelow & Johnson, 1988). Their denial of domestic violence in their congregations and familiarity with the batterers often put them in the difficult position of confronting the batterers (Bowker & Maurer, 1986). Therefore, clergy may feel uncomfortable to confront and criticize batterers, worrying that it may contribute to batterers' withdrawal from their congregations. Clergy's reluctance to confront batterers often does not leave many options of support for battered women; clergy may employ strategies to intervene that will not push away batterers from the congregation (Bowker & Maurer, 1986).

Clergy responses to domestic violence. Clergy's guidance of battered women could be dangerous for these women if clergy members subscribe to conservative religious doctrines such as male dominance and female submission, belief of suffering as a virtue, and strict prohibition of divorce (Heggen, 1996; Nason-Clark, 2000; Nienhuis, 2005; Rotunda et al., 2004). Religious leaders have often been found to provide advice that supports batterers, which may lead battered women to withdraw from congregations and suffer silently (Giesbrecht & Sevcik, 2000; Horne & Levitt, 2003; Horton et al., 1988; Knickmeyer et al., 2003; Shimtuh, 2000), and there is evidence that this is particularly the case for conservative evangelical Christian clergy (Alsdurf & Alsdurf, 1988; Giesbrecht & Sevcik, 2000; Gillet, 1996). Instead of condemning violence, the clergy

often forgave and provided support to the batterers, while silencing battered women (Gillet, 1996; Nason-Clark, 1997). When battered women revealed their abuse, they witnessed the silence and denial of their abuse by the clergy and congregations and experienced isolation and alienation instead of support and guidance (Giesbrecht & Sevcik, 2000; Knickmeyer et al., 2003).

Shimtuh's study (2000), which explored Korean American domestic violence survivors and their children's experiences, revealed similar experiences of battered women. Battered women's revelation of domestic violence in their Korean American church was mostly met with silence, and when clergy and congregation members intervened, they advised battered women to be patient and pray to God or sometimes actively worked to keep the couple together, ignoring battered women and their children's safety. When battered women pursued divorce from the batterers, they were shunned by the entire congregation. Especially, younger Korean Americans viewed the Korean American church as a place that protects and supports batterers and blames the victims for the violence.

Clergy's reluctance to condemn the batterers and support the battered women could be related to how they view domestic violence and who they think bears the responsibility. Many clergy members consider domestic violence in Christian families as a spiritual issue, attributing a Christian man's violence toward his wife as lack of his spirituality, which requires spiritual interventions (Nason-Clark, 1996, 2000). Believing that batterers can change with help on their spiritual growth, clergy guidance on domestic violence centers on reconciliation through better communication, acts of forgiveness, praying, and women's submission (Alsdurf & Alsdurf, 1988; Nason-Clark, 2000; Nienhuis, 2005; Pagelow & Johnson, 1988; Rotunda et al., 2004; Whipple, 1987).

In Alsdurf & Alsdurf (1988)'s study of 5,700 Protestant pastors across the U.S. and Canada, about 33% of the respondents doubted the victim's report of violence. In addition, 25% of the respondents indicated women's lack of submission to their husbands as the reason for the violence and believed that women can stop violence if they submitted to their husbands more. Consequently, these pastors were opposed to advising victims to seek legal actions against their partners. Furthermore, the respondents were overwhelmingly opposed to advising separation or divorce, with 33% indicating separation is only justified in the life threatening cases. Battered women in Pagelow's study received advice from clergy such as forgiveness of batterers, praying more, and keeping the abuse secret, and keeping away from church activities, mostly based on religious beliefs of clergy rather than concerns for the battered women (cited in Pagelow & Johnson, 1988).

Clergy also believe that both batterers and battered women bear responsibility of domestic violence in Christian families (Gengler & Wong, 2001; Nason-Clark, 2000). Blaming both batterers and victims is evidenced by Levitt and Ware's (2006) study of religious leaders' understanding of the relationship between domestic violence and religion. Although both official and lay religious leaders blamed the abuser, most also thought women bore some responsibility such as inciting abuse and not submitting to their husbands. It can be difficult for some clergy to recommend separation or divorce in cases of domestic violence, which may be against their religious belief of keeping the family together (Gengler & Wong, 2001). In general, clergy seems to be torn between sacredness of marriage and their concern for battered women, but most suggest divorce as a last resort and urge reconciliation if possible (Horton et al., 1988; Levitt & Ware, 2006; Wood & McHugh, 1994).

A study of 143 clergy members from churches and synagogues in Maryland (Martin, 1989) found that overall clergy did not engage much in activities to prevent domestic violence in their congregations, with only 15% of the respondents attending any meeting on domestic violence and 11% giving a sermon on domestic violence in the 6 months before the survey. The most frequent responses to battered women were providing extended counseling, advising to get professional therapy, and providing information about treatment programs. Legal actions against the batterers, going to shelters, and separating from the batterers were the least frequent responses by the clergy. In another study of clergy response to domestic violence, Rotunda et al. (2004) found conflicting results. Unlike other study results, 87% of clergy in the study recommended victims to separate from their partners, with 39% recommending divorce. Additionally, only a very small percentage (5%) of pastors advised wives to submit to their husbands to ease the abuse. However, 12% felt that physical abuse is rarely or never sufficient grounds for a divorce, and their number one response to battered women was suggesting couples counseling (93%).

In addition to advising battered women to forgive batterers, pray, and submit to their husband, in general the clergy are reluctant to advise these women to utilize other resources. In a review of literature on clergy referral to mental health professionals by Meylink & Gorsuch (1987), only about 10% of the people who sought clergy help were referred to other mental health professionals by clergy. Lowe (1986) also found that out of 67 ministers from Church of Christ in Southern California, 32% of them had not made any referrals to mental health professionals during the year before the survey, with 46% making only one to three referrals. Clergy in Moran et al.'s study (2005) rarely consulted or referred to mental health care professionals such as psychiatrists, psychologists, or social workers for diverse problems

presented to them, including domestic violence. This low rate of referrals to mental health professionals by clergy is also pronounced in domestic violence cases. In Murty and Roebuck's study (1992) that investigated crisis calls coming into the Atlanta Council of Battered women, less than 1% of the victims were referred by clergy. Wolff et al. (2001) and Rotunda et al. (2004) found that only 30% and 37% of surveyed clergy referred battered women to domestic violence programs respectively. Clergy are reluctant to refer battered women to secular services mainly because they fear that battered women's spiritual needs will not be addressed and advice offered to them will be contrary to religious teachings (Nason-Clark, 1996; Pagelow & Johnson, 1988; Rotunda et al., 2004).

Given the types of clergy responses to battered women, how effective and helpful have clergy responses been to battered women? Although there is an exception (Rotunda et al., 2004), most battered women find clergy help not effective; rather other sources of formal help have been more effective. In a study of 1,000 battered women, clergy were viewed as less effective than all other formal sources of help such as women's groups, battered women's shelters, lawyers, social service or counseling agencies, the police, and district attorneys (Bowker, 1988). Horton et al.'s study of 187 battered women shows that religious leaders were viewed by only 14% of the religious women and 3% of the nonreligious women as most helpful, while 33% of the religious victims considered clergy responses as the least helpful. Women-centered sources of help such as counseling, shelters, and crisis lines were rated as most helpful, whereas lawyers, police, and physicians were viewed as the least helpful sources of help (1988). A Santa Clara County, California, Social Service Agency study (cited in Nienhuis, 2005) also found that the majority of battered women in the study rated their experiences of clergy responses to their abuse as negative. Finally, battered women in Roy's study rated clergy as having the highest negative

influence in counseling battered women, compared to women's groups, psychologists, police, and lawyers (cited in Whipple, 1987).

Training needs of clergy. Considering the great number of battered women seeking clergy counsel, it is important for clergy to be educated and trained on domestic violence in order to address the issue in their congregations appropriately. Unfortunately, the existing literature illustrates that clergy lack sufficient training and therefore they are unprepared to deal with domestic violence in their congregations. Moreover, many times clergy acknowledge their inadequacy to deal with domestic violence and want more information and training on domestic violence (Dixon, 1995; Martin, 1989; Nason-Clark, 1996; Rotunda et al., 2004; Wolff et al., 2001; Wood & McHugh, 1994).

A substantial proportion of the clergy in Martin's study (1989) believed that they could not effectively respond to domestic violence in their congregations due to lack of knowledge about programs for victims and abusers, lack of information about legal aspects of domestic violence, and lack of counseling training. These sentiments of lack of training and feelings of inadequacy were echoed by the clergy in other studies as well. Nason-Clark (1996) reports that only 8% of 332 evangelical pastors in her study felt well prepared to deal with domestic violence situations, with 39% reporting they were not prepared at all to deal with domestic violence in their congregations. Only a quarter of the clergy in Rotunda et al.'s study (2004) had any training on domestic violence, and even those with training had a minimal level of exposure to the training. Consequently, more than half of the respondents reported that their lack of training prevented them from working effectively with domestic violence victims. What is promising though was that many clergy in the study were willing to learn more about domestic violence. Two-thirds of them were interested in participating in a domestic violence workshop, with 41%

welcoming ongoing training. Eighty-seven percent of the clergy in Dixon's study (1995) were also willing to attend a workshop on domestic violence, acknowledging their need for training. But even after receiving training on domestic violence, clergy seem to feel challenged to deal with domestic violence. Wood and McHugh (1994)'s study shows that half of the clergy who received training still had a difficult time responding to domestic violence situations.

All of these studies indicate that clergy are not trained and prepared to deal with domestic violence effectively. In fact, clergy in general seems to be not well trained in seminary to counsel about many issues frequently encountered in congregations. Linebaugh and Devivo (as cited in Weaver, 1995) found that almost half of the 55 accredited Protestant seminaries they surveyed did not require seminary students to take a course on pastoral care or pastoral counseling. In addition, seminaries differed in what courses should be required or electives in the pastoral counseling discipline. Another study by Orthner (as cited in Weaver, 1995) of United Methodist ministers revealed that even though 95% had received some pastoral counseling training in their seminaries, only a quarter of them felt competent to engage in pastoral counseling. Moreover, Virkler found that seminaries do not train seminarians on how to determine the need for referral and access to community resources. A more recent study by Hsieh of Asian American clergy shows a dramatic increase of pastoral counseling courses taken by clergy during seminary education; the majority of the respondents (94.4%) had taken pastoral counseling class in their seminaries, with the average number of pastoral counseling credits of 8.8 credits and 31.9% of them even completing a clinical pastoral internship (2007). This same study, however, found that the increase of pastoral counseling education did not enable clergy to feel competent to engage in pastoral counseling or to respond to domestic violence effectively.

Factors influencing clergy responses to domestic violence. There are many factors influencing clergy responses to domestic violence, and the existing literature demonstrates that clergy's theological orientations, counseling training and education, and their gender are salient factors that are related to how clergy respond, including what type of advice they provide to battered women and their referral practices. Research has shown that religiously conservative clergy are less proactive in responding to domestic violence and less willing to refer victims to other resources in the community, while doctrinally liberal clergy are more likely to counsel domestic violence victims and to be proactive regarding prevention activities for domestic violence (Gengler & Lee, 2001; Mannon & Crawford, 1996; Martin, 1989; Meylink & Gorsuch, 1987; Strickland et al., 1998). Gengler and Lee (2001) examined Catholic and Protestant ministers' beliefs and attitudes on domestic violence and found that religious beliefs of ministers influence their understanding of domestic violence and interventions with battered women. In fact, ministers with fundamentalist religious beliefs had a narrower definition of domestic violence, adhered more to male headship and beliefs in domestic violence myths, and were less likely to ask women congregants about domestic violence. A study of 143 clergy members in Maryland (Martin, 1989) found that those with more liberal theological views counseled more victims of domestic violence than clergy from more conservative or traditional theologies. Besides, clergy in congregations with discussion groups for substance abuse or parenting issues counseled more victims, indicating that an open environment where congregation members engage in discussing other social problems may encourage more victims to seek clergy counsel. Strickland et al.'s study of ministers in rural Illinois also revealed that liberal clergy employed more prevention activities against domestic violence in their congregations compared to more conservative clergy (1998). Theological orientation also seems to be a factor in clergy referral

practice. Conservative clergy were found to be less likely to refer those who seek their help to other mental health professionals than liberal clergy (Mannon & Crawford, 1996; Meylink & Gorsuch, 1987)

In addition to clergy theological orientation, gender and amount and type of training received were found to affect clergy's responses to domestic violence (Gengler & Lee, 2001; Lowe, 1986; Martin, 1989; Meylink & Gorsuch, 1987; Moran et al., 2005; Nason-Clark, 1996; Strickland et al., 1998; Wood & McHugh, 1994). Gengler and Lee (2001) found that female clergy had a broader definition of domestic violence, and they were 8.4 times more likely to ask female congregants about abuse than male clergy. Their knowledge of domestic violence and proactive stance toward it could be attributed to the fact that twice as many female clergy attended seminars on domestic violence than male clergy. Similarly, female clergy counseled more victims and were engaged in more prevention activities than male clergy (Martin, 1989; Strickland et al., 1998).

Research studies have also shown that clergy with more counseling training and education have significantly more confidence to counsel people with marriage and family issues and to refer more people to community services. Moran et al. (2005) found that clergy who had clinical pastoral education training were more likely to feel competent to deal with various problems presented in pastoral care such as marital problems, grief, substance abuse, domestic violence, or mental illness. Lowe (1986) also found in the survey of 67 Church of Christ ministers in California that clergy with more academic and counseling training valued their role as counselor more than those with less training. Additionally, clergy with more training were less likely to assign Bible reading, devotions, and prayer to their clients and more likely to employ non-directive counseling methods such as clarifying feelings and thoughts than those

clergy with less training. Wood and McHugh's study (1994) demonstrates that specific training on domestic violence was related to more active clergy involvement in locating community resources and helping victims utilize them. Pastoral counseling training was also found to be related to referral practices of clergy; more counseling training of clergy produces higher referral rates of their clients to other professionals in the community (Nason-Clark, 1996; Meylink & Gorsuch, 1987).

Feminist Theory

This study was guided by a specific conceptual framework that examined factors that might influence Korean American clergy's responses to domestic violence in their congregations. Its components were derived from radical feminist and intersectionality theories of domestic violence. Feminist theory is not a unified theory; it is a wide-ranging system of ideas about social structures and their impact on human experiences developed from a woman-centered perspective. There are different types of feminist theories (i.e., cultural, liberal, Marxian, socialist, womanist feminist theories, etc.) two of which, radical and intersectionality, are explored here. Details of radical feminist theory and intersectionality theory are presented in the following sections, along with the contribution of each to the conceptual framework of this study.

Radical feminist theory. Radical feminist theory aims at understanding why men use violence against their intimate partners through an analysis that focuses on patriarchy and the societal institutions that help maintain it. Patriarchy, according to feminist theory, is defined as "the rule of men." "rule by male right" or "a system of social structures and practices in which men dominate, oppress, and exploit women" (Price, 2005, p. 25). Radical feminist theory understands patriarchy as an intentional power arrangement, which legitimizes male dominance and female submission (Dobash & Dobash, 1979). Radical feminist theory identifies social

institutions such as marriage, family, and religious institutions as enforcing gender inequality and oppression of women, which in turn help to sustain patriarchy (Martin, 1976; Pagelow, 1984).

Radical feminists argue that women's subordination is the cultural legacy of the traditional family and stems from inequality in marriages and marriage-like relationships (Schechter, 1982).

They also argue that religious institutions and the clergy have contributed to women's subordination significantly by advancing patriarchal ideology of women's roles and submission in marriage (Alsdurf & Alsdurf, 1988; Lengermann & Niebrugge-Brantley, 2004).

Central to oppression and control of women is the concept of violence. Radical feminist theory suggests violence as the major means by which men control women and patriarchy is protected from women's resistance (Dobash & Dobash, 1979). The main factors that contribute to violence against women include the historically male-dominated social structure and socialization practices teaching men and women gender-specific roles (Pagelow, 1984; Smith, 1990). Radical feminist explanations of violence also focus on the relationship between this cultural ideology of male dominance and structural forces that limit women's access to resources, such as economic, social, and political structures (Schechter, 1982). Violence against women, therefore, is a result of the subordinate position women occupy in the social structure. In other words, violence against women is one manifestation of a system of male dominance that has existed historically and across cultures (Yllo & Straus, 1990). Support for the relationship between male dominance and violence comes from cross-cultural research that has found less violence in more egalitarian societies (Levinson, 1989).

Intersectionality theory. Radical feminist theory's understanding of domestic violence has been built on the notion of the common experiences of battered women by putting gender as the only explanatory dimension of domestic violence, which has resulted in building a strong

feminist movement to end violence against women. However, many scholars and activists have been criticizing the feminist movement, dominated by white, heterosexual, middle-class women, for exclusively focusing on gender as the only relevant system of influence on women, which marginalized the rest of women who are not white, heterosexual, and middle-class by conceptualizing white, heterosexual, middle-class women's reality as the only "true" reality (Richie, 2000; Ristock, 2002; Russo, 2001; Sokoloff & Dupont, 2007). Intersectionality theory argues that while all women experience oppression on the basis of gender, women experience oppression and inequality differently depending on the intersection of different systems that influence each woman's life (Collins, 1990; Crenshaw, 1989, 1991). That is, the varied intersections of other arrangements of social inequality and oppression such as racism, ethnocentrism, classism, heterosexism, ageism, ableism, and global location, in addition to gender oppression, alter the experience of battered women.

In addition to questioning the dominance of gender oppression in explaining domestic violence, intersectionality theory further questions the universality of domestic violence and traditionally used definitions of domestic violence. Bograd (1999) argues that "intersectionalities color the meaning and nature of domestic violence, how it is experienced by self and responded by others, how personal and social consequences are represented, and how and whether escape and safety can be obtained" (p. 276). Kanuha (1996) and Richie (2000) criticize the concept of the universality of domestic violence, which suggests that domestic violence affects every woman across different racial, ethnic, cultural, socio-economic, and religious groups equally. They suggest that the universality of domestic violence underestimates different dimensions that affect battered women's experiences, providing an example of poor women of color being most likely to be affected by domestic violence.

Some scholars also suggest that the traditional definition of domestic violence does not adequately capture the specific forms of abuse that are unique to women's cultural backgrounds (Garfield, 2001; Warrier, 2000; Yoshihama, 1999). Yoshihama (1999) suggests that "What is considered domestic violence or a specific meaning a woman may give to her partner's act is partly based on the interviewee's viewpoint shaped by her sociocultural background" (p. 873). For example, in Japan, overturning a dining table or pouring liquid over a woman is a culturally specific form of abuse, and therefore some interviewees in Yoshihama's study considered these culturally specific forms of abuse as more severe abuse than pushing, grabbing, or slapping. Furthermore, domestic violence in certain ethnic/cultural communities may have different forms or dynamics of abuse that are unique to them, although there are certainly similarities between all battered women's experiences. For example, in many Asian and Pacific Islander communities, there are multiple abusers in the home because the abuser's family members such as mothers-, fathers-, brothers-, sisters-in-law, ex-or new wives collaborate in the violence against their daughters-in-law (Dabby, 2007; Warrier, 2000). In addition, Asian battered women report "push factors" (i.e., being kicked out of the house, constant threat of divorce, or other women in their partner's life) more frequently than "pull factors" in their abuse experiences (i.e., partners' begging them to come back or profession of love by partners) (Dabby, 2007). Likewise, Garfield (2001) found from interviews of nine African American women that the interviewees did not always consider physical aggression as violence, while racist acts were experienced as violence by all of them, suggesting that African American women's perceptions of violence may differ from mainstream definitions. These findings illustrate that the prevalence of domestic violence cannot be accurately measured without taking into consideration the fact that various cultures define and manifest domestic violence differently.

The intersections of race, ethnicity, class, sexual orientation, immigration status, and gender have many different consequences for diverse women who seek safety from abuse. For example, some women of color may be hesitant to call the police because of fear that the police will be racist in their treatment of them and their partners and that it would likely place additional stigma on the minority communities that are already stigmatized (Richie, 2000; Warriar, 2000). Asian battered women who were socialized to believe that domestic violence is an acceptable cultural practice, and that revealing the violence to others can cause great shame to their families, will be reluctant to seek outside help (Warrier, 2000). For poor battered women who do not have financial and economic means to support themselves and their children, making a decision to leave their abusive husbands would be harder than those women who can support themselves and their children financially. Moreover, lesbians who are not open about their sexual orientations may remain in the abusive relationship due to their partners' threat to reveal their sexual orientations to others (Ristock, 2002).

Immigration is often associated with a disruption in the social support network and a sense of isolation, compounded by limited command of English and lack of familiarity with social and legal services (Raj & Silverman, 2002; Warriar, 2000). With these risk factors and barriers to services, many battered immigrant women live in fear with few alternatives. Battered immigrant women who are undocumented or those whose immigration status depends on their marriage to a U.S. citizen or resident are reluctant to report their abuse experiences to the police out of fear of deportation (Kasturirangan, Krishnan, & Riger, 2004; Masaki & Wong, 1997). Even those who have legal status may avoid reporting domestic violence because they are fearful of negative consequences arising from their involvement with the police (Campbell, Masaki, & Torres, 1997; Ho, 1990; Warriar, 2000). This sense of fear may have been exacerbated

following the September 11 terrorist attacks, which has fueled anti-immigrant attitudes (Simms, 2007).

The examples described above illustrate that domestic violence experienced by marginalized women is not the only form of violence or oppression that they experience. Marginalized battered women also experience other forms of violence and oppression such as racism, classism, homophobia, and xenophobia through their encounter with the police's racist, homophobic, and xenophobic treatment of them and their partners, the lack of adequate social services and public housing, and hostile welfare and immigration policies. Therefore, intersectionality theory provides ways to bring attention to the experiences of women who have been marginalized from the mainstream domestic violence research and practices.

