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ABSTRACT

DEVELOPING AND IMPLEMENTING A DOMESTIC VIOLENCE
AWARENESS AND EDUCATIONAL PROGRAM IN
DALLAS-FORT WORTH KOREAN CHURCH
OF SEVENTH-DAY ADVENTISTS

By

Jong Keun Han

Adviser: Alanzo Smith, Ph.D.

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPING AND IMPLEMENTING A DOMESTIC VIOLENCE
AWARENESS AND EDUCATIONAL PROGRAM IN DALLAS-FORT WORTH
CHURCH OF SEVENTH-DAY ADVENTISTS

Name of Researcher: Jong Keun Han

Name and degree of faculty adviser: Alanzo Smith, Ph.D

Date Completed: October 2012

Problem

Research has established that Seventh-day Adventist families in the Korean community currently living in the United States of America are experiencing increasing levels of domestic violence. It has become increasingly clear that all is not well in the family unit, a core unit of any church and society. During numerous Korean ministerial association meetings, pastors have in the recent past been expressing their growing frustrations about family quarrels. Quarrels in the family have been seen to lead to violence in the homes of many congregation members. While domestic violence is well-known, yet not much talked about problem among Koreans in the United States, the Korean Seventh-day Adventist churches have given it little attention or study. Currently,

before a research treatment was administered. The treatment in this case was an awareness seminar to educate and sensitize participants about domestic violence among Adventists. Upon completion of the treatment seminar, a post-test was conducted using a post-test survey questionnaire to measure the effect that the treatment seminar had among the participants.

Results

In the first instance, the study identified several risk factors for domestic violence and abuse among Adventists. Such risk factors included troubled childhood for one of the spouses such as childhood abuse, drug and substance abuse, ungodliness, alcoholism, misinformation about biblical principles such as the dominion of a husband over his wife, emotional instability in a spouse, socially promoted myths about family relationships, and socio-cultural traditions and beliefs suppressing the right of women in families.

Secondly, the study established that although the educative awareness seminar had created a level of awareness, it was clear that more education and sensitization was needed to eliminate wrongly held myths among Christians about domestic violence. The seminar was however very effective in helping the participants to understand that some of the long-held myths of family relationships lacked any grain of truth and that the myths had only served to justify abuse and domestic violence wrongly. The seminar successfully clarified what should be regarded as domestic violence, emotional or physical.

Conclusions

One of the major findings of the post-seminar survey was that 88% of the pilot sample felt that the educative awareness seminar had helped them to understand domestic

violence as well as to know how to avoid and prevent domestic violence to accrue in their families. Consequently, based on the findings of the study, it was concluded that the local Korean SDA church and churches across the world were particularly in need of domestic violence education and awareness programs. It was also a conclusion of the study that domestic violence and abuse intervention programs should aim at exposing that spousal abuse exists even among Christians and that domestic violence is against God's purpose for family.

Further, this study concluded that awareness programs should ensure that congregation members know the many types and forms of spousal abuse, the real causes of spousal abuse, the negative impacts of domestic violence and abuse, as well as the possible preventive and mitigation measures that can help abuse victims. More importantly, this study concluded that it is the central role of any church and its leadership to facilitate institutional, moral and spiritual support to abuse victims, as well as to continually reveal the central message of the Bible with regards to family relationships. Domestic violence awareness programs should be regular and consistent in any church, since it has a primary responsibility in facilitating the establishment of happy, peaceful, and Godly families.

Finally, this study concluded that church leaders should ideally establish communication and mitigation channels to help their congregation members respond to the threat of domestic violence by enabling dialogue, consultation, and counseling. Church leaders can help the congregation face the challenges that most of its members face in their homes towards happier and more successful families, and towards reducing

spousal suffering, deaths, and divorces that are directly and indirectly related to domestic violence and abuse.

Andrews University

Seventh-day Adventist Theological Seminary

DEVELOPING AND IMPLEMENTING A DOMESTIC VIOLENCE
AWARENESS AND EDUCATIONAL PROGRAM IN
DALLAS-FORT WORTH KOREAN CHURCH
OF SEVENTH-DAY ADVENTISTS

A Project Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Ministry

by
Jong Keun Han
October 2012

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AWARENESS AND EDUCATIONAL PROGRAM IN
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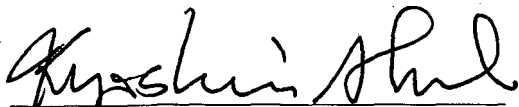
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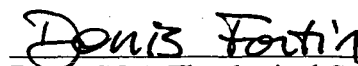
Adviser,
Alanzo Smith



Director, DMin Program
Skip Bell



Kyoshin Ahn



Dean, SDA Theological Seminary
Denis Fortin



Russell Burrill



Date Approved

This dissertation is heartily dedicated to Miran.

Miran, to thank you with mere words for everything you mean to me will never be
enough.

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LIST OF ABBREVIATIONS

<i>Acts</i>	<i>Acts of Apostles</i>
<i>Dan</i>	Daniel
<i>DFW Korean SDA Church</i>	Dallas-Fort Worth Korean Seventh day Adventists Church
<i>Eph</i>	Ephesians
<i>Exod</i>	Exodus
<i>Gen</i>	Genesis
<i>Matt</i>	Matthew
<i>Rev</i>	Revelation
<i>SDA Church</i>	Seventh Day Adventists Church
<i>TX</i>	Texas
<i>UK</i>	United Kingdom
<i>US</i>	United States of America

ACKNOWLEDGEMENTS

An undertaking of this magnitude is rarely an individual effort. As such, the task of planning, preparing for and executing this dissertation has incorporated the contribution and participation of many people besides me. Consequently, I appreciate every other individual who facilitated the conception, development and completion of this research paper. While it is impossible for me to mention all the people who deserve recognition by name, I feel that several of these individuals deserve at least a mention for their valuable aid, guidance and input.

In this accord, I heartily appreciate the kind, insightful and understanding assistance of the supervisor, Dr. Alanzo H. Smith, Ph.D, of the greater New York Conference. I express my heartfelt appreciation to Dr. Alanzo H. Smith who has prayed for me, guided and encouraged me to keep track of the project timeline. Please accept my humble gratitude for your immense and yet patient assistance. I also feel greatly indebted to my Church, Dallas-Fort Worth Korean Seventh-day Adventists Church, without whose support and deep understanding this project could not have been completed.

Again, I interacted with several classmates, each of whom played a significant part in the development of the dissertation. They are all appreciated, with good wishes for success in their respective endeavours. Finally, though not least, I also acknowledge the support, love and goodwill of an enabling family who have always been a source of inspiration to me. My gratitude is thus kindly extended to my family for their love and support. You have always been a blessing to me.

McNeal refers to as the mystery of God's call (McNeal, 2000). The trend would continue until I joined college, an English Language Institute in Korea, where I met a friend who went to Adventist Church. I will always remember that Friday evening when he invited me to attend his church. I easily promised him that I would go visiting with him, although I was non-committal. That became my first time ever to attend Sabbath school and worship. I would later enroll in the Bible class offered by the church's missionary arm. It was here that with the Sabbath teacher I studied the book of Genesis and discussed the Sabbath in great detail.

I later learned and conceded to the fact that the Sabbath was on Saturday and not Sunday as I had hitherto assumed. I continued with the Bible study and further studied the books of Daniel and Revelation. Today as I look back, I realize that although I first was anointed as a member of the Presbyterian Church, I only firmly and resolutely accepted Jesus Christ as my personal savior by baptism at the age of 28. That was the start of my spiritual journey, leading to a complete transformation of my (a) mentality, (b) spirituality, (c) character, and (d) purpose in life.

My social life has also been a process of change and self-awareness. Unfortunately, I have no significant happy childhood memories. I had five siblings. My parents separated when I was aged seven, and I and my three older siblings could not attend the middle school due to the consequent economic constraints. After the separation, two of us children remained with our father. The other three siblings would eventually leave and only my younger sister and I would remain to live with Father. My father was addicted to alcohol for all the while that he raised us.

Today, as I reflect about my life, particularly about the impact of my parent's separation on us children, and the fact that I would thereafter be raised by an alcoholic father, I am certain that my early childhood was the beginning of a spiritual journey that would later mature in my adulthood. At the time however, I did not know of, or even imagine, God's plan for me. I remember that every day I was confronted with food shortages, dire economic needs, and the fact that I had only a single dad and a sister for family. Despite the odds, I delight in the fact I always obeyed my father and studied diligently.

Upon graduating from the middle school, I joined a job-training school for a year after which I secured a factory job. This is the job I retained for eight years, starting at the age of 17 up until I was 27 years old. In the eight years I worked at the factory, I also studied privately to get a high school diploma. Although I had to pay and study by myself while still working long hours, I successfully attained the high school diploma. I had a passion for learning. I dreamed of going to college, and I continually studied and improved myself even when times were hard. I wanted to be a patent lawyer. By God's grace, I was accepted in college at the age of 27, and I had to quit from the factory job to immerse myself completely in my studies.

One of things I am really proud of at that juncture in my life was that even as I prepared for the patent lawyer exam, I always attended early morning prayers in a local church. I had been planning to request the professor to give me permission to excuse myself from all the classes during first semester so that I could focus on the exam. I prayed for it, met the professors offering the classes I attended, and asked for the permission. I am deeply convinced that God sent the Holy Spirit to the professors and

prepared my way. I did get the permission. Amazingly, I was allowed to take the exam without attending the classes. That remains as one of my greatest experiences that taught me the value of early morning prayers.

The second turning point of my life came after I had taken the exam of patent lawyer. This was the first time that I became aware of God's call to ministry. The Holy Spirit had come to me, and I could no longer read the books as I was preparing for the exam. For several months, I could only read the Bible. I continually prayed and prayed that the Lord would heal my sight and that I could resume my studies. It was during this time when I decided to go out to the forest for prayers that I remembered the promise I had made to God while seeking a high school diploma. When I got the information of having passed the high school diploma exam, I pledged to God that I would dedicate my life to serving people who need help. The problems I experienced at that stage of my life were God's way of turning me back to His divine path.

I consequently sought counsel from my pastor and then spent time praying for God's guidance. After a lot of reflection, I finally decided to study theology at the Korea Adventist College. At age 31, I entered the ministry with my undergraduate degree, marking the second calling of my life from God. After two years of full-time study, I graduated and was called into full-time ministry with the South- Eastern Conference of Seventh-day Adventists in Korea. My first district of service was in Geochang, Geoyungbuk. I started a day care school and an English class for the community who had missionaries working with them. These otherwise minor activities would eventually contribute immensely into motivating the church's passion for evangelism.

I worked at Geochang from 1993 to 1998, at which time I was ordained. That remains one of my most memorable and special experiences. It was a moment when the Holy Spirit completely took over my life and gave me a firm conviction of having received God's calling into servanthood. I would later move to another church in Yangsan, Geoyngnam, which was a very small church with a recently opened childcare center. My goal was to nurture the church to grow, something that ranks among the greatest challenges of my ministry. I am convinced that God used me as a tool to prosper His cause. God answered my early morning prayers until what I believe was God's purpose in Yangsan was attained before I was transferred to Ochun in Pohang. The church had been doing health evangelism two times a week since church started and successfully impacted the whole community.

It is also important to note that while still in school, I was introduced to a woman who had been working at Adventist Hospital in Busan. We dated from 1991 to 1993 and got married during the winter of February in 1993 after 15 months of courtship. Today, Miran and I have two children, Young-min and Yu-na. My family has provided me with tremendous support and encouragement in the course of my ministry. Since 2005, I have been serving in inner city Dallas-Fort Worth. DFW Korean SDA Church is the current district where I am serving as a senior pastor.

This is my sixth year, 2011, as a senior pastor of the DFW Korean SDA Church. The majority of the members came to United States in the early 1980s and 1990s, and consequently, the Church was established in the 1980s. There has not been much growth in terms of membership as succeeding pastors struggled with implementing change. For instance, the DFW Korean SDA Church had only seven people baptized last year. The

tithe generated last year was \$146,000 from a registered membership of one hundred sixty five. However, the weekly records show attendance between ninety and one hundred and ten heads. The major ministry challenge at the DFW Korean SDA church is how it can become relevant to its community, a question that the church under its current leadership is currently struggling to answer.

The overall goal of the leadership and members of DFW Korean SDA Church is to lead its members as well as its visitors into a love relationship with the Lord Jesus. This goal can only be realized by experiencing God through knowing and doing the will of God. Everything that DFW Korean SDA Church does rests on this one mantra—leading its members to experience God through a love relationship (Blackaby & King, 2004). A good example of this is the fact that during every Sabbath, the church provides free medical treatment to the community. The church also manages Pathfinder and Adventure Club with the goal of mentoring adults and children into experiencing God. Most important to the context of this study is that the strength that lies in the DFW Korean SDA congregation is its care for the family. There is a strong sense of ensuring that the needs of those within its own community are met. DFW SDA Church has a tremendous opportunity with the group of young professionals ranging from nurses, doctors, lawyers, and business owners. With this vast wealth of resources, the congregation is strategically placed to address some of the social concerns of its community.

Motivating this study is a self-realization and understanding of the role that peaceful and loving families play in a community. During the last four years, I have been changed much more than I had anticipated before getting into this course regarding

family life. Most of my life has been spent in Korea and based on Korean culture. Korea is a country of morals, ethics, and conventions. Confucianism played a leading role, greatly influencing the degradation of women's status in the Korean society. As I grew up in my early age, I became used to seeing the woman figure that had always to obey men. I was educated by both men and women who enforced the myth that women could not be leaders and that they had to be disciplined and suppressed.

To make matters even worse, I personally grew up in an imperfect family because my parents had separated when I was 5 years old. This outcome affected me, my attitude in life, and my relationship with my family. Today, I have no memory of family events in my early life, no memory of my time with both parents, and no pictures taken with family until I got married. Importantly, however, I believe the greatest work that God has done over the last four years has been in me. My way of family life has changed dramatically and my passion about Family Ministry has grown tremendously, which I believe is the result of God pouring Himself into me as I have sought Him. It also has led me to dedicate my scholarship commitment into family matters. In my ministry of 20 years, I have not shown much interest in family matters until I started this course. I used to preach about family life once a year and I thought it was enough to address family concerns. This was in spite of having witnessed family matters continuously in the ministry. Church members have always come to me with domestic conflict between a husband and wife. I now remember the many cases I received, some of them very serious, but which I could not and did not help to address except by offering prayers. I had not been taught how to take care of and help families properly.

As I look back, I realize that I had gotten used to telling most suffering families to be patient and to pray for their problems. Nonetheless, whenever I gave this advice to suffering families, I always felt helpless. I remember one deaconess of my church in Korea who had been battered by her husband. She was always polite, cheerful, and kind. She was also loved by the entire village and by the church. At that time, family violence and abuse among church families had already been recognized as improper but as a pastor, I could not have addressed it from within the church. The problem, however, continued to gnaw at my mind and perhaps that was one of the incentives that moved me to research domestic violence in the church when I finally had the chance.

When I finally decided to dedicate my study to this subject, I started reading secondary data on domestic violence and abuse. It was perplexing to find that over 53% of 400 battered women in one of the studies had been violently abused by protestant and Catholic husbands (Martin, 1987). In an attempt to identify how evangelical pastors deal with wife abuse, a questionnaire was sent to several thousand pastors of conservative Protestant churches. Although the response was very low (7%), the results confirm the widespread presence of battering. Seventy percent of the pastors indicated wife abuse occurs "sometimes" to "often" in Christian marriages. Eighty-four percent of the pastors had counseled at least one battered wife. Thirty-five percent of those who reported seeing abused wives had counseled six or more victims of battering. Wife abuse is more prevalent in Christian homes than most people believe, but as one minister observed, "Guilt within the church keeps it repressed" (Martin, 1987, p. 20). This and other similar facts ignited a passion to prevent violence and abuse among church families. Since then, my church has sought to increase better relationships among church families, such as by

hosting a Family Relationship Seminar two times a year. The seminar evoked a great response from families. This was then followed by a Church Family Camp initiative, which is now held every spring and fall annually, presenting a great opportunity for the whole church and the constitutive families to spend quality time together.

Following the success of these initiatives, I planned and preached four times a year about family relationships. The Pathfinder and Adventure Club initiatives were introduced to the church in 2006, as family-oriented activities for congregation members who have contributed to building good relationships among families. The members who have experienced and exercised domestic violence are barred from the club activities. I also realized that these troubled families needed professional help. I thus attended the NCFR Seminar 2009 and TCFR Seminar on March 2011 in a bid to gain professional expertise that could facilitate my acquisition of family matters skills. I also took an eight-hour Domestic Violence Training course provided by the Dallas District Attorney's office, before volunteering for a woman's shelter in the community and visiting shelters.

These personal initiatives helped me to start thinking about how I could address domestic violence in my church. I began preparing for a domestic violence seminar in my church, praying hard and seeking counsel since this would be the first time for me to address the issue in the church. I got the approval for the seminar from the church board although I still remained apprehensive about how the initiative would be received by congregation members. Fortunately, from the time I designed the event poster up to the time of presenting the seminar, I have become even more passionate to evangelize on preventing domestic violence in the Seventh-day Adventist Churches than ever before.

My continuing efforts in this accord have eventually led to this dissertation—it is (a) planning, (b) preparation, (c) execution, and (d) write-up.

Statement of the Problem

Family stability in the United States has been in continuous decline for four decades. The decline is reflected in the marital instability among members in the DFW Korean SDA Church. The DFW church draws its congregation mainly from the Korean-American community. Increasingly, Christian families in the Korean community in the United States of America are experiencing domestic violence. Pastors in Korean ministerial association meetings are expressing their growing frustrations about family quarrels, which lead to violence in the homes of their members.

Over the last five years, numerous married couples have either divorced or separated while several others are experiencing severe marital stress and instability (Drumm, Popescu, & Kirsting, 2005). Such an experience is not unique to the DFW Korean SDA Church. Pastoral colleagues have indicated that the impact of marital decline has been profound and multi-faceted in their own congregations. The problem of marital instability is made even more challenging since the Korean American membership of the local church has little or no preventive resources to adequately relate to their members' marital needs. While domestic violence is a well-known problem among Koreans in the United States, the Korean Seventh-day Adventist churches have given it little attention or study. Currently the church has no published data or intervention strategies in place that can help to reduce such violence among the members of the DFW Korean SDA Church.

The fact that domestic violence is common among church members is regrettable since it is not in accordance with the Christian doctrine and the faith they ascribe to. Not only does domestic violence go against social justice and morals, but also against the very identity of Christianity (Drumm, 2005). The *Seventh-day Adventist Church Manual* states that marriage is an institution that should be built upon respect and love where no one is superior to the other as it is provided for in Eph 5: 21-28. According to the manual, “marriage, a union for life, is a symbol of the union between Christ and His church and further, that the spirit that Christ manifests toward the church is the spirit that husband and wife are to manifest toward each other” (as cited in the Church Manual, 2005, p. 202).

The *Manual* further notes that “God’s Word condemns violence in personal relationships” as is provided in Gen 6: 11, and that “it is the spirit of Christ to love and accept, to seek to affirm and build others up, rather than to abuse or demean them” as is provided in Eph 4: 26 (Church Manual, 2005, p. 202). This means that there should never be room among the congregation members to (a) abuse their partners, (b) to assume tyrannical control, or (c) to abuse the power vested on them by the institution of marriage (Eph 6: 4). Indeed, “violence in the setting of marriage and family is abhorrent” (as cited in the Church Manual, 2005, p. 202). It would be better if “the husband (was) to cherish his wife as Christ cherishes the church ... and the wife (was) to respect and love her husband, and both were to cultivate the spirit of kindness, being determined never to grieve or injure the other”(as cited in the Church Manual, 2005, p. 202).

There is therefore an urgent need to develop family life programs directed towards marital harmony and restoration for the Korean American community of the

DFW SDA Church. This study personifies an attempt to (a) understand, (b) mitigate, and (c) prevent domestic violence among congregational families of the DFW SDA Church and ultimately in other Christian churches where such problems exist.

Description of the Task

The identified task for this project was three-fold. In the first instance, I aimed at calling attention to the risk factors associated with domestic violence by analyzing relevant contemporary research on domestic violence. This awareness would go a long way in uncovering the blanket that the DFW Korean SDA Church, as well many other churches, have used to cover a benign family problem of domestic violence among congregation members.

In the second mandate, the project sought to design possible intervention measures that could help to reduce domestic violence among the DFW Korean SDA Church congregation. Having identified the problem areas, the project intended to initiate an intervention program aimed at addressing domestic violence among church families in a (a) measurable, (b) sustainable, and (c) effective manner. Towards this end, it was a constituted part of the project to facilitate an educative seminar for families with the aim of creating awareness and educating the DFW Korean SDA church members on how to prevent and mitigate domestic violence incidences. It was hoped that these seminars would not only create an awareness of the magnitude of the problem, but would also help to stem the tide of domestic violence among Korean Adventists.

The third mandate of the project was to collect and record the findings generated by the two foregoing tasks in the form of a dissertation report (herein presented). This

would allow for a scholarly presentation of the domestic violence phenomena as it is (a) evaluated, (b) prevented, and (c) countered. The aim of this task was to create a replicable domestic violence awareness and education program that other churches could use to mediate their own problems with the vice. Towards this end, the study presents the seminar outcomes alongside a detailed review of contemporary literature such that viable conclusions and recommendations can be drawn from the entire project.

Justification for the Project

This dissertation and the project it reports was motivated by numerous convictions on the part of the researcher. To begin with, Korean pastors in the area have always reported cases of domestic violence against family members and many, including myself, have had no professional expertise to deal with such reports. Secondly, exploitation and negligence of the weak and the vulnerable through exposure to domestic violence among Adventist Christian homes has been widely reported and little is being done to avert the situation. The ugly domestic violence phenomenon is increasing among church members, and its negative effects such as depression, poor parenting, drugs abuse, deaths, etc., are continually felt by the weak and vulnerable in society (Hopkins, 2004).