Conceptual Framework for the Study

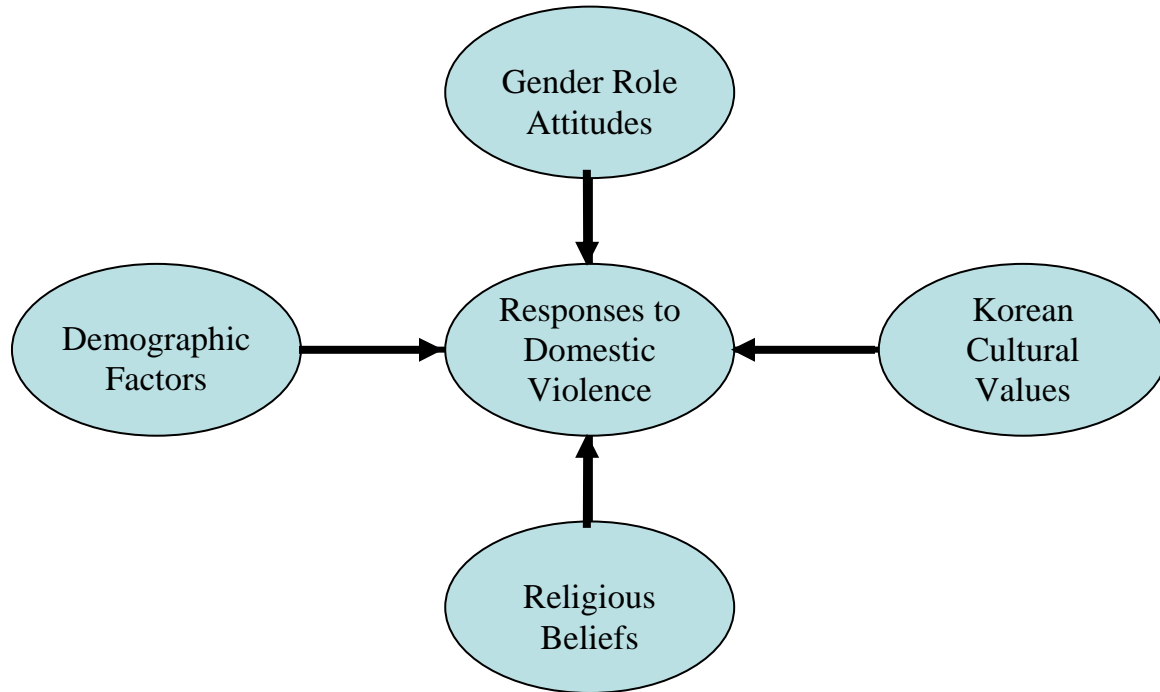
The conceptual framework of this study builds on the radical feminist theory's understanding of patriarchy as a system that privileges men while supporting men's oppression of women and of the traditional gender role beliefs as one of the main factors that contributes to violence against women. Radical feminist theory asserts that religious institutions enforce gender inequality and oppression of women and that religious institutions and the clergy have contributed to women's subordination by advancing patriarchal ideology of women's roles and submission in marriage. Based on a radical feminist theory interpretation of domestic violence, gender role beliefs and religious fundamentalism are postulated to impact on Korean American clergy's responses to domestic violence. The literature confirms that individuals with less egalitarian views of gender roles are more inclined to sanction the use of violence in relationships and that traditional sex role stereotypes are strongly connected to beliefs in rape myths (i.e. a woman who dresses promiscuously is asking for it) and the blaming of rape victims

(Berkel, Vandiver, & Bahner, 2004; Burt, 1980; Crossman, Stith, & Bender 1990; Finn, 1986; Greenblat, 1985; Tam & Tang, 2005). Additionally, studies on clergy have demonstrated that clergy with more fundamentalist or conservative theologies tend to have stronger patriarchal views, narrower definitions of domestic violence, and a less proactive stance on intervening in domestic violence situations (Gengler & Lee, 2001; Martin, 1989; Strickland et al., 1998).

While battered Korean immigrant women experience oppression and abuse because of their gender, their multiple identities related to race, ethnicity, and immigration experience also influence their experiences of domestic violence and affect their access to available services. Applying the typical criminal justice approach to working with battered Korean immigrant women ignores their reality, one that is shaped by the interplay of multiple identities. Intersectionality theory provides a broader lens through which domestic violence should be viewed when working with battered Korean immigrant women, and only by understanding how they experience violence and from whom they seek help, can we truly address their needs. The existing research shows that Korean Americans turn to Korean American churches for support when they face difficulties, including domestic violence, and as such, intersectionality theory provides rationale for attending to Korean American clergy's responses to domestic violence. Furthermore, intersectionality theory informs inclusion of cultural backgrounds of Korean American clergy as an important factor that may affect their responses to domestic violence. Korean cultural values have been shown to affect Asian Americans' attitudes toward and perpetuation of domestic violence, including batterers and victims (Ahn, 2002; Moon, 2005; Song & Moon, 1998; Tran & Jardins, 2000). Therefore, Korean American clergy's adherence to Korean cultural values may help shape their responses to domestic violence. Finally, based on the literature review, it was assumed that gender and domestic violence education and training

would also influence clergy responses to domestic violence. The following figure represents relationships among these factors based on the feminist theory and literature review.

Figure 1. Conceptual framework for the study



Summary of Existing Literature

It is clear from the literature review that clergy are in a unique position of being a valuable resource for victims of domestic violence because they are often familiar with victims and are trusted as an authority figure that could help congregation members with a variety of problems. The literature shows that domestic violence victims frequently ask for clergy guidance and help, and many times a clergy member is the first person from whom a victim seeks help. Battered women of color, immigrant women, and religious women in general rely more heavily on their religious communities and clergy for help, and therefore the role of clergy and congregations in assisting battered women is more important for these women. Especially in Korean American communities where the Korean American church is the most central institution

that meets Korean Americans' religious, social, psychological, and practical needs, clergy's role could be extremely important in addressing domestic violence in the community.

Many clergy members, however, are not prepared and trained to deal with domestic violence effectively in their congregations, and their advice stemming from certain religious beliefs supports batterers and puts battered women in danger of continued abuse. It is evident from the literature that clergy's religious and gender role beliefs and counseling training influence their responses to domestic violence. Research has shown that clergy with liberal religious beliefs, female clergy, and clergy with more counseling training are more effective in addressing domestic violence in their congregations. These clergy engaged in more prevention activities, counseled more victims, and referred more victims to other professionals in the community. To date, there has not been a study that exclusively targeted Korean American clergy's responses to domestic violence and what factors influence their responses. In addition, no study has examined cultural values of clergy that may affect their responses to domestic violence because past studies have not focused on immigrant clergy members. In this study, I tried to fill the gap in the literature by examining how patriarchal, religious, and cultural values of Korean American clergy are related to their responses to domestic violence.

Chapter III. Methodology

This chapter presents the following: (1) Research questions and hypotheses, (2) research design, (3) variables and instrumentation, (4) sampling plan, (5) data collection procedures, (6) human subject protection, and (6) data analysis.

Research Questions and Hypotheses

Based on radical feminist and intersectionality theories, this study sought to determine if Korean American clergy's projected intervention efforts concerning domestic violence in their congregation, specifically projected behaviors promoting safety of battered women, are influenced by patriarchal attitudes as measured through gender role attitudes, religious fundamentalist beliefs, adherence to Korean cultural values, and various demographic characteristics. The research questions and the hypotheses are as follows:

(1) Q1: Do Korean American clergy's projected behaviors that promote safety of Korean battered women differ by their age, years of residence in U. S., and amount of domestic violence training?

H1: Younger age, longer years of residence in the U.S., and more domestic violence training will be positively related to Korean American clergy indicating behaviors that promote safety of Korean battered women.

(2) Q2: Do Korean American clergy's projected behaviors that promote safety of Korean battered women differ by their religious fundamentalist beliefs?

H1: Less fundamentalist religious beliefs will be positively related to Korean American

clergy indicating behaviors that promote safety of Korean battered women.

(3) Q3: Do Korean American clergy's projected behaviors that promote safety of Korean battered women differ by their gender role attitudes?

H1: More egalitarian gender role attitudes will be positively related to Korean American clergy indicating behaviors that promote safety of Korean battered women.

(4) Q4: Do Korean American clergy's projected behaviors that promote safety of Korean battered women differ by their level of adherence to Korean cultural values?

H1: Less adherence to Korean cultural values will be positively related to Korean American clergy indicating behaviors that promote safety of Korean battered women.

(5) Q5: Do gender role attitudes, religious fundamentalist beliefs, adherence to Korean cultural values, age, years of residence in U. S., and amount of domestic violence training explain a significant portion of variance in the projected behaviors of Korean American clergy promoting safety of Korean battered women?

H1: Gender role attitudes, religious fundamentalist beliefs, adherence to Korean cultural values, age, years of residence in U. S., and amount of domestic violence training will explain a significant portion of variance in Korean American clergy behaviors promoting safety of Korean battered women.

Research Design

This study employed a cross-sectional design using a combined method of paper-and-pencil mail survey with option of online survey that included both closed-ended and open-ended questions. Cross-sectional survey research enables the researcher to collect data from larger samples quickly and is appropriate for describing characteristics of a defined population. Cross-sectional survey research also allows researchers to examine and analyze a number of variables

simultaneously and can obtain more accurate answers for personal/sensitive questions such as those related to domestic violence and child abuse than other methods such as telephone or face-to-face interviews. A cross-sectional design, however, cannot indicate the causal relationship between two variables because time order is not taken into account, which can cause threats to internal validity (Rubin & Babbie, 2005). Use of multivariate techniques that analyze all of the variables simultaneously allowed the researcher to control for threats to internal validity in drawing causal inferences in this study. Quantitative data were collected through standardized measures and closed-ended questions, and qualitative data were obtained through three open-ended questions. In this study, qualitative data enhanced the richness of the data by providing more subjective perspectives of Korean American clergy in their own words.

The data were collected through a combined method of a paper-and-pencil mailed survey with option of an online survey. Mail surveys have been extensively used to collect data, and this method has several advantages. Mail surveys can ensure greater confidentiality and privacy than other modes of data collection such as interviews and telephone surveys. In addition, respondents can answer at their leisure, and any potential interviewer bias may be reduced due to lack of contact with the interviewer. Response rates to mail surveys, however, are often low, and surveys are not recommended for people with low literacy levels. Furthermore, respondents can see the questions before deciding whether to respond, and the nonresponse error can be significant in mail surveys (Dillman, 2007).

Web surveys have been gaining popularity for data collection in recent years due to several advantages. They are much cheaper to use than mail surveys due to the elimination of paper, postage, and data entry costs. Time required for survey implementation can be reduced dramatically from weeks to days or hours, saving time for distribution and data entry. Online

surveys can also reach a large number of people quickly and cost-effectively, overcoming geographical boundaries. Web surveys' disadvantages are: They do not reflect the population as a whole due to a limited sample with internet access; respondent completion rates are lower for longer surveys; technical difficulties such as slow modem speeds, unstable internet connection, and a long downloading time can decrease participation rates; and people outside the target population may reply if a survey appears on a Web page without password protection or other means of controlling access (Dillman, 2007).

There is no study that explored the response rates between paper-and-pencil mail surveys and online surveys for the Korean American population; however, a New Vision's study for which the researcher was one of the investigators (2004) employed both a paper-and-pencil mail survey and an online survey for Korean Americans. Most of the data were collected through paper-and-pencil mail survey. Lee's study (2008) of Asian American social workers, including Koreans, used both mail and online surveys, and the majority of surveys were completed by mail. Considering these results, it was expected at the outset of study that data will be collected primarily by paper-and pencil survey, with fewer responses via online survey. However, an online survey was provided as an option for study respondents to increase the response rate.

Variables and Instrumentation

The independent variables are clergy's gender role attitudes, religious fundamentalist beliefs, adherence to Korean cultural values, age, years of residence in the U.S., and domestic violence training. These variables have been identified based on the tenets of feminist theory and the literature review of clergy responses to domestic violence. Even though the literature shows that gender is a factor that influences clergy responses to domestic violence, it was not included in the model that explains a significant portion of variance in Korean American clergy's

responses to domestic violence. It is rare to find Korean female clergy in Korean American churches (Min, 1992), and therefore it was expected that the number of female clergy respondents will be too small to make any difference for variance in clergy responses to domestic violence in this study. The dependent variable is projected responses of Korean American clergy to domestic violence in the church. Table 1 provides a summary description of the measures used to collect information related to the six study variables.

Table 1

Description of Measures of Study Variables

Variable	Definition	N of Items
<u>Independent</u>		
Gender Role Attitudes ¹	Beliefs about the appropriate role activities for women and men	10
Adherence to Korean Cultural Values ²	Degree to which an individual adheres to Korean cultural values	25
Religious Fundamentalist Beliefs	Religious beliefs based on the authority and inerrancy of the Bible	1
Domestic Violence Training	Hours of domestic violence education & training (i.e., classes, seminars, workshops, or conferences)	1
Age	Respondent's age	1
Years of residence in the U.S.	Number of years an individual has lived in the U.S.	1

Dependent

Clergy Responses to domestic violence	Clergy behaviors that promote safety of battered women	16
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¹ Sex-Role Traditionalism Scale (Peplau, Hill, & Rubin, 1993)

² Asian Values Scale-Revised (Kim & Hong, 2004)

Gender role attitudes. The Sex-Role Traditionalism Scale (SRTS), developed by Peplau, Hill, and Rubin (1993), is a 10-item scale designed to assess gender role attitudes. Respondents are asked to rate their agreement or disagreement to each statement using a 6-point Likert-type scale with response options ranging from 1 ("strongly disagree") to 6 ("strongly agree"). Statements include: "If both husband and wife work full-time, her career should be just as important as his in determining where the family lives," and "It's reasonable that the wife should have major responsibility for the care of the children." Scores range from 10 – 60 and a higher score indicates a higher level of gender role traditionalism.

Previous research indicates the reliability and validity of the SRTS are strong. It has Cronbach alpha levels of .83 for men and .84 for women, with test-retest correlations over a one-year period of .79 and .80 for men and women, respectively (Peplau et al., 1993). Furthermore, the SRTS is highly correlated with the short form of the Attitudes Toward Women Scale (Spence, Helmreich, & Stapp, 1973), a widely used measure of gender role beliefs, with correlations of -.81 and -.86 for men and women, respectively.

Adherence to Korean cultural values. The Asian Values Scale (AVS) is a 36-item scale with a 7-point Likert-type response category that assesses the degrees to which an individual adheres to Asian cultural values. The AVS asks respondents to indicate how strongly they agree or disagree with each statement. Items include: "One should not deviate from familial and social

norms,” “One should think about one’s group before oneself,” and “Children should not place their parents in retirement homes.” Higher scores on the scale indicate a stronger adherence to Asian cultural values. Even though the AVS was not created specifically for Korean Americans, it measures values such as conformity to norms, emotional restraint, collectivism, humility, filial piety, hierarchical family structure, and deference to authority figures (Kim, Atkinson, & Yang, 1999), which are the values commonly associated with Korean cultural values (Kim, 1996; Kim, 1997; Min, 1988; Moon, 2005; Tran & Jardins, 2000). Therefore, it was considered acceptable to use AVS to measure participants’ adherence to Korean cultural values.

The AVS showed coefficient alphas of .81 and .82 in two separate studies and a 2-week test-retest reliability coefficient of .83. Construct validity for the AVS was obtained by identifying 112 items that reflect cultural values common to Asian Americans and selecting only those values out of 112 items that were more highly endorsed by first-generation Asian Americans than by European Americans. Concurrent validity of the AVS was obtained through a confirmatory factor analysis, which revealed that the AVS was one of three reliable indicators of Asian values acculturation, along with the Individualism-Collectivism Scale and the Suinn-Lew Asian Self-Identity Acculturation Scale (SL-ASIA). A low correlation between the AVS scores, which measure values acculturation, and the SL-ASIA scores, which measure behavioral acculturation, provides evidence of discriminant validity (Kim, Atkinson, & Yang, 1999).

In order to improve the measurement quality of the scale, creators of the AVS revised the AVS, creating the 25-item AVS-Revised, with a 4-point scale. The authors found that the 7-point original scale was unable to differentiate between individuals with a score of 2 (moderately disagree) and those with score of 3 (mildly disagree) or between a score of 5 (mildly agree) and score of 6 (moderately agree). In addition, they concluded that the score of 4 (neither agree nor

disagree) did not accurately reflect the halfway point between 1 and 7. Furthermore, they removed 11 misfitting items that did not support unidimensionality of the AVS. The result is the AVS-R, which includes 25 items with a 4-point Likert-type scale. The AVS-R still retained good reliability of .80, which is comparable to coefficient alphas of the AVS: .81 and .82. Finally, a Pearson correlation coefficient of .93 ($p=.000$) between the AVS and the AVS-R scores suggests concurrent validity for the AVS-R scores (Kim & Hong, 2004). AVS-R was used in this study.

Religious fundamentalist beliefs. Religious beliefs based on the authority and inerrancy of the Bible have been shown to be the core of Christian fundamentalist beliefs (Altemeyer & Hunsberger, 2004; Hill & Hood Jr., 1999; Sheldon & Parent, 2002). Researchers have tried to measure fundamentalist beliefs in several different ways. Some researchers have used existing scales (Berkel, Vandiver, & Bahner, 2004; Hsieh, 2007; Strickland et al., 1998), some have used self reported identification such as giving choices ranging from 1, *not fundamental at all* to 5, *extremely fundamental* (Gustafson, 2005; Mannon & Crawford, 1996; Sheldon & Parent, 2002), and some others asked respondents' views of the Bible with choices ranging from a secular view of the Bible to a biblical inerrancy view such as in the General Social Surveys and the Presbyterian Panel Surveys (Kim & Kim, 1999; Peek, Lowe, & Williams, 1991).

Respondents' views of the Bible were used to measure their fundamentalist religious beliefs for this study for the following reasons. First, those scales that have been used in research studies were found either to have low coefficient alpha levels (Hsieh, 2007) or were not used with the clergy (Berkel, Vandiver, & Bahner, 2004). Second, by asking respondents to choose the view of the Bible that is the closest to their own views, I measured the core definition of fundamentalism, whereas self-reported identification of religious fundamentalist beliefs could

result in respondents' interpreting fundamentalism in many different ways. Therefore, religious fundamentalist beliefs were assessed by asking the following question: Which of the following statements is the closest to describing your view of the Bible? Respondents chose their answers from the following five choices, from the least fundamental view (a), to the most fundamental view (e), which were drawn from the General Social Surveys and the Presbyterian Panel Surveys (Kim & Kim, 1999; Peek, Lowe, & Williams, 1991):

- a. The Bible is an ancient book of fables, legends, history and moral precepts.
- b. The Bible is the record of many people's experience with God and is a useful guide for individual Christians in their search for basic moral and religious teachings.
- c. The Bible is the Word of God and its stories and teachings provide a powerful motivation as we work toward God's reign in the world.
- d. The Bible is the inspired, authoritative Word of God that is without error in all that it says about faith and morals.
- e. The Bible is the inspired Word of God, without error not only in matters of faith, but also in historical, scientific, geographic and other secular matters.

Clergy responses to domestic violence. No scale has been previously developed to predict clergy responses to domestic violence, and therefore a domestic violence vignette was used for this study to measure Korean American clergy's projected responses to domestic violence, specifically clergy behaviors that promote safety of battered women. In the absence of existing scales, the use of vignettes enables one to develop an instrument uniquely responsive to a specific topic within the survey format. In addition, asking about hypothetical situations depersonalizes the issues at concern from the respondents, which makes the questions less personally threatening, an important feature for sensitive topics such as domestic violence. Furthermore, the use of vignettes enables researchers to elicit information from respondents who do not have direct experiences with the topic, which is an advantage for this study because some clergy may not have any experiences of dealing with domestic violence cases in their congregations (Finch, 1987; Schoenberg & Ravdal, 2000).

Respondents were first asked to read a vignette describing a situation where a married female congregant seeks out the respondent, as the minister of the congregation, for advice regarding domestic violence which is being perpetrated by her husband. When finished reading the vignette, respondents were asked to indicate how likely it is that they would respond to the situation with each of 16 different actions, using a 7 point Likert-type scale, ranging from “not at all likely” (1) to “absolutely likely” (7), with a total possible score of 112. The Faith Trust Institute’s *Responding to Domestic Violence: Guidelines for Pastors, Rabbis, Imams and Other Religious Leaders* (2002) was used as a basis to construct the 16 actions. The Faith Trust Institute is a national, multifaith organization working to end domestic and sexual violence. It was founded and has been run by religious leaders from diverse faiths. It has been the pioneer in efforts to change the prevailing beliefs and actions of religious communities, so that religious institutions can create a climate in which abuse is not tolerated and faith communities become sanctuaries of safety. The Faith Trust Institute published guidelines of DOs and DON’Ts for religious leaders when working with battered women, with the specific goal of promoting safety for battered women. The 16 actions in the survey represent these guidelines, with eight items representing DOs and another eight representing DON’Ts listed in the guidelines.

Examples of victim safety promoting actions are: “I would give her information about domestic violence programs/shelters and hotlines” and “I would encourage her to make a plan to safely exit the house the next time her husband is violent.” Examples of actions that do not promote safety of battered women are: “I would approach her husband to ask for his side of the story” and “I would recommend couples counseling to work on her marital problems.” A higher score (out of a total possible score of 112) indicates a stronger endorsement for victim safety

promoting actions. Items designed to represent actions that do not promote safety of battered women were reverse scored.

Demographic questions. The following demographic information was collected: Age, gender, years of residence in the U.S., denomination, congregation size, years served as a clergy member, domestic violence training, education, seminary education, pastoral counseling education, and Clinical Pastoral Education (CPE) internship. The response categories of denominations included Presbyterian, Methodist, Baptist, Lutheran, Full Gospel, non-denominational, and other. Congregation size included choices of 1-50, 51-100, 101-200, 201-300, 301-500, and 501+. Domestic violence training was measured by number of hours respondents spent on domestic violence education and training such as classes, seminars, workshops, or conferences. Respondents were asked whether they completed seminary training in Korea, in the U.S., or in Korea and the U.S. Pastoral counseling education was measured by number of credits respondents took in pastoral counseling.

The literature on clergy responses to domestic violence shows that the clergy, in general, are not doing much to address domestic violence in their congregations and do not feel prepared to deal with domestic violence situations (Martin, 1989; Nason-Clark, 1996; Wolff et al., 2001; Wood & McHugh, 1994). However, when asked if they are willing to attend a training seminar or workshop on domestic violence, the majority of the respondents responded positively (Dixon, 1995; Rotunda et al., 2004). Unfortunately, there are no data on Korean American clergy on these aspects, and this study's purpose of finding out projected behaviors of Korean American clergy to domestic violence will not yield any information regarding these. Therefore, three questions regarding the respondent's current activities to address domestic violence in their congregation, one question regarding their beliefs regarding clergy role in addressing domestic

violence, and two questions regarding their readiness to deal with domestic violence situations were added to the survey for descriptive purposes.

Open-ended questions. The final component of the survey instrument consisted of three open-ended questions designed to capture the voices of Korean American clergy as they share their current actions responding to domestic violence and their thoughts on domestic violence in the Korean American community. Specifically, respondents were asked the following questions: (1) What else would you do in this domestic violence case in the vignette? (2) Are you currently taking any actions that you consider helpful in addressing domestic violence in your congregation? If so, what are you doing to respond to and prevent domestic violence in your congregation? and (3) What additional thoughts/comments would you like to add on the issue of domestic violence in the Korean community? For the actual survey, please see Appendix A.

Translation of instrument. I did not expect there to be many clergy members who can only read and write in English since most ministers of Korean American churches are likely to be Korean immigrants (Warner, 2001); however, the survey was available both in English and Korean so that participants were able to complete the survey in their preferred language. All the instruments were translated into Korean by the researcher and another individual who are both bilingual in Korean and English independently. Upon completion, both translators met, and inconsistencies were investigated to ensure the accuracy of the translation. In addition, two Korean American pastors closely connected to the researcher were asked to complete the survey and provided additional input on the questions before the survey was distributed.

Sampling Plan

The target population was defined as Korean-American Protestant clergy who work at Korean-American churches in the United States. As discussed in the literature section, 75-80% of Korean Americans are affiliated with Protestant churches (Hurh & Kim, 1990; Kim & Kim,

2001). Korean Americans' high affiliation with Protestant churches is demonstrated by a small number of non-Protestant Korean religious organizations. For example, there are only 3 Catholic churches and 4 Buddhist temples in Virginia out of more than 250 Korean American religious organizations (The Korea Times Washington D.C., 2010). Additionally, the literature on Korean-American religious organizations in the U.S. and their central roles for the Korean-American population has focused mainly on the Protestant churches. Therefore, I decided to only include Korean-American Protestant churches in this study, which enabled me to interpret the result of the relationship between study respondents' religious fundamentalist beliefs and their responses to domestic violence.