Further, the church cannot abdicate its role as a social agent. The family and the society at large are part of the church, and when the society is ailing with domestic violence, the church is also affected. By participating in combating domestic violence, the church would be playing its role in the society. This particular project is an essential expression of this role, and it is an important fact that the DFW Korean SDA church is willing to participate in healing the society beginning with its congregational members.

Presently, there is no specific church seminar in place to address the issue of domestic violence against family members. This project will thus constitute a pioneer effort to address domestic violence among the congregational families.

It is also important to note that the church and its members are not readily acquiescent to the existence of the domestic violence problem. One of the reasons why the problem has not been addressed is because of widespread ignorance and negligence surrounding the issue of domestic violence among Adventist Christians. As such, there is a need to provide awareness and educational seminar on domestic violence among the members of DFW Korean Church of Seventh-day Adventist in the United States. Towards this end, this project serves a very urgent and crucial need.

Expectations from This Project

Following from the fore-stated problem of domestic violence among Adventist families, and the fact that the church has done little to face the problem, this study sought to formulate an intervention program to counter the risk factors of domestic violence among DFW Korean SDA church members. The study purposively sought to intervene in the identified problem by identifying domestic violence preference issues that the church should be aware of, recommending how to prevent domestic violence among members, and developing a replicable prevention and mitigation program for practical implementation.

In this accord, the project is expected to facilitate a seminar to create a greater awareness on the issue of domestic violence. This seminar is expected to articulate the risk factors of domestic violence and its effect on the family and the community of

Korean believers of the Seventh-day Adventist Church in the United States. Further, the study is expected to promote the recognition of value for human lives and create a sense of accountability leading to greater willingness of members to participate in family life enrichment programs. The feedback generated from the participants is expected to help inform the administrators of the church and help them develop subsequent seminars designed to reduce domestic violence in the Korean community. Finally, it is expected that the outcomes of the project will be positive to an extent that there will be a need to replicate it in other congregations and communities that are not part of this pilot project.

Delimitations

What this project was proposing to do was introduce a new mandate for ministry in the church, a mandate that may go beyond the church doors into people's homes. It was expected that this change in perspective of the church's mission would elicit some negative responses from the church leadership and from the congregation as well. For people to conceptualize the church's role in helping nurture happy and peaceful families, it was primarily important that all stakeholders were (a) informed, (b) educated, and (c) convinced to support the pioneer initiative (Edgell, 2003). It was therefore my burden to prepare and execute an awareness program for all stakeholders in regards to the churches role in mitigating and preventing domestic violence. Surprisingly, the idea and its consequent implementation were unanimously supported by the stakeholders, with the church leadership accepting to support and fund the domestic violence seminar.

Limitations

Several limiting factors were encountered in the process of preparing for and executing this project. To begin with, I was constrained in finances and time for the execution of the seminar and the consequent study, which is a requirement for the degree program I am currently pursuing. The time and financial constraints propelled me to conduct a pilot study in only one church, the DFW SDA Korean church. A larger sample would have perhaps benefited the pilot study more. It is, however, hoped that the findings of this study are generalizable to other contexts beyond the DFW church and beyond the Korean community living in the United States.

Definition of Terms

Several theological, religious, and biblical terms that are not common in non-expertise discourse are used in this paper. The meanings attributed to these terms will be taken on a working basis in the places they appear. In the following table, these words have been defined in regards to how they have been used in all the contexts of this paper where they appear. Again, the chosen words have been arranged in alphabetical order and not based on any merit.

Table 1

A Table Summarizing Working Definitions of Uncommon Terms Used in the Paper

Term or Acronym	Contextual Meaning/ Working Definition
Abuse	<p>*A pattern of behavior intended to control another person</p> <p>*Physical, emotional, sexual, & spiritual abuse or a combination</p> <p>*Terms include: domestic violence, intimate partner violence, spouse abuse</p> <p>*"Violence" refers to harm done – does not only refer to physical abuse</p>
Battering	<p>Extreme form of physical violence that includes high levels of emotional abuse, including an attempt on the part of the batterer to control and intimidate his or her partner (Garcia, 2000).</p>
Congregation	<p>Collective members of an Adventist church who attend its meetings, services, and engages in its church activities</p>
Domestic Violence	<p>It is a repeated pattern of abusing attitude among intimate partner. It is physical aggression, including hitting, kicking, slapping and shoving, grabbing, biting, beating up, and threatening with a weapon. It includes emotional abuse, sexual coercion, and psychological torture. It knows no gender, race, or age barrier, and affects families of all financial statuses and cultures (Meter, 2010).</p>
Emotional Abuse	<p>A variety of behaviors such as verbal threats; intimidating actions, including destruction of property or pets; unrealistic demands for perfection; and humiliating or degrading remarks directed toward the partner. Controlling behaviors, including limiting the partner's access to family and friends, or to economic and other resources, are also considered emotional abuse (Garcia, 2000).</p>
Enrichment program	<p>A program aimed at improving the quality of something, such as a family, by eliminating problems and amplifying the strengths therein</p>
Incarnate Christ	<p>The personage of Christ after his death on the cross and rising up to ascend to the Father</p>
Pastoral responsibility	<p>The responsibility of a pastor to care for, teach, guide, and counsel the congregation members on all Christian doctrines of faith</p>
Sabbath	<p>A day dedicated for worship, which is marked on Saturdays among Adventist Christians</p>
Spirit of Prophecy	<p>The writings of Ellen G. White</p>

Description of the Project Process

The entire process leading to this dissertation report progressed through distinct stages and steps. To begin with, the project began with a theological reflection centering on the Bible and The Spirit of Prophecy position on the issue of domestic abuse. The reflection also covered the church's obligation to the (a) weak, (b) hurting, and (c) vulnerable, in examining the role of the church in preventing and mitigating incidences of domestic violence among its congregation. The second stage was to review some of the research studies done among Koreans in the USA concerning domestic violence as well as exploring similar studies done among Christians in the USA. At this stage, I also reviewed current literature, including research-based books and peer-reviewed journal articles related to the topic under investigation.

It is important to note that since the project involves human subjects, approval was sought from Andrews University IRB for the execution of the project, as well as from the church that was used as the locale of the pilot study. Having secured the permission to conduct the study, I went ahead to source for any available data from the Family Ministry Department of Seventh Day Adventist in North America Division regarding incidence of abuse and analyzed the data for relevant findings.

A preliminary session on the purpose of this project was conducted before the collection of the main data, with the aim of informing the participants of the objective of the project and their role in its execution. This gave members the opportunity to participate voluntarily and from an informed perspective. Once the primary awareness was created, a pre-seminar questionnaire was developed and administered to the members of the DFW Korean SDA Church (prior to the start of the seminar) to determine their

level of understanding and awareness of domestic violence in Korean Christian homes. Based on the responses generated from the pre-seminar questionnaire, a domestic violence educational seminar was developed and presented to the members participating in the study.

I, myself, facilitated the seminar. At the end of the domestic violence educational seminar, a post-seminar questionnaire (consisting of the same questions in the pre-seminar) was administered to the participants to see if the seminar had in any way impacted on their level of understanding and/or awareness of domestic violence in Korean Christian homes. Importantly, all the data collected was coded in terms of respondent numbers instead of their real life names and the data sheets were securely locked. No names were required on the questionnaire forms and the data was used only for the purposes of the research and not given out to any other entities of persons.

These protective measures were used to respect and protect the privacy of the study's subjects. It is hoped that from the knowledge dispensed during the seminar, DFW Korean SDA church members will be equipped in conflict resolution strategies, and will hence be better able to deal with family issues as well as being more educated in prevention skills for domestic violence.

CHAPTER II

THEOLOGICAL FOUNDATION FOR FAMILY RELATIONSHIPS

One of the most important tasks of the present study was to trace the phenomenon of domestic violence and abuse and its desirability, or lack thereof, in a biblical context. The study first posed a question as to what was God's response to the marital concerns and challenges of the Korean American membership of the DFW Korean SDA Church. It was important to understand how the Bible and the Spirit of Prophecy addresses family relationship in this context. The reason that the starting point for this study had to be the Bible and biblical teachings was that any theological reflection on the marital relationship should find its basis in the biblical account as set forth in the Holy Scriptures. To depart from this stance would render any theological reflection as a mere philosophical exercise. The Bible, therefore, should be used as the starting point for understanding and reflecting on marital challenges.

As set forth in the creation account of Genesis 2, it was God's intention to call human beings into a loving relationship with Himself and with other human beings. Gen 2: 18 postulates thus, "it is not good that the man (Adam) should be alone." Diana Garland believes that the only part of creation that God declares "not good" is the aloneness of man (Garland, 1999, p. 306). It can be said from this text that the idea behind Gen 2:18 is the fact that God was intending to call man to a loving relationship that would reflect the very image of God. Furthermore, Garland affirmed this stance by

declaring that the goodness of God's creation when it comes to human beings is the potential and need for relationship with one another (Garland, 1999, p. 306). It was Karl Barth who said that God Himself, Lord and King of all, did not choose to be alone, but rather He chose to have a partner in the people of Israel. Therefore, man was not to be alone, but rather he was to have his helpmate in a woman.

Explaining this concept, Bromiley (1980) argues that God created earthly marriage in the image of his own eternal marriage with his people. According to Bromiley (1980), therefore, we are unable to comprehend God's relationship with us from what human beings understand of marriage. Rather, we can comprehend marriage from what we know of God's union with his people. Accordingly, central to the marital challenge facing the DFW Seventh-day Adventist Church is its ability to sustain intimate relationships in the context of marriage from what we know of God's union with us.

When it comes to expressing an intimate relationship, both the Old and New Testaments frequently use human marriage in all its vagaries as a symbol of the covenant relationship between God and His people. For example, the Apostle Paul uses the text of Genesis and re-stated it in Ephesians to illustrate the intimate relationship between Christ and his people. Paul argues that, "For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh. This is a great mystery, and I am applying it to Christ and the church" (Eph 5: 31).

Accordingly, it is this need for intimate relationship that compels a man and a woman to leave their parents to form their own relationship. The text above clearly affirmed that marriage, as it is implied by "a man leaving his father and mother", was God's will for men and women from the beginning, and that through sexual union, man

and woman become a new unity, 'one flesh'. Atkinson (1981) believes 'one flesh' is the coming into being of a unitary existence, a complete partnership of man and woman, which cannot therefore be broken up without damage to the partners in it. Therefore, an important aspect to maintain a safe relationship between husband and wife is the understanding of male headship in the Bible.

Power in Family Life

Power manifests itself in a myriad ways in family relationships (Garland, 1986). The accepted sociological definition of power is the probability that one person is able to exert his or her will despite resistance from others (Weber, 1947). In families, resistance from others may be latent or overt. Power may be so subtle that it is not even recognized by family members – including the one exerting power. It is not characteristic of one individual; rather, it is a characteristic of the relationship between persons. In hierarchical family relationships, someone holds the most powerful position to the extent that other family members grant that person power, either out of fear or out of belief that the power is appropriate. Power is a dynamic that infuses all family relationships. We are always attempting to influence one another and exercise power.

The power relationship between husbands and wives receives more attention in the New Testament than any other aspect of family life. The church, too, has also given considerable attention to the ordering of power in marriage. In many respects, as power in marriage goes, so goes power in other family relationships.

Male Headship

The majority of batterers are male (Meter, 2010). Christian males who are batterers will use male headship as an explanation for their abuse of their intimate partner.

Therefore, dealing with male headship is a necessary part of this project.

Does the Bible teach male headship? I would certainly say it presumes male headship. References to individuals as the “head” (*rosh*, Hebrew, or *kephale*, Greek) are quite common in biblical and other ancient sources, and in numerous examples, these individuals are nearly always male, for example a military commander, a chief of clan, a ruler, or the leader of a group of people. This metaphorical use of the word “head” tells us that the people of ancient biblical times considered the anatomical head as the guiding agent of the human body. The metaphor or comparison does not work without another implied or expressed metaphor, that of “body.” Thus, when an individual man is the “head” of a group, it is implied that the group is the “body.” Therefore, the metaphor of the body and head, applied to a social body and its leader, was already in place well before Paul. (David Blanken horn, Don Browning & Mary Stewart Van Leeuwen, 2004, p 23).

There are good reasons to believe that the earliest forms of Christianity were in conflict with their surrounding cultures regarding gender issues. When the information is placed in context, it becomes clear that early Christian communities, along with aspects of Stoicism, functioned to mitigate male power and elevate women. Furthermore, their theological direction was to bring the principle of neighbor love or “equal regard” into the center of family life, and it was understood a husband and wife should treat each other as ends – persons – and never as the means to other ends, i.e., as objects of

manipulation (David Blankenhorn, Don Browning & Mary Stewart Van Leeuwen, 2004, p 3). Through this mutual respect, they should also work equally for each other's good. This means that they should strive to provide in principle equal access to the privileges and responsibilities of both the public sphere of politics and employment and the domestic sphere of childcare and household duties. Self-sacrificial love, in this view, has a place, but it is not an end in itself; it is, instead, represented by the extra effort needed to restore broken relationships to mutuality and equal regard.

In Eph. 5:21- 29 Paul wrote:

“Submitting to one another in the fear of God. Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church.”
(NKJV)

What does it mean to submit? Does it mean that the wife should submit to the abuse of her husband? Does it mean that the wife should submit to the dictates of her husband? Does it mean that the wife must submit herself as a slave to her husband? Does it mean that the wife should submit her willpower/conscience to her husband? The Bible does not support a positive answer to any of these questions. To the contrary, there are four categories of submission mentioned in the Bible. These are:

1. Citizens to the State... (Compulsion) Matt 22:21
2. Slaves to their Master... (Subjection) Eph 6:5
3. Children to their Parents... (Obedience) Eph 6:1
4. Wives to their Husbands... (Spiritual) Eph 5: 21-23

The first three has to do with imposed obedience, but the last one has to do with willing submission not an imposed by a mandate for obedience. Therefore, a husband does not have the right to abuse his wife. We are called to mirror Gods love; as husbands and wives, we are to love one another. The following Bible texts strengthen the notion of loving each other equally.

1. John 13: 34 "Love one another as I have loved you"
2. John 15:17 "These things I command you that ye love one another"
3. Rom 12:10 "Be kindly affectionate one to another with brotherly love"
4. Rom 14:13 "Let us not judge one another anymore"
5. Gal 5:13 "Serve one another"
6. Gal 5:26 "Let us not provoke one another"
7. Eph 4:2 "Forbearing one another in love"
8. Eph 4:32 "Be kind one to another, tender hearted, forgiving one another"
9. 1 Thes 4:18 " Comfort one another"
10. Heb 3:13 "Exhort one another daily"

When husbands and wives follow the word of God, the wife will submit to her husband as unto the Lord, and the husband will love his wife as his own body. There will be no place for physical abuse. She by all means must please him, and he by no means must displease her.

The husband loves; the wife submits and respects. The asymmetrical relationship between God and God's people, and between Christ and the Church, is applied uncritically to the married relationship (so that the husband represents God and Christ). Leaving aside the non-existent record of husbands as household managers, perhaps the saddest feature of the statement is its lack of awareness of the link between the theology of male power that it authorizes and the perpetuation and legitimation of domestic violence that too often results from it (Adrian, 2007).

Osiek and Balch explain that relations between men and women were governed by codes of honor and shame. Male honor, they say, “consists in maintaining the status, power, and reputation of the male members of a kinship group over against the threats that may be thrown against them by outsiders.” Because women “have the power that provides legitimate offspring, they must be protected from outsider males and therefore controlled (Osiek & Balch, 1997).” Women are the weak members of the family for whom sexuality is irresistible and the sex drive is indiscriminate. These highly gendered codes are an important cause of some of the discontinuities between men and women then and now. The equality of the sexes could scarcely be conceived in the ancient world. “No ancient Mediterranean man would have thought that a woman could be his equal; only a man of similar education and social status could be (Osiek & Balch, 1997).”

We do not think male headship means that he rules over his wife or that she has to do what he tells her to do. We believe that if a husband and wife are both Christians, and they are submissive to God, then no problem will arise from statements such as, “You need to do this” or “You need to do that.” But we do think it is the man’s ultimate responsibility to lead his family in a Christian life and teach his children to love God. Therefore, we would rather describe the functioning of the husband-wife relationships as a respectful partnership.

What does the Bible teach about headship in the human community? The first clear teaching of the Bible is that men and women are equal in terms of their value and dignity in creation and in redemption. Women and men were created in the image of God to enjoy in that unique status a blessed communion and fellowship with God: “So God create man in his own image, in the image of God he created him; male and female he

created them” (Gen. 1:27). Then God gave man and woman together in his image the responsibility to be fruitful and exercise dominion on the earth (Gen. 1:28). Though Paul teaches in Romans 5 that Adam has a unique responsibility for the fall of humankind into sin, both Adam and Eve sinned against God and hid from God (Gen. 3:7, 8). Further, men and women equally share in the redemptive and restorative work of Christ, as declared by Paul:

“For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.” (NKJV, Gal. 3:26-29)

In Christ, women are as fully the heirs of salvation and the sons of God as are men.

The second clear teaching of the Bible is that men and women stand in a complementary relationship to one another. They are not identical, a fact certainly made clear from creation. God made man and woman to be one flesh, neither complete without the other. God presented Eve to Adam not as an inferior or a superior, but as a suitable helper. (Blankenhorn & Browning, 2004)

Therefore, if husbands and wives are following the Word of God, the wife will submit to her husband and unto the Lord, the husband will love his wife as his own body. There will be no place for physical abuse. She by all means must please him, and he by no means must displease her. Furthermore, if we are seeking a biblical perspective on gender relations, we do not start with the Pauline epistles; we start with creation.

Evangelical Women and Submission

Fifteen years of feminist research on the role of female submission and male headship in the identity construction of evangelical women across the United States has demonstrated ways these women find empowerment in submission, or they learn to negotiate submission in a way that maintains their agency. As Sally Gallagher notes, an evangelical understanding of the family role is rooted in biological essentialism and theological understandings of a God-ordained hierarchy. Within this framework, biological differences between women and men mean that women and men are created for different gender roles: men are better public figures and better leaders; women are more emotional and better nurturers (Kathryn, 2009).

Evangelicals also see hierarchy as a fundamental aspect of God's created order.

Gallagher writes:

While the idea of husband's headship is an effective strategy for organizing family relationships, it is the content of evangelical theology – core beliefs about that nature of God and the universe – that explains why husband's headship persists as a key subcultural boundary rather than some other aspect of evangelical tradition and belief. Ideas of gender hierarchy and difference persist among evangelicals because they are the central metaphor for the ontological world view of this particular religious subculture. Ideas of gender hierarchy and difference are not, as other scholars have argued, primarily an effective gender strategy that draws men into greater participation in family life or a means to ameliorate some of the tensions in work and family. Nor are the idea of a gendered hierarchy within marriage simply a reaction against the ambiguity surrounding gender identity or an effective means to maintain subcultural religious boundaries. Rather, uncaring with gender ideals threatens a principle of hierarchy and difference that lies at the heart of the created order. The stakes, indeed, are very high: tinker with gender, and you unravel the whole (Gallagher, 2003).

For evangelicals, gender is an essential feature of human existence, a facet of the way in which women and men are created, and hierarchy is the defining feature of the structure of the universe: God is the head of the man; the man is the head of the woman. According

to Gallagher, this core belief, much more so than evangelicals' reading of the Bible, informs their continued adherence to ideas of male headship and female submission.

Marie Griffith adds that evangelical women feel that submission actually leads to freedom and transformation "as God rewards His obedient daughters by healing their sorrows and easing their pain (Griffith, 1997)." Submission creates for women a layer of protection in a dangerous world by bringing women and men. In recent years, however, both Griffith and Brasher note that in response to the widespread acceptance of changing cultural norms about the equal value of women and men, many conservative Protestants have turned to the language of mutual submission, although this language does not negate gender roles in the family and church (Brasher, 1998).

Evangelical rhetoric has also come to include an emphasis on the ontological equality of women and men. "Companionship marriage" and "egalitarian marriage" are terms used interchangeably to refer to marriage based on the equality of the partners. The spouses are companions to each other and share both power and responsibility. Gender-based role specialization is absent both inside and outside the marriage. Young and Willmott (1973) have called this phenomenon "symmetrical marriage" because the partners match each other rather than complement each other. Partners divide their family work according to the situation and the spouses' needs and abilities rather than according to gender. The difference is then one of function rather than value; women and men are of equal value before God, but God has ordained that they have different roles in which women are submissive. Accordingly, God values his children as the same as one body.

Equality of the Sexes without Hierarchy

In Gen 1:27: “So God created humankind in his image; in the image of God the created them; male and female He created them.” Although the terms “male” and “female” indeed connote sexual (biological) differences, there is no hint of ontological superiority/inferiority or functional leadership/submission between males and females (Ronald & Rebecca, 2004). To the contrary, both are explicitly presented as “equally immediate to the Creator and His act (Helmut, 1964).” I use the term “leadership” rather than “headship” because the meaning of the term “head” (especially as found in the Pauline writings) has become a matter of dispute in the current debate of the status of the sexes in Scripture. In the wider context of this passage (1:26; 28), both the man and the woman are blessed. Both are to subdue the earth. Both are given the same co-managerial dominion over God’s nonhuman creation. “Both have been commanded equally and without distinction to take dominion, not one over the other, but both together over the rest of God’s creation for the glory of the Creator (Rebecca, 1995).”

Helen Schungel-Strauman sharpens the implication of 1:26-28: “This statement explicitly excludes men’s rule over women! Oddly enough, this has not been noticed before. An analysis of the wording of Gen. 1:26-28 results in precisely this, however: man and woman rule over the rest of creation and this implies only too clearly that one gender may not claim power over the other (Helen, 1993).” The fundamental equality of man and woman is unhesitatingly proclaimed in the first chapter of the Bible (Richard, 2008).

The very symbolism of the rib points to equality and not hierarchy. The word *sela* can mean either “side” or “rib.” Because *sela* occurs in the plural in v. 21 and God is said

to take “one of them,” the reference in this verse is probably to a rib from Adam’s side (B.D.B. 854; *HALOT* 1030). By “building” Eve from one of Adam’s ribs taken from his side, God appears to be indicating the “mutual relationship (Claus, 1974),” the “singleness of life (Collins, 1959)” in which man and woman are joined. The rib “means solidarity and equality (Trible, 1996).” Created from Adam’s “rib,” Eve was formed to stand by his side as an equal. Peter Lombard was not off the mark when he said, “Eve was not taken from the feet of Adam to be his slave, nor from his head to be his ruler, but from his side to be his beloved partner (Stuart, 19630.” This interpretation appears to be further confirmed by the man’s poetic exclamation when he sees the woman for the first time (v. 23): “This at last is bone of my bones and flesh of my flesh.” The phrase “bone of my bones and flesh of my flesh” indicates that the person described is close a one’s own body. It denotes physical oneness and “a commonality of concern, loyalty and responsibility (Walter, 1970).” Much regarding the theology of sexuality can be deduced from this expression, as will become apparent below, but the expression certainly does not lead to the notion of woman’s subordination or submission to man (Richard, 2008).

To better understand the nature of equal commitment, it is important to revisit Jesus’ dialogue with the Pharisees on their question of divorce. The Bible records: “Haven’t you read,” he replied, “that at the beginning the Creator made them male and female,” and said, “For this reason a man will leave his father and mother and be united to his wife, and the two will become one...joined together, let man not separate” (Matt 19: 4-6). The word “united” that Jesus used is the Greek word *kollao*, which means to “join fast together” or “glue.” The word is stronger than glue. Nonetheless, it takes with it the idea that marriage involves two people in a lifelong relationship of unbroken oneness.

Stanley, Trathen, McCain and Bryan (2002) argued that the idea that emerges is that marital promise and oneness should never be broken. They affirmed that commitment could mean different things to different people because there are different kinds of commitment in a relationship. Even though experts hold that commitment is complex, it is still encouraging to note that whatever the kind of commitment, Mary and Joseph modeled commitment to young Christians who may be experiencing instability in their relationship.

It is also important to consider how a believer can bring the faith perspective or create an environment that nurtures 'oneness' to the realities that married couples experience in order to fulfill God's intentions for marriage (Stanley, 2002). Matt 19: 6 records, "so they are no longer two, but one" to signify that marriage creates a new identity for both the husband and wife. Stanley (2002) described this oneness as God's design for marriage to be a covenant of spiritual unity in which the souls and hearts of both the husband and wife are joined before Him in unity, becoming one. How then is this oneness a possibility? He describes how 'oneness' is possible by highlighting two factors. Firstly, both husband and wife stop being single at heart and become married at heart. The two souls become one, and they each see the other as his or her best friend. Secondly, each person cares more about the health of the relationship than about winning arguments. They are self-aware and can hear and evaluate themselves from their partner's perspective.

Genesis 2:24-25

Even though marriage is not the exclusive or primary focus of the Scripture (Kostenberger, 2010), it is rooted in the will of the Creator. Thus, God's original plan and purpose for marriage is clearly set out in Gen 2:24-25: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed" (KJV).

The verses above are important to understanding God's intention for marriage. In his work, "Trite or Tragic," Robert B. Lawton (1986) observed that v. 25 can be understood as a description of the divine intention for all human marriage. In essence, God takes Adam and Eve's relationship as a pattern for which future marital relationships should follow.

According to E. G. White (1899), the first marriage was an example of what all marriages should be. God gave the man one wife. The phrase "the man and his wife" gives an indication that this relationship was monogamous and heterosexual and to be shared by only the two married partners. Additionally, O. J. Baad (1962) stated that the creation account in Genesis of the first marriage is clearly in monogamous terms. Moreover, Walter Wegner (1970) argued that if we are correct in viewing the union of Adam and Eve of Genesis 1 and 2 as the family God wants it to be, then there can be no doubt that the marriage is held up for the emulation of ancient Israel was a monogamous one.

The becoming "one flesh" makes clear that process will seek to discover both intimacy and closeness. It is this journey to discover the nature of God's original plans

and purpose for marriage that the couples at the DFW Seventh-day Adventist Church eagerly attempt to realize in enhancing their marital satisfaction.

Issues in Marriage

Gender issues become especially complicated when the couples' cultural differences are great and when each partner has strong and contradictory beliefs about the appropriate gender roles. Prominent conflicts arise when the woman has an egalitarian view of marriage and her husband has a male-dominated one (Frame, 2004). The conflict is intensified if the couples live in a place where the gender role expectations are defined and strict (Romanos, 1979). In the DFW Korean Adventist Church, for example, young adults from various parts of Korea would often wed either a man or woman who was born in the United States. As the case might be, people from Korea often subscribe to strong male-driven and dominated roles, whereas people born in the United States may have an egalitarian view of marriage. These differences in the understanding of gender roles may often give rise to frustration and emotional distancing resulting in tension.

Another area in trans-cultural marriage that may create notable marital conflict is finances. When married couples hail from culturally different families, they frequently have diverse beliefs about who should earn the money or who should spend it and under what circumstances (Durodoye & Coker, 2008). For example, in some Korean cultures, women are not meant to work. It is the husband who is expected to work and be the breadwinner as well as the one who makes the decision. Financial management can also become a point of conflict in some Korean-American marital relationships (Durodoye & Coker, 2007).

For example, some Korean spouses may still have obligations and responsibilities for families back home. Such obligations may require the spouse to send money home each month to support extended family (Durodoye & Coker, 2008). For the spouse who is born in the United States, such responsibilities may result in marital conflict, especially when the family member is not a high-income earner (Durodoye & Coker, 2008). Because of the stress that comes from financial difficulties in a marriage, it is important that some kind of marriage education on financial management be available to help couples deal with such topics as how to make a budget and debt control (Durodoye & Coker, 2008).

Additionally, sex can be used as a tool to create marital conflict and tension. When couples marry interculturally, often one of the realities they least expect is the emergence of sexual problems (Romanos, 1997). When perceptions about sex are different, conflict can arise. For example, one culture may have a permissive attitude toward sexuality, while the other may not. As such, that particular culture may encourage and support sex education or other sexual views.

Another challenge of intercultural marriage is language and communication. Couples marrying from different cultural background may have marital conflict because cultural values, attitudes, and beliefs are transmitted through verbal and nonverbal communication (Frame, 2004). Frame (2004) believes more subtle communication problems may be related to non-verbal communication, such as (a) tone of voice, (b) eye contact, and (c) gesturing. One barrier in couple communication is the belief that one person can be both a mind reader and an accurate interpreter of what is said. Researchers have found that although people may spend 50-80% of their time listening, they hear only

half of what is said, they understand approximately one fourth of what they hear, and they remember less than that. The point to note is that these marital challenges are exacerbated by cultural differences (Frame, 2004).

Additionally, religion is the bearer of numerous values and has a profound impact on what people think and how they behave. Religion is such a powerful force within a couple that it may influence other aspects of family life, such as (a) holiday traditions, (b) food, (c) gender roles, (d) sexuality, and (e) child rearing. Frame believes that such influence is even notable at the time of the arrival of a child. However, the church should be able to provide support and care for such couples should the need arise.

Durodoye and Coker argue that childrearing may lead to conflict when one spouse struggles to control and perpetuate their own cultural traditions through their offspring. This is because most individuals rely on the parenting styles that they experienced themselves as children, and these approaches may be quite different and conflicting. Furthermore, issues concerning discipline may become the focal point for unresolved differences in (a) philosophy, (b) values, or (c) beliefs that the other may hold. Couples in the DFW Korean SDAs Church who experience marital conflict as a result of childrearing issues should be encouraged and motivated to identify a solution-based approach to these differences.

What is the faith perspective that one can bring to these marital challenges that intercultural marriages might experience? One will need to revisit the circumstances surrounding the birth of Jesus and draw hope from it. The circumstances of Jesus' birth show that through the incarnation, God truly was willing to become involved in the messiness of our lives. In this context, God truly is willing to involve Himself in the

messiness of our cultural differences to express His intentions for all marriages, which is the call to a loving relationship with Him and other human beings.

The second faith perspective to consider is that of the position that Jesus takes in our respective families. These cultural differences that give rise to marital conflicts can be referred to as human 'brokenness' because they divide and create tension. Jesus demonstrates that God breaks through and utilizes our imperfect circumstances to accomplish his purposes in that He identifies with us in our broken places and heals them. Given that increasing numbers couples with diverse ethnical and cultural backgrounds are getting married, these cultural differences and conflicts raise tremendous concerns for people involved in helping to transform families to reflect God's ideals. On the other hand, they create the opportunity for an open dialogue and respect for diversity. As such, possibilities exist for rethinking attitudes and behavior that may be destructive.

Family Unity as Core of Local Church Mission (Eph. 5 Gen. 2)

It is important to understand that the church has a mandate going beyond preaching to a congregation to the individual families that constitute that congregation (Mahoney, 2010). In his recent study on the relationship between religious spirituality and families, Mahoney provides a review of the role that religion plays in marital relationships as well as in parent-child relationships (Mahoney, 2010, p. 806). The scholar employs a conceptual framework to analyze peer-reviewed studies that were conducted between 1999 and 2009, organizing their findings into the three family relationship stages, namely (a) formation, (b) maintenance, and (c) transformation. After the analysis, Mahoney illustrates the mechanisms through which religion shapes and

molds family bonds with respect to such important topics as (a) union formation, (b) Spousal roles, (c) fertility, (d) pregnancy, (e) parenting, (f) marital satisfaction, (g) infidelity, (h) coping with family distresses, (i) divorce, (j) conflict, and (k) domestic violence.

As part of the conclusion, Mahnoey emphasizes that to understand how religion impacts family relationships, one must move beyond the general markers of religiousness and try to identify the specific spiritual practices and beliefs that could intensify or otherwise prevent domestic problems in both the traditional and the nontraditional family setups (Mahoney, 2010). According to Mahoney, “whereas considerable theological conflict exists within and across religious groups about the formation of nontraditional family relationships, diverse faith traditions agree that family members should treat one another in ways that maintain the quality and stability of the family relationships they create” (Mahnoey, 2010, p. 806). He further states that, “endorsement of virtues, such as being loving, unselfish, committed and ethical, cut across religions” (Mahoney, 2010, p. 805). It is therefore arguable that the DFW Korean SDA church has a mandate to instill and promote unity and peace among its congregational families as part of its core mission, since by maintaining healthy families, the congregation members would simply be discharging their Christian obligations to love, to care for, and to respect their loved ones.

Indeed, the church has been found as an important agency capable of building social harmony and justice, particularly in regards to reducing incidences of domestic violence (Drumm, Popescu, Hopkins & Spady, 2011). Mahoney (2010) states this better when he writes, “according to national surveys, men and women who frequently attend

religious services are about half as likely as non-attendees to perpetrate physical aggression against intimate partners, according to both partners.” One of the explanations offered for the church’s ability to reduce cases of domestic violence is that domestic violence is in most cases associated with (a) depression, (b) drug and substance abuse, (c) alcoholism, and (d) low self-esteem (Ellison & Anderson, 2001).

The persisting link between an offender’s susceptibility to these traits is reduced if the potential offender has the social support and integration of a Christian church, thereby reducing the likelihood of resorting to domestic violence and abuse (Hopkins, 2004). As Mahoney states, “more frequent church attendees also report less often being a victim of partner aggression in (a) marital, (b) cohabiting, or (c) dating relationships” (Mahoney, 2010, pp. 806-807). It is therefore important for the church to recognize its (a) role, (b) ability, and (c) responsibility to offer social support and integration to all members of its congregation in a bid to improve their ability to exist in and promote unified and peaceful family units (Drumm, McBride, Hopkins, Thayer, Popescu & Wren, 2006).

Besides preventing incidences of domestic violence, the church also bears the responsibility to help mitigate and resolve cases of domestic violence if and when it occurs among congregation members (Ellison & Anderson, 2001). As Mahoney states, “although greater general religiousness decreases the risk of domestic violence, questions remain as to how people use specific spiritual coping strategies to respond to domestic violence” (Mahoney, 2010, p. 818). The scholar argues that the findings of recent empirical studies have highlighted the fact that “an inner sense of spiritual support from God can empower victims to leave an unrepentant offender.”

Quoting studies conducted by Giesbrecht and Sevcik (2000), Mahoney notes that the involvement of family members in religious groups within the church can also facilitate victims and perpetrators of abusive relationships to reform and seek intervention or quit their involvement in such relationships due to what Giesbrecht and Sevcik (2000) call facilitated social support. Apparently, it is the obligation of the church to come to the rescue of congregation members who are in abusive relationships to offer respite and remedial strategies. According to Yick (1997), the church has a responsibility to the victims of domestic violence to help transform their spiritual expectations of the roles of husbands and wives in marriage and draw on faith as a resource to leave or reconcile with an offender.

The church cannot abdicate its role in establishing loving, unified family units. As Ellen G. White notes in *The Desire of Ages*, page 637, “When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering”. It is the mandate of the church to ensure that it does not neglect those suffering under domestic violence and further, to ensure that it helps prevent and mitigate domestic violence, in as far as it can, among the congregation members. As he concludes, “research indicates that we have many members among us who are suffering in their own homes (and) we must move forward to educate, to protect, and to provide healing environments for our hurting members.” (Drumm, 2010).

A Review of E. G. White's Writings About Family

How does E. G. White regard domestic violence and abuse? White painted a picture of the family in the context of God's nature of love and grace. She further defined what an ideal family should be by exemplifying God's expectation of this noble, god-created institution. In her family characterization, she left no room for abusive relationships, neglect, or violent behaviors (Butler & Joyce, 1998). White wrote that, "Jesus Wants Happy Marriages, the divine love emanating from Christ never destroys human love, but includes it (and that) by it human love is refined and purified, elevated and ennobled (since) human love can never bear its precious fruit until it is united with the divine nature and trained to grow heavenward. Jesus wants to see happy marriages, happy firesides" (White, 1952, p. 100).

Ellen G. White and her writings were characterized by a distinct belief that God had designed and required that the family unit exhibits the (a) tenderness, (b) love, (c) care, (d) kindness, (d) closeness, (e) humility, and most of all, (f) godly fear, that His love for mankind exhibits. In her comment for the family, White posits that Christians must always remember that they should all be members of a single family, be children of one heavenly Father, be blessed with the same hope of eternal immortality, and that "very close and tender should be the tie that binds them together" (White, 1952, p. 551). With this understanding, White argued, Christians could realize that God desires that families become symbols of the heavenly family, such that parents and their children should be daily relating amongst themselves as the members of God's family.

If families appreciated this singular desire of God for the family, "then their lives will be of such a character as to give to the world an object lesson of what families who

love God and keep His commandments may be ... (until) Christ will be glorified, His peace and grace and love pervades the family circle like a precious perfume” (White, 1952, p. 18). White indicated, throughout all of the writings, that every Christian had a God-given mandate to establish and maintain a (a) stable, (b) peaceful, (c) disciplined, (d) God-fearing and loving family, by taking the responsibility thereof and displaying the spirit of Christ in all family matters (Butler, 1991). This is where White makes one of her most quoted and beloved statements, that “our homes must be made a Bethel, our hearts a shrine ... wherever the love of God is cherished in the soul, there will be peace, there will be light and joy ... spread out the word of God before your families in love ...” (White, 1952, p. 552).

Her writings further direct that family relationships among Christians should have a sanctifying influence on their members (as opposed to pain and suffering that accrues from domestic violence, abuse and irresponsibility). To the question of how families are to do this, E.G. White maintains that, “the presence of Christ alone can make men and women happy (and that) all the common waters of life Christ can turn into the wine of heaven” (White, 1952, p. 28).

Only by submitting to Christ and the Holy Spirit, fearing God and doing His will, can a family maintain the dignity and purpose that God desired for it since the very beginning. For this reason, the church has a noble role in (a) building, (b) enabling, and (c) maintaining loving, peaceful, and God-fearing families among the congregation. The church bears the singular answer, the knowledge and love of God. Indeed, White argued, “Christian homes, established and conducted in accordance with God’s plan, are a wonderful help in forming Christian character... (and) parents and children should unite

in offering loving service to Him who alone can keep human love pure and noble” (White, 1952, p. 20).

To enforce this cardinal truth, White writes, “the grace of Christ, and this alone, can make this institution what God designed it should be—an agent for the blessing and uplifting of humanity... and thus the families of earth, in their unity and peace and love, may represent the family of heaven” (White, 1952, p. 100). While families and their members may occasionally err and do wrong to each other, it is important that in all family affairs and relations, the love and grace of God is manifest. Once this basic requirement of a happy family is met, White posits that, “the home then becomes as an Eden of bliss; the family, a beautiful symbol of the family in heaven” (White, 1952, p. 29).

Her writings are clear about the church’s role in helping troubled families to become happy and God-fearing families, but more so the individuals role in establishing and maintaining godly families. It is against the will of God, White wrote, for a man and woman to live without love and without the care that Jesus Christ demonstrates for the church. For Adventists, the family is a basic level of responsibility, the beginning of serving God. A man or woman who negates his or her family responsibility negates the primary call of God. The fear of God and obedience of His commandments must first be explicit in every Adventist’s home before he or she can move out to spread the love of God to the entire world. White captures this better when she posits, “our work for Christ is to begin with the family, in the home ... (for) there is no missionary field more important than this...” (White, 1952, p. 36).

Domestic violence and abuse only express the human failure to abide by God's expectation of the family unit. White is emphatic that it is therefore sad to know that for many Christians, "this home field has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be corrected" (White, 1952, p. 35). No matter how worthy Christians are at the church level, no matter how righteous their lives are, no matter how generous they are to the poor and needy, if men and women do not abide by God's expectation of the family, their Christianity is for naught. Again, White captures this explicitly when she writes, "the first work of Christians is to be united in the family ... then the work is to extend to their neighbors nigh and afar off (and) ... those who have received light are to let the light shine forth in clear rays, ... their words, fragrant with the love of Christ, are to be a savor of life unto life" (White, 1952, p. 37).

White further overrules the traditional right of men to treat their wives in demeaning manners and to abuse them if need be based on their biblical right as the head of families. She is emphatic that as the head of the family, men must never abuse their power and strength in unchristian ways. She writes, "The conduct of the husband toward the wife and of the wife toward the husband may be such that it will make the home life a preparation for entrance to the family above" (White, 1952, p. 94). While the man retains headship of the family, White is clear that both the wife and husband are of equal estimation in God's eyes and that their relationship should be one of mutual love and mutual respect. In her words, "the two who unite their interest in life will have distinct characteristics and individual responsibilities, ... each one will have his or her work, but women are not to be valued by the amount of work they can do as are beasts of burden,

... the wife is to grace the family circle as a wife and companion to a wise husband, ... the husband should let his wife know that he appreciates her work” (White, 1952, p. 114).

On the other hand, the Spirit of Prophecy requires that the wife should submit in respect to the husband so that the husband can in turn “love and cherish” her “and as their marriage vow unites them as one, so their belief in Christ should make them one in Him” (White, 1952, p. 114). White poses, “What can be more pleasing to God than to see those who enter into the marriage relation seek together to learn of Jesus and to become more and more imbued with His Spirit?” (White, 1952, p. 114).

In conclusion, White recommends that husbands (who are in most cases the perpetrators of domestic violence) should try to always liken their relationship with their wives to the pattern and symbol offered in the book of Ephesians, which is “the relation Christ sustains to the church,” where the husband acts as a savior for his family. The Spirit of Prophecy writings pose a series of questions in this accord, “Will he stand in his noble, God-given manhood, ever seeking to uplift his wife and children? Will he breathe about him a pure, sweet atmosphere? Will he not as assiduously cultivate the love of Jesus, making it an abiding principle in his home, as he will assert his claims to authority?” (White, 1952, p. 117).

Towards this end, White recommends that mutual forbearance be employed to ensure that the family relationship is maintained to bloom in love. The family members must have submitted to the Holy Spirit of God or else they can never achieve harmony in their homes. For instance, the wife who is submissive to Christ’s Spirit will (a) utter her words carefully, (b) control her spirit, (c) be submissive, and (d) will feel like a companion to the husband rather than a bond-slave. And if the husband has committed to

serve God, then he will neither lord over the wife nor be exacting and arbitrary. White in her comment about the family concludes with a very important statement saying, “We cannot cherish home affection with too much care; for the home, if the Spirit of the Lord dwells there, is a type of heaven. ... if one errs, the other will exercise Christ-like forbearance and not draw coldly away (White, 1952, 118).

God’s Valuation of Humans in Light of the Cross

According to Meter (2010), domestic violence is largely perpetrated against women, as women are the victims in almost 90% of all cases of spousal violence and abuse. This can be explained by the fact that the issue of domestic violence and abuse is largely an “issue of control and dominance” where men often seek to control and dominate their wives. Meter notes that domestic violence is oftentimes a chronic and perpetual experience through which women are disempowered and not treated in a dignified manner. The cycle starts when a man seeks to establish control and dominance and employs several strategies towards this end. According to Meter, “there is often a cycle of violence that starts with increasing levels of tension, anger, and threats, breaks out into a violent act, and is followed by a period of ‘repentance’ on the part of the abuser” (Meter, 2010).

Once the violence and abuse has been perpetrated, the perpetrator feels guilty and repents for his or her actions, indicating their realization that what they did was wrong. This period immediately following the violence and abuse is what Meter calls the ‘honeymoon period,’ as the abuser seeks to win the abused partner back and promises that the abuse or violence would never occur again (Meter, 2010, p. 2). It is therefore clear from Meter’s argument that it is not in man’s nature to be violent and abusive to his

partners, but that human nature sometimes takes over and displaces the good-natured disposition of individuals to act in selfish, self-serving, and thoughtless ways against the people that they are supposed to protect and love (Meter, 2010).