The target sample size largely depends on the availability and interest of the target population. Due to the sensitive nature of the subject, it was expected that many of the Korean American clergy may not want to participate in the study. Therefore, it was difficult to estimate the number of participants willing to complete the survey; however, it is important to calculate an appropriate sample size. Using GPower 3.1 (Faul, Erdfelder, Buchner, & Lang, 2009) software, a minimum sample size was calculated. In this study, there are six independent variables. Alpha level was set to .05, the anticipated effect size (f^2) was set as medium of .15, desired statistical power level was expected to be about .80 (Cohen, 1988). With these parameters, the recommended sample size was no less than 98 for this study.

The study sample was drawn from the Korean Business Directory (2010) which includes mailing addresses and phone numbers of 388 Korean American churches in Virginia and Maryland. A total of 203 Korean American Protestant churches in Virginia and 185 Korean American Protestant churches in Maryland are listed in this directory. Currently, there is no national directory or list of Korean American churches in the U.S., and the Korean Business

Directory (2010) is the only resource available to the researcher that includes mailing addresses and phone numbers of Korean American churches. Considering the small sampling frame of 388 and the traditionally low survey return rate for sensitive subjects such as domestic violence in this study (Hsieh, 2007), it would be difficult to obtain a minimum sample size of 98 for this study, if random sampling was to be used. Therefore, the proposed study employed availability sampling.

Availability sampling is a type of nonprobability sampling which involves the sample being drawn from that part of the population which is close at hand. That is, a sample population is selected because it is readily available and convenient. Research findings from availability sampling cannot be generalized to the total population because it would not be representative of the entire population. However, availability sampling is useful when there are limited resources, an inability to identify members of the population, and a need to establish the existence of a problem (Henry, 1990). A census was employed utilizing 100% of the defined sampling frame. Therefore, the sample included 388 Korean American Protestant churches in Virginia and Maryland. In order to be eligible for participation, respondents had to meet the following inclusion criteria: (1) they had to be 18 years of age or older; (2) they had to be currently clergy members of Korean-American churches in Virginia and Maryland; and (3) they had to identify themselves as Korean or Korean American.

Data Collection Procedures

The following procedures were implemented by the researcher in collecting the data. An informed consent information letter (see Appendix B) explaining the purpose of the study and asking for participation in the survey written in both Korean and English and a copy of the instrument written in Korean were mailed with a stamped, self-addressed return envelope to

clergy members of 388 Korean American churches in Virginia and Maryland identified in the Korean Business Directory (The Korea Times Washington D.C., 2010). On the letter the participants were given a link to a website where the survey was posted in both Korean and English, in case they preferred completing the survey online. Therefore, participants could choose to participate in the study either by mailing the completed survey in Korean in a stamped, self-addressed return envelope or by completing it online in Korean or English.

The website was developed, using *Inquisite*, an online survey software system, and the website was closed after the period of data collection. The website opened with an informed consent information letter (see Appendix C), and at the end of the letter, participants could choose whether they want to stop or continue the survey. It was stated in the letter that if they agree to participate in the study, click the button at the end of the letter, which will lead them to the survey. The mailed informed consent information letter also stated that if they agree to participate in the study, complete the survey and return it in the enclosed, stamped, self-addressed return envelope. Both the mailed and online informed consent information letter included information on the purpose of the study, description of the study and participant involvement, risks and discomforts, benefits to participants and others, costs, confidentiality, voluntary participation and withdrawal, contact information for the researcher and the IRB, and the deadline date for completing the survey.

The first page of the mailed paper survey included an identification number linked to participants' churches. The participants needed the identification number to access the survey website. When participants returned their responses through the paper survey or the online survey, their identification number was crossed off the list. Therefore, those who already

completed the survey were deleted from the sample and they did not receive additional contacts from the researcher.

After ten days from the anticipated receipt of the survey, a reminder postcard (see Appendix D) with the link to the survey website was sent to those who did not respond by either mail or online. Following another ten days from anticipated receipt of the reminder postcard, a telephone call was made to those participants who did not respond by either mail or online after the second mailing. Another set of surveys were provided to those who indicated a willingness to participate but who were unable to locate their original copies. At least three attempts, at three different times/days were made to contact these participants before a subject was declared as a non-contact and placed with the refusal group. For a script for telephone contact, please see Appendix E.

Human Subject Protection

In order to protect the rights and privacy of the participants, the researcher obtained approval of the protocol of the study from the VCU Institutional Review Board (IRB). This study was not designed to impose any physical, psychological, or financial risk, or to expose the participants to civil or criminal liability. Participants may have experienced slight psychological discomfort discussing their religious beliefs, gender role attitudes, and their likelihood of taking certain actions to deal with a hypothetical domestic violence situation; however, these risks were thought to be minimal and similar to risks present in everyday living. The only cost to participants associated with the study was the time, approximately 10-15 minutes, it took them to complete the survey.

Participation in the proposed study was voluntary and confidential. Participants' rights including the voluntary nature of participation and a guarantee of confidentiality were explained

in the invitation letter, and the researcher's name, address, telephone number, and the VCU IRB's contact information were listed in the event that any participants had questions regarding the study. All participants were informed that: (a) They will receive a unique ID# that will be the only identifying information used for data entry and storage, (b) participant name/contact information and assigned ID# will be kept in two separate files; (c) all returned surveys will be stored in locked file cabinets, and recorded data will be stored in password protected computer files; (d) no identifying information will be used in any published paper or presentation related to the study; and (e) no one other than the researcher, her dissertation committee members, and a School of Social Work online survey administrator will have access to the research data.

Consent was considered obtained when survey recipients read an informed consent information letter and decided to participate in the study by returning the survey by mail or online. A waiver for written informed consent was obtained from the VCU IRB. Participants had ample time to consider their participation in the proposed study, as either the mail or the online survey allowed them to complete the survey at their leisure. Moreover, participants were informed that they may withdraw from the study at any point and simply not answer any questions that they would not want to answer. Payment or other incentives were not provided to the participants.

Data Analysis

Using PASW 17, the following analyses were conducted to test the hypotheses of the study: Descriptive statistics on demographic information; data prescreening; analyses related to each variable, including univariate analysis for each variable, scoring of instruments, factor analysis and item analysis for each instrument; a correlation matrix for six independent variables

and the dependent variable; an OLS regression (Cohen & Cohen, 1983); and content analysis of the qualitative data.

First, descriptive analyses on demographic information were conducted to understand characteristics of the sample. The findings are presented in Chapter 4. Characteristics that were measured on nominal and ordinal scales of measurement such as gender, religious denomination, congregation size, education, seminary education, and Clinical Pastoral Education (CPE) internship were summarized using frequencies and percentages. Characteristics measured on a continuous scale of measurement were summarized using means and standard deviations. These characteristics included age, years of residence in the U. S., years as clergy, hours of domestic violence education and training, and credits in pastoral counseling education. Second, the data were screened in order to assess for missing values, outliers, and violations of assumptions of multicollinearity, normality, linearity, and homoscedasticity (Tabachnick & Fidell, 2007).

Third, I examined Korean American clergy's gender role attitudes, religious fundamentalist beliefs, adherence to Korean cultural values, and the projected behaviors of Korean American clergy promoting safety of battered women. The three instruments used for the proposed study were scored, yielding composite scores for each instrument. Then, the instruments and a question used to assess each variable under investigation were analyzed, and measures of central tendency and dispersion were calculated. In addition, in order to identify if each instrument used in the study measures a uni-dimensional concept, I used factor analysis to assess the construct validity of the instruments, the Sex-Role Traditionalism Scale and Asian Values Scale-Revised. Then, an item analysis was used to identify the reliability of these instruments. Internal consistency of the instruments was measured by a review of the alpha coefficients (Cronbach alpha).

Fourth, I examined the role of gender role attitudes, religious fundamentalist beliefs, adherence to Korean cultural values, and various demographic factors on the projected behaviors of Korean American clergy promoting safety of battered women. A correlation matrix between six independent variables (gender role attitudes, religious fundamentalist beliefs, adherence to Korean cultural values, age, years of residence in U. S., and domestic violence training) and the dependent variable (clergy behaviors promoting safety of battered women) was examined in order to gain a preliminary understanding of the relationship between the independent and dependent variables. A p -value of .05 was set as a standard to decide a statistically significant correlation between independent and dependent variables. Following this, OLS regression was conducted to identify if any or all of the independent variables predict the dependent variable. The significance of the overall model for predicting variances associated with the dependent variable was examined (R^2) as well as standardized regression coefficients (β), or the amount of change in dependent variable per unit change of the independent variable while controlling for the effects of other predictors (Cohen & Cohen, 1983).

Finally, three open-ended questions were analyzed using content analysis. The responses were broken down into meaning units, which are units of text that contain one idea each. Once meaning units were identified, these meaning units were compared with one another and grouped based on their similarities into categories that describe shared characteristics. These categories were then analyzed for themes and sub-themes. After identifying themes in responses, I examined how frequently various themes were mentioned in participants' responses to the questions (Padgett, 1998). Content analysis has good reliability as it has consistency and objectivity in its coding and categorizing process. However, the analysis has weak validity as the definition of certain concepts may be different between participants (Rubin & Babbie, 2005).

Summary of Methodology

In summary, I employed a cross-sectional design using a combined method of mail and online surveys. Even though a cross-sectional design cannot indicate the causal relationship between independent and dependent variables, it allowed the researcher to examine and analyze all six independent variables simultaneously and to obtain more accurate answers for sensitive questions related to domestic violence in this study. Both mail and online surveys can ensure greater confidentiality and privacy than other modes of data collection such as interviews and telephone surveys. Although a few studies of Korean Americans indicate their preferred use of mail surveys over online surveys when both options were given, an online survey was provided in this study to help increase traditionally low response rates of mail surveys.

Both the Sex-Role Traditionalism Scale (SRTS) and the Asian Values Scale-Revised (AVS-R) have good reliability and validity; however, the SRTS has never been used with the Korean American population, although it was used with clergy members with good reliability. AVS-R has never been used with the Korean American population nor clergy members. For the dependent variable, Korean American clergy's response to domestic violence, specifically their projected behaviors promoting safety of Korean battered women, I used a vignette to measure their projected responses to a domestic violence situation because there are no existing scales to predict clergy responses to domestic violence. By asking about a hypothetical situation, the use of a vignette made the questions on domestic violence less personally threatening to the respondents and enabled respondents who do not have direct experiences with domestic violence to answer the questions. On the other hand, one is not able to determine the real world responses of Korean American clergy to domestic violence in their congregations through using vignettes

because one cannot assume that the clergy would actually respond to real cases in the manner they indicate in their survey responses.

In the absence of a national directory or list of Korean American churches in the U.S., the sample was drawn from the Korean Business Directory (2010), which includes mailing addresses and phone numbers of 388 Korean American churches in Virginia and Maryland. Availability sampling was used to obtain a minimum sample size of 98 for the study because the small sampling frame of 388 and the traditionally low survey return rate for sensitive subjects such as domestic violence would not ensure a minimum sample size of 98, if random sampling was to be used.

Three different contact methods were used to collect data: 1st mailing of an informed consent information letter with the survey that included a link to the online survey, 2nd mailing of a reminder postcard that also included a link to the online survey, and telephone contacts for those respondents who did not respond after the 2nd mailing. The mailed survey was available in Korean, and the online survey was available both in Korean and English. For human subjects' protection, the researcher obtained approval of the protocol of the study from the VCU Institutional Review Board (IRB). Participation in the study was voluntary, and participant privacy and confidentiality were ensured, as described in the previous section, Human Subject Protection.

The following analyses were conducted to test the hypotheses of the study: Descriptive statistics on demographic information; data prescreening; scoring of instruments; univariate analysis, including measures of central tendency and dispersions for each variable; factor analysis and item analysis for the SRTS and AVS-R; a correlation matrix for six independent variables and the dependent variable; an OLS regression; and content analysis of the qualitative

data. Even though the study lacks external validity, use of multivariate techniques that analyze all of the variables simultaneously allowed the researcher to control for threats to internal validity in drawing causal inferences.

Chapter IV. Findings

This chapter presents the quantitative and qualitative findings of the study. The first section presents the overall response rates to the study and a description of the sample. The second section presents data prescreening, such as missing values and outliers and assumptions of OLS regression. The third section presents the results of the analyses related to each variable, including univariate analysis for each variable, scoring of instruments, factor analysis and item analysis for each instrument. Multivariable analyses testing the study's hypotheses are presented in section four. Finally, qualitative findings from the content analysis are discussed in the final section.

Description of Sample

Among the sample of 388 Korean American churches in Virginia and Maryland, there were nine churches that had wrong addresses and phone numbers, three churches did not have pastors at the time of data collection, and one did not serve the Korean population, leaving 375 churches as the total accessible sample. A total of 152 Korean American ministers participated in this study yielding a 40.5% return rate. A total of 17 participants (11.2%) completed the online survey, while the rest of the participants ($n = 135$, 88.8%) completed the paper-and pencil mail survey.

As expected, the overwhelming majority of Korean American ministers were male (93.4%, $n = 141$), while only 6.6% ($n = 10$) were female. The mean age of participants was 53.31 years old ($SD = 8.83$), ranging from 33 to 77 years old. All study participants were foreign-born, and the average number of years of residence in the U.S. was 21.12 years ($SD =$

9.94), ranging from 3 to 40 years. Close to half of the participants were Presbyterian (42.8%), followed by Baptist (25.7%), Methodist (9.9%), other denominations (9.9%), Full Gospel (5.9%), and non-denominational (5.9%). Other denominations (n = 15) included Seventh Day Adventist (n = 4), the Holiness Church (n = 3), Assemblies of God (n = 2), and other smaller denominations (see table 2 for more details). A little more than three-fourths of the respondents belonged to the three major Protestant denominations of Presbyterian, Baptist, and Methodist. Three-fourths of the participants (n = 114, 75%) reported working in small congregations with less than 100 members, with close to half of participants working in congregations with less than 50 members (n = 68, 44.7%). Participants who work in congregations with 101-200 members represented 9.2% of the sample (n = 14), followed by 301-500 members (7.2%), 201-300 members (4.6%), and more than 500 members (3.9%). The mean number of years participants served as an ordained minister was 18.33 years ($SD = 9.57$), ranging from 1 to 45 years.

In terms of domestic violence education and training, one-fourth of the participants did not have any education or training on domestic violence. However, the mean hours of domestic violence education and training was 19.83 hours ($SD = 28.38$), ranging from 0 to 120 hours. This number was unexpectedly very high and due to several respondents' reporting exceptionally high number of hours, as evidenced by the median hours of 10 as well as 75% of the respondents reporting below 20 hours of domestic violence education and training. More than twenty Korean American pastors reported having more than 30 hours of domestic violence education and training, although it is highly unlikely for anyone to have more than 30 hours of domestic violence education and training, unless he/she works in the domestic violence field. Therefore, the researcher consulted a few Korean American ministers and concluded that the question, "Approximately how many hours have you spent on domestic violence education and training

(i.e., classes, seminars, workshops, conferences) up until this point in your career?” could have been interpreted in a such a way that some respondents might have counted the entire semester hours of a class that included a section on domestic violence, rather than the actual class hours specifically on domestic violence.

Most of the participants in the study (67.5%, $n = 102$) had a master’s degree, and 29.8% ($n = 45$) had a doctoral degree. Only four participants reported having a bachelor’s degree (2.6%). Ninety-eight percent of the participants completed seminary training, and of the 149 clergy who reported completing seminary training, 40.9% ($n = 61$) completed it in the U.S., while 26.8% ($n = 40$) did so in Korea. In addition, 32.2% ($n = 48$) reported completing seminary training both in Korea and the U.S. The majority (93.4%, $n = 142$) had taken a pastoral counseling class over the course of their education, while fewer (35.6%, $n = 53$) had completed a clinical pastoral education internship. The mean number of pastoral counseling credits that participants took was 8.37 credits ($SD = 8.54$), ranging from 0 to 80 credits.

Forty-five percent ($n = 67$) of the participants reported preaching on healthy marital relationships directly from the pulpit 2-3 times per year, followed by 4-5 times per year (41.9%, $n = 62$), one time per year (8.8%, $n = 13$), and once a month (4.1%, $n = 6$). Only 7.3% ($n = 11$) of the participants have never counseled couples/individuals that experienced or are experiencing domestic violence. Thirty-two percent ($n = 48$) of the participants have counseled 3-5 couples/individuals, followed by 1-2 couples/individuals (17.3%, $n = 26$), 6-10 couples/individuals (14.7%, $n = 22$), over 20 couples/individuals (14.7%, $n = 22$), 11-15 couples/individuals (8.7%, $n = 13$), and 16-20 couples/individuals (5.3%, $n = 8$). Close to one-third of the participants have never referred couples/individuals that experienced or are experiencing domestic violence to additional resources (29.3%, $n = 43$). Forty percent ($n = 58$) of the

participants have referred couples/individuals to additional resources 1-2 times, followed by 3-5 times (17.0%, n = 25), 6-10 times (5.4%, n = 8), 11-20 times (1.4%, n = 2), and over 20 times (7.5%, n = 11).

About half of the participants felt somewhat prepared to deal with domestic violence situations (51.3%, n = 77), while one-fourth of the participants felt somewhat unprepared (26.7%, n = 40) and 6.0% (n = 9) feeling not at all prepared to deal with domestic violence situations. Only 16.0% (n = 24) of the participants felt well prepared to deal with domestic violence situations. Overall, the participants reported that it is likely for them to attend a training seminar or workshop on domestic violence for Korean clergy members ($M = 3.93$) on a 5-point scale ranging from 1 (not at all likely) to 5 (absolutely likely). Three-fourths (77.8%, n = 116) of the participants reported that it is somewhat or absolutely likely they would attend a training seminar or workshop on domestic violence for Korean clergy members with no participants reporting that it is not at all likely for them to attend domestic violence training. More than three-fourths of the participants (79.3%, n = 119) agreed or strongly agreed with the statement, "Ministers are the ones best able to deal with cases of domestic violence within their churches." Table 2 displays demographic characteristics of the sample.

Table 2

Demographic Characteristics of Sample (N = 152)

Variable	Category	N	%	M	SD
Age (years) (Missing values, n=4)	Range, 33-77	148		53.31	8.83
Gender (Missing values, n=1)	Male	141	93.4		
	Female	10	6.6		
Years of residence in the U.S. (Missing values, n=6)	Range, 3-40	146		21.12	9.94
Denomination	Presbyterian	65	42.8		
	Methodist	15	9.9		
	Baptist	39	25.7		
	Lutheran	0	0		
	Full Gospel	9	5.9		
	Non- denominational	9	5.9		
	Other	15	9.9		
Congregation Size (members) (Table continues)	1-50	68	44.7		
	51-100	46	30.3		
	101-200	14	9.2		
	201-300	7	4.6		
	301-500	11	7.2		
	501+	6	3.9		

Years served as an ordained minister (Missing values, n=3)	Range, 1-45			18.33	9.57
Hours of domestic violence training (Missing values, n=8)	Range, 0-120			19.83	28.38
Highest educational level (Missing values, n=1)	High School	0	0		
	Associate's	0	0		
	Bachelor's	4	2.6		
	Master's	102	67.5		
	Doctoral	45	29.8		
Seminary training	Yes	149	98		
	No	3	2		
Location of seminary training (Missing values, n=3)	Korea	40	26.8		
	U.S.	61	40.9		
	Korea & U.S.	48	32.2		
Pastoral counseling class	Yes	142	93.4		
	No	10	6.6		
Number of credits for pastoral counseling classes (Missing values, n=19)	Range, 0-80			8.37	8.54
Clinical pastoral education internship (Missing values, n=3)	Yes	53	35.6		
	No	96	64.4		
(Table continues)					

Preaching healthy marital relationships from the pulpit (Missing values, n=4)	Never	0	0		
	1 time/year	13	8.8		
	2-3 times/year	67	45.3		
	4-5 times/year	62	41.9		
	Once a month	6	4.1		
Counseling couples/individuals on domestic violence (Number of couples/individuals) (Missing values, n=2)	0	11	7.3		
	1-2	26	17.3		
	3-5	48	32.0		
	6-10	22	14.7		
	11-15	13	8.7		
	16-20	8	5.3		
	Over 20	22	14.7		
Referring couples/individuals to additional resources (Missing values, n=5)	Never	43	29.3		
	1-2 times	58	39.5		
	3-5 times	25	17.0		
	6-10 times	8	5.4		
	11-20 times	2	1.4		
	Over 20 times	11	7.5		
Preparedness to deal with domestic violence (Missing values, n=2) (Table continues)	Not at all prepared	9	6.0		
	Somewhat unprepared	40	26.7		
	Somewhat prepared	77	51.3		

	prepared					
	Well prepared	24	16.0			
Likelihood to attend domestic violence training (Missing values, n=3)	Not at all likely	0	0			
	Somewhat unlikely	14	9.4			
	Neither likely nor unlikely	19	12.8			
	Somewhat likely	79	53.0			
	Absolutely likely	37	24.8			
Agreement with the statement, "Ministers are the ones best able to deal with cases of domestic violence within their churches." (Missing values, n=2)	Strongly disagree	1	.7			
	Disagree	30	20.0			
	Agree	105	70.0			
	Strongly agree	14	9.3			

Data Prescreening

Prior to analysis, the data were screened for missing data and outliers and then examined for assumptions related to multiple regression. Missing data analysis was conducted to identify patterns of non-response. The highest rate of missing responses was found in the question asking for the number of credits participants took for pastoral counseling, "How many credits did you take for pastoral counseling over the course of your education including seminary training?" A

total of 12.5% of the participants (n = 19) did not answer the question, and many of the participants commented that they could not remember. Another question asking number of hours on domestic violence training, “Approximately how many hours have you spent on domestic violence education and training (i.e., classes, seminars, workshops, conferences) up until this point in your career?” was found to have a relatively high missing data rate (5.3%, n = 8). Finally, three other questions were found with missing data rates over 3%, and they are: “How many years have you lived in the U.S.” (3.9%, n = 6); “In your career as a minister, how many times have you referred couples/ individuals that experienced or are experiencing domestic violence to additional resources?” (3.3%, n = 5); and one question of adherence to Korean cultural values, “Younger persons should be able to confront their elders” (3.3%, n = 5).

In order to explore if patterns exist in missing values in the above five variables with high missing data rates, I created a missing data dummy code (missing value = 1; nonmissing value = 0) for one of the five (i.e., years of residence in the U.S.) variables and correlated the variable with the other variables in the data set. No substantive patterns were identified since Pearson’s r between years of residence in the U.S. and other variables were low with the highest Pearson’s r being .214. I repeated this process with the other four variables, and no substantive patterns were identified in any bivariate analyses. Therefore, it was concluded that missing data for these five variables are Missing at Random (MAR). Given the sample size and that data are missing at random for these five variables, it was not considered a concern in data analysis and no replacement strategy was employed. The remaining variables in the study were not impacted by high levels of missing data with all variables’ missing data rates lower than 3% and as such no replacement strategy was employed.