This can be confirmed as true in that the human being is a creature created in the likeness of God and who is desirous of having a godly nature. To God, both the woman and the man are of equal estimation and worth, and their relationship should be one of (a) equality, (b) love, (c) care, and (d) respect and not one of domination and control. That is why after a spouse abuses a partner, he will progress to remorse and repentance; in his conscience, he knows that what he has done is wrong, not based on the Bible or any religious doctrine, but based on the very nature that arose during creation.

Eph 5:21-28 directs that neither the husband nor the wife should be superior to the other, but they should both live in mutual love and respect. Gen 6:11, 13; Isa 58:4, 5; Ps 11:5; Rom 13:10 and Gal 5:19-21 are emphatic that God condemns any form of violence, especially in personal relationships such as marriage (Church Manual, 2005, p. 202). Further, Rom 12:10; 14:19; Col 3:8-14; Eph. 4:26; 5:28, 29 and 1 Thess. 5:11 categorically advocate against abusive marital relationships, arguing that “it is the spirit of Christ to love and accept, to seek to affirm and build others up, rather than to abuse or demean them” (Church Manual, 2005, p. 202). In God’s estimation a married couple should be representative of Christians—loving and obedient to God, even in their relationship to each other. Matt 20:25-28 and Eph. 6:4 express this in saying, “There is no room among Christ’s followers for tyrannical control and the abuse of power (Church Manual, 2005, p. 202).

God delights in (a) forgiveness and forbearance, (b) kindness and mercy, (c) love and honor, (d) not in punishment and abuse. There is no way God could possibly sanction or condone violence and abuse to one's spouse. Garcia (2000) concurs with this reasoning when she writes that abuse creates a nightmare for the victim, "a nightmare of relentless assaults on one's self-respect, of terror, helplessness, unpredictability, control, and isolation" (Garcia, 2000). That cannot be a godly way of treating others no matter what justification may be used.

During his earthly ministry, Jesus gave his disciples a direct commandment that is greater than all the others are, that is to love one another as recorded in John 15:17. According to Meter, the perfect love commanded by Jesus is a love that casts out all fear and the kind that is caring and leaves no room for one to be violent to another. This idea of love is not exclusive to relationships with other Christians, but it is also found within family setups, especially so in family relationships (Meter, 2010). Peter provides a perfect model for the family relationship between a husband and a wife in 1 Pet 3:7, showing how married couples should treat and relate to each other when he writes, "You husbands must conduct your married life with understanding, pay honor to the woman's body, not only because it is weaker, but also because you share together in the grace of God which gives you life." Paul is emphatic of this biblical truth when he writes, "There is no such thing as . . . male and female; for you are all one person in Christ Jesus" (Gal 3:28). This is the estimation that God holds of human beings, as individuals equal to each other and mandated to relate between themselves with (a) love and not aggression, (b) care and not abuse, (c) tenderness and not violence (Meter, 2010).

It is noteworthy that some biblical texts can be, and have oftentimes been, used to justify domestic violence and abuse. This is particularly so with the texts that refers to wives' submission, such as 1 Pet 3:1. Those who are not informed otherwise and who misread the Bible use the texts to assert their dominance over their wives, demanding that a wife must always do whatever he husband commands. But when such texts are read in the proper context, it emerges that these texts do not mean that a woman should be regarded as an inferior, weakling, second-class citizen in the family setup. In fact, according to Meter, the texts oftentimes mean the exact opposite — that a husband should love his wife just as much as Jesus Christ loved the church, which He gave His life for as is recorded in Eph 5:25 (Meter, 2010).

In this context, women are likened to the highest institution of God's work, His church. As Meter points out, Jesus would never beat and batter His church, and he would neither demean nor demoralize it. Meter argues, "In fact, throughout His ministry, Christ sought to elevate the status of women, whether by talking to the Samaritan woman at the well, healing the woman with a bleeding disorder, or answering Martha's demand that He raise her brother Lazarus" (Meter, 2010). That the very love is what the husband has been commanded to show his wife, and while being the head of the family as Christ is head of the church, a husband must use his position of power to (a) love, (b) protect, and (c) cherish his wife. Meter concludes that nothing in the Judeo-Christian heritage can be used to support or justify domestic violence (Meter, 2010).

Francois Dubau in his bestselling book, *Stop Domestic Violence*, uses the story of Jesus recorded in Luke 12:45, 46 to illustrate how God regards domestic violence. The Bible records the story of a man who beats and bullies his servants because the master

had gone away. But when the master returns, the abuser is punished. Dubau concludes that “to whom much is given, from him much will be required” such that to men who were given power over the family, even more responsibility is demanded.

According to Dubau, “the Bible teaches that a wife is a valuable gift from God, and by harming her, the man rejects God, God’s teachings, and God’s love” (Brown & Dubau, 1997).

Summary of the Chapter

Man and woman were created by God to be equal partners in marriage. A hierarchical relationship in which the husband rules is not the will of God, but a distortion of the relationship between man and woman. None of arguments advanced from Gen 2 to support a hierarchical relationship between the sexes can stand the test of close scrutiny. ‘One flesh’ is the coming into being of a unitary existence, a complete partnership of man and woman, which therefore cannot be broken up without damage to the partners in it. Therefore, a critical aspect of keeping a safe relationship between the husband and wife is to correctly understand the concept of male headship in the Bible. When husbands and wives are following the word of God, the wife will submit to her husband and unto the Lord, and the husband will love his wife as his own body.

The difference is then one of function rather than value; women and men are of equal value before God, but God has ordained that they have different roles in which women are submissive. The order of the creation of the man and the woman has nothing to do with male authority and female submission. Nor does the fact that the woman was built from the rib of the man; man was created of “the dust from the ground” (Gen. 2:7),

but that does not make him subordinate to the earth. On the contrary, he was created with power over the earth to till it (Gen. 3:23). Following this logic, the woman should have power over the man from which she was made (Trible, 1978).

CHAPTER III

LITERATURE REVIEW

Review of Research-based Books and Peer Reviewed Articles

Domestic violence exists in many but not all cultures throughout the world. Until the late 20th century, it was socially accepted in male dominant cultures, justified in customs and traditions and condoned by law. Women have also been expected to suffer in silence. Hostile criticism has been directed at feminists and women's liberation movements worldwide for challenging this violence and its condoning by governments at different points in history, most recently and powerfully in the last quarter of the 20th century.

Since the 1970s, although in the face of criticism, feminists successfully transformed domestic violence from a private trouble into a public issue, now high on the agendas of local, national, and international governments. In the UK, feminist work in this period also included the establishment of nationwide chain of refuges and other support services, which subsequently contributed to the vibrant women's voluntary sector of the 21st century. Other achievements included instigating research into the nature, extent and impact of domestic violence and successful campaigns for its recognition as criminal violence by the government, police and the criminal justice system.

The questions of exactly what is domestic violence and how common it is have been subject of much discussion within feminism, amongst policymakers, practitioners

and in research since its (re)discovery as a social problem in the 1970s. This chapter explores these questions, beginning with an examination of the nature of domestic violence before moving on to explore its prevalence (Harne & Radford, 2008). One starting point for an exploration of the nature of domestic violence is the *Imagine* poster produced by Women's Aid Federation of England in 2002. As illustrated in this powerful poster, domestic violence is a broad concept incorporating many forms of physical violence, sexual violence and a range of coercive, intimidating and controlling behaviors. It is damaging (a) physically, (b) psychologically, and (c) socially. Domestic violence can occur in any intimate or familial relationship, irrespective of whether the parties are living together or not, whether they are married, cohabiting, or living in three-generational extended families. It is this relational element, rather than location, that defines the violence as domestic, because, while it commonly occurs in the home, it can spill out into the streets, bus stops, bars or even result in road traffic 'accidents'. It is the fact that the perpetrator and victim are not only well known to each other, but are (or were) in intimate or familial relationships, that makes it particularly hard to deal with by the survivor or victim, support and criminal justice agencies and the law (Harne & Radford, 2008).

The Family as a Developing System and the Social Dynamics of Family Life

Families change over time. Members are born and die, get mad and leave, fall in love and get married, or simply move in. Members change their role: a dependent infant cared for by adults become a relatively autonomous teen who presents the family with new challenges but also helps with the cooking. Teenagers face the developmental tasks

of establishing their own identity and launching their own career and, sooner or later, their own adult family (Garland, 1999). The family itself grows and changes in response to these developmental tasks of its members, adapting and reacting to the complex interplay among the developmental issues of family members at different stages of the life cycle. Authority shifts and is remolded to fit changing relationships. Families are, finally, not the structures of relationships that last but process that link one generational expression of family to the next. Family history is a product of family developmental processes over time (Garland, 1999). These relationship processes suggest that family development takes place in phases, which I have called courtship, formation, partnership, consolidation and transformation. Phases differ from stages in that the boundaries between one phase in a family's life and another may not be clearly defined. Phases tend to overlap with one another and do not necessarily always occur in sequential order. As we will see, as new family members are added through birth or consolidation, a family may in some respects return to the earliest phases of family development. Development thus takes place more as a spiral than as a circle or a linear path. Each time the family enters a phase of family life, it does so in a different way, bringing with it all of its history and changing culture (Garland, 1999).

The family unit is a constitutive segment of the community (Bradbury, Fincham & Beach, 2000). And in most cases shapes the social dynamics of the larger society in as much as the family unit is itself influenced by the larger society (Berger, 2001). The family should be thought of as a society in its most basic form, where each small society accumulates with other similar societies to form the larger society. In this understanding, the family emerges as a determiner and product of the societal frameworks (Berger,

2001). Garcia (2000) considers the issue of domestic violence from the perspective of a family being a unit of the larger society and remarks that a family mirrors most issues and problems that are to be found in the society in which such a family is a constituent part of society.

From this perspective, Garcia argues that categorizing the type of domestic violence perpetrators is impossible. This is because “abusive mates come from all socio-demographic backgrounds, and represent every racial, ethnic, educational, economic, religious, and social class” (Garcia, 2000). Many abusers originate from chaotic and violent family backgrounds and are people with an entrenched history of various antisocial behaviors such as drug or alcohol abuse. This means that for many perpetrators of spousal abuse, their (a) motivation, (b) justification, and (c) predisposition can be traced to the problems and evils within the society in which they live (Berger, 2001). If such problems are present in the larger socio-context, then they are mirrored in the family unit, which in turn creates even more abusers for the future generations when children are born into such troubled marriages (Bradbury, Fincham & Beach, 2000).

Toward an Integrated View of Gender Differences and Communication, Power, and Control in Family Relationships

Despite the cultural variability in the forms of domestic violence, there is one clear pattern in its occurrence. The gendered nature of domestic violence, the fact that its perpetrators are overwhelmingly men and its victims mostly women and children, has led to its recognition as a form of gender violence by the United Nations and in international discourse, where it is recognized as a worldwide “major public health and human rights problem” (World Health Organization, 2005). Gender violence can be defined as:

Violence involving men and women, in which the female is usually the victim and which arises from unequal power relations between men and women (UNIFEM, undated).

As illustrated, the concept of gender violence identifies it as a problem with roots in women's subordinate gender status in all cultures, and is reflected in the beliefs, norms, morals, laws and social institutions that legitimize and normalize it, and, in so doing, perpetuate this violence. Gender violence is a broad human rights concept which:

...encompasses a wide range of human rights violations, including sexual abuse of children, rape, domestic violence, sexual assault and harassment, trafficking of women and girls and several harmful traditional practices....violence against women has been called 'the most pervasive yet least recognized human right abuse in the world'. (United Nations Population Fund, undated)

Identifying the embeddness of gender violence in male dominated or patriarchal cultures brings a critical focus to the wider culture as well as to the need for specific strategies of prevention, protection and justice and support for survivors of domestic. Reasons why carefully developed domestic violence crime reduction strategies can fail to realize their potential may be located in the wider culture, if this is not also addressed. Consequently, in male dominant or patriarchal culture, effective action to end domestic violence must include change to that culture, as well as specific preventative strategies (World Health Organization, 2005).

The Understanding of Risk Factors Toward Family Abuse

According to Garcia, "as with many complex issues, domestic violence does not happen in a vacuum. There are influences in society and in the church that aid violence" (2000, Para. 14). Contemporary societies have numerous influences that could (a) trigger,

(b) maintain, and (c) perpetuate a culture of domestic violence and abuse, which according to Garcia (2000) include:

1. The fact that violence has been normalized in and by the media.
2. Worsening trends of substance and drug abuse.
3. The failing sense of community and communal existence in favor of individualism.
4. Faulty family models to be copied by children when they grow up.
5. Inadequate training and counseling for couples before they enter the marriage institution.
6. Poor parenthood.
7. Temporal and non-committal relationships that can easily be broken or abandoned.
8. A culture that promotes instant gratification and immediate reactions.
9. A worsening lack of understanding, awareness and education on the cycle, causes and impacts of domestic violence.
10. Faulty and sometimes wrong theological teachings especially in regards to the role of perseverance and suffering in a Christian's life.
11. A faulty perception of marriage and marital relationship based on biblical teachings.
12. Lack of and loss of meaning in the concept of leadership.
13. Misinterpretation of the term submission in marital relationships (etc.).

Combating domestic violence will therefore require that each of these risk factors are addressed and appropriately rectified by all stakeholders, since only then will the society have uprooted the causes of abuse and violence in family settings (Garcia, 2000).

Theories of Domestic Violence and Family Abuse

Theories of domestic violence have been postulated to provide a framework for understanding the causes of domestic violence. However, there is a lack of consensus on the causes of domestic violence. Some researchers have focused on single-dimensional micro theories that address the issues like (a) learning principles, (b) individual psychopathology, and (c) interpersonal interaction. Others have emphasized macro theories such as (a) social, (b) cultural, and (c) structural factors as determinants of domestic violence. This section provides an overview of the theories, which will be presented in three major categories: (a) Individual, (b) environmental or situational, and (c) structural/cultural theories (Ahn, 2008).

Individual theories or individual explanations for domestic violence focused on undesirable individual abnormalities such as (a) psychopathology, (b) psychological traits, and (c) biological characteristics. Psychopathology theories propose that various forms of family violence are committed by individuals who are seriously disturbed by some form of (a) mental illness, (b) personality disorder, or (c) some other individual defect (Bolton & Bolton, 1987). Other research has focused on psychological traits of the batterers that are less severe and would not be officially defined as psychopathology. These theories propose that psychological traits that characterize offenders contribute to their perpetration of domestic violence. For example, some listed feelings of (a) vulnerability, (b) dependency, (c) inadequacy, (d) loneliness, or (e) cognitive distortions (Hanson, Gizzarelli, & Scott, 1994; Seidman, Marshall, Hudson, & Robertson, 1994), while others identified (a) low self-esteem, (b) anger and hostility, (c) poor problem solving skills, and (d) emotional dependency (Barnett & Hamberger, 1992). Biological theories are the

most controversial and have limited application to domestic violence. Possible biological bases for domestic violence have received almost no study until recently. A number of biochemical theories, including glandular and hormonal imbalances, as well as vitamin and diet deficiencies, have been suggested as possible causes of criminal behavior. Also many studies attempted to connect brain abnormalities, and chemical compounds that influence brain functions with criminality (Moffitt, 1997).

Intra-individual theories tend to focus on the personality deficits of victims, blaming them for staying in their abusive relationship. Victims have been perceived as “neurotic,” “dependent,” or “addicted.” Abusive husbands have also been the objects of the stereotypes. Abusive husbands are frequently portrayed as “mentally ill,” “out of control,” and “alcoholic.” Nonetheless, a growing body of research suggests the importance of including (a) personality, (b) neurological and (c) even physiological factors.

Environmental or situational approaches include socioeconomic and personal stressors such as (a) social class, (b) education and income, (c) status incongruity, (d) history of abuse, and (e) family dysfunction. It has stressed social learning through experience and exposure to violence in the family. A widely accepted explanation of how socialization plays a role in domestic violence rests on social learning theory. A process called modeling, in which a person learns social and cognitive behaviors by simply observing and imitating others, resides at the core of this theory (Ahn, 2008).

The popularity of social learning theory rests on several observations. First, violence tends to perpetuate itself from one generation to the next. Second, a wealth of laboratory experiments with humans lends strong validation to the claim that aggression

can be learned through modeling. Finally, a large number of domestic violence studies have successfully linked exposure to violence in one's childhood, either directly or through observation, to violence in adulthood (Hotaling & Sugarman, 1986; Rosenbaum & O' Leary, 1981). Straus et al. (1980), for example, found that sons who had witnessed their father's violence had a 1,000 % greater battering rate than those who had not.

There has been considerable evidence that supports the relationship between socioeconomic factors, such as (a) unemployment, (b) underemployment, (c) financial difficulties, and (d) incidents of domestic violence (Gelles, 1992). In Song's (1996) study on Korean immigrant women, there was a statistically significant relationship between incidences of battering and disparity of employment held by the husband's pre- and post-immigration. Often, recent immigrants find themselves in menial jobs due to (a) discrimination, (b) the poor employment market, and (c) lack of English skills, contrary to their prestigious positions as professionals in their homeland. When social and economic goals are outside the reach, strain occurs. Strain theory suggests that a sense of futility develops when one is unable to achieve financial success or security. In some circumstances, this will lead to crime (Gosselin, 2000).

Status incongruity theory also explains domestic violence that occurs when an individual perceives his/her status is inconsistent relative to societal norms (Eng, 1995). Likewise, Gamache (1998) points out that women of color experience battering in a different context than that of others in society. A perception of a lack of power or ability to have significant impact on the culture has led many minority men to make excessive demands for respect from their partners. Often, recent immigrant families find it necessary for both spouses to work given financial constraints. Traditional Asian

husbands who are accustomed to being the primary provider and decision maker of their family may feel threatened when their wives also assume the role of the breadwinner. Thus, violence is viewed as a means to restore one's sense of power (Ahn, 2008).

According to family systems theory, violent behaviors are caused by the family structure rather than by an individual within the family. Conflict within an intimate relationship is blamed on the lack of communication between the partners. Family systems theory focuses primarily on the family and seeks to identify the problems that are a consequence of dysfunctional relationships among family members. The role that each family member takes in contributing to the abuse is considered (Garrett & Libbey, 1997). Violence may be a product of the interactions between individuals in a specific relationship rather than the result of the behavior of only one individual. A number of experts have identified family dysfunction as a cause of domestic violence. It describes family as an interactive system in which each family member affects other's behavior or emotion. For example, researchers such as Giles-Sims (1983); Wolf (1987); Egeland, Sroufe, & Erickson (1983); Kolko (1992) have identified marital dysfunction as a (a) dyadic stressor, (b) parent-child interactional stress, and (c) attachment problems as determinants of domestic violence (Ahn, 2008).

Structural/cultural theories attribute domestic violence to the structure and cultural norms that legitimize deviance. In this category, (a) culture of violence theory, (b) patriarchal theory, and (c) gender inequality theory are included.

In the feminist view, the central factors that foster partner violence include the historically male-dominated social structure and socialization practices teaching men and women gender-specific roles. Patriarchy is a cultural belief system that allows men to

hold greater power and privilege than women on a social hierarchy. In its extreme form, it literally gives men the right to dominate and control women and children (Dobash & Dobash, 1979).

In a more moderate form, the feminist approach holds a position of power relations between men and women. The position seeks to equalize power and share it between both genders. The status of women in society is related to the frequency of wife beatings, according to this view.

Although some might argue that patriarchy no longer dictates male-female interactions, many disagree. Straus (1976), in fact, identifies a number of contemporary cultural standards that not only permit but also encourage husband-to-wife violence. They include the (a) greater authority of men in our culture, (b) male aggressiveness that is a positive way to demonstrate male identity, (c) the wife/mother role as the preferred status for women, and (d) male domination of the criminal justice system that provides little legal relief for battered women. Indeed, Song (1996) also found a significant relationship between rigid ex role expectations and the incidence of domestic violence among Korean immigrants (Ahn, 2008, p. 39).

Statistical Data of Violence and Abuse

Domestic violence is an epidemic in North America. Victims and offenders cross all racial groups, socio-economic levels, education levels, and faith communities. For a sense of how big this issue is, all you need to do is open your local newspaper and read the headlines.

- Boyfriend Suspected in Woman's Death
- Husband Charged in Choking Death
- Domestic Violence Claims Officer

No matter where we live, violence surrounds us. We seek the solace of home and loving relationships to escape the horror "out there." But for many people, home is as dangerous and hostile a place as the community and the world, as evidenced by these statistics:

- More than 50 percent of all women in the United States will experience violence from intimate partners (National Coalition Against Domestic Violence, 1992)
- Of women murdered in the U.S., 30% are murdered by their husbands, ex-husbands, or boyfriends (*National Crime Victimization Survey*, Bureau of Justice Statistics, August, 1995)

And home isn't the only place where violence frequently takes place.

A survey of battered women who were employed revealed that 56% were harassed while at work (Shepard & Pence, 1998). Another study showed that between 35 to 40% of women surveyed reported that their abuser came to the work site and caused disruption (Rennison & Welchans, 2000). More and more, intimate relationships in which individuals hope to find (a) love, (b) friendship, (c) acceptance, (d) mutual respect, (e) comfort, and (f) security are becoming battlegrounds. The weapon of choice may be (a) words, (b) silence, (c) threats, (d) mind games, (e) fists, (f) feet, (g) guns, (h) knives, (i) ropes, (j) dinner plates, or (k) the children. In all of these cases, violence is done. And we are left to wonder why. Why did the offender do it? And why does the victim stay in the relationship? (Swagman, 2002)

Asian Americans were 3.6% of the population in 2000 (U.S. Bureau of the Census, 2001). By the year 2050, they are expected to be between 7% and 10% of the population, making them the other fastest growing ethnic groups in America. Of those over 25 years

of age, 38.2% of Asian Americans have a college degree or more, the highest proportion of any group reported, including Anglo Americans (U.S. Bureau of the Census, 1996). Their median income exceeds that of all other groups, and their percentage of births to unwed mothers, and percentage of female-headed household, is lowest (Asbury, 1999).