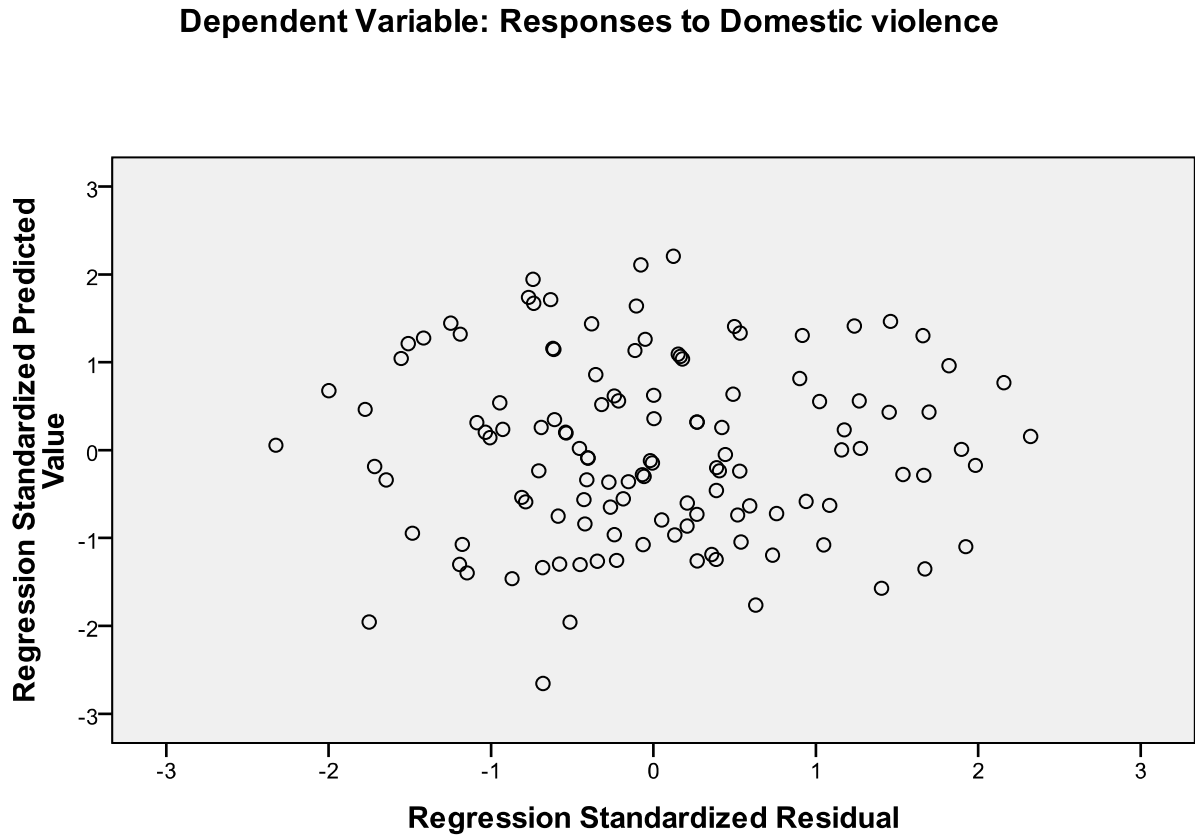
Multivariate outliers were screened by calculating Cook's Distance (**D**), which estimates an overall impact of an observation on the estimated regression coefficient (Dattalo, In press). Cook's Distance $> 4 / (n-k-1)$, where n is the number of cases and k is the number of independent variables, indicates a possible problem for outliers. In this study, the number of cases was 123, and the number of independent variables was 6, and therefore if Cook's $D > 0.034$, it may indicate a possible problem for outliers. Values for Cook's Distance showed that nine of the cases had values > 0.034 .

Multicollinearity occurs when there are moderate to high intercorrelations among independent variables to be used in regression analysis. If two variables are highly correlated, they are essentially measuring the same thing, which severely limits the size of R (Pearson correlation between the observed values and the predicted values on the dependent variable) and causes difficulty in determining the importance of individual independent variables because individual effects are confounded due to the overlapping information (Mertler & Vannatta, 2005). As such, multicollinearity was examined by creating a correlation matrix for the independent variables. The correlation matrix showed that there were no substantial concerns, although the independent variables, *Age* and *Years of residence in the U.S.* were moderately correlated with each other, with the Pearson's $r = .606$. Furthermore, values for tolerance and the VIF (variance inflation factor) were further examined to test multicollinearity. Tolerance represents the proportion of variance in a particular independent variable that is not explained by its linear relationship with the other independent variables. Tolerance ranges from 0-1, and if tolerance is less than .20, a problem with multicollinearity is indicated (Mertler & Vannatta, 2005). However, all independent variables in this study had values for tolerance between .55 and .95. VIF is the reciprocal of tolerance, and therefore when VIF is high there is high multicollinearity and

instability of the b and beta coefficients. Typically, if $VIF \geq 4$, it suggests a multicollinearity problem (Mertler & Vannatta, 2005), and all independent variables in this study had values for $VIF < 2$. Therefore, it was concluded that multicollinearity was not an issue.

Finally, the assumptions of linearity, normality, and homoscedasticity were examined. The assumption of linearity means that the relationship between the independent variables and the dependent variable is linear, with errors associated with any single observation on the dependent variable being independent of errors associated with any other observation on the dependent variable. Normality assumption refers to normally distributed residual error. That is, error, represented by the residuals (the difference between the observed values and those predicted by the regression equation), should be normally distributed for each set of values of the independent variables. Finally, homoscedasticity means that the variance of the residuals across all values of the independent variables is constant (Mertler & Vannatta, 2005). Examination of the residuals scatterplots provides a test of all three assumptions (Tabachnick & Fidell, 1996), and therefore a residuals scatterplot was generated. When these three assumptions are met, residuals create an approximate rectangular distribution with a concentration of scores along the center (Mertler & Vannatta, 2005). The scatterplot displayed fairly consistent scores throughout the plot creating an approximate rectangular distribution (Figure 2). Since extreme clustering was not displayed, I concluded that the assumptions of linearity, normality, and homoscedasticity were met. With all the important assumptions of multiple regression being met, especially homoscedasticity, it was decided not to delete outliers.

Figure 2. Residuals plot



Analyses of Independent and Dependent Variables

This section presents the results of the analyses for three independent variables and one dependent variable. In this study, the following two instruments were used: Asian Values Scale-Revised (Kim & Hong, 2004) for measuring adherence to Korean cultural values and Sex-Role Traditionalism Scale (Peplau, Hill, & Rubin, 1993) for measuring gender role attitudes. For these two variables, the results of the analyses related to instruments, including scoring of instruments, univariate analysis for each variable, factor analysis and item analysis are presented.

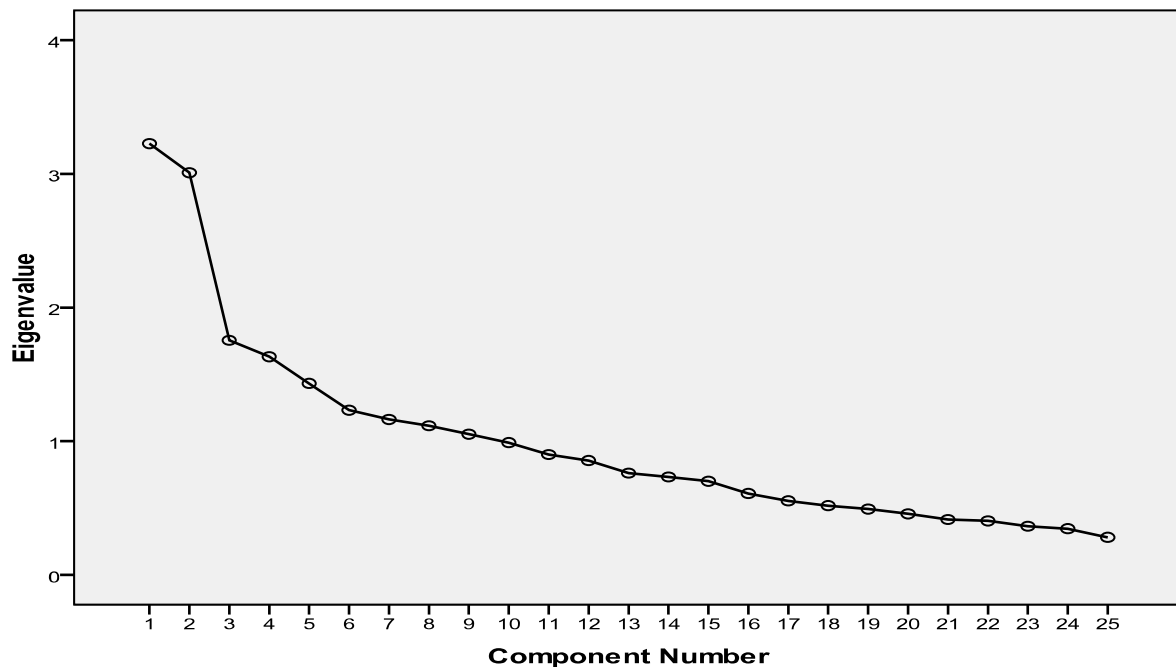
Adherence to Korean cultural values. The Asian Values Scale-Revised (Kim & Hong, 2004) was used to measure adherence to Korean cultural values. The AVS-R consists of 25 items on a 4-point scale, and 13 items represent traditional Korean cultural values, and 12 items represent non-traditional Korean cultural values. As such, those 12 items (3, 5, 7, 8, 10, 12, 18, 20, 21, 22, 23, and 25) were reverse scored.

The AVS-R was translated into Korean for this study and had never been used with Korean clergy, and therefore the researcher conducted an exploratory factor analysis to examine the factor structure of AVS-R. A principal component factor analysis was conducted utilizing a varimax rotation, the most commonly used orthogonal rotation. Rotation refers to changing the reference points for the variables to attain more interpretable factors. Varimax rotation finds the pattern of structure coefficients that maximizes their variance and results in eigenvalues of the rotated factors becoming more equal. When factor scores are used as independent variables in a subsequent regression analysis, which was the case in this study, this procedure has the advantage over oblique rotation because the analysis is less subject to problems of collinearity (Gorsuch, 1983).

There were nine components that had eigenvalues great than 1. An eigenvalue for a given factor measures the variance in all the variables which is accounted for by that factor. According to “Kaiser’s rule,” components with eigenvalues greater than 1 should be retained. However, Kaiser’s rule is only reliable when the number of variables is < 30 and communalities are $> .70$, or the number of individuals is > 250 and the mean communality is $\geq .60$. Communalities represent the proportion of variability for a given variable that is explained by all the factors and allows researchers to examine how individual variables reflect the sources of variability (Mertler & Vannatta, 2005). Although the number of variables for AVS-R was less

than 30, communalities of most of the items were less than .70. In addition, the sample size of this study was not larger than 250 (N=152). Because it was not clear that the application of the eigenvalue criteria was appropriate, another criteria, scree plot, was examined (See Figure 3). A scree plot is a graph of the magnitude of each eigenvalue plotted against their ordinal numbers and does not have the same problem as Kaiser's criterion with indicating the retention of too many factors (Gorsuch, 1983). According to the scree plot, the first two components were much larger than subsequent components in terms of eigenvalues, with eigenvalues of successive components dropping off significantly. The line began to level off at the third component and the sixth component. Based on the plot, three to six components should be retained. However, the scree plot criteria is reliable when the number of individuals is >250 and communalities are > .30, and since the sample size of this study was 152, the application of the scree plot criteria was not considered appropriate.

Figure 3. Scree plot of AVS-R



Because the purpose of the exploratory factor analysis was to establish meaningful factors underlying the AVS, the researcher conducted several principal component analyses, extracting three, four, and six components for each analysis. A four component solution produced comparable total variance and communalities to three, five, and six component solutions; however, it produced a solution with factors with the best interpretability. The items associated with each factor appeared similar to one another and made theoretical and logical sense as indicators of a coherent construct (DeVillis, 2003). Therefore, four components were retained, which explained 38.5% of the total variance. The first component accounted for 12.22%, the second component accounted for 10.93%, the third component accounted for 8.36%, and the fourth component represented 6.97%.

Component number 1 included items related to academic and occupational achievement, avoidance of family shame, self-control and effacement. This component seemed to indicate the importance of academic and occupational achievement for family honor, while accomplishing this without external help and without boasting. Therefore, this component was named *Achievement with honor and humility*. Component number 2 included items related to modesty, emotional self-control, and collective behaviors. This component seemed to indicate putting group/community before individuals with modesty and self-control being the ingredients that lead to that goal. Therefore, this component was named *Communal harmony*. Component number 3 included items related to importance of following social and familial norms and expectations. Therefore, this component was named *Conformity to norms*. Component number 4 included two items and was named *Group loyalty*. One item, “One need not follow the role expectations (gender, family hierarchy) of one’s family” had factor loadings below .30. A factor loading is the correlation between a variable and a factor, and items with factor loadings

below .30 were not included in subsequent analyses for a better interpretation of components (Costello & Osborne, 2005), leaving 24 items for the AVS-R.

An item analysis was conducted to test the reliability of the 24 items in the AVS-R. Alpha is the overall reliability of an instrument, and an Alpha of 0.7 is generally considered to be a "good" reliability value (Gorsuch, 1983). For the AVS-R, a Cronbach's Alpha of .666 was obtained, which is slightly below the acceptable good reliability value. The values in *Cronbach's Alpha if item deleted* indicated that most of the items would not increase the reliability if they were deleted because most of the values in this column were less than the overall reliability of .666. However, there were four items that had values in *Cronbach's Alpha if item deleted* above .666. The value of question 4 of AVS-R, "One should be discouraged from talking about one's accomplishments," indicated that deleting this item would improve reliability from a value of .666 to .675. The values of question 16, "One should have sufficient inner resources to resolve emotional problems," question 10, "Educational and career achievement need not be one's top priority," and question 2, "Children should not place their parents in retirement homes," were .670, .669, and .667 respectively. Three items with the highest values (questions 4, 16, and 10) were deleted to improve the overall reliability, and after deleting these three items, the overall Cronbach's Alpha improved from .666 to .691, leaving 21 items for AVS-R. Table 3 displays factor loadings of the final 21 items of AVS-R.

Table 3.

Rotated Factor Matrix for Asian Values Scale-Revised

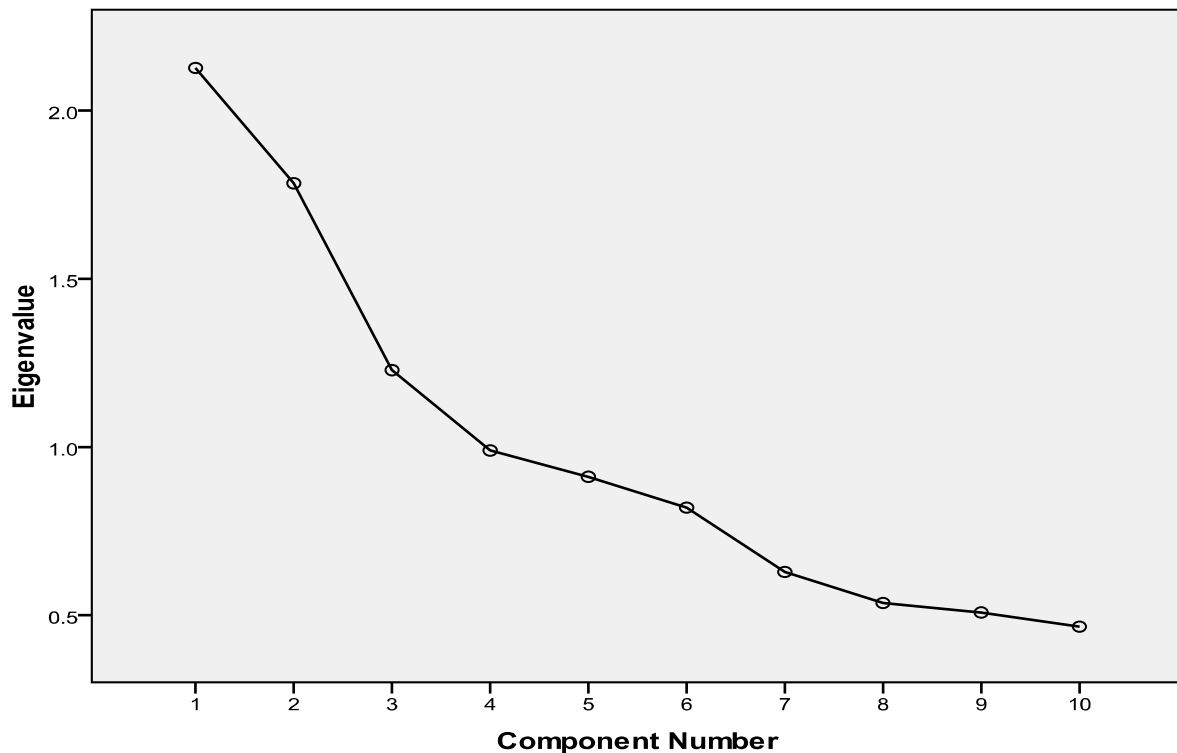
Item	Factor				Communality
	Achievement with honor and humility 1	Communal harmony 2	Conformity to norms 3	Group loyalty 4	
One need not be able to resolve psychological problems on one's own.	.725	-.006	.039	.047	.378
Occupational failure does not bring shame to the family.	.667	-.170	.105	.163	.278
One need not achieve academically in order to make one's parents proud.	.514	.252	.309	-.145	.264
One need not control one's expression of emotions.	.491	.319	-.300	.187	.322
One need not focus all energies on one's studies.	.474	.106	-.014	-.166	.424
One should be able to question a person in an authority position.	.442	-.064	.133	.017	.444
One need not minimize or depreciate one's own achievements.	.435	-.126	.157	.308	.325
Family's reputation is not the primary social concern.	.407	-.047	.400	-.140	.407
One should be humble and modest.	.033	.708	.139	-.006	.670
Modesty is an important quality for a person.	-.192	.708	-.050	.117	.217
One need not remain reserved and tranquil.	.262	.591	-.103	-.152	.554

One should not deviate from familial and social norms.	.129	.499	.044	.333	.323
One should consider the needs of others before considering one's own needs.	-.280	.458	.058	.341	.350
One's achievements should be viewed as family's achievements.	.149	.451	.313	.014	.404
One should not make waves.	-.063	.176	.626	.245	.452
When one receives a gift, one should reciprocate with a gift of equal or greater value.	.027	-.132	.583	.256	.522
One should avoid bringing displeasure to one's ancestors.	.199	.181	.508	-.137	.348
Younger persons should be able to confront their elders.	.268	-.064	.483	.111	.529
The worst thing one can do is to bring disgrace to one's family reputation.	-.028	.362	.463	-.239	.512
One should think about one's group before oneself.	.062	.124	-.079	.803	.487
Children should not place their parents in retirement homes.	.044	.037	.146	.504	.467
Rotated Explained Variance	12.36	11.79	9.54	7.63	

Gender role attitudes. The Sex-role Traditionalism Scale (SRTS) (Peplau, Hill, & Rubin, 1993) was used to measure gender role attitudes. The SRTS consists of ten items on a 6-point scale; five items (1, 2, 4, 7, and 8) represent traditional gender role attitudes, and five items (3, 5, 6, 9, and 10) represent non-traditional gender role attitudes. As such, five items representing non-traditional gender role attitudes (3, 5, 6, 9, and 10) were reverse scored.

The SRTS was translated into Korean for this study and had never been used with Korean populations, and therefore the researcher conducted an exploratory factor analysis to examine the factor structure of the SRTS. A principal component factor analysis was conducted utilizing a varimax rotation. There were three components that had eigenvalues greater than 1. Examination of scree plot also produced a three-component solution (See Figure 4). According to the scree plot, the first two components are much larger than subsequent components in terms of eigenvalues, with eigenvalues of successive components dropping off significantly. The line begins to level off at the third component. Since both eigenvalue criteria and scree plot criteria produced a three-component solution, three factors were retained, which explained 51.4% of the total variance. The first component accounted for 19.6%, the second component accounted for 18.1%, and the third component accounted for 13.7%.

Figure 4. Scree plot of SRTS



Component number 1 included four items related to how the family's residence and housework should be handled when women work. All the items illustrated progressive ideas of women's work and shared responsibilities. Therefore, this component was named *Equal importance of women's and men's careers*. Component number 2 included four items related to roles played by husband and wife within the family, and all the items illustrated traditional views of each gender's responsibilities. Therefore, this component was named *Traditional gender roles within family*. Component number 3 included two items related to how men and women should be treated outside the family, and therefore, this component was named *Gender roles outside the family*. Table 4 displays factor loadings of the SRTS.

Table 4.

Rotated Factor Matrix for Sex-role Traditionalism Scale

Item	Factor			Communality
	Equal importance of women's and men's careers 1	Traditional gender roles within family 2	Gender roles outside the family 3	
If both husband and wife work fulltime, her career should be just as important as his in determining where the family lives.	.744	.157	-.054	.391
If a husband and wife both have fulltime jobs, the husband should devote just as much time to housekeeping as the wife should.	.722	.061	-.176	.618
Women could run most businesses as well as men.	.702	-.091	.178	.555

Working women should not be expected to sacrifice their careers for the sake of home duties to any greater extent than men.	.582	-.004	.357	.378
In marriage, the husband should take the lead in decision-making.	.006	.679	.319	.755
One of the most important things a mother can do for her daughter is to prepare her for being a wife.	-.021	.620	-.078	.466
The women's movement exaggerates the problems faced by women in America today.	.000	.615	-.013	.562
It's reasonable that the wife should have major responsibility for the care of the children.	.158	.518	-.085	.300
It's just as appropriate for a woman to hold a door open for a man as vice versa.	.120	-.153	.847	.533
When a couple is going somewhere by car, it's better for the man to do most of the driving.	-.098	.512	.589	.581
Rotated Explained Variance	19.56	18.13	13.71	

An item analysis was conducted to test the reliability of the 10 items in the SRTS. A Cronbach's Alpha of .559 was obtained. The values in *Cronbach's Alpha if item deleted* indicated that most of the items would not increase the reliability if they were deleted because most of the values in this column were less than the overall reliability of .559. However, there was one item that had a value in *Cronbach's Alpha if item deleted* above .559. The value of question 5 of SRTS, "It's just as appropriate for a woman to hold a door open for a man as vice

versa,” indicated that deleting this item would improve reliability from a value of .559 to .564. However, when this item was deleted, the overall Cronbach’s Alpha became .558 from .559, and therefore it was decided not to delete this item.

Religious fundamentalist beliefs. One question on the respondents’ views of the Bible, “Which of the following statements is the closest to describing your view of the Bible?” was used to measure their fundamentalist religious beliefs. More than half of the respondents (59.5%) chose the most fundamental view of the Bible, “The Bible is the inspired Word of God, without error not only in matters of faith, but also in historical, scientific, geographic and other secular matters.” Another 30.4% of the respondents selected the second most fundamental view of the Bible. None of the respondents chose the least fundamental view of the Bible, “The Bible is an ancient book of fables, legends, history, and moral precepts,” and only 3 respondents (2%) chose the second least fundamental view of the Bible, “The Bible is the record of many people’s experience with God and is a useful guide for individual Christians in their search for basic moral and religious teaching.” This finding is consistent with Kim and Kim’s (1999) finding of Korean American Presbyterians’ views of the Bible and supports Warner’s description of Korean American congregations being overwhelmingly conservative and evangelical in their theology (2001).

Clergy responses to domestic violence. Responses to a domestic violence vignette were used to measure Korean American clergy’s projected behaviors promoting safety of battered women in their congregations. The dependent variable consisted of 16 items on a 7-point scale, ranging from “Not at all likely” (1) to “Absolutely likely”(7). Eight items represent behaviors promoting safety of battered women, and the other eight items represent behaviors that do not promote safety of battered women.

Among the eight items that promote safety of battered women, respondents endorsed this action the most: “I would pray with her, asking God to give her the strength and courage she needs,” with the mean score of 6.69. Eighty-eight percent of the respondents answered that they would “absolutely likely” take this action. The next likely action was “I would encourage her to make a plan to safely exit the house the next time her husband is violent,” with the mean score of 5.53. The least likely action respondents would take was “I would encourage her to consider calling 911 the next time her husband becomes violent,” with the mean score of 3.93. These results show that Korean American clergy are concerned for battered women’s safety, although they are reluctant to encourage battered women to call 911.

Among the eight items that do not promote safety of battered women, the most likely respondent action was “I would recommend couples counseling,” with the mean score of 6.19. More than half of the respondents (58.9%) answered that they would “absolutely likely” to take this action. The next likely action was “I would recommend marriage enrichment or couples communications workshops/seminars,” with the mean score of 5.65. More than one-third of the respondents (41.1%) answered that they would “absolutely likely” take this action. The least likely actions respondents would take were “I would discuss with the church council/elders about how to respond to her problem” and “I would listen but give her no specific guidance,” with the mean score of 2.44 for both items.

The dependent variable of 16 items was scored, with the eight items (2, 4, 6, 8, 10, 12, 13, and 16) that represent behaviors not promoting safety of battered women being reverse scored. Total scores could then range between 16 and 112, with high scores indicating a stronger endorsement for victim safety promoting actions. Results showed scores ranging from 52 to 94 with the mean score being 72.69 ($SD = 8.53$).

Correlation Analysis

Correlation analysis was conducted to test bivariate relationships between dependent and independent variables (Table 5). Some additional variables that were found to be related to clergy responses to domestic violence according to the literature were also added for exploratory analyses. They are *Pastoral counseling education*, *Seminary training location*, *Clinical Pastoral Education (CPE) internship*, *Years as clergy*, and *Congregation size*. *Seminary training location* was recoded so that 0 represents taking seminary training in Korea only, and 1 represents taking it in the U.S. or U.S. and Korea. There were negative significant relationships between the dependent variable, Korean American clergy behaviors promoting safety of battered women and the independent variables, *Adherence to Korean cultural values* ($r = -.341; p < .01$), *Gender role attitudes* ($r = -.215; p < .05$), *Age* ($r = -.207; p < .05$), and *Religious fundamentalist beliefs* ($r = -.185; p < .05$). Among variables that were added for exploratory analyses, *Pastoral counseling education* ($r = .201; p < .05$) had a positive significant relationship with the dependent variable.

Pastoral counseling education also had significant relationships with *Domestic violence education and training* ($r = .351; p < .01$), *Congregation size* ($r = .268; p < .01$), *Years as clergy* ($r = .261; p < .01$), *CPE internship* ($r = .234; p < .01$), and *Adherence to Korean cultural values* ($r = -.198; p < .05$). *Years as clergy* had significant relationships with *Age* ($r = .554; p < .01$), *Years in the U.S.* ($r = .317; p < .01$), and *CPE internship* ($r = .257; p < .01$). *CPE internship* also had a significant relationship with *Adherence to Korean cultural values* ($r = .172; p < .05$). *Congregation size* had a significant relationship with *Age* ($r = -.233; p < .01$), and *Seminary training location* had a significant relationship with *Years in the U.S.* ($r = .370; p < .01$). There were also several significant relationships among the independent variables (e.g., *Gender role attitudes* and *Adherence to Korean cultural values*, $r = .218; p < .05$; *Gender role attitudes* and

Religious fundamentalist beliefs, $r = .245$; $p < .01$; Adherence to Korean cultural values and Religious fundamentalist beliefs, $r = .249$; $p < .01$; and Age and Years in the U.S., $r = .611$; $p < .01$).

Table 5.

Correlation Analyses of Variables of Interest

	1	2	3	4	5	6	7	8	9	10	11
1. Gender role attitudes	---										
2. Korean cultural values	.218*	---									
3. Religious fundamentalist beliefs	.245**	.249**	---								
4. Age	.001	.153	-.004	---							
5. Years in the U.S.	.117	.116	.120	.611**	---						
6. DV education and training	-.127	-.135	.081	.061	-.013	---					
7. Pastoral counseling credits	-.109	-.198*	-.010	.093	.052	.351**	---				
8. Congregation Size	.093	-.038	.081	-.233**	-.060	.148	.268**	---			
9. Years as clergy	-.024	.020	-.115	.554**	.317**	.161	.261**	.057	---		

10. Clinical Pastoral Education internship	-.065	.172*	.139	.092	.033	.083	.234**	.075	.257**	---	
11. Seminary training location	.043	-.099	.064	.087	.370**	-.013	.090	.004	-.062	-.004	---
12. Response to DV	-.215*	-.341**	-.185*	-.207*	.001	.061	.201*	.057	-.098	-.007	.016

* Correlation significant at the .05 level (2-tailed) **Correlation significant at the .01 level (2-tailed)

OLS Multivariate Regression

OLS multivariate regression was conducted using the Enter method to determine the accuracy of the independent variables (Gender role attitudes, Adherence to Korean cultural values, Religious fundamentalist beliefs, Age, Years in the U.S., and Pastoral counseling education) predicting Korean American clergy behaviors promoting safety of battered women. Given the unrealistically high number of hours on domestic violence education and training respondents reported, which may have been due to a measurement error, a decision was made to replace the variable, *Domestic violence education and training*, with another variable, *Pastoral counseling education*, as an independent variable in OLS regression analysis. As discussed in chapter 2, pastoral counseling training and education has been found to be related to clergy responses to domestic violence, and in addition it was significantly related to the dependent variable in the correlation analysis. Therefore it was considered an appropriate substitution. Table 6 shows descriptive statistics for four independent variables (Religious fundamentalist beliefs, Age, Years in the U.S., and Pastoral counseling education) and one dependent variable of

the study. As data representing *Gender role attitudes* and *Adherence to Korean cultural values* are composite factor scores, no meaningful univariate analysis of these variables was appropriate.

Table 6.

Descriptive Statistics for Independent and Dependent Variables

Variable	<i>M</i>	<i>SD</i>	Min	Max	Range	<i>N</i> of
			Score	Score		Items
<u>Independent</u>						
Religious fundamentalist beliefs	4.47*	.73	2	5	1-5	1
Pastoral counseling education	8.87	8.54	0	80	<i>n/a</i>	1
Age	53.31	8.83	33	77	<i>n/a</i>	1
Years in the U.S.	21.12	9.94	3	40	<i>n/a</i>	1
<u>Dependent</u>						
Clergy Responses to domestic violence	72.69**	8.53	52	94	16-112	16

* Higher scores indicate more religious fundamentalist beliefs, scale = 1-5

** Higher scores indicate stronger endorsement for victim safety promoting actions, scale = 1-7

Regression results indicate an overall model of six predictors (*Gender role attitudes*, *Adherence to Korean cultural values*, *Religious fundamentalist beliefs*, *Age*, *Years in the U.S.*, and *Pastoral counseling education*) that significantly predict Korean American clergy behaviors promoting safety of battered women, $R^2 = .229$, an adjusted $R^2 = .180$, $F(6, 96) = 4.743$, $p < .001$. R^2 represents the percent of the variance in the dependent variable explained uniquely or jointly by the independent variables, and the adjusted R^2 adjusts for the number of variables in use, penalizing for the possibility that, with many independent variables, some of the variance may be due to chance (Mertler & Vannatta, 2005). According to the adjusted R^2 , this model accounts for

18% of variance in the dependent variable, Korean American clergy behaviors promoting safety of battered women. A summary of regression coefficients is presented in Table 7.

Table 7.

Regression Analysis of Independent Variables Predicting Clergy Behaviors Promoting Safety of Battered Women

Independent Variables	B ¹	Beta (β) ²	t ³	Sig. ³
Gender role attitudes	-.815	-.178	-1.829	.071
Adherence to Korean cultural values	-1.249	-.296	-3.072	.003
Religious fundamentalist beliefs	-.803	-.073	-.760	.449
Age	-.288	-.303	-2.595	.011
Years in the U.S.	.235	.297	2.538	.013
Pastoral counseling education	.057	.042	.444	.658

Adjusted $R^2 = .180$; $F = 4.743$ ($N = 103$; $p < .001$).

1. B (unstandardized regression coefficient): The number of units the dependent variable changes when the independent variable changes one unit.
2. Beta (standardized regression coefficient): Regression coefficient expressed in z-score form and is interpreted as the amount of change in the dependent variable associated with one standard deviation unit change in that independent variable, with all other IVs held constant.
3. t (t-test) and Sig. (p value) indicate the significance of B weights, β weights, and the part and partial correlation coefficients.

In order to examine the relative importance of each independent variable, standard regression coefficients (β) were reviewed, and the review indicated that three variables (Adherence to Korean cultural values, Age, and Years in the U.S.) of the six independent variables significantly contributed to the model. Age was the strongest negative predictor to account for the variance ($\beta = -.303$; $p < .05$) with younger Korean American ministers reporting stronger endorsement for victim safety promoting actions. Years in the U.S. was the second

strongest positive predictor in the model ($\beta = .297$; $p < .05$), with Korean American ministers who have lived in the U.S. longer reporting stronger endorsement for victim safety promoting actions. *Adherence to Korean cultural values* predicted at a similar level as Years in the U.S. ($\beta = -.296$; $p < .01$), with Korean American ministers who adhere to Korean cultural values less reporting stronger endorsement for victim safety promoting actions. *Gender role attitudes* showed a trend toward significance as a negative predictor of Korean American clergy behaviors promoting safety of battered women ($\beta = -.178$; $p = .071$) with Korean American ministers with more egalitarian gender role attitudes reporting stronger endorsement for victim safety promoting actions. Two variables, *Religious fundamentalist beliefs* and *Pastoral counseling education* produced nonsignificant ($p > .05$) results. Despite the lack of statistically significant results, beta coefficients were in the expected direction with Korean American ministers with less religious fundamentalist beliefs and more pastoral counseling education reporting stronger endorsement for victim safety promoting actions ($\beta = -.073$ and $\beta = .042$ respectively).

Exploratory Analysis

The researcher included in the survey three questions regarding Korean American ministers' current activities to address domestic violence in their congregation (prevention, counseling, and referral activities), one question asking about their readiness to deal with domestic violence situations, and one question regarding their willingness to attend domestic violence training. Correlation analysis was conducted to test bivariate relationships between variables of interests and these five variables that reflect Korean American ministers' current state of practice (Table 8).

Table 8.

Correlation Analysis of Ministers' Current Activities Regarding Domestic Violence and Variables of Interest

	Prevention Activity	Counseling Activity	Referral Activity	Readiness to deal with DV	Willingness to attend DV training
1. Gender role attitudes	-.051	-.125	-.140	.042	-.211*
2. Korean cultural values	-.125	-.133	-.187*	.044	-.124
3. Religious fundamentalist beliefs	.060	.112	-.016	.205*	-.227**
4. Age	.116	.327*	.228**	.141	.066
5. Years in the U.S.	-.011	.105	.124	.099	.073
6. DV education and training	.163	.273*	.370**	.227**	.111
7. Pastoral counseling education	.212*	.338*	.360**	.103	.215*
8. Congregation size	-.026	.139	.156	.102	-.017
9. Years as clergy	.125	.548**	.388**	.241**	.169*
10. Clinical	.170*	.329**	.210*	.192*	.063

Pastoral Education Internship					
11. Seminary training location	.121	.039	.060	-.073	-.057
12. Response to DV	-.149	-.034	.153	-.101	.260**
13. Prevention Activity	---	.291**	.144	.268**	.024
14. Counseling Activity		---	.671**	.350**	.222**
15. Referral Activity			---	.372**	.290**
16. Readiness to deal with DV				---	.066
17. Willingness to attend DV training					---

* Correlation significant at the .05 level (2-tailed) **Correlation significant at the .01 level (2-tailed)

For *Prevention activity*, Korean American ministers with more pastoral counseling education and Clinical Pastoral Education (CPE) internship experience reported teaching/preaching about healthy marital relationships from the pulpit more frequently ($r = .212, p < .05; r = .170, p < .05$). For *Counseling activity*, older Korean American ministers, ministers with more domestic violence education/training and pastoral counseling education, ministers who have

served longer as an ordained pastor, and ministers who completed CPE internship reported counseling more couples/individuals who experienced or are experiencing domestic violence ($r = .327, p < .05; r = .273, p < .05; r = .338, p < .05; r = .548, p < .01; r = .329, p < .01$, respectively). In addition, the ministers who engaged in more prevention activities reported counseling more couples/individuals who experienced or are experiencing domestic violence ($r = .291, p < .01$). For *Referral activity*, older Korean American ministers, ministers with more domestic violence education/training and pastoral counseling education, ministers who show less adherence to Korean cultural values, ministers who have served longer as an ordained pastor, and ministers who completed CPE internship reported referring more couples/individuals who experienced or are experiencing domestic violence to additional resources ($r = .228, p < .01; r = .370, p < .01; r = .360, p < .01; -.187, p < .05; r = .388, p < .01; r = .210, p < .05$, respectively). Additionally, ministers who counseled more couples/individuals who experienced or are experiencing domestic violence reported referring more couples/individuals who experienced or are experiencing domestic violence to additional resources ($r = .671, p < .01$).

For *Readiness to deal with domestic violence*, Korean American ministers with more religious fundamentalist beliefs and domestic violence education/training, ministers who have served longer as an ordained pastor, and ministers who completed CPE internship reported feeling more ready to deal with domestic violence situations ($r = .205, p < .05; r = .227, p < .01; r = .241, p < .01; r = .192, p < .05$, respectively). Also those ministers who engaged in more prevention, counseling, and referral activities reported feeling more ready to deal with domestic violence situations ($r = .268, p < .01; r = .350, p < .01; r = .372, p < .01$, respectively). For *Willingness to attend domestic violence training*, Korean American ministers with less traditional gender role attitudes and religious fundamentalist beliefs, more pastoral counseling education,

and served longer as an ordained minister reported being more willing to attend domestic violence training for Korean clergy ($r = -.211, p < .05$; $r = -.227, p < .01$; $r = .215, p < .05$; $r = .169, p < .05$, respectively). In addition, Korean American ministers who reported stronger endorsement for victim safety promoting actions and engaged in more counseling and referral activities reported being more willing to attend domestic violence training for Korean clergy ($r = .260, p < .01$; $r = .222, p < .01$; $r = .290, p < .01$, respectively).

Summary of the Quantitative Findings

Correlation analyses between three demographic variables (Age, Years in the U.S., Domestic violence education and training) and the dependent variable revealed that only Age had a significant relationship with the dependent variable. Younger Korean American ministers reported stronger endorsement for victim safety promoting actions. This result partially confirmed the research hypothesis one, “Younger age, longer residence in the U.S., and more domestic violence training will be positively related to Korean American clergy indicating behaviors that promote safety of Korean battered women.” Correlation analysis between three independent variables (Gender role attitudes, Adherence to Korean cultural beliefs, and Religious fundamentalist beliefs) and the dependent variable confirmed the research hypotheses two, three, and four. Korean American ministers with less fundamentalist religious beliefs, more egalitarian gender role attitudes, and less adherence to Korean cultural values reported stronger endorsement for victim safety promoting actions. Although these relationships are statistically significant, the relationships are weak to moderate, with Pearson’s r ranging from $-.185$ to $-.341$.

OLS multivariate regression results confirmed the research hypothesis five. An overall model of six predictors (Gender role attitudes, Adherence to Korean cultural values, Religious fundamentalist beliefs, Age, Years in the U.S., and Pastoral counseling education) significantly

predicted Korean American clergy behaviors promoting safety of battered women, $R^2 = .229$, an adjusted $R^2 = .180$, $F(6, 96) = 4.743$, $p < .001$, accounting for 18% of variance in the dependent variable, Korean American clergy behaviors promoting safety of battered women. Three variables (Age, Years in the U.S., and Adherence to Korean cultural values, in the order of its contribution to the overall model) of the six independent variables significantly contributed to the model.

Among variables that were added for exploratory purpose in a bivariate analysis (Pastoral counseling education, Seminary training location, Clinical Pastoral Education (CPE) internship, Years as clergy, and Congregation size), only *Pastoral counseling education* had a significant relationship with the dependent variable. That is, Korean American ministers with more pastoral counseling education reported stronger endorsement for victim safety promoting actions. *Pastoral counseling education* also had significant relationships with *Domestic violence education and training* ($r = .351$; $p < .01$) and *Adherence to Korean cultural values* ($r = -.198$; $p < .05$), with Korean American ministers with more pastoral counseling education reporting more domestic violence education and training and less adherence to Korean cultural values.

According to the correlation analysis of bivariate relationships between five variables that reflect Korean American ministers' current state of practice regarding domestic violence and variables of interest, *Age*, *Domestic violence education and training*, *Pastoral counseling education*, *Years as clergy*, and *Clinical Pastoral Education internship* were significantly related to Korean American ministers' *counseling and referral activities*. Younger ministers, ministers with more domestic violence education/training and pastoral counseling education, ministers who served longer as clergy, and ministers with CPE internship experience reported counseling and referring more couples/individuals who experience domestic violence. Ministers with less

adherence to Korean cultural values also referred more people to additional services. Only *Pastoral counseling education* and *CPE internship* were significantly related to ministers' *Prevention activity*, with ministers with more pastoral counseling education and CPE internship experience reporting more frequent talks/sermons on healthy marital relationships. *Religious fundamentalist beliefs*, *Domestic violence training*, *Years as clergy*, and *CPE internship* were related to Korean American ministers' *Readiness to deal with domestic violence*, with ministers with more religious fundamentalist beliefs, and domestic violence education/ training, who served longer as ordained ministers and completed CPE internship reporting feeling more ready to deal with domestic violence situations. Korean American ministers with more traditional gender role attitudes and religious fundamental beliefs were found to report less willingness to attend domestic violence training, whereas ministers with more pastoral counseling education, CPE internship experience, and years served as clergy reported more willingness to attend the training. Finally, Korean American ministers with more prevention, counseling, and referral activities were found to feel more ready to deal with domestic violence situations, and Korean American ministers with more counseling and referral activities were found to be more willing to attend domestic violence training.

Content Analyses of Open-ended Questions

Nearly 52 percent of respondents completed one or more of the open-ended questions in the survey (N = 79, 51.9%). The three questions posed to respondents were: (1) What else would you do in this domestic violence case in the vignette? (2) Are you currently taking any actions that you consider helpful in addressing domestic violence in your congregation? If so, what are you doing to respond to and prevent domestic violence in your congregation? and (3) What additional thoughts/comments would you like to add on the issue of domestic violence in the

Korean community? Responses to the three questions were read and analyzed using an open-coding process where responses were divided into units of thoughts and units were sorted into categories according to the themes as they emerged (Padgett, 1998). The resulting themes and sub-themes from each question are presented below.

Question one. Among the 152 study respondents, 59 responded to open-ended question one, “What else would you do in this domestic violence case in the vignette?” There were 131 units generated from the responses to this question. In discussing what other actions they would take in the domestic violence case in the vignette than were provided in the survey, Korean American ministers indicated actions that generally fell into five themes: Reconciliation; Religious methods of helping; Assistance for victim; Work with professionals; and Assistance for batterer. The five themes with examples are presented in Table 9, listed from the most prevalent to the least.

Table 9

Themes Emerged from Participant Responses to Question 1 (n = 59, total units = 131)

<i>Q 1 Themes</i>	<i>Decision rules</i>	<i>Unit Frequency (Percent)</i>
Reconciliation		29 (22.1%)
Take time to work out their problem	Couples should work together to find out reasons and solutions for their problem. (e.g., “I would help them find out the reason for their communication difficulty,” “I would meet and counsel husband and wife together every week for 2-3 months,” “I would introduce the couple to small group meetings or other couples who have experienced similar problems for support.”)	19 (65.5%)
Understand couple’s situation	Need to find out circumstances surrounding their problem. (e.g., “I can’t judge the situation according to one	6 (20.7%)

	side's story. I need to hear from both sides," "I would ask people close to the couple to figure out their situation.")	
Understand her husband	Victim should try to understand her husband and have sympathy for him. (e.g., "She should put herself in his shoes in order to understand where he is coming from.")	4 (13.8%)
Religious methods of helping		28 (21.4%)
Praying	Praying for/with her/him is the most important way to help couple. (e.g., "I would pray with her and husband together," "I would encourage her to continuously pray for him.")	13 (46.4%)
Restoring relationship with God	Encourage her to have faith in God that he will help her rebuild a happy family. (e.g., "If she and her husband become <i>real</i> Christians, I am certain that God will change him," "I would recommend that she be patient and wait for God's answer through praying and reading the Bible.")	10 (35.7%)
No divorce	Divorce cannot happen no matter what the circumstances are. (e.g., "I would pray with her in order for her to realize that divorce is not a solution for Christians," "I would teach her that she should not get divorced, as the Bible instructs.")	3 (10.7%)
Church personnel	Seek help from church personnel to assist her. (e.g., "I would report to the United Methodist Church's District Superintendent, if I judge the situation is life-threatening," "I would ask church leaders to comfort her and assist her in obtaining necessary help.")	2 (7.1%)
Assistance for victim		25 (19.1%)
Empathy & comforting	Try to understand her situation and support her. (e.g., "I would try to listen to her story and empathize with her," "I would comfort her with words from the Bible," "I would assure her that she didn't do anything wrong and encourage her to make the right decision for her.")	16 (64.0%)
Counseling & support groups	Counsel her to heal her wounds and introduce her to support groups. (e.g., "I would counsel her regularly and continuously for her safety and improvement of her situation," "I would introduce her to other women	6 (24.0%)

	who are in similar situations or overcame similar problems.”	
Providing shelter	Provide and assist with shelter. (e.g., “I would let her stay at my house so she could be safe,” “I would help her find a place to stay.”)	3 (12.0%)
Work with professionals		17 (13.0%)
Professional counselors & domestic violence programs	Refer to professional counselors or work with domestic violence programs to help her out. (e.g., “If I feel that I can’t help her, I would refer her to professional counselors,” “I would accompany her to domestic violence programs or shelters and interpret for her,” “I think I would work with domestic violence programs to protect her.”)	14 (82.4%)
Formal sources of help	Recommend her to seek formal sources of help such as law enforcement agencies. (e.g., “I would suggest contacting the police if necessary,” “I would suggest obtaining a Protective Order to get away from violence.”)	3 (17.6%)
Assistance for batterer		17 (13.0%)
Find out reasons for husband’s violence	Need to find out the reasons for husband’s violence. (e.g., “I would talk to him to find out where his violence is coming from - is it a mental problem, is it due to his dissatisfaction with his wife, or is it due to his difficulty to adjust to a new environment after immigration?” “I think the priority is to analyze the reasons for his violent behaviors through conversation with him.”)	7 (41.2%)
Listen to husband’s story	Need to talk to husband to hear his side of the story. (e.g., “I would meet with him and listen to what he has to say,” “I would try to help him to work out this difficult situation by listening to his story and talking with him.”)	6 (35.3%)
Counseling and treatment	Refer husband to counseling and treatment. (e.g., “I would find out his upbringing, and if the problem lies in there, I would help him receive treatment,” “I think it is necessary for him to receive counseling from mental health professionals, so I would connect him to mental health resources.”)	4 (23.5%)
Others		15 (11.5%)
Rejection of violence	Violence should never be used in any circumstances. (e.g., “Adultery and violence destroy marital relationship and trust between a couple,” “Violence should never be accepted because it is habitual,” “I	8 (53.3%)

	would meet her husband and tell him that violence cannot be justified in any circumstances and how serious consequences of violence are in American society.”)	
Separation or divorce	Recommend separation or divorce. (e.g., “I would suggest her to consider separation or divorce, if his violence continues,” “I would recommend her divorce, if he cannot change his behaviors.”)	7 (46.7%)

Question two. For the 55 Korean American ministers who responded to Question two, “What are you currently doing to respond to and prevent domestic violence in your congregation,” they generated 113 units. Six themes around intervention in domestic violence situations, five themes around prevention of domestic violence, and themes around no action and no domestic violence problem resulted from the analysis (see Table 10). The themes with examples are presented in Table 10, listed from the most prevalent to the least.