Asian culture has been described as “face” oriented (Huang & Ying, 1989; Zane, 1992). Family appearance and status are extremely important, and the group’s desires take precedence over those of the individual (Huang, & Ying, 1989). Asian families tend to be hierarchical, with parents having status superior to that of the children and men to that of women. Extended families are often considered the primary family unit. If violence is exhibited within the family, it may be difficult for an individual member to admit such a condition to outsiders, out of fear of bringing shame on the family.

Although no nationally representative studies of Asian American partner violence have been conducted, it is estimated that one out of four families in the Pacific Asian community are affected by domestic violence (Furiya, 1993). Ho (1990) used focus groups composed of six to 10 Chinese women, and reported that between 20% to 30% of Chinese husbands hit their wives. In another study conducted by Song(1996), a survey administered to 150 Korean women in Chicago revealed that 60% of Korean women were abused. In a study conducted by Yick (1997) in the San Gabriel Valley, a predominately Chinese immigrant suburban enclave in Los Angeles, approximately 40% of the sample was cognizant of family members experiencing physical and psychological abuse respectively. Contrary to the misconception that depicts Asian American as problem-free model minority, domestic violence is a serious problem in this ethnic group as well (Ahn, 2008, p. 26).

In an attempt to identify how evangelical pastors deal with wife abuse, a questionnaire was sent to several thousand pastors of conservative Protestant churches. Although the response was very low (7%), the results confirm the widespread presence of battering, 70% of the pastors indicated wife abuse occurs “sometimes” to “often” in Christian marriages. Eighty-four percent of the pastors had counseled at least one battered wife. Thirty-five percent of those who reported seeing abused wives had counseled six or more victims of battering. Wife abuse is more prevalent in Christian homes than most people believe, but, as one minister observed, “Guilt within the church keeps it repressed” (Stacey & Shupe, 1983).

Impact of Domestic Violence on the Weak, Vulnerable Family Members

Family dynamics in the presence of domestic violence are shaped by a complex weave of factors involving the relationship between (a) the parents, (b) the relationship of each parent to each child, and (c) the relationship of the family to the outside world (Lundy, Bancroft & Silverman, 2002, p. 54).

Over the past 10 years, the traumatic effects on children when exposed to batterers have increasingly entered the public and professional eye. In the United States, more than 10 % of women in relationships experience violence each year (Straus & Gelles, 1990), and a high percentage of these assaults are witnessed by one or more children, leading to an estimated 3 million or more children being exposed to acts of domestic violence per year (Carlson, 1984). Children of battered women have been found to be at increased risk for a broad range of emotional and behavioral difficulties, including (a) suicidality, (b) substance abuse, (c) depression, (d) developmental delays, (e)

educational and attention problems, and (f) involvement in violence (review in Kolbo, Blakely, & Engleman, 1996; Gleason, 1995; review in Jaffe, Wolfe, & Wilson, 1990).

Futhermore, children exposed to batterers are themselves at high risk to become direct targets of physical abuse (Straus, 1990; Suh & Abel, 1990, Bowker, Arbitell, & McFerron, 1988) and of sexual abuse (McCloskey, Figueredo, & Koss, 1995). The danger even extends to homicide. One multiyear study found that in approximately one fifty of domestic violence homicides and attempted homicides, a child of the battered woman is also killed in the process (Langford, Isaac, & Kabat, 1999; Websdale, 1999). Children exposed to domestic violence are at risk for other kinds of child fatality (Monemi, Pena, & Ellsberg, cited in Heise, Ellsberg, & Gottemoeller, 1999), and this risk has tended to be underestimated (Websdale, Town, & Johnson, 1999). Finally, the violence is known to be a recurring cycle. Studies (Silverman & Williamson, 1997; review in Hotaling & Sugarman, 1986) consistently have found that boys who grow up exposed to domestic violence have an increased likelihood to batter their own partners as adults (as cited in Lundy, Bancroft & Sliverman, 2002).

The sources of emotional and behavioral difficulty for children of battered women are many, with the actual seeing or hearing of acts of violence being only the beginning. The presence in the home of a batterer, usually in the role of parent or step-parent, has a wide range of implications for family functioning. Battering changes the nature of children's crucial relationships with their mother, through mechanisms that include undermining her authority and interfering with her ability to provide care. According to researchers Jacobson & Gottman (1998) and Adams (1989), batterers often engage in

efforts to create divisions within the family and can be highly manipulative (as cited in Lundy, Bancroft & Silverman, 2002).

I believe, therefore, that the psychological distress observed in children exposed to domestic violence results not only from their witnessing of periodic acts of violence but also from exposure to a batterer, and to his parenting style, in everyday life; in fact, I believe that the phrase 'children exposed to domestic violence,' for reasons that will come clear in the pages ahead. For closely related reasons, I find that a batterer's parenting cannot be assessed separately from his entire pattern of abusive behaviors, all of which have implications for his children (Lundy, Bancroft & Silverman, 2002).

Battering is, by its nature, undermining of a mother's authority, and it can have far-reaching effects on her ability to parent her children (Hughes & Marshall, 1995). Even if the batterer does not overtly undermine the mother, children absorb messages from the batterer's behavior that can shape their responses to their mother's parenting. The contemptuousness that batterers typically use in arguing with their partners, for example, can indicate to the children that their mother deserves to be insulted and that it is not necessary to speak respectfully to her.

The children may also absorb from the batterer the message that physical violence toward the mother is acceptable, as long as the provocation is deemed adequate. Many teenage and preteen children of battered women assault them physically (Dutton, 1992; Holden & Ritchie, 1991), particularly boys (Johnston & Campbell, 1993b; Carlson, 1990), illustrating how potent this modeled behavior can be. We have also observed that children can digest the view that the mother is herself to blame for how she is treated, and they in turn shift responsibility to her for their own conduct toward her (Lundy, Bancroft

& Silverman, 2002). The batterer's impact on other aspects of family functioning sows divisions among family members, scapegoating one of the children. In families where the abusive parent is perceived as having disproportionate power, family members have additional reason to channel their (a) resentment, (b) fear, and (c) blame onto one of the children. In family systems terminology, the scapegoated child is known as the "identified patient," who appears to be selected unconsciously by other family members for his or her vulnerability. Such scapegoating is common among families where there is battering, according to Wagar & Rodway (1995) (as cited in Lundy, Bancroft & Silverman, 2002). The impact of chronic fear and emotional deprivation are another aspect among the children who live with batterers. Children living with chronic fear may experience blurring of their identities with that of the batterer, as they strive to convince both him and themselves that they share his interests, style, and preferences in order to avoid being endangered by him. This kind of identification with the aggressor is widely recognized as a symptom of abuse-related trauma (Dutton & Painter, 1993).

The presence of emotional deprivation can play a similar role in heightening the effects of other dynamics. Battering in a family shifts the focus of attention from the children to the batterer, which can result in children chronically failing to get their needs met. This deprivation in turn can increase the batterer's ability to manipulate the children, as their eagerness for his attention and approval is sharpened. A sense of emotional scarcity in a family can contribute to children perceiving each other as competitors rather than as allies (Lundy, Bancroft & Silverman, 2002).

Finally, a batterer may cause role reversal between mothers and children, with a number of examples already provided earlier. Over time, the progressive parentification

of children and infantilizing of the mother can lead to a situation in which the mother competes with her own children for the batterer's occasional kindness and attention and family members jockey for position to avoid being the target of his rage, insults, or violence. Children may act both as protectors and as controllers of their mothers (Roy, 1988), often feeling responsible for managing their father's rage (Doyne et al., 1999) and for taking care of their younger siblings (Jaffe, Wolfe, & Wilson, 1990). There are extreme cases in which the mother becomes psychologically paralyzed over time (e.g., Jones, 1994, on the Hedda Nussbaum case) and the batterer's position become that of absolute ruler, often with the children acting as his agents (Lundy, Bancroft & Silverman, 2002).

More than a decade ago, Derek Bok, former president of Harvard University, observed a transition in the way interpersonal conflict is handled in America. Recognizing a growing trend away from highly adversarial approaches to managing conflict and toward more cooperative methods, Bok called alternative dispute resolution "the most exciting social movement of our time" (Bok, 1983).

Organizations focused on providing alternative dispute resolution assistance emerged during the 1980s. For example, the Christian Conciliation Service is a nondenominational ministry of independent organizations loosely affiliated as a national association, which now provides mediation and arbitration in twenty-five cities as an alternative to secular courts (Singer, 1990).

The values of the dispute-resolution movement reflect an increasing national desire for processes and institutions that are productive, humane, and respectful of the

relationships between people and organizations. Such values come from a variety of sources, but certainly are found in the Christian faith (Lowry & Meyers, 1991).

The approaches to conflict are as diverse and complex as the people involved. They dramatically affect how conflict is handled and the outcomes that are possible. Either deliberately or passively, people have preferred ways of dealing with conflict. Behind these styles are certain attitudes that shape behavior. Our responses reflect who we are, our experiences, and our perceived values. For example, a person who assumes conflict is basically evil will tend to avoid it. Others who see conflict as a part of life will take a more active role when they experience disputes (Lowry & Meyers, 1991).

The approaches to conflict are (a) avoidance, (b) accommodation, (c) competition, (d) compromise, and (e) collaboration. It depends on whether the individual places a higher value on maintaining good relationships or on achieving his or her personal goals. While approaches to conflict are capable of change and combination, the five categories discussed here accurately portray the most predictable responses (Hinkle & Woodroof, 1989).

Avoidance, the most commonly used style of conflict management, reflects the belief that it is impossible to both accomplish our personal goals and maintain relationships while in conflict. The basic strategy of avoidance is to (a) withdraw, (b) avoid, (c) suppress, and (d) deny the existence of conflict. A person using this style is unassertive, not pursuing his or her own interests in the situation but supporting others in achieving theirs. This person will not cooperate in defining the conflict, seeking a solution, or in carrying it out.

Church leaders use the style of avoidance frequently for the sake of appearances – they want themselves or their congregation to look good. Over and over in my work, I have heard such leaders reflect the approach of avoidance when discussing conflict. Many times it is with a statement such as, “Ours is loving church. We just don’t discuss those matters on which we disagree.”

Avoided conflict will typically resurface at some point, most likely with more intensity and a greater potential for destruction than when first identified. As an indirect method of resolution, avoidance takes the (a) least effort in the short run, (b) has the longest life expectancy, and (c) has the most costs, which cannot be charged back to the original conflict. It can increase the (a) stress level, (b) result in hostile interactions, and (c) foster low morale (Lowry & Meyers, 1991).

The accommodating response to conflict is characterized by a high concern for preserving relationship, even if it means conceding one’s own goals. The assumption underlying this approach is that a relationship is preserved without conflict. In many cases, life experiences may have taught the accommodator that it is not safe to have conflict. Other reasons for choosing this approach might include a high need for acceptance by others and the belief that accommodation will allow those needs to be met. The person who uses the approach of accommodation accepts the burden of responsibility for maintaining the relationship. The choice to be accommodating can be advantageous, especially if a person is capable of choosing a more direct, competitive style when it is merited. Without the capability of choosing another style, however, the message is sent that what the accommodator wants or needs is unimportant, thereby making that person subject to exploitation (Lowry & Meyers, 1991).

The competitive, win-or-lose style of conflict management is characterized by a very high concern for the achievement of personal goals, even at the risk of damaging or destroying relationships. The person who uses this style may not desire harm to come to the others, but he or she is willing to sacrifice almost anything to achieve personal objectives. People who employ the competing style do not always go head-to-head with the opposition. Sometimes they work subversively. At other times, they use the power of word to humiliate and weaken their opponents, until they finally bring them under control.

Quite frequently in counseling, clients may need to be taught how to “compete” in conflict with an abusive mate or a rebellious child. In this situation, the counselor helps the client develop strategies to do so in a safe way. In a Christian context, this is done in a way that respects the person, but may be confronted to his or her behavior (Lowry & Meyers, 1991).

The person with a compromising style of conflict management proposes a middle ground to others. It reflects some willingness to compete for a particular resolution but also some accommodation of the relationship between the parties. Inherent in the compromising style is the idea of providing the other side with concessions while at the same time expecting concessions from it. This approach is based on the premise that no one can be fully satisfied, so all those involved must submit some of their personal desires to serve the common good of both parties (Lowry & Meyers, 1991).

Finally, the collaborative style combines a high concern for both people and objectives. It asks the question, “Is there a way to move beyond the adversarial positions evident in conflict, understand the true needs of the parties, and then use a creative

process to find a mutually – satisfying solution?” This approach works best when all parties are committed to the resolution of conflict.

The couple going through a divorce in their marital relationship may pretend that they have no reason to work toward a collaborative resolution, even concerning the children, but those who serve as resources for the family know how much they will relate to each other – even if the relationship is defined outside of previous marriage. A collaborative approach towards family issues can maximize the resolution of conflict and establish the possibility of an acceptable relationship in the future.

As described, none of the approaches is inherently good or bad. Even in the ministry of Jesus he utilized a number of approaches to conflict. Jesus competed when his objective was cleaning the temple. He avoided conflict with the crowds when he retreated from them. He accommodated others in washing Mary’s feet and in the ultimate sacrifice of his life. The critical point to recognize is that people may choose from a variety of approaches to deal with conflict, and the choice will have an impact on both the way the conflict is resolved and the people involved (Lowry & Meyers, 1991, p. 37).

Four Greek words help us understand the New Testament concept of reconciliation. The first word, *katallasso* (1 Cor 7:10) means to change from enmity to friendship. Thus, one dimension of reconciliation would suggest a change in a relationship from one of hostility to one of friendship. The second Greek word, *apokatallasso* (Col 1:20), means to reconcile completely. Going further than *katallasso*, it suggests that all enmity and impediment to peace is removed. The third Greek word that translates as reconcile is the word *diallassomai* (Matt 5:24). It means to bring about an alteration – to exchange, to reconcile in cases of mutual hostility, yielding to mutual

concession. The fourth Greek word, a noun, is *katallage*, meaning a change on the part of one person, induced by an action on the part of another. It is most often used to describe the reconciliation of human beings to God through God's love expressed by Christ. See Romans 5:11, for example.

Taken as a whole, the definitional collage from the Greek text suggests that reconciliation means more than just coming to an agreement; it also means restoring the original understanding and relationship that existed before the hostility. It is a process that does not occur instantly, but rather evolves over time. In terms of one's reconciliation to God, it is a lifelong maturation.

Ron Kraybill, former director of the Mennonite Conciliation Service, describes biblical reconciliation as a process, not an event. He sees this process working as a cycle: "The key to enabling... reconciliation is the knowledge that it is a process that follows a predictable cycle... Only when an individual passes through the cycle does his heart catch up with his head" (Kraybill, 1988, p. 2).

Jesus' instruction about reconciliation is recorded in Matt 5:23-24. This lesson occurs within the larger context of some of his most prominent ethical teachings, which address such problems as (a) murder, (b) anger, (c) adultery, (d) lust, (e) divorce, (f) swearing, and (g) responses to evil. He includes conflict between people in that list, and instructs:

Therefore, if you are offering your gift to the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift.

The Jewish listeners understood the importance of sacrifice as the avenue to God's forgiveness and they also recognized that penitence included an attempt to rectify

wrong. So these listeners were profoundly impressed when Jesus proclaimed that reconciliation was so important they should leave the place of worship and sacrifice so they could achieve the reconciliation of human conflict. As William Barclay described it, “Jesus is quite clear about this basic fact – we cannot be right with God until we are right with man...” (Barclay, 1958, p. 140).

Seventh-day Adventist Church Policy on Domestic Violence and Family Abuse

According to the Church Manual (2005), the Seventh-day Adventist Church Manual (17th Edition) has already spelled out its position on spousal violence abuse as was agreed by the General Conference. In the manual, the church acknowledges that it has a duty as a social agency to change the social lives of its membership within the community setting by administering to the needs of the community and nurturing spiritual growth. In exact words, the manual states that “the church as a redemptive agency of Christ is to minister to its members in all of their needs and to nurture every one so that all may grow into a mature Christian experience” (Church Manual, 2005, p. 207). The Seventh-day Adventist Church is particularly concerned about its impact on the community as the principal way of attracting people from the world into fellowship with Christ as well as a means of encouraging the growth of Christians into better relationships with God.

The church thus takes issues with many societal problems such as drugs and drug abuse, and alcoholism (Church Manual, 2005). The church plays an active role in helping communities strive for better quality life in communion with God. One of these facets of life that the church is particularly passionate about is in marriage as an institution and

marital relationships (Church Manual, 2005). The church readily acknowledges that people should be assisted, as they grow up in church, to make the right decisions and to dedicate their lives to God, from the age of small children to the time of death. This, the church manual notes, “is particularly true when members face lifelong decisions such as marriage and distressful experiences such as divorce” (Church Manual, 2005, p. 207).

The manual further notes that “when a couple’s marriage is in danger of breaking down, every effort should be made by the partners and those in the church or family who minister to them to bring about their reconciliation in harmony with divine principles for restoring wounded relationships” as provided for in the bible in Hos 3:1-3; 13:4-7; 1 Cor 7:10, 11 and Gal 6:1 (Church Manual, 2005, p. 207). As the manual notes, even before a marriage reaches the verge of divorce, it is important that the church be alive to the needs of its married members so that individuals are enabled to live in happy, godly families. The church therefore promotes passionately the establishment of (a) happy, (b) peaceful, and (c) godly family relationships between the parents themselves and with their children.

A major cause of divorce in many families is domestic violence and abuse. The church readily recognizes this and emphatically advocates against abusive family relationships (Church Manual, 2005, p. 207). One major way of overcoming abusive relationships adopted by the church is to provide support resources. The church manual states that “resources which can be of assistance to members in the development of a strong Christian home are available through the local church or other church organizations” (Church Manual, 2005, p. 207). Some of these resources advocated for include “programs of orientation for couples engaged to be married, programs of

instruction for married couples with their families and programs of support for broken families and divorced individuals” (Church Manual, 2005, p. 207). In specific reference to domestic violence and abuse, the church holds that couples should exist in mutual love and respect since, as stated in Eph 5:21-28, no one should be superior to the other between a husband and wife. The church manual quotes the *Testimonies*, vol. 7, p. 46 saying “Marriage, a union for life, is a symbol of the union between Christ and His church. The spirit that Christ manifests toward the church is the spirit that husband and wife are to manifest toward each other” (cited in Church Manual, 2005, p. 202). Further, the manual emphatically states that, “God’s Word condemns violence in personal relationships” as provided for in Gen 6:11, 13; Isa 58:4, 5; Ps 11:5; Rom 13:10 and Gal 5:19-21 (Church Manual, 2005, p. 202).

The church is therefore clearly and categorically against abusive marital relationships arguing that “it is the spirit of Christ to love and accept, to seek to affirm and build others up, rather than to abuse or demean them” as provided for by Rom 12:10; 14:19; Col 3:8-14; Eph 4:26; 5:28, 29 and 1 Thess. 5:11 (Church Manual, 2005, p. 202). According to the manual, spouses should always heed the words contained in Matt 20:25-28 and Eph. 6:4 to the effect that, “there is no room among Christ’s followers for tyrannical control and the abuse of power” (Church Manual, 2005, p. 207). Part of the church’s contemporary stand against domestic violence and abuse among spouses is a reaffirmation of what Ellen G. White (a co-founder of the church) had said decades ago in the Spirit of Prophecy writings, specifically *The Adventist Home*, where she had stated that “violence in the setting of marriage and family is abhorrent” (Church Manual, 2005, p. 202).

It is, therefore, the official stance of the SDA church that “Neither husband nor wife is to make a plea for rulership. The Lord has laid down the principle that is to guide in this matter. The husband is to cherish his wife as Christ cherishes the church. And the wife is to respect and love her husband. Both are to cultivate the spirit of kindness, being determined never to grieve or injure the other” (Church Manual, 2005, p. 202).

Adventists who perpetrate domestic violence and abuse are thus in contravention of the Bible and of their church’s core doctrine on marital relationships. Beginning 2002, the SDA church has been active in partnering with the UN and other activism bodies fighting against domestic violence.

Domestic Violence Among Koreans or Christian Koreans in the USA

Koreans are one of the fastest growing ethnic groups in the United States. The number of Korean immigrants 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). Although the researches on the Korean immigrants in the United States are increasing in number recently, they are relatively little as compared to studies on Japanese and Chinese Americans (Kitano & Stanley, 1993).

In the early 1970s, the occupational immigrants, mostly professionals and their families, constituted the majority of Korean immigrants (Min, 1988). However, the majority of Korean immigrants admitted more recently have come to this country by virtue of their relationships to those already here.

The primary reasons for the Korean migration are better economic opportunities in the United States, followed by better opportunities for children’s education and

political and social insecurity in South Korean (Hurh & Kim, 1984). Kim's (1978) study in Chicago showed that Koreans have stronger family ties than do other Asian groups and that family unification is the leading reason for the immigration of Koreans.

Korea is characterized by non-verbal culture, thus most Korean immigrants face a great obstacle to learn a new language (Nah, 1993). Occupation determines the level of language skills that will be required. High-level professional jobs demand a higher level of command of the language, whereas low-level, unskilled jobs require a minimum level of language skills.

Immigration involves a drastic change in culture and environment. Immigrants experience giving up old roles and functions and adopting those demanded by the new society. (a) Uncertainty, (b) language deficiency, and (c) financial insecurity are already a source of intense stress. Furthermore, a (a) loss in roles, (b) status and support systems, as well as (c) resocialization into new role and values add more stresses (Ahn, 2008.). In the traditional Korean society, the husband was the breadwinner and decision maker and exercised authority over his wife and children. The wife was expected to obey her husband, serve him and his family members, and produce children. Several research studies (Hurh and Kim, 1984, 1990; Min, 1992; Yu, 1987) conducted on Korean immigrant families in the United States confirm that traditional Korean values, rooted in the Confucian philosophy, have continued to be the single most influential force shaping family structure, gender roles, and marital relations (Ahn, 2008).

Studies on marital violence in Korean community are only a few. However, these studies (Shin, 1995; Song, 1996) indicate that wife abuse is more prevalent among the Korean immigrant population in comparison to other ethnic groups. One hundred and

fifty Korean immigrant women were interviewed by Song (1996), and the results indicated that the prevalence of wife abuse in Korean American families was exceptionally high. Of the 150 respondents, 60% (N = 90) reported having been battered by their spouses, while the other 40% (N = 60) were found to be non-battered women. There was a wide range of wife battering in terms of frequency and severity of violence: 57% (N = 51) of the battered women had been hit by their spouses with a closed fist; 24% (N = 22) had been choked; 21 % (N = 19) had been hit with an object; and 37 % of the battered, or 22 % of all women in the study had been forced by their spouse to have sex. In terms of the frequency of violence, 24 % (N = 22) of the battered women had suffered from violence at least once a week and an additional 37 % (N = 34) had been subject to domestic violence at least once a month. As a consequence of the violence, 70 % (N = 63) of the battered women suffered bruises; 19 % (N = 17) had broken bones or teeth; 9 % (N = 8) experienced miscarriages; and 7 % (N = 8) were hospitalized (Ahn, 2008, p. 33).

There are two National Family Violence Surveys (Straus, 1990) conducted nationally to estimate the occurrences of marital violence. The first study conducted by Straus and his colleagues (1980) indicated that approximately 12% of American wives experienced domestic violence during the previous year of the research. The data from the latter survey (Straus, 1990) revealed that approximately 16 % of American couples (married and cohabiting couple) experienced at least one act of violence during the year prior to the survey. The previous finding of Korean American families in comparison with these national estimates, yield exceptionally high incidences of wife abuse in Korean American families was exceptionally high.

Pastoral and Theological Approach and Response to Domestic Violence

Domestic violence occurs in every segment of society, including the places where we live, serve, and worship. This harsh reality needs to be acknowledged by clergy and other pastoral ministers if we are to become effective partners with service providers working throughout our communities on prevention and intervention strategies.

As spiritual leaders, we face every situation in human life. One of them is the domestic violence. Domestic violence ranks as the number-one public health problem for women in America, and yet those of the cloth prefer to look the other way. They know, of course, that incidents do happen but not in their congregation (they assume). Their folks are too nice, too spiritual, too well-taught, too well-balanced, too mature, too upstanding, and too discreet. A prime defense is to deny that the problem exists, even though the evidence tells us that there is a strong likelihood of spousal abuse in every faith community. If an admission must be made, pastors often minimize, conceal, or ignore the reality. Few dare to speak directly to the perpetrator about the problem. Many prefer to dodge so embarrassing and uncomfortable an issue. The truth is that they simply do not know what to do in abusive family situations. Many clergy have followed popular evangelical trend in idolizing and idealizing the family.

The Bible, however, speaks forthrightly of troubled families and of God's redemptive work among them. Honesty, not silence, is the key to healing. Domestic violence is prevalent among the church presently. Even though we meet those who have been experiencing domestic violence, I have dealt with it with prayer, which is the only way to help the victims. I am sure prayer is the most important tool healing the victims.

But I found they need more supports. The most effective spiritual care to victims-survivors and perpetrators of domestic violence have to comply with social supports.

Victims-survivors need a multiplicity of services: (a) financial, (b) legal, (c) social, and (d) spiritual. They are best served by a team of individuals dedicated to working together, with the top priority being safety for those being violated and accountability for those who violate others. No one, not even those individuals who have worked for decades to eradicate domestic violence, is qualified to address alone all the complexities associated with this complicated global problem. (Miles, 2011, p. 39).

The pastor who would give effective pastoral care must first wrestle with theological issues such as those of (a) headship and submission, (b) hierarchy within the family, (c) the relationship between man and woman, (d) forgiveness, and (e) the responsibility of a faith community toward victim, perpetrator, and children. In order for spiritual leaders to be reliable partners in dealing with the situations of domestic violence occurring in every community and denomination worldwide, we need to first adhere to the following three statements:

- No one deserves to be abused, and no one has the right to abuse another.
- The top priority of any prevention or intervention strategy needs to be safety for victims and survivors and full accountability for violators.
- God, Jesus Christ, the Bible, and church doctrine offer no excuses or justifications for this type of behavior; in fact, they condemn domestic violence.

Unfortunately, throughout history the bible has been interpreted, translated, and written in ways to encourage and support patriarchal constructs. As a result, many Christian spiritual leaders and congregation lay members, especially males, have cited scripture and used God, Jesus, and church doctrine to excuse, ignore, and justify men's violence, particularly when perpetrated against and children (Miles, 2011, p. 132).

So what are the best approaches for providing spiritual care to victims-survivors? First, as spiritual leaders we must be able to listen to victims-survivors and believe their stories. Next, tell them that no one deserves to be violated and that they did nothing to cause the abuse. Affirm that they are loved by God. Citing scripture passages that call for compassion and justice for those who are being abused is also helpful.

Above all, we need to ask them what they need, instead of telling them what to do and not to do. And we should avoid quick-fix solutions and statements such as, “God will fix the problem;” “God will never give us more than we can handle” (this platitude is especially dangerous to victims-survivors because it implies that God is a co-conspirator in the abuse being perpetrated); “Prayer is the answer;” “Try fasting;” “Forgive and forget.”

When using scripture to address domestic violence issues, we need to focus on biblical passages that highlight the equal (a) respect, (b) equal responsibility, (c) equal value, and (d) equal worth of all humankind, female and male

Spiritual leaders must maintain appropriate emotional and sexual boundaries. We should not try to get our emotional, physical, psychological, sexual, or spiritual needs met with a victim-survivor who is seeking our pastoral and spiritual care. These women are extremely vulnerable and, because of our position of power, any attempt to establish a personal relationship would be inappropriate. We should also avoid attempting to provide support that goes beyond our level of education, experience, licensing, and training, such as couple’s counseling, marriage counseling, premarital counseling, legal or medical advice, and psychotherapy. Instead, spiritual leaders should partner with and make

referrals to qualified domestic violence awareness professionals in the wider community (Miles, 2011, p. 134).

Historically, spiritual leaders, especially those of us who are males, have offered denial, excuses, justifications, and minimizations when men have been accused of perpetrating domestic violence. We also have unwittingly colluded with male offenders. Because of this, the issues have remained a problem even when abusive men have confessed to clergy and other pastoral ministers that they used abusive tactics against their female intimate partners (Miles, 2011, p. 138).

For holding batterers accountable, spiritual leaders should seek education and training from qualified domestic violence awareness practitioners already working with perpetrators and always work in partnership with a wide variety of community professionals trained in offender-specific intervention and prevention strategies. We should avoid attempting to provide support that goes beyond our level of education, experience, licensing, and training, such as batterers' intervention counseling, couples' counseling, marriage counseling, premarital counseling, legal or medical advice, or psychotherapy.

When dealing with the batterer, challenge all statements that appear to deny, excuse, justify, or minimize the abuse; for example, "She pushed and pushed me until I snapped," "She hit me first," "I really can't remember what happened," "I think she's sleeping around on me." Two specific statements to use when batterers employ these tactics are:

1. No one has a right to violate another person under any circumstance.
2. We are all responsible for our own actions and behavior.

Confront especially those statements that suggest some theological entitlement that excuses or justifies domestic violence, like the “Bible says I am the head of the household and she must submit to my authority,” “It wasn’t rape because the scriptures say her body belongs to me,” or “Satan caused me to act that way.” When citing scripture, use passages that condemn violence against women, children, and men.

Finally, do not consent to write a letter or offer to speak in defense of a batterer’s abusive behavior in court hearings, at church board meetings, in front of the congregation, at the police station, or in any other community, religious, or social setting. The chances of spiritual leaders being manipulated by the perpetrator in these situations are significant ((Miles, 2011, p. 141).

If we are willing to engage in the following action steps, we will be more likely to help victims-survivors and perpetrators of domestic violence we encounter in our communities and congregations. These steps are:

1. Obtain proper training in domestic violence prevention and intervention strategies.
2. Take a close look at our own attitudes and beliefs regarding the roles of women and men in church and society.
3. Work on changing those attitudes and beliefs that are in need of alteration.
4. Partner with other professionals in the wider community where we live and serve
5. Set limits in regard to the advice and counsel we offer others based upon our level of education, experience, and licensing.
6. Model, preach, and teach the respect, responsibility, value, and worth God and Jesus grant equally to all humankind, female and male.

If we choose not to follow the action steps just cited, we will in all likelihood not be very helpful to either victims-survivors or perpetrators. And as a result, the centuries-old crime and sin known as domestic violence will continue to flourish unabated, especially in our religious communities (Miles, 2011, p. 157).

CHAPTER IV

THE DEVELOPMENT AND IMPLICATION OF THE SEMINAR

Pre-seminar Questionnaires

Prior to the intervention seminar conducted as part of the project, participants to the seminar were given a short closed-ended questionnaire to evaluate their awareness about domestic violence. A total of 21 questions were posed in the questionnaire for which respondents were supposed to rate their responses based on a five-point scale ranging from Agree Strongly (5), Agree Somewhat (4), Don't Know (3), Disagree Somewhat (2) and Disagree Strongly (1). A total of 40 fully filled questionnaires were received from those administered among respondents, all of which were admissible for the data collection purposes of the study. The questions, responses and data generated with the pre-seminar questionnaire have been attached in a summarized form as an appendix to this paper.

On the first count, the respondents were asked whether they agreed with the myth holding that spouse abuse is not addressed in the Bible. Out of the 40 respondents, 22 (54%) strongly agreed with the myth, another seven respondents (18%) somewhat agreed with the myth, a further seven (18%) said they did not know, while only 4 respondents (10%) strongly disagreed with the myth. On the second count, the respondents were asked whether the Adventist Church has a policy statement regarding abuse. Out of the 40 respondents, 11 (27%) strongly agreed that the church has such a policy, another

seven respondents (18%) somewhat agreed, a further 17 respondents (42%) said they did not know whether the church had such a policy, one respondent (2.5%) somewhat disagreed while four respondents (10%) strongly disagreed that the SDA church had a domestic abuse policy.

The third item of the pre-seminar was whether, according to the Bible, wives must submit to their husbands, even in cases of abuse. Out of the 40 respondents, four (10%) strongly agreed with the myth, another five respondents (12%) somewhat agreed with the myth, a further three (8%) said they did not know, three (8%) respondents somewhat disagreed while 25 respondents (62%) strongly disagreed with the assertion. The fourth question argued that marriage is a sacred covenant that is important to preserve even if the spouse's life is in danger. Eight respondents (20%) strongly agreed with the assertion, four respondents (10%) somewhat agreed, five (12%) respondents somewhat disagreed while 23 respondents (58%) strongly disagreed with the assertion.

The fifth question sought to establish whether according to the respondents, spouse abuse is a serious problem in the Adventist Church. Out of the 40 respondents, seven (17.5%) strongly agreed that spousal abuse is a problem among Adventists, 11 respondents (27.5%) somewhat agreed with the myth, a surprising group of 18 respondents (45%) said they did not know, two respondents (5%) somewhat disagreed, and only one respondent (2.5%) strongly disagreed that such a problem existed among Adventists. The sixth question in the pre-seminar questionnaire sought to know whether only a few spouses in the pilot congregation are abused. Four respondents (10%) strongly agreed with the assertion, 11 respondents (27.5%) somewhat agreed, 21 respondents

(52.5%) said they did not know, one respondent (2.5%) somewhat disagreed while two respondents (5%) strongly disagreed with the assertion.

The seventh item of the pre-seminar was whether the respondent had previously thought about the problem of abuse in the church. Out of the 40 respondents, four (10%) strongly agreed that they had thought about the problem, 10 respondents (25%) somewhat agreed, 17 respondents (42.5%) said they did not know, two respondents (5%) said they somewhat disagreed and seven respondents (17.5%) strongly disagreed that they had ever thought of such a problem in their local church. The eighth question was whether according to the respondents, it is reasonable to expect church members/leaders to address spousal abuse within their congregations. Out of the 40 respondents, 22 respondents (55%) strongly agreed that the response could be expected, 14 respondents (35%) somewhat agreed, one respondent (2.5%) said he/she did not know, another respondent (2.5%) said he/she somewhat disagreed, and yet another respondent (2.5%) strongly disagreed that they church membership and leadership could address spousal abuse within their congregations.

The ninth question in the questionnaire was whether it is important for church members to communicate their concern for other members who may be experiencing abuse. Eighteen respondents (45%) strongly agreed that such communication is important, 16 respondents (40%) somewhat agreed, one respondent (2.5%) said he/she did not know while three respondents (7.5%) somewhat disagreed that it is important for church members to communicate their concern for other members who may be experiencing abuse. The tenth question sought to establish whether according to the respondents talking about abuse in the church openly may bring dishonor to the church.

Nine respondents (22.5%) strongly agreed with the assertion, 10 respondents (25%) somewhat agreed, seven respondents (17.5%) said they did not know, two respondents (5%) somewhat disagreed while 12 respondents (30%) strongly disagreed with the assertion.

The eleventh item of the pre-seminar was whether, according to the respondents, victims of domestic violence often provoke their spouses into abusing them. Out of the 40 respondents, 10 respondents (25%) somewhat agreed with the myth, 17 respondents (42.5%) said that they did not know, four respondents (10%) said that they somewhat disagreed and nine respondents (22.5%) strongly disagreed with the myth that victims of domestic violence often provoke their spouses into abusing them. The twelfth question posed to the respondents was whether they thought abuse occurs because women do not obey their husbands. Out of the 40 respondents, one respondent (2.5%) somewhat strongly agreed with the assertion, 10 respondents (25%) agreed somehow, four respondents (10%) said that they did not know, nine respondents (22.5%) said that they somewhat disagreed, and a surprising 16 respondents (40%) strongly disagreed with the myth that abuse occurs because women do not obey their husbands.

The thirteen question posed to the respondents was whether they thought that victims of abuse could simply leave the relationship if they really wanted to end the abuse. Seven respondents (17.5%) strongly agreed with the assertion, 11 respondents (27.5%) somewhat agreed, 13 respondents (32.5%) said they did not know, four respondents (10%) somewhat disagreed while 3 respondents (7.5%) strongly disagreed with the myth. The fourteenth question posed to the respondents was whether according to them, emotional abuse is not as damaging as physical abuse. Seven respondents

(17.5%) strongly agreed with the assertion, six respondents (15%) somewhat agreed, five respondents (12.5%) somewhat disagreed while 22 respondents (55%) strongly disagreed with the myth.

The fifteenth item of the pre-seminar was whether the according to the respondents, if both partners went to counseling together it would be a great help to the couple. Out of the 40 respondents, 29 respondents (72.5%)—constituting the one item of the questionnaire with the largest majority of concurring respondents—strongly agreed that counseling would help a couple. A further eight respondents (20%) said that they somewhat agreed while one respondent (2.5%) said that he/she somewhat disagreed with the assertion that counseling would help a couple. The sixteenth question posed to the respondents was whether, according to them, prayer is the primary way that church members can help someone who is abused. A whopping 26 respondents (65%) strongly agreed with the assertion, 10 respondents (25%) somewhat agreed, one respondent (2.5%) said that he/she did not agree while another respondent (2.5%) said that he/she somewhat disagreed that counseling would help a couple.

The seventeenth item of the pre-seminar was whether the respondents, were aware of a national organization that targets the needs of abused Christians. Out of the 40 respondents, three respondents (7.5%) strongly agreed that they were aware of a national organization that targets the needs of abused Christians. A further 10 respondents (25%) said that they somewhat agreed with the assertion, a surprising 21 respondents (52.5%) said that they did not know, one respondent (2.5%) said that he/she somewhat disagreed, and yet another respondent (2.5%) said that he/she strongly disagreed that were aware of a national organization that targets the needs of abused Christians.

The eighteenth question posed to the respondents was whether they know how to locate services (counseling and shelter) for people who are abused. Three respondents (7.5%) strongly agreed, 14 respondents (35%) somewhat agreed, 17 respondents (42.5%) said they did not know, one respondent (2.5%) said that he/she somewhat disagreed while another two respondents (5%) said that they strongly disagreed with the assertion that they know how to locate services for people who are abused. The responses generated for these two questions have been summarized in the following figure.

Table 2

A Table Summarizing Respondent's Awareness of a National Anti-abuse Christian Organization and Ability to Locate Services for the Abused During the Pre-seminar Survey

	Agree Strongly	Agree Somewhat	Don't Know	Disagree Somewhat	Disagree Strongly
Awareness of a National Anti-Abuse Christian Organization	7.5%	25%	52.5%	2.5%	2.5%
Ability to Locate Services for the Abused	7.5%	35%	42.5%	2.5%	5%

The nineteenth item of the pre-seminar was whether they were aware of local services for batterers. Out of the 40 respondents, six respondents (15%) strongly agreed, another 11 respondents (27.5%) somewhat agreed, 15 respondents (37.5%) said they did not know, two (5%) respondents somewhat disagreed while another two respondents

(5%) strongly disagreed. The twentieth question sought to establish whether respondents felt adequately prepared to respond to the needs of an abuse victim. Two respondents (5%) strongly agreed, 11 respondents (27.5%) somewhat agreed, 13 respondents (32.5%) said they did not know, seven respondents (17.5%) respondents somewhat disagreed while three respondents (7.5%) strongly disagreed with the assertion. The last item of the pre-seminar was whether the respondents felt confident in helping someone who is abused to develop a safety plan. Out of the 40 respondents, seven respondents (17.5%) strongly agreed, another 14 respondents (35%) somewhat agreed, a further nine respondents (22.5%) said they did not know, five respondents (12.5%) somewhat disagreed while two respondents (5%) strongly disagreed.

Respondents were also analyzed based on their age bracket, stratified into eight categories, namely those between 18-25 years, those between 26 and 35 years, those between 36 and 45 years, those between 46 and 55 years, those between 56 and 65 years, those between 66 and 75 years, those between 76 and 85 years, and finally those beyond 86 years. Among the respondents who provided the feedback summarized above, 23 of them (representing 57.5% of the sample) were female and the rest 17 (representing 42.5% of the sample) were male. All of the respondents were above the age of 18 (legal age for marriage) as a requirement to be part of the pilot sample. Among the 40 participants in the actual seminar, none was below the age of 35, one was between the age of 36 and 45, eight were between the age of 46 and 55, sixteen were between the ages of 56 and 65, nine were between the age of 66 and 75, six were between the age of 76 and 85, and finally, none was aged beyond 86 years.

Given their age differences, the seminar participants were single, married, separated, divorced, or widowed. In the actual pilot sample, one respondent (representing 2.5% of the pilot sample) was single, 35 respondents (representing 87.5% of the pilot sample) were married, two respondents (representing 5% of the pilot sample) were separated, and one respondent (representing 2.5% of the pilot sample) was divorced while one other respondent (representing 2.5% of the pilot sample) was widowed.

Another sample characteristic of those who participated in the pilot seminar was their church attendance frequency. The participants ranged from those that attended church once per year or less, those that attended church several times a year, those that attended church one to three times a month, those that attended church at least once per week, and those that preferred not to disclose their attendance frequency or were unsure. In the actual pilot sample of seminar participants, those that attended church once per year or less were representing 5% of the pilot sample, only one attended church several times a year representing 2.5% of the pilot sample, none attended church one to three times a month, those that attended church at least once per week were 35 representing 87.5% of the pilot sample, and those that preferred not to disclose their attendance frequency or were unsure were two representing 5% of the pilot sample.

The participants were also requested to disclose how closely they practice the SDA church doctrine, ranging from Very Conservatively, Conservatively, Liberally, Non-Practicing, and those that would not disclose their views. In the actual pilot sample that filled the pre-seminar questionnaire, six regarded themselves as very conservative representing 15% of the pilot sample, 18 regarded themselves as conservative representing 45% of the pilot sample, 15 regarded themselves as liberal representing 37.5

% of the pilot sample, one regarded him/herself as non-practicing representing 2.5% of the pilot sample, and none refused to disclose their views.

The last pilot sample characteristic of the seminar respondents who filled the pre-seminar questionnaire was attendance of a similar domestic violence seminar prior to the present study. Seven of the respondents had attended a similar seminar representing 17.5% of the pilot sample while a surprising 33 respondents had never attended a similar seminar representing 82.5% of the pilot sample.

Awareness and Educational Seminar

Once the project process was (a) prepared, (b) structured, and (c) planned, the next step was to organize for the awareness seminar. The pre-seminar questionnaires were administered to the selected sample of participants in the DFW Korean SDA church, as discussed in the foregoing sections. The responses generated from these questionnaires were summarized and analyzed as detailed in the foregoing section. This done successfully, the next step was to implement the awareness seminar. The results of the pre-seminar questionnaires clearly indicated the need for a domestic abuse awareness program since most of the respondents were uninformed about the basic fundamental truths of the vice, believed in numerous myths, and had no idea about how to respond to its existence among fellow congregational families. The awareness seminar had therefore assumed its principal aim was creating awareness about domestic violence among participants, and to exhibit not just its truths, but also its possible preventive and mitigation measures.

The first implementation step for the awareness seminar was to advertise (a) its purpose and aims, (b) its venue, (c) timing, (d) target participants, and (e) the activities to be conducted during the seminar. To advertise, a poster was designed and published in the DFW Korean SDA church notice board for a period of one month prior to the seminar. Secondly, the seminar's information was posted in the church's bulletin for three consecutive weeks prior to its due date. Further, an advertisement flyer was designed and set up at the entry of the church, and several others at designated places in the immediate community, also providing information regarding the proposed awareness seminar. Finally, announcements about the proposed domestic violence seminar were made both in church meetings and in other public forums of the SDA church for two weeks prior to the date that the seminar was due.