Table 10

Themes Emerged from Participant Responses to Question 2 (n = 55, total units = 113)

<i>Q 2 Themes</i>	<i>Decision rules</i>	<i>Unit Frequency (Percent)</i>
Intervention in domestic violence situations		62 (54.9%)
Counseling	Korean American ministers conduct individual, couples, group, and telephone counseling. (e.g., “I try to grasp the couple’s situation in my 1 st counseling with her and provide suggestions to improve the situation,” “Some can’t judge the situation according to one side’s story. I need to hear from both sides,” “I ask people around the couple to figure out their situation.”)	19 (30.6%)
Referral & consultation	Korean American ministers refer victims to domestic violence programs and other agencies or consult with professionals to help victims. (e.g., “I familiarized myself with the locations and	18 (29.0%)

	counselors at domestic violence programs, so I can consult with them or refer victims to them, if necessary,” “I try to consult with domestic violence professionals for more expert knowledge to deal with domestic violence problems in my church.”)	
Praying	Korean American ministers pray and advise couples to pray. (e.g., “I am not doing anything special, but I focus on indirect influence through praying,” “I suggest couples to find solutions for their problems through praying together.”)	12 (19.4%)
Church resources	Korean American ministers use church resources to help victims. (e.g., “There is a guest house and church space that could be used as shelter in our church,” “We have a counseling pastor at our church who counsels congregation members on diverse issues.”)	7 (11.3%)
Comforting	Korean American ministers comfort and support victims. (e.g., “Currently, I try to listen to victims and empathize with her.”)	3 (4.8%)
Miscellaneous	Units that do not fit into any listed themes are included in this category.	3 (4.8%)
Prevention of domestic violence		35 (31.0%)
Utilization of Bible	Korean American ministers suggest bible reading and study to the couple and teach a right perspective on family based on the Bible. (e.g., “I try to make the couple understand their problem according to the Bible,” “I teach duties of husband and wife through the Bible verses.”)	8 (22.9)
Small groups	Korean American ministers utilize small groups within church as a way to prevent domestic violence. (e.g., “I try to prevent domestic violence through cell groups where older and younger couples participate together, so they could share older couples’ experiences and wisdom and younger couples’ knowledge and information,” “I utilize small groups at my church, so I would figure out congregants’ worries and pains quickly.”)	7 (20.0%)
Seminars on couples/ family	Korean American ministers either hold or send congregation members to seminars on couples relationships or family. (e.g., “I suggest participation in couple’s seminars,” (I send congregation members to fathers’ or mothers’ schools.”)	7 (20.0%)

Education	Korean American ministers try to educate congregation on domestic violence. (e.g., “I teach my congregation that domestic violence includes more than physical violence,” “I place brochures, books, videos, and website information on domestic violence at my church.”)	7 (20.0%)
Sermons	Korean American ministers use sermons to deliver messages that could be used to prevent domestic violence. (e.g., “I emphasize loving your spouse through sermons as much as I could,” “I preach through sermons that God does not tolerate violence.”)	6 (17.1%)
Others		16 (14.2%)
No actions	Korean American ministers express that they are not taking any actions to deal with domestic violence. (e.g., “Korean churches usually don’t take any actions to address domestic violence, so my church falls in that category.”)	6 (37.5%)
No DV problem	Korean American ministers express that there is no domestic violence problem in their church. (e.g., “I am not taking any special actions to deal with domestic violence because there is no problem at my church.”)	5 (31.3%)
Miscellaneous	Units that do not fit into any listed themes are included in this category.	5 (31.3%)

Question three. For the 58 Korean American ministers who responded to Question three, “What additional thoughts/comments would you like to add on the issue of domestic violence in the Korean community?”, they generated 160 units, resulting in the following four themes (see Table 11): Actions to address domestic violence; Church’s role in addressing domestic violence; Hidden nature of domestic violence; and Reasons for domestic violence. The four themes with examples are presented in Table 11, listed from the most prevalent to the least.

Table 11

Themes Emerged from Participant Responses to Question 3 (n = 58, total units = 160)

<i>Q 3 Themes</i>	<i>Decision rules</i>	<i>Unit Frequency (Percent)</i>
Actions to address domestic violence		68 (42.5%)
Prevention & education	Need for education/information on domestic violence and prevention activities in the Korean American communities. (e.g., “There’s a need for preventative education so people have a better understanding of domestic violence,” “We need a church-based prevention project,” “We should hold workshops or seminars on domestic violence for Korean Americans once or twice a year,” “We need articles on domestic violence prevention in the local Korean newspapers.”)	21 (30.9%)
Work with professionals	Need to work with social service organizations and law enforcement. (e.g., “There’s a need to help victims through social service agencies’ support and programs,” “We need to let victims know how to obtain professional help when violence occurs.”)	13 (19.1%)
Counseling & treatment	Professional counseling and treatment for both victims and batterers are necessary. (e.g., “Clergy should help batterers obtain mental health treatment, if treatment is needed,” “Individual or couples counseling is very important in the case of domestic violence,” “There is a need for education and treatment of men who use violence.”)	11 (16.2%)
Equal and respectful relationship	Couples need to work for equal and respectful relationships. (e.g., “More communication, concessions, patience, and love are needed for couples with problems,” “Couples should be equal and respectful for each other in order to achieve a happy marriage.”)	9 (13.2%)
Need domestic violence agency	Need for domestic violence agency and/or professionals in the community. (e.g., “We need a shelter in our community for domestic violence victims,” “We need to cultivate domestic violence professionals in our community.”)	8 (11.8%)
Miscellaneous	Units that do not fit into any listed themes are included in this category.	6 (8.8%)

Church's role in addressing domestic violence		31 (19.4%)
Guide with faith	Ministers should guide troubled couples to overcome their problem with faith in Jesus. (e.g., "I think we could prevent domestic violence within church if ministers educate congregation with the right faith," "Domestic violence is a problem of the soul, and therefore it needs to be addressed with faith with ministers' counseling and support," "If we teach and believe in Jesus in a right way, we could reduce domestic violence.")	10 (32.3%)
DV education for ministers	Need to educate Korean American ministers on domestic violence and strengthen pastoral counseling. (e.g., "Ministers should be educated on domestic violence, so they won't use bible verses to tell victims to endure violence, forgive batterers, or you must have done something to make your husband use violence," "There's a need to strengthen the role of pastoral counseling in the Korean church.")	8 (25.8%)
Difficulty of dealing with domestic violence as ministers	Dilemma between maintaining family and protecting battered women. (e.g., "I've had a few couples in my church I helped out with domestic violence, but when their relationship became better later on, they left church because they didn't like the fact that I knew their <i>secret</i> ," "I think it is very difficult to suggest realistic options to people who experience domestic violence as a minister.")	7 (22.6%)
Need to build collaborative relationships	Korean American churches need to build collaborative relationships with other churches and professional service organizations. (e.g., "We need information sharing through connecting with professional organizations," "Each Korean church should have interest in and support of growing domestic violence professionals and establishing a shelter in the Korean community.")	6 (19.4%)
Hidden nature of Domestic violence		25 (15.6%)
Hiding domestic violence from others	Korean Americans try to hide domestic violence problems from other people. (e.g., "Korean Americans hide domestic violence due to fear and shame," "Korean Americans don't tell others about domestic violence until the problem becomes serious," "I feel that the domestic violence	11 (44.0%)

	problem in the Korean American community is more hidden than in Korea.”)	
Rejection of external help	Korean Americans try to solve domestic violence problems on their own instead of seeking help. (e.g., “Korean Americans don’t want their church or ministers to be involved in their domestic violence problem,” “Korean Americans tend to feel shameful of seeking professional counseling,” “Korean Americans consider their family or individual sufferings as their destiny.”)	8 (32.0%)
Need to change perspective on domestic violence	Korean Americans need to change our attitude toward domestic violence, so domestic violence is neither acceptable nor hidden. (e.g., “We need to change our belief that domestic violence is not a big deal,” “I wish that Korean Americans would get away from attitudes that concern so much about saving face, and open up about domestic violence.”)	6 (24.0%)
Reasons for domestic violence		21 (13.1%)
Conflicts from culture shock	Domestic violence among Korean Americans is due to conflicts between American and Korean cultural values. (e.g., “Korean women overcome cultural gaps well after immigration, but Korean men have lots of difficulty in adjusting to American culture,” “In couples who could not adjust well after immigration, domestic violence occurs more frequently and severely.”)	5 (23.8%)
Husband’s downward mobility	Husband’s inability to secure employment appropriate for his education and experiences after immigration is a reason for domestic violence. (e.g., “Due to the language barrier and lack of transferable skills, husbands cannot find jobs that are satisfactory, and this makes them feel inferior and struggle for financial control in the family.”)	3 (14.3%)
Traditional gender role expectation	The major reason for domestic violence is the traditional division of gender roles. (e.g., “Women and children suffer from authoritative and violent behaviors of those men with Korean patriarchal beliefs.”)	3 (14.3%)
Other various reasons	Husband’s alcohol abuse, problems in childhood environment, mental illness, dissatisfaction with spouse, wife’s infidelity, etc. are reasons for domestic violence. (e.g., “Domestic violence is a personality disorder or	10 (47.6%)

	disease,” “Domestic violence is an expression of sinned man’s essential nature. “)	
Others		15 (9.4%)
How Korean Americans deal with domestic violence	Discussion on how Korean Americans deal with domestic violence. (e.g., “Usually husbands don’t want to come to couples counseling because they don’t want to lose their face,” “There is a lack of understanding regarding the differences between Korean and American laws and cultures.”)	4 (26.7%)
Miscellaneous	Units that do not fit into any listed themes are included in this category.	11 (73.3%)

Summary of the Qualitative Findings

According to the participants’ responses for question one, Korean American ministers indicated that they would foremost focus on reconciliation of the couple in the vignette. This theme of reconciliation (22.1%) included three subcategories of: Couples taking time to work out their problem (e.g., couples counseling, marriage enrichment, or couples communication workshop/seminars); ministers figuring out the couple’s situation; and encouraging the victim to understand her husband and have sympathy for him. Following reconciliation, Korean American ministers indicated that they would take religious means to help the couple (21.4%) such as praying, encouraging the victim to have faith in God that he will help her rebuild a happy family, communicating to the victim that divorce should not happen in any circumstances, and seeking help from church personnel to assist her. Assistance for the victim (19.1%) was the next frequently cited action for Korean American ministers, which included having empathy for and comforting her, counseling her, introducing her to support groups, and providing and assisting with shelter. Korean American ministers cited working with professionals (13.0%) as the next likely action they would take. This theme included referring the victim to professional counselors, working with domestic violence programs to help her out, and recommending her to

seek formal sources of help such as law enforcement agencies. The next frequently cited theme was assistance for the batterer (13.0%). Korean American ministers indicated that they would talk to the husband to hear his side of the story, find out the reasons for the husband's violence, and refer him to counseling and treatment. Finally, some ministers expressed that violence should never be used in any circumstances and they would recommend her separation or divorce, if violence continues (11.5%).

In response to question two, which asked about their current actions to address domestic violence in their congregations, Korean American ministers reported engaging in the following actions to intervene in domestic violence situations in their congregations: Conducting individual, couples, group, and telephone counseling (30.6%); referral of victims to domestic violence programs and consultation with professionals to help victims (29.0%); praying and advising couples to pray together (19.4%); employing church resources to help victims such as counseling pastors or shelter space for victims (11.3%); and comforting/supporting victims (4.8%).

For prevention of domestic violence in their congregations, Korean American ministers were engaged in the following actions: Encouraging bible reading or teaching a perspective on family based on the Bible (22.9%); utilizing church's small groups (20.0%); holding or sending congregation members to seminars on couples or family relationships (20.0%); educating congregation on domestic violence (20.0%); and delivering sermons on healthy marital relationships (17.1%). Some participants indicated that they are not taking any actions to address domestic violence in their congregations or there is no domestic violence problem in their church. Finally, a few ministers pointed out the seriousness of domestic violence among pastors' families and the hidden nature of domestic violence in the Korean American community.

Korean American ministers' responses to question three, "What additional thoughts/comments would you like to add on the issue of domestic violence in the Korean community," resulted in the following four themes: Actions to address domestic violence (42.5%); Church's role in addressing domestic violence (19.4%); Hidden nature of domestic violence (15.6.%); and Reasons for domestic violence (13.1%). Ministers suggested that prevention and education are the most important action to address domestic violence in the Korean American community, followed by working with social service organizations and law enforcement agencies, professional counseling for both victims and batterers, couples working toward equal and respectful relationships, and establishing domestic violence programs in the Korean American community. Regarding the church's role in addressing domestic violence, Korean American ministers discussed the importance of guiding couples to overcome their problem with faith in Jesus and the difficulty of dealing with domestic violence as ministers because of dilemmas about maintaining the family while trying to protect battered women, as well as advocating for domestic violence education for ministers and building collaborative relationships with other churches and social service organizations.

Ministers commented that Korean Americans hide domestic violence from other people and try to solve it on their own instead of seeking help, but need to change their attitudes toward domestic violence, so domestic violence is neither acceptable nor hidden. Many respondents discussed reasons for Korean American men's domestic violence. The cited reasons were: Conflicts between American and Korean cultural values; husband's inability to secure employment appropriate for his education; traditional gender role expectations; and other various reasons such as husband's alcohol abuse, problems in his childhood environment, mental illness, dissatisfaction with spouse, and wife's infidelity.

Chapter V. Discussion

This chapter presents a discussion of quantitative and qualitative findings, followed by implications for social work practice and research. Limitations of the study and its contributions will conclude this chapter.

Discussion of Significant Findings

Clergy responses to domestic violence. Overall, participant responses to a domestic violence vignette demonstrated that Korean American clergy support actions that promote safety of battered women more than actions that do not. For example, among the eight items with the highest mean scores, five items were safety promoting actions such as “I would pray with her, asking God to give her the strength and courage she needs (M = 6.69),” “I would encourage her to make a plan to safely exit the house the next time her husband is violent (M = 5.53),” “I would give her information about domestic violence programs/shelters and hotlines (M = 5.42),” “I would support and respect her choices, whether it is to return to her husband, to separate/divorce from him, or any other choices (M = 4.75) ,” and “I would help her see that her husband’s violence has broken the marriage covenant and that God does not want her to remain in a situation where her life and the lives of her children are in danger (M = 4.74).”

Most importantly, Korean American clergy were much more likely to encourage the battered woman to make a safety plan than supporting patriarchal prescriptions of submission to the husband (M = 3.30) or changing her behavior to avoid inciting abuse (M = 3.22). This finding is encouraging and differs from the results of the previous studies suggesting that most clergy guidance on domestic violence focuses on women’s submission and changing their

behavior (Alsdurf & Alsdurf, 1988; Levitt & Ware, 2006; Nason-Clark, 2000; Nienhuis, 2005; Pagelow & Johnson, 1988; Whipple, 1987). In addition, previous research found that clergy are reluctant to refer battered women to secular services including domestic violence programs and shelters (Moran et al., 2005; Nason-Clark, 1996; Pagelow & Johnson, 1988) and they oppose separation or divorce based on their religious beliefs regarding the sacredness of marriage (Alsdurf & Alsdurf, 1988; Gengler & Wong, 2001; Horton et al., 1988; Levitt & Ware, 2006; Martin, 1999; Wood & McHugh, 1994). However, Korean American clergy in this study indicated their support for the woman's safety and respect for her choice. These findings could signify a general increase of knowledge about domestic violence among clergy or more education and training on domestic violence on the parts of Korean American clergy in this study compared to clergy in previous studies (Hsieh, 2007; Rotunda et al., 2004), although 19.83 mean hours of domestic violence education and training by the study participants could have been due to a measurement error.

Despite these encouraging findings of their support for actions that promote safety of battered women, there are also some concerns about Korean American clergy's responses to domestic violence. Even though domestic violence victims' advocates and most therapists and clinicians would not support the use of couples counseling in cases of domestic violence because it may actually endanger the victims due to the power difference between the partners (Faith Trust Institute, 2002; Rotunda et al., 2004), recommending couples counseling has the second highest mean score ($M = 6.19$) among all 16 items of responses to the vignette. In addition, recommending marriage enrichment or couples communications workshops/seminars has the third highest mean score ($M = 5.65$) among all 16 items. These findings are similar to the findings from the previous studies where clergy's priority was keeping the couple together by

recommending couples counseling and communications workshops, ignoring the important safety issue of battered women and their children (Nason-Clark, 2000; Rotunda et al., 2004; Shimtuh, 2002). Furthermore, this theme of reconciliation is magnified by participant endorsement of the item that encourages the victim to forgive her husband for his actions, which is in line with previous findings of clergy responses to domestic violence (Alsdurf & Alsdurf, 1988; Nason-Clark, 2000; Nienhuis, 2005; Pagelow & Johnson, 1988; Whipple, 1987).

Finally, the findings suggest that Korean American clergy in this study may believe that the battered woman bears some responsibility for the domestic violence because the item assuring the victim that her husband's violence is not her fault, which is a strategy often employed by domestic violence advocates (Orloff & Little, n. d; Virginia Sexual and Domestic Violence Action Alliance, n. d.), ranked second from the bottom among items that promote safety of battered women. This finding is similar to previous findings of clergy assigning responsibility of domestic violence to both batterers and battered women (Gengler & Wong, 2001; Levitt & Ware, 2006; Nason-Clark, 2000). In addition, the item, "I would encourage her to consider calling 911 the next time her husband becomes violent" ranked at the bottom among items that promote safety of battered women. The reluctance of clergy to advise battered women to seek help from the criminal justice system, such as the police and the court, has been well documented in previous studies (Alsdurf & Alsdurf, 1988; Martin, 1989).

In sum, Korean American clergy's responses to domestic violence in this study seem to indicate that they are torn between safety of battered women and sacredness of marriage, and therefore while they encourage the battered woman to make a safety plan and refer her to domestic violence programs, they also prioritize their actions toward reconciliation of the couple through recommending couples counseling and marriage enrichment workshops. This dilemma

between their religious beliefs of keeping the family together and their concern for battered women was also echoed in their answers to open-ended questions, which will be discussed in a later section in this chapter.

Factors influencing clergy responses to domestic violence. As hypothesized at the outset of this study, this research determined that an overall model of six predictors (Gender role attitudes, Adherence to Korean cultural values, Religious fundamentalist beliefs, Age, Years in the U.S., and Pastoral counseling education) significantly predict Korean American clergy behaviors promoting safety of battered Korean immigrant women. In particular, three variables (Adherence to Korean cultural values, Age, Years in the U.S.) significantly contributed to the model, with younger Korean American ministers and ministers who have lived in the U.S. longer, and adhering less to Korean cultural values being more likely to endorse behaviors that promote safety of Korean battered women.

As expected, Korean American ministers who adhere more strongly to Korean cultural values were found to be more likely to choose responses in the vignette that do not promote safety of a battered woman. For example, they would be more likely to encourage her to change her behavior to avoid provoking her husband's anger or to submit to her husband and be a better wife. They may also encourage her to forgive her husband for his actions. They would also be less likely to refer her to domestic violence programs or encourage her to call 911. This result makes sense considering the way that Korean cultural values emphasize the importance of family harmony, the priority of family interests over individual interests, and women's enduring hardship to preserve the family (Kim, 1997; Moon, 2005; Song & Moon, 1998; Tran & Jardins, 2000). This result is also similar to the findings of Hsieh's (2007) study of Asian Christian clergy in the U.S., which found that clergy who adhere to Asian cultural values were more likely

to choose responses to domestic violence that favored the maintenance of patriarchy in the marriage. Korean American clergy's reluctance to refer battered women to other resources such as domestic violence programs or the police could be interpreted as their belief that family interests come before individual interests and battered women's seeking help from domestic violence programs or the police would work against keeping the family together.

Age was another factor that influenced how Korean American clergy responded to domestic violence cases in the church. As expected, younger Korean American clergy endorsed victim safety promoting actions more strongly, such as referring the victim to domestic violence programs, encouraging her to call the police, or respecting her choice of separation or divorce. This result reflects literature that discusses the impact of age on attitudes toward domestic violence (Hsieh, 2007; Strickland et al., 1998; Yick & Agbayani-Siewert, 1997; Yoshioka & Dang, 2000). Strickland et al. (1998) found in their study of clergy that younger clergy blamed the victims less and showed more concern for the victims, and Hsieh (2007) also found that younger Asian clergy would take actions that were more proactive in response to domestic violence. Yoshioka and Dang (2000) found from their study of Asian Americans in the Boston area that older participants tended to believe that there are fewer options for battered women, disagreeing with statements such as "A wife should move out of the house if husband hits her," "A husband is never justified in hitting his wife," "A husband should be arrested if he hits his wife," or "Wife beating is grounds for divorce." Yick and Agbayani-Siewert (1997) found in their survey of Chinese Americans in California that older participants were more likely to justify domestic violence in certain situations. It could be that older Korean American clergy in this study may think that violence is justified in some situations and blame the victim for violence, and therefore are less willing to help the victim by referring her to other resources.

The number of years Korean American clergy lived in the U.S. also influenced their responses to domestic violence in their congregations. The longer Korean American clergy have lived in the U.S., the more likely they were to respond to domestic violence with actions that promote safety of battered women and less likely to choose actions that aim at the maintenance of marriage at the expense of the victim. Perhaps clergy who have lived longer in the U. S. are less patriarchal in their view of marriage and are therefore less likely to advise the victim to submit to her husband and be a better wife or change her behaviors with the purpose of keeping the couple together. Furthermore, they may be more aware of American laws regarding domestic violence and resources available for victims and therefore more willing and able to utilize community resources to aid victims, such as referring her to domestic violence programs and encouraging her to call the police. There are not many studies that have explored the impact of one's length of time lived in the U.S. on attitudes toward domestic violence and perpetration/victimization of domestic violence, but two existing studies showed conflicting results. Yoshioka and Dang's (2000) study of Asian immigrants found that length of time spent in the U.S. was not related to one's attitudes toward domestic violence. However, Ahn's (2002) research of Korean immigrants in Louisiana showed that fewer years of residence in the United States was associated with a higher incidence of partner abuse. The results of this study indicate that more research is warranted to explore the impact of length of time lived in the U.S. on domestic violence.