To ensure that the seminar presentation was conducted in the most effective and efficient manner, a 15-minute pre-survey was conducted two weeks prior to the actual seminar. During the pre-survey, 40 participants were engaged to address and discuss the results of the pre-seminar questionnaires survey. The participants simply constituted all the respondents of the pre-seminar questionnaires survey. After following the success of the pre-survey, the actual domestic violence awareness seminar was conducted at the DFW Korean SDA church, the local church for the Seventh-day Korean-American immigrant church (See appendix C). The seminar includes the history of spousal abuse from early medieval society to present. It describes the characteristics of both men who batter and their victims. Furthermore, it provides the knowledge of three-phase violence. It also shows the biblical roots of abuse. Finally, my seminar includes "Spouse abuse in

my church” by Dr. Drumm, which consists of several topics such as: defining abuse, biblical principles and studies of domestic violence within the SDA church.

Upon the successful completion of the awareness seminar on domestic violence, the next step was to conduct a post-seminar survey. However, only 33 of the original participants were available for the post-survey. The post-seminar survey questionnaires were administered among 33 participants who had participated in the pre-seminar survey. The next section of the paper will address the results of the post-seminar survey, which are also attached as an appendix to this paper.

It is, however, important to note that during the actual seminar, the study collected some of the generated responses to domestic violence issues among Adventists from those who were in attendance. One of the attendees openly declared, “Today I realized that I have been abused by my husband all along” (the text has been provided as Appendix C to this paper). Another attendee who had similarly been an unknowing victim of domestic violence said, “I have tolerated my husband’s behavior up until now, and never really thought through it seriously, but now, I am well aware of the abuse in his actions; I am determined to protect myself from him” (see Appendix C). Besides the victims of domestic violence, the perpetrators who were in attendance also generated some responses. One such perpetrator was quoted as saying, “At this time I am regretting my abusive behaviors I had toward my children” (see Appendix C). Yet another perpetrator noted that, “This seminar had helped me to identify my behavior as abusive and violent” (see Appendix C).

Even those attendees who were neither perpetrators nor victims of domestic violence had some responses during the intervention seminar. One such attendee was

quoted as saying “I have always thought that the women being abused did such to deserve that kind of punishment, but through this seminar I realized that the real problem lays within the abuser not the abused victim” (see Appendix C). Another one said that as a consequent of the intervention seminar, “I became increasingly interested in those who have been experiencing abuse in their lives” (see Appendix C). One church leader was quoted as saying, “I have gained a deeper understanding and awareness of the abuse occurring in Church, and I hope that abuse and violent seminars continue to exist periodically” (see Appendix C).

It is important to note that most of these post-seminar responses were collected randomly from random attendees immediately after the seminar was concluded and recorded for later analysis. What emerged from the seminar was that none of the attendees had ever experienced a similar domestic violence seminar from a church, although some had already attended similar seminars at their workplaces. In the history of the DFW Korean SDA church, no other intervention seminar on domestic violence and abuse had ever been facilitated prior to this project’s seminar.

Post-seminar Questionnaires

After the successful execution of the awareness seminar conducted as part of the project, participants to the seminar were given a short closed-ended questionnaire to evaluate their newly acquired awareness about domestic violence. A total of 22 questions were posed in the questionnaire for which respondents were supposed to rate their responses based on a five-point scale ranging from Agree Strongly (5), Agree Somewhat (4), Don’t Know (3), Disagree Somewhat (2) and Disagree Strongly (1), similarly to the

pre-seminar survey. A total of 33 fully filled questionnaires were received from those administered among respondents, all of which were admissible for the data collection purposes of the study.

Important to note is that all the participants in the post-seminar survey had been participants in the pre-seminar survey, thereby enabling the study to make comparisons regarding the change in domestic violence awareness consequential to the intervention seminar. The questions, responses and data generated with the pre-seminar questionnaire have been attached in summarized form as an appendix to this paper.

The first post-seminar survey question asked respondents whether they agreed with the myth holding that spousal abuse is not addressed in the Bible. Out of the 33 respondents, 20 (61%) strongly agreed with the myth, another six respondents (18%) somewhat agreed with the myth, another respondent (3%) said he/she did not know, one respondent (3%) somehow disagreed while only another five respondents (15%) strongly disagreed with the myth. This result shows more information has to be developed for having confidence this matter. The Bible addresses a spouse abuse in the context of submission, and male headship.

On the second question, the respondents were asked whether the Adventist Church has a policy statement regarding abuse. Out of the 33 respondents, seven (21%) strongly agreed that the church has such a policy, another seven respondents (21%) somewhat agreed, a further nine respondents (27%) said they did not know whether the church had such a policy, three respondents (9%) somewhat disagreed while seven respondents (21%) strongly disagreed that the SDA church had a domestic abuse policy. The third item of the post-seminar was whether according to the Bible, wives must

submit to their husbands, even in the case of abuse. Out of the 33 respondents, two (6%) strongly agreed with the myth, another three respondents (9%) somewhat agreed with the myth, one respondent (3%) said they did not know, four respondents (12%) respondents somewhat disagreed while 23 respondents (70%) strongly disagreed with the assertion. The pre- survey shows 4 persons agree on it. After seminar it decreases to two persons. It means the seminar helped them overcome the myth. No one deserves to be abused, and no one has the right to abuse another. The fourth question argued that marriage is a sacred covenant that is important to preserve even if the spouse's life is in danger. One respondent (3%) strongly agreed with the assertion, six respondents (18%) somewhat agreed, two respondents (6%) respondents somewhat disagreed while 24 respondents (73%) strongly disagreed with the assertion. This item instructs people have to know what matter is really for God. Especially, as pastor we focus on the sacred covenant of marriage not spouse's life in danger when we preach. It strengthens church member to have wrong decision in case of abuse. Some of them have felt guilt feeling to leave their relationship even though dangerous situation. This seminar helped participants to stand by safety first. The fifth question sought to establish whether according to the respondents, spousal abuse is a serious problem in the Adventist Church. Out of the 33 respondents, a surprising 20 respondents (61%) strongly agreed that spousal abuse is a problem among Adventists, five respondents (15%) somewhat agreed with the myth, four respondents (12%) said they did not know, three respondents (9%) somewhat disagreed and only one respondent (3%) strongly disagreed that such a problem existed among Adventists. This seminar provides research data for abuse cases within denomination it shows higher than national average for abuse. Attendees have been aware of it after

seminar conducted. The sixth question in the post-seminar questionnaire sought to know whether only a few spouses in the pilot congregation are abused. Two respondents (6%) strongly agreed with the assertion, nine respondents (27%) somewhat agreed, 15 respondents (46%) said they did not know, five respondents (15%) somewhat disagreed while two respondents (6%) strongly disagreed with the assertion. Al miles (2011) describe the stance of awareness of pastors for abusive relationship in their congregation. The scholar mentions, one of the most challenging aspects of helping clergy and other pastoral ministers enhance their pastoral skills on this topic is the fact that some deny the problem exists within their congregations. Here are just a few of the hundreds of reasons spiritual leaders have cited as to why they have allowed this global problem to pass them by:

- ◆ “Any abusive man who sat one time under the authority of my preaching would be convicted by the Holy Spirit and stop all that nonsense.” (Male pastor, Illinois)
- ◆ “I pastor a feminist congregation. All the men who worship with us know my ardent stance against violence.” (Female pastor, California)
- ◆ “I serve in a rural white area. Domestic violence is a problem primarily among people of color.” (Male pastor, South Dakota)
- ◆ “Our women have a pretty good grasp on reality. They have been trained by me to stay far away from men like that.” (Female pastor, Nebraska)
- ◆ “If domestic violence was occurring in my congregation, I would surely be the first to know about it.” (Male pastor, Texas)
- ◆ “There are no Micronesians in our congregation. They have a major problem with domestic violence; we don’t.” (Male pastor, Hawaii)
- ◆ “I’ve been through abusive relationship myself on a couple of occasions. I can spot an abuser from a mile away. I’m certain there are no perpetrators in my congregation.” (Female pastor, Washington)

- ◆ “The average income per couple here is over six figures. Many of the people in this particular congregation have a doctoral degree.” (Male pastor, Iowa)
- ◆ “We are a God-fearing bunch. Abuse is a sin.” (Male pastor, Tennessee)
- ◆ “There’s simply no evidence that domestic violence is happening in my congregation.” (Male and female clergy throughout the United States)

He said that “It doesn’t happen here!” he has heard pastors make that statement when the subject of domestic violence in the faith community is a topic of conversation.” No congregation is immune (Miles, 2011).

The seventh item of the post-seminar was whether the respondent had previously thought about the problem of abuse in the church. Out of the 33 respondents, three (9%) strongly agreed that they had thought about the problem, 14 respondents (42%) somewhat agreed, six respondents (18%) said they did not know, three respondents (9%) said they somewhat disagreed and seven respondents (21%) strongly disagreed that they had ever thought of such a problem in their local church. The eighth question was whether according to the respondents, it is reasonable to expect church members/leaders to address spousal abuse within their congregations. Out of the 33 respondents, 18 (55%) strongly agreed that the response could be expected, 12 respondents (36%) somewhat agreed, one respondent (3%) said he/she did not know, another respondent (3%) said he/she somewhat disagreed, and yet another respondent (3%) strongly disagreed that they church membership and leadership could address spouse abuse within their congregations.

The ninth question in the questionnaire was whether it is important for church members to communicate their concern for other members who may be experiencing

abuse. Twenty respondents (61%) strongly agreed that such communication is important, 11 respondents (33%) somewhat agreed, one respondent (3%) said he/she did not know while one respondent (3%) disagreed strongly that it is important for church members to communicate their concern for other members who may be experiencing abuse. The tenth question sought to establish whether according to the respondents, talking about abuse in the church openly may bring dishonor to the church. Six respondents (18%) strongly agreed with the assertion, three respondents (9%) somewhat agreed, one respondent (3%) said they did not know, eight respondents (24%) somewhat disagreed while 15 respondents (46%) strongly disagreed with the assertion.

The eleventh item of the post-seminar was whether the according to the respondents, victims of domestic violence often provoke their spouses into abusing them. Out of the 33 respondents, one respondent (3%) strongly agreed, five respondents (15%) somewhat agreed with the myth, three respondents (9%) said that they did not know, four respondents (12%) said that they somewhat disagreed and 17 respondents (52%) strongly disagreed with the myth that victims of domestic violence often provoke their spouses into abusing them. This is quite difficult question for people to stand. Before the seminar, only nine (23%) person do not agree on that victims often provoke their spouse into abusing them. After the seminar, seventeen (52%) disagree on it. Most of victims feel abandoned and refused from their families, friends, relatives and faith communities, because people generally believe that victims often provoke their spouses into abusing them. Also, the abuser excuses his or her responsibility by using it but any reason can be justified for abusing someone.

The twelfth question posed to the respondents was whether they thought abuse occurs because women do not obey their husbands. Out of the 33 respondents, one respondent (3%) somewhat strongly agreed with the assertion, three respondents (9%) agreed, one respondent (3%) said that he/she did not know, five respondents (15%) that they somewhat disagreed and a surprising 21 respondents (64%) strongly disagreed with the myth that abuse occurs because women do not obey their husbands.

The thirteenth question posed to the respondents was whether they thought that victims of abuse could simply leave the relationship if they really wanted to end the abuse. Eight respondents (24%) strongly agreed with the assertion, six respondents (18%) somewhat agreed, two respondents (6%) said they did not know, six respondents (18%) somewhat disagreed while 10 respondents (30%) strongly disagreed with the myth. The fourteenth question posed to the respondents was whether according to them, emotional abuse is not as damaging as physical abuse. Three respondents (9%) strongly agreed with the assertion, four respondents (12%) somewhat agreed, one respondent (3%) said he/she did not know, two respondents (6%) somewhat disagreed while 23 respondents (70%) strongly disagreed with the myth.

The fifteenth item of the post-seminar was if, according to the respondents, both partners went to counseling together it would be a great help to the couple. Out of the 33 respondents, seven respondents (21%) strongly agreed that counseling would help a couple. A further three respondents (9%) said that they somewhat agreed with the assertion while one respondent (3%) said that he/she did not know, three respondents (9%) somewhat disagreed, and a surprising 18 respondents (55) strongly disagreed with the assertion that counseling would help a couple. This change shows that seminar was

effective to educate participants to avoid for going to counseling with partner because of safety. The majority of mental health professionals strongly discourage couple or family counseling for individuals who are in violent relationships. One major concern is that the victim may feel sufficient support in a counseling session to divulge details of the offenses of the abuser to the therapist. The abuser, feeling shame, embarrassment, and loss of control, often retaliates with worse abuse than that which initiated the counseling session. Many psychotherapists recommend that the abuser participate in intensive therapy for a minimum of six months before there is any consideration of couple counseling. After that time, if the victim feels safe and the abuser's therapist recommends it, sessions may be held with a qualified psychotherapist who is experienced with couples affected by intimate partner violence (Karen & Barbara, 2009).

The sixteenth question posed to the respondents was whether according to them, prayer is the primary way that church members can help someone who is abused. There are 13 respondents (39%) who strongly agreed with the assertion, nine respondents (27%) somewhat agreed, three respondent (9%) said that they did not agree, while another seven respondents (21%) said that they somewhat disagreed with the assertion.

The seventeenth item of the post-seminar was whether the respondents were aware of a national organization that targets the needs of abused Christians. Out of the 33 respondents, two respondents (6%) strongly agreed that they were aware of a national organization that targets the needs of abused Christians. A further 11 respondents (33%) said that they somewhat agreed, 13 respondents (39%) said that they did not know, three respondents (9%) said that they somewhat disagreed and another three respondents (9%) said that they strongly disagreed that they were aware of a national organization that

targets the needs of abused Christians. The eighteenth question posed to the respondents was whether they know how to locate services (counseling and shelter) for people who are abused. Three respondents (9%) strongly agreed with the assertion, 16 respondents (49%) somewhat agreed, eight respondents (24%) said they did not know, three respondents (9%) said that they somewhat disagreed while another two respondents (6%) said that they strongly disagreed that they know how to locate services for people who are abused.

The nineteenth item of the post-seminar was whether they were aware of local services for batterers. Out of the 33 respondents, two respondents (6%) strongly agreed, another 16 respondents (49%) somewhat agreed, eight respondents (24%) said they did not know, three respondents (9%) respondents somewhat disagreed while another respondent (3%) strongly disagreed. The twentieth question sought to establish whether respondents felt adequately prepared to respond to the needs of an abuse victim. One respondent (3%) strongly agreed, 14 respondents (42%) somewhat agreed, 11 respondents (33%) said they did not know, four (12%) respondents somewhat disagreed while one respondent (3%) strongly disagreed.

The next item of the post-seminar was whether the respondents felt confident in helping someone who is abused to develop a safety plan. Out of the 33 respondents, four respondents (12%) strongly agreed, another 11 respondents (33%) somewhat agreed, a further 11 (33%) said they did not know, four (12%) respondents somewhat disagreed while one respondent (3%) strongly disagreed. The last item of the post-seminar was whether the respondents felt that the seminar had been helpful. Out of the 33 respondents, 15 respondents (46%) strongly agreed, another 14 respondents (42%) somewhat agreed, a

further two respondents (6%) said they did not know while one respondent (3%) strongly disagreed that the seminar had been helpful to them.

Data and Application from the Study

This project constituted a pilot study. The purpose of the study was primarily to (a) determine the risk factors empirically associated with domestic violence, and (b) secondly, to develop a model for a congregational based educational program in the local church level aimed at helping risk families avoid domestic violence. The study is purposively devised as an (a) intentional, (b) tested, (c) analyzed, (d) evaluated, and (e) replicable intervention program for domestic violence within the DFW Korean SDA church. It was hoped that the program developed in this study would be replicated effectively in other churches with the view of improving family life for all peoples, in all Christian denominations across the globe.

Once the risk factors had been identified from the literature analysis, an awareness strategy was formulated in the way of an educational seminar to create awareness among Adventists in a local DFW church. It was, however, important that a pre-seminar survey be conducted to establish the level of awareness among the pilot sample before any intervention measure was adopted. Consequent to the seminar a post-seminar survey was conducted to establish the differences emerging regarding domestic violence awareness among the participants. Several differences were evident between the pre-seminar level of awareness about domestic violence, and the level of awareness evident after the educative awareness seminar.

To begin with, respondents were asked whether they agreed with the myth holding that spousal abuse is not addressed in the Bible. In the pre-seminar survey, 54% of the respondents strongly agreed with the myth, another 18% of the respondents somewhat agreed with the myth and yet another 18% said they did not know. This represented a group that was seriously ignorant about domestic violence and who needed to be educated on the same. After the seminar, those who strongly agreed with the myth increased to 61%, although those who said they did not know were reduced to a negligible 6%. As such, although the seminar had created a level of awareness, it is clear that more education was needed to eliminate wrongly-held myths among Christians on domestic violence.

Prior to the seminar, participants were asked whether the Adventist Church has a policy statement regarding abuse. More than 42% of the respondents said they did not know, 2.5% somewhat disagreed and a further 10% strongly disagreed that the SDA church had a domestic abuse policy. This means that 55% of the participants wrongly believed that their church had no policy regarding spousal abuse. After the seminar, this number remained relatively similar although with a slight increment to 57% incorporating 27% who said they did not know, 9% who somewhat disagreed, and 21% who strongly disagreed that the SDA church had a domestic abuse policy.

Thirdly, in the pre-seminar survey respondents were asked whether according to the Bible, wives must submit to their husbands, even in the case of abuse. About 10% of the sample strongly agreed, 12% somewhat agreed, and a further 8% said they did not know. After the seminar, only 6% of the sample strongly agreed, 9% somewhat agreed, and 3% did not know. Evidently, the seminar had produced a significant level of

awareness, increasing those who disagreed with the assertion from 70% to 82% of the sample.

One of the most important questions posed to the sample respondents was whether the marriage is a sacred covenant that is important to preserve even if the spouse's life is in danger. A surprising 30% of the sample agreed with the mis-informative myth (20% strongly agreeing and 10% somewhat agreeing). After the seminar, only 17% of the respondents agreed with the mis-informative myth (3% strongly agreeing and 18% somewhat agreeing). The seminar had helped a significant 29% of the pilot sample to realize that the marriage, while a sacred covenant, should not be so important to preserve that one can endanger their life in the hands of an abusive spouse.

When asked whether spousal abuse is a serious problem in the Adventist Church, 45% of respondents said they did not know, and a further 8% wrongly disagreed that such a problem existed among Adventists, during the pre-seminar survey. After the seminar, only 12% of the sample said that they did not know whether spousal abuse is a serious problem in the Adventist Church, and those who disagreed were 12% of the sample. Indicatively, the seminar had succeeded in creating adequate awareness on this regard. Further, the pre-seminar survey sought to know whether only a few spouses in the pilot congregation are abused, according to the respondents. Over 37% of the sample agreed with the wrongful assertion, and 12% of the sample said they did not know.

The participants were asked whether it is reasonable to expect church members/leaders to address spousal abuse within their congregations. During the pre-seminar survey, 90% of the sample agreed (55% strongly agreed and 35% somewhat agreed). This number remained relatively the same, at 91% of the sample agreed (55%

strongly agreed and 36% somewhat agreed). The seminar therefore did not clarify on the church's leadership position and commitment to domestic violence prevention and mitigation. Importantly, when asked whether it is important for church members to communicate their concern for other members who may be experiencing abuse, only 10% of the sample did not know or agree during the pre-seminar survey. The seminar helped reduce this number to 6% (3% being those who do not know and 3% disagreeing).

Noting a change in perspective due to educative awareness, participants were asked whether according to the respondents, talking about abuse in the church openly may bring dishonor to the church. During the pre-seminar survey, 48% of the respondents agreed (22.5% strongly agreeing and 25% somewhat agreeing). After the seminar, only 27% of the respondents wrongly agreed that talking about abuse in the church openly may bring dishonor to the church.

The study also took special interest of two significant myths regarding domestic violence namely whether victims of domestic violence provoke their spouses into abusing them or whether the violence is consequent to their disobedience to husbands. During the pre-seminar survey, 25% of the sample agreed that victims of domestic violence provoke their spouses into abusing them and a further 43% did not know. Another 28% of the sample agreed that the victims of domestic violence were disobedient to their husbands with another 10% saying they do not know. After the survey, only 18% of the sample agreed that victims of domestic violence provoke their spouses into abusing them and only 9% did not know. Again, only 11% disagreed that abuse occurs because women do not obey their husbands, with no respondent claiming not to know. The seminar was therefore most effective in helping the participants to understand that these two myths

lacked any grain of truth and that the myths had only served to wrongly justify domestic violence and abuse. This impressive achievement of the awareness seminar has been summarized in the following table.

Table 3

A Table Summarizing the Achievement of the Awareness Seminar in Creating Awareness on Causes of Domestic Violence

	Pre-Seminar Survey		Post-Seminar Survey		Seminar Achievement Difference
	Agreeing	Don't Know	Agreeing	Don't Know	
Victims of domestic violence provoke their spouses into abusing them	25%	43%	18%	9%	41% (68% - 27%)
Domestic violence is consequent to their disobedience to husbands	28%	10%	11%	-	27% (38% - 11%)

A similar achievement of the awareness seminar was in how participants came to regard various forms of domestic violence. The respondents were asked whether, according to them, emotional abuse is not as damaging as physical abuse. During the pre-seminar survey, 33% agreed that emotional abuse is not as damaging as physical abuse and only 68% disagreed with the mis-informative myth. In the post-seminar survey, only 21% agreed that emotional abuse is not as damaging as physical abuse while 76% disagreed with the myth. The seminar had successfully clarified what should be regarded as domestic violence, emotional or physical.

Another important highlight of the results of the seminar was the last item of the post-seminar. Respondents were asked whether they felt that the seminar had been helpful. Out of the 33 respondents, 15 respondents (46%) strongly agreed, another 14 respondents (42%) somewhat agreed, a further two respondents (6%) said they did not know while one respondent (3%) strongly disagreed that the seminar had been helpful to them. This means that 88% of the pilot sample felt that the educative awareness seminar had helped them to understand domestic violence as well as to know how to avoid and prevent domestic violence to accrue in their families.