Although results were not significant, the gender role attitudes of Korean American clergy showed a trend toward influencing their responses to domestic violence with Korean American ministers with less traditional gender role attitudes reporting stronger endorsement for victim safety promoting actions. That is, Korean American clergy in this study who had more

egalitarian gender role attitudes, such as women's careers being as important as men's and both men and women having an equal say in family decision-making, tended to take actions to promote safety of the battered woman by referring her to outside resources and encouraging her to make a safety plan. These results were expected at the outset of the study and mirror the past research that demonstrated the relationship between gender role attitudes and attitudes and behaviors toward domestic violence (Berkel et al., 2004; Crossman et al., 1990; Finn, 1986; Sheldon & Parent, 2002). In their study of clergy, Sheldon and Parent (2002) found that the more sexist views clergy had, the more negative their attitudes toward rape victims. Berkel et al. also found (2004) that college students with more egalitarian gender role attitudes showed more sympathy for battered women. Finn's (1986) study of college students discovered that those with more traditional gender role attitudes were more likely to legitimize the use of physical force in marriage. Finally, Crossman et al. (1990) found in their study of batterers that sex role egalitarianism is a meaningful indicator for domestic violence, with the men with less egalitarian gender role attitudes using more severe violence. These studies and the result of my study confirm the radical feminist theory's understanding that one's traditional gender role attitudes influence attitudes toward violence against women and ultimately contribute to violence against women.

Religious fundamentalist beliefs were found to have little influence on Korean American clergy's responses to domestic violence. Previous research has well documented that religiously conservative clergy are less proactive in responding to domestic violence and less willing to refer victims to other resources in the community, while doctrinally liberal clergy are more likely to counsel domestic violence victims and to be proactive regarding prevention activities for domestic violence (Gengler & Lee, 2001; Mannon & Crawford, 1996; Martin, 1989; Meylink &

Gorsuch, 1987; Strickland et al., 1998). However, the results from this study do not appear to support the relationship between clergy theology and their responses to domestic violence. The result may be explained by the fact that there was insufficient variance on data collected on religious fundamentalist beliefs of Korean American clergy in this study, as evidenced by 90% of the respondents choosing the two most fundamental views of the Bible.

Pastoral counseling education was another variable that did not have impact on Korean American clergy responses to domestic violence. Previous research studies have shown that clergy with more counseling training and education in general or education/training on domestic violence in specific have significantly more confidence to counsel people with marriage and family issues and to refer people to community services more (Lowe, 1986; Nason-Clark, 1996; Moran et al., 2005; Meylink & Gorsuch, 1987; Wood & McHugh, 1994). However, the result of this study does not support the influence of clergy pastoral counseling education on their responses to domestic violence.

As explained in chapter 4, I replaced the original independent variable, *Domestic violence education and training*, with *Pastoral counseling education*, in OLS regression analysis due to the unrealistically high number of hours on domestic violence education and training respondents reported, which may have been due to a measurement error from unclear wording of the question. It was considered an appropriate substitution because counseling training and education has been found to be related to clergy responses to domestic violence as discussed above and in addition it was significantly related to the dependent variable in the correlation analysis. The result of this study may indicate that pastoral counseling education is not a good predictor for how clergy would respond to domestic violence. Additionally, past research studies have employed different ways to measure clergy counseling training such as measuring general counseling education and

training, pastoral counseling education, or training on domestic violence. Therefore, it may also imply that asking about general counseling training and education, which would include pastoral counseling education would have been a better measure as a factor that influences clergy responses to domestic violence.

In sum, as predicted, a clergy's level of adherence to Korean cultural values, age, and length of residence in the U.S. were found to influence how Korean American clergy would respond to a hypothetical domestic violence case in their church. Gender role attitudes of a clergy were also found to influence how Korean American clergy would respond, but the relationship was not statistically significant. Finally, clergy pastoral counseling education and religious fundamentalist beliefs were not found to be related to a clergy response to domestic violence.

Clergy current state of practices. The great majority of Korean American ministers preach health marital relationships from the pulpit 2-5 times a year (88.2%), which is much higher than what previous studies have reported (Hsieh, 2007; Martin, 1989). Even though using sermons is only one type among many possible prevention-related actions that clergy could take, it is a welcoming sign that sheds light on Korean American ministers' potential to be actively engaged in preventing domestic violence in their congregations. In addition, 92.7% of Korean American ministers in this study reported having counseled couples/individuals who experience domestic violence over the length of their career. This number is comparable to or higher than the numbers from previous studies (Alsdurf & Alsdurf, 1988; Dixon, 1995; Martin, 1989; Nason-Clark, 1996; Rotunda et al., 2004; Wolff et al., 2001) and confirms the extent of clergy involvement with domestic violence that has been well documented, especially in the case of battered women of color and immigrant women (Bent-Goodley & Fowler, 2006; Nason-Clark,

2004; New Visions, 2004). Although the extent of Korean American clergy counseling of people with domestic violence problems is great in this study, with almost half of them counseling 3-10 couples/individuals, close to one-third of them have never referred congregants to additional resources and 40% of them have only referred 1-2 times. This strikingly low number of referrals made by Korean American clergy in this study to other resources for domestic violence is consistent with the findings of previous studies on clergy referrals to mental health professionals, domestic violence hotlines and shelters (Lowe, 1986; Meylink & Gorsuch, 1987; Moran et al., 2005; Murty & Roebuck, 1992; Rotunda et al., 2004; Wolff et al., 2001).

Then what characteristics of Korean American clergy were related to their prevention, counseling, and referral practices in the case of domestic violence? Pastoral counseling education and Clinical Pastoral Education internships were found to be related to all three aspects of Korean American ministers' current activities to address domestic violence in their congregation (prevention, counseling, and referral activities). Clergy with more pastoral counseling education and Clinical Pastoral Education internship experience reported teaching/preaching about healthy marital relationships from the pulpit more frequently and counseling and referring more couples/individuals who experience domestic violence to additional resources. These findings may be explained by the fact that through pastoral counseling classes and internships, clergy may feel more comfortable counseling couples/individuals and have a better appreciation of other professionals, and therefore counsel and refer more people.

Older Korean American ministers, ministers with more domestic violence education/training, and ministers who have served longer as an ordained pastor counseled and referred more couples/individuals who experience domestic violence to additional resources. It

could be simply that the older clergy are and the longer they have served as ordained ministers, the more opportunities they may have in encountering domestic violence cases in their church and therefore counsel and refer more couples/individuals who experience domestic violence. The influence of domestic violence education and training on clergy counseling and referral activities is not surprising since this training would have likely provided knowledge on the signs and dynamics of domestic violence as well as available resources and the importance of referring victims to appropriate resources. Finally, the more clergy adhere to Korean cultural values, the less they referred couples/individuals who experience domestic violence to additional resources. As discussed before, this could be because of their belief that family interests come before individual interests and referring battered women to additional resources such as domestic violence programs or the police would be an obstacle for keeping the family together. It could also be due to clergy understanding that Korean Americans feel shameful of receiving professional counseling for their family problems or because congregants seeking help express a reluctance to seek help outside of the church, which prompt clergy not to refer to additional resources.

Only 16% of the Korean American clergy in this study reported feeling well prepared to deal with domestic violence situations, which is in line with the existing literature that illustrates clergy are unprepared to deal with domestic violence in their congregations (Martin, 1989; Nason-Clark, 1996; Rotunda et al., 2004; Wood & McHugh, 1994). Not surprisingly, Korean American clergy with more domestic violence education and training and CPE internship experience felt more prepared to deal with domestic violence. Counseling competence acquired from completing a CPE internship, combined with training and education on domestic violence, may have increased the level of confidence in clergy to deal with domestic violence situations.

In addition, ministers who have served longer as an ordained pastor and ministers with stronger religious fundamentalist beliefs reported feeling more prepared to deal with domestic violence. As the length of serving as an ordained minister increases, clergy may have had more experiences of counseling and referring couples/individuals who experience domestic violence, which consequently increases their sense of confidence to deal with domestic violence. This relationship could be explained by the fact that the more Korean American clergy in this study counseled and referred, the more they felt prepared to deal with domestic violence. In terms of religious fundamentalist beliefs, the stronger clergy's fundamentalist beliefs are, the stronger conviction they must have in the Bible to be the word of God, without error in all secular matters, and therefore they may feel that they have an absolute guideline on dealing with all human matters, and hence feel more prepared to deal with domestic violence.

The good news is that Korean American clergy in this study are willing to attend training on domestic violence. Three-fourths of them are somewhat or absolutely likely to attend training on domestic violence for Korean clergy members. This willingness of clergy to attend training on domestic violence echoes previous research findings (Dixon, 1995; Rotunda et al., 2004) and indicates their acknowledging the need for training and is a welcome sign, considering their lack of confidence to deal with domestic violence. Korean American ministers with less traditional gender role attitudes and religious fundamentalist beliefs, more pastoral counseling education, and those serving longer as ordained ministers reported being more willing to attend domestic violence training. In addition, clergy who endorsed more victim safety promoting actions and counseled and referred more were more willing to attend training on domestic violence. Finally, the great majority of Korean American ministers in this study (79.3%) agreed or strongly agreed that ministers are the ones best able to deal with cases of domestic violence in their churches,

signifying their acknowledgement of the important role they have in responding to domestic violence in their churches and the necessity of engaging them in efforts to respond to domestic violence in the Korean American immigrant community

Findings of qualitative analyses. Regarding clergy intervention in domestic violence situations, findings of qualitative analyses confirmed the findings of quantitative analyses in that Korean American clergy put reconciliation of couples as their priority. Many clergy conveyed that couples need to take time to work out their problems through couples counseling and participation in small group meetings of couples who have experienced similar problems for support. They also expressed a need to find out circumstances surrounding couples' problems by talking to husbands, wives, and people close to the couples in order to determine what needs to be done about the situations, as well as finding out the reasons for the husband's violence. In addition, Korean American clergy emphasized that as a religious leader, the most important thing they could do for couples is to recommend that they pray and restore their relationship with God as a way to reconcile. This emphasis on keeping couples together could emanate from their religious belief that divorce is not an option for Christians, as illustrated in comments such as "I would teach her that she should never get divorce, as the Bible instructs," and "I would tell her that divorce is not a solution for Christians."

Despite the fact that the majority of Korean American clergy sought to deal with domestic violence situations within the church, which could jeopardize the safety of battered women, many Korean American clergy also worked with other professionals, referring victims/batterers to professional counselors, working with domestic violence programs to protect and help victims, or recommending victims to contact the police and obtain Protective Orders. However, many times referring to other resources seemed to come only after they were not able

to resolve the problem first. This finding provides an explanation for the quantitative finding showing a high rate of Korean American clergy counseling people with domestic violence problems and a much lower referral rate to additional resources. The picture that emerges from both quantitative and qualitative findings is that in responding to domestic violence cases in their churches, many Korean American clergy first try to work toward reconciliation of couples, and when this effort is not successful, they then refer them to other resources.

Korean American clergy's preference for dealing with domestic violence within the church could be understood as their belief that domestic violence in Christian families is a spiritual issue that requires spiritual interventions (Nason-Clark, 1996, 2000), as well as their fear that secular resources will not address spiritual needs and that advice offered to them will be contrary to religious teachings (Nason-Clark, 1996; Pagelow & Johnson, 1988; Rotunda et al., 2004). Therefore, as illustrated in the literature (Alsdurf & Alsdurf, 1988; Nason-Clark, 2000; Nienhuis, 2005; Pagelow & Johnson, 1988; Rotunda et al., 2004; Whipple, 1987), many clergy's interventions in this study focused on reconciliation through praying, couples counseling, better communication between spouses, forgiveness and understanding of the husband by the woman.

Although Korean American clergy mainly worked toward reconciliation of couples with domestic violence, there were a few encouraging findings. First, not only are some Korean American clergy currently involved in domestic violence prevention through educating congregations on domestic violence and delivering sermons that reject violence, but also many clergy emphasized a need for domestic violence education and prevention activities in Korean American communities. Second, especially encouraging was their expressing the need for domestic violence education for ministers to respond to domestic violence effectively, which is succinctly summarized by a comment by a clergy, "Ministers should be educated on domestic

violence, so they won't use bible verses to tell victims to endure violence, forgive batterers, or you must have done something to make your husband use violence." Third, many Korean American clergy recognized the need to work with other professionals such as domestic violence programs, the police, lawyers, social workers, and therapists and to build collaborative relationships with these organizations as well as other Korean churches, so that they could respond to domestic violence more systematically. This is encouraging because this shows there is a good number of Korean American clergy who could be great allies for service providers.

Two issues stand out from Korean American clergy's discussion on domestic violence in the Korean American community. One is the hidden nature of domestic violence in the Korean community. Clergy discussed how Korean Americans hide domestic violence due to fear and shame and try to solve the problem on their own instead of seeking professional help until the problem becomes serious. One clergy's comment, "I feel that the domestic violence problem in the Korean American community is more hidden than in Korea" is one example of secrecy surrounding the domestic violence problem in the Korean American community. The other issue is the difficulty of dealing with domestic violence as a minister, which was expressed by several ministers. The dilemma between maintaining family and protecting battered women was the main reason for clergy to feel difficulty in dealing with domestic violence. One clergy's comment sums up this sentiment: "As a minister, I can't ignore domestic violence, but because I am a minister I can't recommend divorce, either." These results demonstrate the willingness of Korean American clergy to be educated and trained on domestic violence and work with other professionals to help their congregants with domestic violence problems more effectively. Furthermore, the results indicate their recognition of the need for education about and prevention of domestic violence in the Korean American community. It appears however, that more work

is needed to help Korean American clergy respond to domestic violence within the church in a way that promotes safety of battered women and children and be active partners in preventing domestic violence in the Korean American community.

Implications for Social Work Practice

There are several findings from this study that have implications for social work practice. First, the Korean American clergy in this study, by and large, acknowledge the seriousness of domestic violence in the Korean American community and consider themselves as important figures who are well positioned to deal with cases of domestic violence in their churches. Furthermore, they recognized the need to work and build collaborative relationships with other professionals such as social workers, therapists, the police, lawyers and other Korean churches, in order to more effectively respond to domestic violence in the Korean American community. Considering the enormous influence that Korean churches and ministers have in the Korean American community and the low referral rate of Korean American clergy to additional resources as evidenced from this study, these findings should encourage social work practitioners to reach out to and build trusting and supportive relationships with Korean American churches and clergy members. The best way to develop working relationships with Korean American churches is to utilize regional networks of Korean American churches instead of approaching each church separately. Areas with concentrations of Korean American churches have formal networks where ministers gather regularly, hold workshops for ministers, and organize joint congregation events. Through the process of developing working relationships, Korean American clergy would become more aware of resources available outside the Korean American community for victims and batterers and they can become familiar with people and programs to which they can make referrals. As a consequence, social workers could reach Korean immigrant

battered women who may not usually seek help from mainstream domestic violence services, as well as receive assistance from the Korean American clergy and congregations in providing services to these women. At the same time, social workers would have Korean American clergy to whom they can refer Korean battered women who want spiritual guidance or simply support from the Korean American community.

Second, aided by the high church affiliation of Korean Americans, clergy are perfectly situated to affect congregation members' attitudes toward domestic violence, encourage open discussion of domestic violence, and create supportive and accepting environments for battered women within their churches because of their role as important community leaders. In addition, many clergy in this study emphasized a need for domestic violence education and prevention activities in the Korean American community and some of them have been doing it through sermons. Therefore, they would likely be receptive to social workers' efforts to engage them in domestic violence prevention in the Korean American community.

What could social workers do to increase Korean American clergy's confidence to deal with domestic violence in their churches, help them respond to domestic violence in a way that promotes safety of battered women, and increase their referral to community resources and their involvement in domestic violence prevention activities? The starting point is to provide information and training on issues relevant to domestic violence to clergy, lay leaders, and clergy spouses. Inclusion of lay leaders and clergy spouses in the training would be important since they are respected authority figures in Korean American congregations and many times have great influence within the church environment. Findings of this study suggest that domestic violence training and education increases Korean American clergy confidence to deal with domestic violence situations and their counseling and referring congregants with domestic

violence problems to additional resources. Moreover, the vast majority of Korean American clergy in this study are willing to attend training on domestic violence for Korean American clergy, and many of them stressed the importance of clergy training on domestic violence in ensuring safety of battered women, which illustrates the potential of training to be an effective way to engage Korean American clergy.

Training for Korean American clergy should include components targeting clergy knowledge, beliefs/attitudes, and skills. Clergy needs to develop knowledge and understanding of domestic violence such as the nature and dynamics of domestic violence, signs and characteristics of abuse, and the impact of domestic violence on children. In addition, knowledge about available community resources and what services these resources could provide to victims and perpetrators should be provided to clergy.

For training to be effective with Korean American clergy, social workers need to be aware of the influence of Korean cultural beliefs, gender role attitudes, and religious beliefs of clergy on their responses to domestic violence and they need to incorporate discussion of these beliefs and attitudes into training. Clergy should be provided with an opportunity to critically examine their own beliefs and attitudes that may contribute to or condone domestic violence in the Korean American community. Training should address how clergy's Korean cultural values, such as the importance of family harmony, the priority of family interests over individual interests, and women's enduring hardship to preserve the family, may influence their responses to domestic violence in congregations in a way that could jeopardize the safety of battered women and their children. It should also include how their cultural and religious beliefs of patriarchal gender roles may result in advising battered women to forgive and submit to batterers. Finally, training should address their dilemma between preserving the sacredness of marriage

and their concern for battered women. Reframing domestic violence as a ‘sacredness of life’ issue would be helpful for clergy to put safety of battered women and children over marriage. Texts that have been developed for clergy (Adams & Fortune, 1996; Kroeger & Beck, 1996) could be used to incorporate theological issues and biblical references into discussions of domestic violence, and this segment should be facilitated by a clergy member, which would provide credibility to the review and discussion of theological issues.

Training should focus on developing assessment skills to identify victims and referral skills. Through training, clergy should learn when battered women need additional services and which services are most appropriate for referral. They should learn to facilitate the referral process as a bridge between battered women and service providers by making personal contacts to service providers and following up with battered women after referral. The great majority of Korean American clergy in this study reported dealing with domestic violence cases within church by providing couples counseling, and therefore it is important to educate them that providing couples therapy suggests that the woman bears some responsibility for the violence and is not appropriate when violence is ongoing and could cause further harm to the battered woman (Horne & Levitt, 2003).

Training should also help Korean American clergy expand their prevention efforts in their congregations. A good number of clergy in this study are already preaching healthy marital relationships through sermons, but clergy could go further to speak out against domestic violence using biblical references. In addition, providing more ideas for domestic violence prevention may encourage clergy implementation of those strategies in their congregations. The following are some examples of prevention activities clergy could take: Challenge misuse of the Bible that justifies women’s subordination to men through sermons; use of Sunday bulletins, posters,

stickers, brochures, and church webpages to educate the congregation about healthy intimate relationships, domestic violence, and community resources; provide educational seminars, workshops, or guest speakers on healthy intimate relationships and domestic violence; adopt a local domestic violence shelter to provide material supports and volunteers; use non-violence curriculum targeting children in Sunday school; offer youth art projects within congregations that target dating violence; incorporate healthy and equal marital relationships into premarital counseling; incorporate couples support groups into the existing bible study groups; run newly wed support groups; facilitate women's and men's dialogue groups to discuss gender roles and communication within families through the use of media; promote women's leadership within congregations; and participate in domestic violence awareness month events.

Third, in addition to training clergy, lay leaders, and clergy spouses on domestic violence, social workers should develop working relationships with seminaries that have a large number of Korean Americans and offer to provide training on domestic violence through pastoral counseling classes and the Clinical Pastoral Education internship. Pastoral counseling education and Clinical Pastoral Education internship were found to be related to Korean American ministers' current prevention, counseling, and referral activities, as well as their confidence to deal with domestic violence cases in this study. Therefore, training seminarians on the issues related to domestic violence could prepare future Korean American clergy to engage in prevention efforts and respond effectively and confidently to domestic violence in their congregations.

Study Limitations

There were several limitations to the current study. First, the study did not use random sampling because the small sampling frame of 388 and the traditionally low survey return rate

for sensitive subjects such as domestic violence would not ensure a minimum sample size of 98. Therefore, the study findings cannot be generalized to all Korean American clergy because it is not representative of the entire population of Korean American clergy. For future replication studies, using random probability sampling would help increase generalizability.

Another limitation was the relatively low reliability scores obtained from two scales used to measure Korean cultural values ($\alpha = .691$) and gender role attitudes ($\alpha = .559$) in this study. An Alpha of 0.7 is generally considered to be a "good" reliability value (Gorsuch, 1983), and therefore both scales were slightly below the acceptable good reliability value. Both the Asian Values Scale-Revised and the Sex-role Traditionalism Scale were translated into Korean for this study and had never been used with Korean clergy, and this may have contributed to the low reliability scores of these scales in this study. The researcher conducted exploratory factor analyses to examine the construct validity of AVS-R and SRTS. The exploratory factor analyses produced a four-component solution for AVS-R and a three-component solution for SRTS, which were different from uni-dimensional concepts these scales were supposed to represent.

Another limitation was lack of variance in religious fundamentalist beliefs of Korean American clergy in this study, and this may have contributed to this variable not being a significant predictor of clergy responses to domestic violence. Also, as discussed previously, the variable, domestic violence education and training had to be replaced with pastoral counseling education in the OLS regression due to unexpectedly high number of hours respondents reported, which may have been due to a measurement error from unclear wording of the question.

The final limitation of the study was the use of vignettes to examine Korean American clergy responses to domestic violence. Although it may have made the questions on domestic violence less personally threatening to the respondents and enabled respondents who do not have

direct experiences with domestic violence to answer the questions, the real world responses of Korean American clergy to domestic violence in their congregations cannot be predicted from study findings because one cannot assume that the clergy would actually respond to real cases in the manner they indicated in their survey responses.

Implications for Social Work Research

The findings of this study have several implications for social work research. First, the results show that using scales that have not been tested on the study population may result in low reliability of those scales. Even though both AVS-R and SRTS had good reliability scores from previous research studies, they had never been tested on Korean Americans and had low reliability scores in this study of Korean American clergy. Social Work researchers can avoid this problem by using instruments that have been tested on their study populations; however, the dilemma for researchers who study ethnic groups is that most of instruments have been developed and tested on White, native English speakers, and there are not many instruments that have been developed and tested on other groups. Therefore, developing new instruments for and testing existing instruments on ethnic groups for validity and reliability are needed. In addition, when used for new populations, existing scales should be treated as new scales and therefore exploratory factor analysis is in order. Thus, a suggestion for Social Work researchers is for them to conduct exploratory factor analysis to examine the construct validity of the instruments when using them with new populations.

Second, as expected at the outset of the study, data were collected primarily by mailed paper-and pencil survey (88.8%), with fewer responses via online survey (11.2%), and this finding is consistent with previous studies of Korean Americans (Lee, 2008; New Visions, 2004). It implies that the use of paper-and pencil survey is a better way to collect data from Korean

Americans, despite online survey's many advantages such as cost and time effectiveness and overcoming geographical boundaries. Moreover, making personal calls to individual ministers turned out to be the most effective way to get their responses. After the first mailing of 388 surveys, the researcher only received a total of 45 surveys, and even after the second mailing of the reminder postcards, the total number of completed surveys was only 78. However, making personal calls to ministers brought the total number of completed surveys to 152, which almost doubled the figure after the second mailing. Many ministers explained to me that they receive lots of surveys from researchers asking them to participate in their studies and many times they just ignore and discard surveys without even opening them because they simply do not have time to fill out all the surveys they receive. However, when they receive phone calls from researchers explaining the purpose of the study and the importance of clergy participation and encouraging them to participate in their studies, this gives them a chance to think about the study and helps them decide whether to participate in the study. In addition, several ministers commented that this also enables them to judge the researcher's sincerity and commitment to the issue. Therefore, it would be critical to include making personal calls as a key element in data collection methods when conducting research with Korean Americans.

Several areas of future research have been identified from the findings of this study.

This study shows that Korean American clergy's adherence to Korean cultural values and years of their residence in the U. S. had more influence on their responses to domestic violence than religious fundamentalist beliefs and gender role attitudes did. Does this imply that the radical feminist theory's understanding of domestic violence is wrong? Rather, it may signify how intersectionality theory provides a better lense through which domestic violence in the Korean American community should be viewed. Therefore, further research exploring the influence of

cultural values on people's attitudes toward domestic violence and their behaviors toward victims and perpetrators is needed, which will strengthen our understanding of intersectionality theory.

Religious fundamentalist beliefs were not a significant predictor of Korean American clergy responses to domestic violence in this study, which is contradictory to findings of previous research studies. One cannot conclude from this one study that religious fundamentalist beliefs do not have an impact on Korean American clergy responses to domestic violence. Rather, future research should explore different ways to measure religious fundamentalist beliefs by identifying aspects of religious fundamentalist beliefs that could be related to clergy responses to domestic violence.

In the earlier section on social work practice implications, the researcher recommended training for Korean American clergy to help them prepare to respond to domestic violence in a way that promotes safety of battered women and children and engage in prevention activities. Future research should involve developing training curricula for Korean American clergy and evaluating its effectiveness on changing their knowledge, attitudes, skills, confidence, and behavior related to their responses to domestic violence in their congregations.

Finally, future studies should explore a church-based domestic violence prevention model in the Korean American community. Not only did Korean American clergy in this study suggested prevention and education as the most important action to address domestic violence in the Korean American community, they also expressed difficulty in responding to domestic violence in their congregations as ministers. Earlier research with Korean Christian women by the researcher (Choi, 2008) also revealed that Korean Christian women want Korean ministers to be involved in preventing domestic violence by educating congregation members about healthy marital relationships and domestic violence through sermons and other educational opportunities

instead of directly intervening in domestic violence cases. These findings provide a great opportunity for researchers to develop a church-based prevention model in the Korean American community because Korean American clergy and Korean female congregation members are willing to take part in domestic violence prevention activities in their congregations. Considering Korean American church and clergy's influential roles in the Korean American community, a church-based prevention model has great potential to reach and influence Korean Americans with respect to knowledge, attitudes, and behaviors related to domestic violence.

Conclusion

This study has revealed how Korean American clergy respond to a hypothetical case of domestic violence in the church and factors that impact their responses. The study also explored their current prevention, counseling, and referral activities, as well as their readiness to deal with domestic violence and willingness to attend domestic violence training for clergy. As the first ever study to investigate Korean American clergy's responses to domestic violence, this research helps to fill the gap in knowledge on clergy responses to domestic violence. Like other clergy, Korean American clergy are torn between the sacredness of marriage and their concern for battered women and often prioritize reconciliation of the couple in responding to domestic violence. But unlike in cases of other clergy, Korean American ministers' cultural values have a substantial impact on their responses to domestic violence. This finding confirms the role of culture as it relates to domestic violence and battered Korean immigrant women's experiences and points to the need to further explore the impact of culture and other identities of battered women on their experiences of abuse and help-seeking behaviors, as well as others' responses to them.

Developing a collaborative working relationship between Korean American clergy and social workers would be critical for improving assistance to Korean battered women, and it appears that Korean American clergy recognize the need to develop collaborative relationships with other professionals including social workers in order to respond more effectively to Korean battered women. They also expressed willingness to attend domestic violence training and engage in prevention of domestic violence in their congregations. These findings provide a great incentive and an opportunity for social workers to build a close working relationship with Korean American clergy and engage them in developing socio-culturally relevant prevention and intervention strategies to address domestic violence in Korean American communities. Instead of viewing each other with ambivalence, or at worst suspicion, social workers and Korean American clergy can learn from each other and work together to promote safety of battered women and children and prevent domestic violence in Korean American communities.

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Appendix A
Survey Questionnaire

CASE SCENARIO:

The following scenario is a representative example of situations faced by clergy members. Please read it carefully and answer the questions that follow.

Imagine you are a clergy member of a church where you have served for several years and have established a good relationship with church members. You get a phone call from a woman in your church. She and her family have been coming to your church since they immigrated to America 3 years ago. She says she is calling from work, so her husband won't know about this phone call and tells you that she finally has the courage to tell someone about the way her husband has been treating her all these years. She tells you about verbal insults, beatings, and other types of physical assaults that she has received from him over the past several years. She says that his violence became more severe since they immigrated to the U.S. 3 years ago. She also says she is sometimes fearful for her life and the safety of their two children and doesn't know what to do, but felt that you could help her. She wants your advice on how to deal with this situation.

Based on this limited information, indicate how likely it is that you would respond to this situation with the following actions at some point in the course of working with this woman. There are no right or wrong answers to the following items. (Please circle your response)

	Not at all likely (1)					Absolutely likely (7)	
1. I would pray with her, asking God to give her the strength and courage she needs.	1	2	3	4	5	6	7
*2. I would recommend couples counseling.	1	2	3	4	5	6	7
3. I would reassure her that her husband's violence is not her fault.	1	2	3	4	5	6	7
*4. I would encourage her to forgive him for his actions.	1	2	3	4	5	6	7
5. I would give her information about domestic violence programs/shelters and hotlines.	1	2	3	4	5	6	7
*6. I would approach her husband to ask for "his side of the story."	1	2	3	4	5	6	7
*7. I would encourage her to change her behavior to avoid provoking her husband's anger.	1	2	3	4	5	6	7

	Not at all likely (1)							Absolutely likely (7)
8. I would consult with colleagues in the Korean community who may have expertise on marital conflict and be able to assist me in my response to her.	1	2	3	4	5	6	7	
9. I would help her see that her husband's violence has broken the marriage covenant and that God does not want her to remain in a situation where her life and the lives of her children are in danger.	1	2	3	4	5	6	7	
*10. I would discuss with the church council/elders about how to respond to her problem.	1	2	3	4	5	6	7	
*11. I would tell her she should submit to her husband and be a better Christian wife, as the Bible commands.	1	2	3	4	5	6	7	
12. I would support and respect her choices, whether it is to return to her husband, to separate/divorce from him, or any other choices.	1	2	3	4	5	6	7	
13. I would encourage her to make a plan to safely exit the house the next time her husband is violent	1	2	3	4	5	6	7	
14. I would recommend marriage enrichment or couples communications workshop/seminars.	1	2	3	4	5	6	7	
*15. I would listen but give her no specific guidance.	1	2	3	4	5	6	7	
16. I would encourage her to consider calling 911 the next time her husband becomes violent.	1	2	3	4	5	6	7	

*Items with an * should be reverse scored.*

17. What else would you do in this case? (Please write your thoughts in the space below.)

Please use the scale below to indicate the extent to which you agree with the value expressed in each statement. **Circle** one number for each statement.

	Strongly disagree(1)	Disagree (2)	Agree (3)	Strongly agree (4)
1. One should not deviate from familial and social norms.	1	2	3	4
2. Children should not place their parents in retirement homes.	1	2	3	4
*3. One need not focus all energies on one's studies.	1	2	3	4
4. One should be discouraged from talking about one's accomplishments.	1	2	3	4
*5. Younger persons should be able to confront their elders.	1	2	3	4
6. When one receives a gift, one should reciprocate with a gift of equal or greater value.	1	2	3	4
*7. One need not achieve academically in order to make one's parents proud.	1	2	3	4
*8. One need not minimize or depreciate one's own achievements.	1	2	3	4
9. One should consider the needs of others before considering one's own needs.	1	2	3	4
*10. Educational and career achievements need not be one's top priority.	1	2	3	4
11. One should think about one's group before oneself.	1	2	3	4
*12. One should be able to question a person in an authority position.	1	2	3	4
13. Modesty is an important quality for a person.	1	2	3	4
14. One's achievements should be viewed as family's achievements.	1	2	3	4
15. One should avoid bringing displeasure to one's ancestors.	1	2	3	4

	Strongly disagree(1)	Disagree (2)	Agree (3)	Strongly agree (4)
16. One should have sufficient inner resources to resolve emotional problems.	1	2	3	4
17. The worst thing one can do is to bring disgrace to one's family reputation.	1	2	3	4
*18. One need not remain reserved and tranquil.	1	2	3	4
19. One should be humble and modest.	1	2	3	4
*20. Family's reputation is not the primary social concern.	1	2	3	4
*21. One need not be able to resolve psychological problems on one's own.	1	2	3	4
*22. Occupational failure does not bring shame to the family.	1	2	3	4
*23. One need not follow the role expectations (gender, family hierarchy) of one's family.	1	2	3	4
24. One should not make waves.	1	2	3	4
*25. One need not control one's expression of emotions.	1	2	3	4

*Items with an * should be reverse scored.*

Which of the following statements is the closest to describing your views of the Bible? (Please circle your response.)

- The Bible is an ancient book of fables, legends, history and moral precepts.
- The Bible is the record of many people's experience with God and is a useful guide for individual Christians in their search for basic moral and religious teachings.
- The Bible is the Word of God and its stories and teachings provide a powerful motivation as we work toward God's reign in the world.
- The Bible is the inspired, authoritative Word of God that is without error in all that it says about faith and morals.
- The Bible is the inspired Word of God, without error not only in matters of faith, but also in historical, scientific, geographic and other secular matters.

Please indicate how much you personally agree or disagree with each of the following statements. Circle one number for each statement.

	Strongly disagree (1)					Strongly agree (6)
1. One of the most important things a mother can do for her daughter is to prepare her for being a wife.	1	2	3	4	5	6
2. When a couple is going somewhere by car, it's better for the man to do most of the driving.	1	2	3	4	5	6
*3. If a husband and wife both have fulltime jobs, the husband should devote just as much time to house-keeping as the wife should.	1	2	3	4	5	6
4. The women's movement exaggerates the problems faced by women in America today.	1	2	3	4	5	6
*5. It's just as appropriate for a woman to hold a door open for a man as vice versa.	1	2	3	4	5	6
*6. Working women should not be expected to sacrifice their careers for the sake of home duties to any greater extent than men.	1	2	3	4	5	6
7. In marriage, the husband should take the lead in decision-making.	1	2	3	4	5	6
8. It's reasonable that the wife should have major responsibility for the care of the children.	1	2	3	4	5	6
*9. Women could run most businesses as well as men.	1	2	3	4	5	6
*10. If both husband and wife work fulltime, her career should be just as important as his in determining where the family lives.	1	2	3	4	5	6

*Items with an * should be reverse scored.*

Demographic Information (Please write or circle your answers.)

1. What is your age? _____

2. What is your gender? Male / Female

3. Were you born in the U.S.? Yes / No

If not, how long have you lived in the U.S.? _____ years

4. In what denomination are you an ordained minister?

Presbyterian Methodist Baptist Lutheran
Full Gospel Episcopal Non-denominational
Other (Please specify _____)

5. How large is your congregation (number of active members)?

1-50 members 51-100 members 101-200 members
201-300 members 301-500 members 501+ members

6. How many years have you served as an ordained pastor? _____ years

7. Approximately how many hours have you spent on domestic violence education and training (i.e., classes, seminars, workshops, conferences) up until this point in your career? _____ hours

8. What is your highest level of education?

High School Associate's Bachelor's Master's Doctoral

9. Did you complete seminary training? Yes / No
If yes, where did you complete seminary training? Korea / U.S.

10. Did you take any Pastoral Counseling class over the course of your education including seminary training? Yes / No
If yes, how many credits did you take? _____ credits

11. Did you complete a Clinical Pastoral Education internship? Yes / No

12. How often, on average, do you teach/preach about healthy marital relationships directly from the pulpit? (Please circle)
Never 1 time/year 2-3 times/year 4-5 times/year once a month

13. In your career as a minister, how many couples/individuals have you counseled that experienced or are experiencing domestic violence? (Please circle)
0 1-2 3-5 6-10 11-15 16-20 over 20

14. In your career as a minister, how many times have you referred couples/individuals that experienced or are experiencing domestic violence to additional resources?
Never 1-2 times 3-5 times 6-10 times 11-20 times over 20 times

15. How well prepared do you feel to deal with domestic violence situations?

Not at all prepared Somewhat unprepared Somewhat prepared Well prepared

16. How likely would you attend a training seminar or workshop on domestic violence for Korean clergy members? (Please circle)

Not at all likely

Somewhat unlikely

Neither likely nor unlikely

Somewhat likely

Absolutely likely

17. How much do you agree or disagree with the statement, "Ministers are the ones best able to deal with cases of domestic violence within their churches". (Please circle)

Strongly disagree

Disagree

Agree

Strongly agree

18. Are you currently taking any actions that you consider helpful in addressing domestic violence in your congregation? If yes, what are you doing to respond to and prevent domestic violence in your congregation?

19. What additional thoughts/comments would you like to add on the issue of domestic violence in the Korean community?

**Thank you for your participation in this study!
Your participation will help make Korean families
healthy and happy.**

Appendix B

Informed Consent Information Letter – Postal Mail Version

ID # _____

[DATE]

Please help us make Korean families and communities healthier!

Dear [NAME]:

My name is Youn-Joon Choi, and I am a Korean American doctoral student at the Virginia Commonwealth University School of Social Work. I am writing to ask your help in a study of Korean American ministers being conducted for my dissertation research.

This study is designed to seek input from **Korean American ministers who are the most important leaders of the Korean-American community** about their responses to marital conflict within their church. The goal is to inform social work practitioners and other professionals about how to work with Korean American churches and ministers in culturally and spiritually sensitive ways on issues related to marital conflict. I am contacting Korean American ministers in Virginia and Maryland from the Korean Business Directory published by the Korea Times. You are contacted for this study because your church is listed in that directory.

The survey will take about 10-15 minutes to complete. It is anticipated that participating in this study has only a minimal risk of causing you harm or distress. A few questions may cause you some discomfort to answer. There are no costs for participating in this study other than the time you will spend completing the survey.

In order to keep your answers confidential, the following measures will be employed: You will receive a unique ID# that will be the only identifying information used for data entry and storage; your name/contact information and your unique ID# will be kept in two separate files; all returned surveys and recorded data will be stored in locked file cabinets or in password protected computer files; no identifying information will be used in any published paper or presentation related to the study; and no one other than myself, my dissertation committee members, and an online survey administrator will have access to the research data.

Please do not put your name anywhere on the survey.

Your participation is completely voluntary. You may decline to participate in this study without any negative consequences, withdraw from the study at any point, or leave blank any questions you do not want to answer. However, you can help make Korean families and communities healthier by taking a few minutes to share your thoughts and experiences.

If you agree to participate in this study, please complete the survey and return it in the enclosed, stamped, self-addressed return envelope by _____. If you misplaced the enclosed envelope, please return the survey to the following address:

Youn-Joon Choi
School of Social Work
Virginia Commonwealth University
1001 W. Franklin Street
P. O. Box 842027
Richmond, VA 23284-2027

ID # _____

You can also participate in the study through an online survey, which is available both in Korean and English. Please visit the following link:

_____.

When you visit the above link, you will need an identification number to open the survey, which is marked on the top of this letter. This identification number is only for deleting your name from the mailing list, so you will not receive another letter or survey. The identification number will not be connected to your answers.

QUESTIONS/CONCERNS:

If you have any questions or concerns about the study, please feel free to contact me by phone: (804) 922-6581 or by email: choiyj@vcu.edu. or my research advisor, Dr. Liz Cramer, at (804) 828-9029 or ecramer@vcu.edu.

If you have any questions or concerns about your rights as a research participant or the approval of this study, you may contact:

**Office for Research
Virginia Commonwealth University
800 East Leigh Street, Suite 111
P.O. Box 980568
Richmond, VA 23298
Telephone: 804-828-0868**

Thank you very much for helping with this important study!

Sincerely,

Youn-Joon Choi, MSW, MA
Doctoral candidate - School of Social Work
Virginia Commonwealth University



Appendix C

Informed Consent Information Letter – Online Version

Please help us make Korean families and communities healthier!

Dear Pastor:

My name is Youn-Joon Choi, and I am a Korean American doctoral student at the Virginia Commonwealth University School of Social Work. I am writing to ask your help in a study of Korean American ministers being conducted for my dissertation research.

This study is designed to seek input from **Korean American ministers who are the most important leaders of the Korean-American community** about their responses to marital conflict within their church. The goal is to inform social work practitioners and other professionals about how to work with Korean American churches and ministers in culturally and spiritually sensitive ways on issues related to marital conflict. I am contacting Korean American ministers in Virginia and Maryland from the Korean Business Directory published by the Korea Times. You are contacted for this study because your church is listed in that directory.

The survey will take about 10-15 minutes to complete. It is anticipated that participating in this study has only a minimal risk of causing you harm or distress. A few questions may cause you some discomfort to answer. There are no costs for participating in this study other than the time you will spend completing the survey.

In order to keep your answers confidential, the following measures will be employed: You will receive a unique ID# that will be the only identifying information used for data entry and storage; your name/contact information and your unique ID# will be kept in two separate files; all returned surveys and recorded data will be stored in locked file cabinets or in password protected computer files; no identifying information will be used in any published paper or presentation related to the study; and no one other than myself, my dissertation committee members, and an online survey administrator will have access to the research data.

Your participation is completely voluntary. You may decline to participate in this study without any negative consequences, withdraw from the study at any point, or leave blank any questions you do not want to answer. However, you can help make Korean families and communities healthier by taking a few minutes to share your thoughts and experiences.

If you agree to participate in this study, click the button at the end of this page, which will lead you to the survey. Please complete the survey by _____.

QUESTIONS/CONCERNS:

If you have any questions or concerns about the study, please feel free to contact me by phone: (804) 922-6581 or by email: choiyj@vcu.edu. or my research advisor, Dr. Liz Cramer, at (804) 828-9029 or ecramer@vcu.edu.

If you have any questions or concerns about your rights as a research participant or the approval of this study, you may contact:

**Office for Research
Virginia Commonwealth University
800 East Leigh Street, Suite 111
P.O. Box 980568
Richmond, VA 23298
Telephone: 804-828-0868**

Thank you very much for helping with this important study!

Sincerely,

Youn-Joon Choi, MSW, MA
Doctoral candidate - School of Social Work
Virginia Commonwealth University

**Please click the button below if you would like to
continue with the survey!**

Continue

-
-
-
-

Appendix D

Reminder Postcard

[DATE]

ID #_____

Please help us make Korean families and communities healthier!

Within the past couple of weeks, a survey on Korean American ministers and their responses to marital conflict was mailed to you.

If you have already completed and returned the survey to me by mail or completed it online, I would like to thank you for your valuable input! If you have not completed the survey yet, would you please do so today? Since a study like this has never been conducted before with Korean American ministers, your participation and input are very important.

Please complete the survey and return it in the enclosed, stamped, self-addressed return envelope by _____. If you need a survey, please email me at choiyj@vcu.edu.

If you prefer to complete the survey online, please visit the following website for an online survey available both in Korean and English: _____.

When you visit the above link, you will need an identification number to open the survey, which is marked on the top of this postcard.

Thank you very much for your time and consideration!

Youn-Joon Choi, Doctoral Candidate, MSW, MA

Youn-Joon Choi
School of Social Work
Virginia Commonwealth University
1001 W. Franklin Street
P. O. Box 842027
Richmond, VA 23284-2027



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Appendix E
Script for Telephone Contact

Hello, good morning/afternoon/evening. My name is Youn-Joon Choi. I am a doctoral student at Virginia Commonwealth University School of Social Work. I have recently sent you a survey of Korean American ministers for my dissertation research. I hope you received it.

First of all, is this a good time for you to talk? [IF IT IS NOT CONVENIENT FOR HER/HIM TO TALK, ARRANGE A CALL BACK TIME]

As I explained in my letter that was sent with the survey, I am trying to learn about Korean American ministers' responses to marital conflicts within their church, which will inform social work practitioners and other professionals about how to work with Korean American churches and ministers in culturally and spiritually sensitive ways on issues related to marital conflicts. I obtained your name and contact information from the Korean Business Directory.

Have you already completed and returned the survey to me by mail or completed it online? [IF YES, THANK HIM/HER AND HANG UP]

[IF NO]. A study like this has never been conducted before with Korean American ministers, and therefore your participation and input are very important for us to make Korean families and communities healthier. Would you take 10-15 minutes to complete the survey please?

If you decide to participate, you can skip any question you do not wish to answer. The information you will give us will be kept confidential and will be used only for purposes of research. You can complete the survey I sent to you or complete it online. The link to the online survey is written both in the letter that was sent with the survey and the follow-up postcard.

[IF THEY NEED ANOTHER COPY OF THE SURVEY, PROMISE TO SEND A COPY]
[IF THEY WANT TO COMPLETE ONLINE SURVEY, BUT DON'T HAVE THE LINK, PROMISE TO SEND A POSTCARD WITH THE LINK TO THE ONLINE SURVEY]

Do you have any questions regarding the study? [ANSWER ANY QUESTIONS THEY MAY HAVE REGARDING THE STUDY]

Would you complete the survey and send it to me?
[EITHER YES OR NO, THANK PERSON AND HANG UP]

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-

VITA

March 2, 1970	Born, Seoul, South Korea (American citizen)
1993	B.A. in Sociology, Ewha Womans University, Seoul, South Korea
1995	Program Coordinator, AFS Intercultural Programs, New York, NY
1996	Program Assistant, International House, New York, NY
1996	Graduate Teaching Assistant, City College of the City University of New York, New York, NY
1996	M.A. in International Relations, City College of the City University of New York, New York, NY
1997-1998	Korean Counselor Advocate/Outreach Specialist, New York Asian Women's Center, New York, NY
1999-2000	MSW Intern, University of Toledo Counseling Center, Toledo, OH
2000-2001	MSW Intern, Older Adults Recovery Center, Ann Arbor, MI
2000-2001	Research Assistant, School of Social Work, University of Michigan, Ann Arbor, MI
2001	M.S.W. in Social Work, University of Michigan, Ann Arbor, MI
2001-2002	Research Associate, Institute for Labor and Industrial Relations, University of Michigan, Ann Arbor, MI
2001-2005	Co-founder/Project Coordinator, New Visions: Alliance to End Violence in Asian/Asian American Communities, Ann Arbor, MI
2002-2003	Consultant, Asian & Pacific Islander Institute on Domestic Violence, San Francisco, CA.

- 2007-2008 Graduate Research Assistant, School of Social Work, Virginia Commonwealth University, Richmond, VA
- 2007-2008 Graduate Research Assistant, School of Medicine, Virginia Commonwealth University, Richmond, VA
- 2007-2010 Adjunct Faculty, School of Social Work, Virginia Commonwealth University, Richmond, VA
- 2008 Research Coordinator, School of Social Work, Virginia Commonwealth University, Richmond, VA
- 2008-2009 Pre-doctoral Fellow, Institute for Drug & Alcohol Studies, Virginia Commonwealth University, Richmond, VA
- 2011 Ph. D. in Social Work, Virginia Commonwealth University, Richmond, VA
- 2011 - Assistant Professor, School of Social Work, University of Georgia, Athens, GA