Implications for Pastoral Care

I have achieved far beyond what I had originally thought possible. Having minimal experience and keen interest in family issues prior to my moving to the DFW Korean SDA church, I have come full circle today. I have progressively gained interest in issues that affect the family and gained a passion in helping establish families that are better than the imperfect family within which I grew up. I have also continually seen God's hand in directing my steps towards not only gaining increased interest, but also gaining knowledge and experience in handling family issues. I am thankful to God for the amazing possibilities He facilitated in the execution of this project. He helped me identify a focus for the research that is on domestic violence.

Once I had identified the research area, I went into research to inform myself about the problem and how it featured among the congregation of the DFW Korean SDA church. It is during this period that I realized how serious and unattended that this problem was in the church despite its dominant presence among most congregation

families. I realized that most of the church members and leaders were unaware and ignorantly misinformed about domestic violence among Adventists. And to prove that God was guiding my steps, He helped me gain increased command of the literature in the area. The most reputed researcher and a pioneer scholar of domestic violence in denominational settings is Dr. Rene Drumm. She is reputed the world over for her research publications that were the first ever in the USA and globally to expose domestic violence among religious families. Yet by God's grace, I was able to contact and interact with her in preparation of this study. She gave me many presentations, which helped, focus this study as well as provide materials for presentation during the awareness seminar.

I, therefore, was able to successfully facilitate the domestic violence in January 2011. During the seminar, I (a) addressed the domestic violence data of Adventist Church, (b) explored a local church's case of spousal abuse, (c) traced the history of spousal abuse in the literature as well as (d) identified the prominent risk factors. Most importantly, I was able to conduct two surveys, before and after the awareness seminar, to measure the level of domestic violence awareness among participants. The surveys helped identify the important role that the survey had played in increasing awareness, creating knowledge and sensitizing participants about domestic violence.

I remember immediately after the seminar that the participants gathered in different tables for lunch and the discussion in all tables were centered on domestic violence among congregation families. Most people were shocked into reality that they were either perpetrators or victims of spousal abuse, despite being Adventists. They realized that most of the myths they had held were wrong and that they had been ignorant

of a really important biblical aspect of the family unit. I was impressed by the many participants who immediately resolved to change their attitude towards domestic violence among church members. I particularly remember one participant who told me, "I have not known those you presented are abuse which I have been doing naturally" (See Appendix C). But perhaps the most moving admission was by a participant who said, "I regret that I have done before" (See Appendix C).

These responses encouraged me to have faith in this particular aspect of ministry and I now believe that the program developed hereafter will provide a feeling of safety in marriage, enhance happiness in relationship and contribute to building a faithful community. Based on the findings of both the pre-seminar and post-seminar survey, it became clear that the DFW Korean SDA church as well as similar churches across the globe were particularly in need of (a) domestic violence and abuse education, (b) sensitization and awareness programs. Such programs should be tailored to:

1. Expose that domestic violence and abuse exists even among Adventists and otherwise Godly couples.
2. Expose the fact that domestic violence is against the God's purpose of the family unit.
3. To expose the many types and forms of spousal abuse.
4. To identify the causes of domestic violence and abuse.
5. To identify the negative impacts of domestic violence and abuse.
6. To identify possible preventive and mitigation measures to help abuse victims.
7. To facilitate institutional, moral and spiritual support to abuse victims.
8. To continually reveal the central message of the Bible in regards to family relationships.

It also became clear that such intervention measures should be regular and consistent in any church since it has a primary responsibility in facilitating the establishment of happy, peaceful, and Godly families. The church must continually play its role in helping the society prevent and deal with domestic violence. Finally, it is important that church leaders establish communication and mitigation channels to help their congregation members respond to the threat of domestic violence. By enabling dialogue, consultation and counseling, church leaders could help the congregation face the challenges most of its members face in their homes, towards happier and more successful families. This could in turn reduce spousal suffering and the number of deaths and divorces directly and indirectly related to spousal abuse.

CHAPTER V

EVALUATION, CONCLUSIONS, AND RECOMMENDATIONS

At the beginning of this study, it was established that family stability in the United States has been in continuous decline for four decades. It was also established that the decline of marital stability in the nation is also reflected among members in the DFW Korean SDA Church. The DFW Korean draws its congregation mainly from the Korean-American community; the secondary data review showed that the protestant families in the Korean community in the United States of America are increasingly experiencing domestic violence. This was further reinforced by the fact that pastors in Korean ministerial association meetings are expressing their growing frustrations about family quarrels, which lead to violence in the homes of their members. It is therefore not a surprise that over the last five years, numerous married couples have either divorced or separated while several others are experiencing severe marital stress and instability (Popescu, 2005).

This is a worrying trend since domestic violence is ungodly. As set forth in the creation account of Genesis 2, it was God's intention to call human beings to a loving relationship with Himself and with other human beings. Gen 2: 18 postulates thus: "It is not good that the man (Adam) should be alone." Dian Garland (1999) believes that the only part of creation that God declares "not good" is the aloneness of man. When it comes to expressing intimate relationship, both the Old and New Testaments frequently

use human marriage in all its vagaries as a symbol of the covenant relationship between God and His people.

Grosboll quotes Ellen G. White saying, "The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities" (p. 5). White further posits that, "Our homes must be made a Bethel, our hearts a shrine ... wherever the love of God is cherished in the soul, there will be peace, there will be light and joy ... spread out the word of God before your families in love ..." (Grosboll, 2009, p. 4).

Research reviewed in this study revealed all is not well in the family unit, a core unit of any church and society at large. Quarrels in the family have been seen to lead to violence in the homes of many congregation members. While domestic violence is a well-known problem among Koreans in the United States, the Korean Seventh-day Adventist churches has given it little attention or study. Currently, there is a critical lack of public data or intervention programs that have been put in place to reduce such violence among the members of the SDA Church in this area.

Consequently, it was the adopted purpose of this project to determine the risk factors empirically associated with domestic violence, and secondly, to develop a model for congregational-based educational programs in the local church level aimed at helping risk families prevent and mitigate domestic violence. The primary motivation driving the study was that the purposively devised program would be an (a) intentional, (b) tested, (c) analyzed, (d) evaluated, and (e) replicable intervention measure to domestic violence within a church setup. Such a program, it was hoped, would be replicated effectively in

other churches with the view of improving family life for all people in all Christian denominations across the globe.

Towards achieving this purpose, the researcher adopted a customized research design for the study. Important to note is that the present study was primarily a pilot survey of domestic violence awareness among a Korean Adventist church in the USA and not a qualitative study per se. As such, the study employed a mixed research methodology incorporating a literature review and quantitative survey research methods. First, the study employed a secondary data document analysis procedure to identify the risk factors of domestic violence among church-going couples as postulated by a variety of reliable, relevant, peer-reviewed literature sources.

Secondly, the study conducted a pre-test, post-test quantitative research methodology to determine the level of awareness about domestic violence and abuse among the DFW Korean SDA church members. The pre-test was conducted using a pre-test survey questionnaire, to establish the level of awareness among sampled participants, before a research treatment was administered. The treatment in this case was an intervention seminar to educate and sensitize participants about domestic violence among Adventists. Upon completion of the treatment seminar, a post-test was conducted using a post-test survey questionnaire, to measure the effect that the treatment seminar had among the participants.

Once the literature review, pre-seminar survey and post-seminar survey were successfully completed, the study arrived at several important findings. To begin with, the study identified several risk factors for domestic violence and abuse among Adventists. The identified risk factors included troubled childhood for one of the spouse

such as childhood abuse, drug and substance abuse, ungodliness, alcoholism, misinformation about biblical principles such as the (a) dominion of a husband over his wife, (b) emotional instability in a spouse, (c) socially promoted myths about family relationships, and (d) socio-cultural traditions and beliefs suppressing the right of women in families.

On the second phase, the study established that although the educative intervention seminar had created a level of awareness, it was clear that more education and sensitization was needed to eliminate wrongly held myths among Christians on domestic violence. The seminar was, however, very effective in helping the participants to understand that some of the long-held myths of family relationships lacked any grain of truth and that the myths had only served to justify domestic violence and abuse wrongly. The seminar had successfully clarified what should be regarded as domestic violence, emotional or physical.

Conclusively, therefore, one of the major findings of the study was that almost the entire pilot sample felt that the educative awareness seminar had helped them to understand domestic violence as well as to know how to avoid and prevent domestic violence to accrue in their families. A major highlight of the study respondents was when they were asked whether they felt that the seminar had been helpful. Out of the 33 respondents, 15 respondents (46%) strongly agreed, another 14 respondents (42%) somewhat agreed, a further two respondents (6%) said they did not know while one respondent (3%) strongly disagreed that the seminar had been helpful to them. This means that 88% of the pilot sample felt that the educative intervention seminar had

helped them to understand domestic violence as well as to know how to avoid and prevent domestic violence to accrue in their families.

Based on the findings, the study concluded that the local Korean SDA church and churches across the world were particularly in need of domestic violence education and awareness programs. One data states that “endorsement of virtues, such as being loving, unselfish, committed and ethical, cut across religions (as cited in Mahoney, 2010, p. 813). It is, therefore, arguable that the DFW Korean SDA church has a mandate to instill and promote unity and peace among its congregational families as part of its core mission, since by maintaining healthy families, congregation members would simply be discharging their Christian obligations to love, to care for and to respect their loved ones. Indeed, the church has been found as an important agency capable of building social harmony and justice, particularly in regards to reducing incidences of domestic violence (Fowler, Ellis, Farmer, Hegel, Anderson & Jones, 2006).

Mahoney states this better when he writes, “According to national surveys, men and women who frequently attend religious services are about half as likely as non-attendees to perpetrate physical aggression against intimate partners, according to both partners (2010, p. 215).

The church cannot abdicate its role in establishing loving, unified family units. As noted by Ellen G. White in *The Desire of Ages* on page 637, “When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering” (Drumm, 2010, para. 15). It was therefore the conclusion of the study that domestic violence and abuse intervention programs should aim at exposing the

existence of spousal abuse even among Christians and that domestic violence is against God's purpose of the family. The study also concluded that intervention programs should ensure that congregation members know the (a) many types and forms of spousal abuse, (b) the real causes of spousal abuse, (c) the negative impacts of domestic violence and abuse as well as (d) the possible preventive and mitigation measures that can help abuse victims.

More importantly, this study concluded that it is the central role of any church and its leadership, to facilitate institutional, moral, and spiritual support to abuse victims as well as to continually reveal the central message of the Bible in regards to family relationships. Domestic violence intervention programs should be regular and consistent in any church since the church has a primary responsibility in facilitating the establishment of happy, peaceful and Godly families (Fowler, Ellis, Farmer, Hegel, Anderson & Jones, 2006).

Church leaders should ideally establish communication and mitigation channels to help their congregation members respond to the threat of (a) domestic violence, (b) by enabling dialogue, (c) consultation, and (d) counseling. Church leaders can help the congregation face the challenges most of its members face in their homes, towards happier and more successful families, and towards reducing spousal suffering, deaths and divorces that are directly and indirectly related to domestic violence and abuse.

A Brief Project Report for Publication

It is important to note that this project started from a point of ignorance and went through developmental stages that shaped both the methodology employed and the results generated. This is because the study was venturing into an area hitherto unexplored by

research or practice. The DFW Korean SDA church that was the pilot locale of the study has never had a domestic violence intervention program and not a single domestic violence seminar has ever been conducted in its history. The leadership of the church, inclusive of me as a senior pastor had prior to the study been highly ignorant that their congregation needed domestic violence education and awareness, or even that there could be spousal abuse issues among their church membership. Consequently, the project began earnestly after I researched and analyzed available secondary data on domestic violence among conservative denominations. This opened up a door into the intricacies of domestic violence, its causes, its forms, its risk factors, its impact and its widespread range of myths.

It actually emerged as a surprise to me that the congregation I was pastoring could be having spousal abuse problems. But upon that realization, this study gained direction and that direction was perpetually sharpened as I encountered even more data and proof that the DFW Korean SDA church needed a spousal abuse intervention program. It is with a great sense of satisfaction that I have now (a) completed this study, (b) established that there is a need to institute domestic violence prevention and mitigation measures in my local church, (c) that intervention programs as the seminar I facilitated can help, and (d) that it is the church's responsibility to assist families build healthy, peaceful and God-fearing relationships free of violence and abuse, which was the original purpose that God had when he formed the institution in the garden of bliss, as Ellen G. White once called it.

Important to note is that despite the passionate role that I played in the development, planning and execution of this pilot study, I ensured that I maintained a

high level of scholarly reliability, validity and objectivity. All data was analyzed and presented in an objective manner, ensuring that I did not inject personal views and convictions into the study. In actuality, the study also helped me to learn and understand spousal abuse among Adventists, and I had no pre-formed opinions prior to the study that I could use to influence it towards a particular direction.

The target population of the study was the adult membership of the Dallas-Fort Worth Korean Church of Seventh-day Adventist in United States. All the participants to the study were made aware that they were volunteering on their own volition. All participants were made aware of the study's purpose as well as their participation in it. One statement that they were all required to sign in agreement of was: "I understand that the purpose of this study is to discover why there is domestic violence in the intimate relationships among the Korean Church of Seventh-day Adventist congregation and to determine what steps can be taken to address their needs." The participants' involvement in the survey was voluntary and they were adequately informed that they could withdraw their participation at any time without any pressure, embarrassment, or negative impact on them. They were also made aware that their participation would be anonymous and that neither the researcher nor any assistants would be able to distinguish their responses from those of other participants.

Again, all participants were only included in the survey if, and only if, they acknowledged to be adult of age 18 and above, of sound mind, and must either currently or at some point in the past, been an active participant in a Seventh-day Adventist congregation. During the actual participation, each participant was required to complete a pre-seminar survey, participate in the awareness seminar, and finally complete the post-

seminar survey. They were not allowed to consult with each other when completing the survey questionnaires. The participants used lead pencil that was provided to circle or tick responses, and once the questionnaires were completed, they were placed in an envelope and sealed before being dropped in concealed box at the back of the conference hall.

Further, all participants were informed that there would be no physical or emotional risks associated with their involvement in the study. No name was connected to the responses generated and no record was kept of those who gave responses, for purposes of maintaining both respondent objectivity, truthfulness of admissions and research confidentiality. All respondents were informed that there would be no remuneration for their participation, although they were helping the researcher and the Seventh-day Adventist Church to arrive at a better understanding on why there is domestic violence among the intimate relationships among Korean Seventh-day Adventist congregation. This would in turn enable the church to develop strategies that would help prevent domestic violence while strengthening and support family relationships. Conclusively, therefore, this study constituted a valid, accurate, objective, and ethical scholarly undertaking whose findings can be generalized, used and replicated reliably in future studies.

APPENDICES

Appendix A

Pre-test Questions and Results for the Domestic Violence Awareness and Educational Seminar Survey

The Pre-Test Questionnaire for the Domestic Violence Awareness and Educational Seminar Survey					
Part A					
Please check the box that best indicates how much you agree or disagree with each of the following statements . * (Those in Brackets Represent Non-Response)					
	Agree Strongly	Agree Somewhat	Don't Know	Disagree Somewhat	Disagree Strongly
1. Spouse abuse is not addressed in the Bible.	22	7	7	None	4
2. The Adventist Church has a policy statement regarding abuse.	11	7	17	1	4
3. According to the Bible, wives must submit to their husbands, even in the case of abuse.	4	5	3	3	25
4. Marriage is a sacred covenant that is important to preserve even if the spouse's life is in danger.	8	4	None	5	23

5. Spouse abuse is a serious problem in the Adventist Church.	7	11	18	2	1
6. Very few spouses in my congregation are abused.	4	11	21	1	2 (1)
7. I have previously thought about the problem of abuse in the church.	4	10	17	2	7
8. It is reasonable to expect church members/leaders to address spouse abuse within their congregations.	22	14	1	1	1 (1)
9. It is important for church members to communicate their concern for other members who may be experiencing abuse.	18	16	1	3	None (2)
10. Talking about abuse in the church openly may bring dishonor to the church.	9	10	7	2	12
11. Victims often provoke their spouses into abusing them.		10	17	4	9
12. Abuse occurs because women do not	1	10	4	9	16

obey their husbands.					
13. Victims of abuse could simply leave the relationship if they really wanted to end the abuse.	7	11	13	4	3 (2)
14. Emotional abuse is not as damaging as physical abuse.	7	6		5	22
15. If both partners went to counseling together it would be a great help to the couple.	29	8		1	None (2)
16. Prayer is the primary way that church members can help someone who is abused.	26	10	1	1	None (2)
17. I am aware of a national organization that targets the needs of abused Christians.	3	10	21	1	1 (4)
18. I know how to locate services (counseling and shelter) for people who are abused.	3	14	17	1	2 (3)
19. I am aware of local services for batterers.	6	11	15	2	2 (4)
20. I feel adequately prepared to	2	11	13	7	3 (4)

respond to the needs of an abuse victim.					
21. I feel confident in helping someone who is abused to develop a safety plan.	7	14	9	5	2 (3)
Part B					
We would like to know some general information about the people who filled out our survey. Please, circle the item you select					
1. Your Sex:	Female (23)	Male (17)			
2. Your age group:	18-25 26-35 36-45 46-55 56-65 66-75 76-85 86+	(None) (None) (1) (8) (16) (9) (6) (None)			
3. Marital status:	Single (1)	Married (35)	Separated (2)	Divorced (1)	Widowed (1)
4. Church attendance: Which most closely describes your church attendance in the past twelve months?	Once per year or less (2)	Several times a year (1)	One to three times a month (None)	At least once per week (35)	Non-Response (2)
5. How closely do you practice the doctrine of your church?	Very Conservative (6)	Conservatively (18)	Liberal (15)	Non-Practicing (1)	Does Not Apply (None)

6. Have you attended domestic violence seminar before?	Yes (7)	No (33)	
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Appendix B: Post-test Questions and Results for the Domestic Violence Awareness and Educational Seminar Survey

The Post-Test Questionnaire for the Domestic Violence Awareness and Educational Seminar Survey					
Part A					
Please check the box that best indicates how much you agree or disagree with each of the following statements .* (Those in Brackets Represent Non-Response)					
	Agree Strongly	Agree Somewhat	Don't Know	Disagree Somewha t	Disagree Strongly
1. Spousal abuse is not addressed in the Bible.	20	6	1	1	5
2. The Adventist Church has a policy statement regarding abuse.	7	7	9	3	7
3. According to the Bible, wives must submit to their husbands, even in the case of abuse.	2	3	1	4	23
4. Marriage is a sacred covenant that is important to preserve even if the spouse's life is in danger.	1	6	None	2	24
5. Spousal abuse is a serious	20	5	4	3	1

problem in the Adventist Church.					
6. Very few spouses in my congregation are abused.	2	9	15	5	2
7. I have previously thought about the problem of abuse in the church.	3	14	6	3	7
8. It is reasonable to expect church members/leaders to address spousal abuse within their congregations.	18	12	1	1	1
9. It is important for church members to communicate their concern for other members who may be experiencing abuse.	20	11	1	None	1
10. Talking about abuse in the church openly may bring dishonor to the church.	6	3	1	8	15
11. Victims often provoke their spouses into abusing them.	1	5	3	4	17 (3)
12. Abuse occurs because women do not obey their husbands.	1	3	1	5	21 (2)

13. Victims of abuse could simply leave the relationship if they really wanted to end the abuse.	8	6	2	6	10 (1)
14. Emotional abuse is not as damaging as physical abuse.	3	4	1	2	23
15. If both partners went to counseling together it would be a great help to the couple.	7	3	1	3	18 (1)
16. Prayer is the primary way that church members can help someone who is abused.	13	9	3	7	None (1)
17. I am aware of a national organization that targets the needs of abused Christians.	2	11	13	3	3 (1)
18. I know how to locate services (counseling and shelter) for people who are abused.	3	16	8	3	2 (1)
19. I am aware of local services for batterers.	2	16	8	3	1 (3)
20. I feel adequately prepared to respond to the needs of an	1	14	11	4	1 (2)

abuse victim.					
21. I feel confident in helping someone who is abused to develop a safety plan.	4	11	11	4	1 (2)
22. I feel this seminar was helpful.	15	14	2	None	1 (1)

Part B

We would like to know some general information about the people who filled out our survey. Please circle the item you select

1. Your Sex:	Female (19)	Male (13)			
2. Your age group:	18-25	(None)			
	26-35	(None)			
	36-45	(None)			
	46-55	(10)			
	56-65	(11)			
	66-75	(9)			
	76-85	(2)			
	86+	(None)			
	None response	(1)			
3. Marital status:	Single (1)	Married (27)	Separate d (1)	Divorced (1)	Widowe d (1)
4. Church attendance: Which most closely describes	Once per year or less (2)	Several times a year (None)	One to three times a month (None)	At least once per week (29)	Non-Response (None)

your church attendance in the past twelve months?					
5. How closely do you practice the doctrine of your church?	Very Conservative y (2)	Conservative y (15)	Liberally (11)	Non-Practicing (1)	Does Not Apply (4)

Appendix C: Responses from Seminar Attendees

Responses from Seminar Attendees	
No.	Response
1.	Today I realized that I have been abused by my husband all along.
2.	I have tolerated my husband's behavior up until now and never really thought through it seriously, but since now I am well aware of the abuse in his actions, I am determined to protect myself from him.
3.	At this time I am regretting my abusive behaviors I had toward my children.
4.	I have always thought that the women being abused did such to deserve that kind of punishment, but through this seminar I realized that the real problem lays within the abuser not the abused victim.
5.	I became increasingly interested in those who have been experiencing abuse in their lives.
6.	This seminar had helped me to identify my behavior as abusive and violent.
7.	I have gained a deeper understanding and awareness of the abuse occurring in church, and I hope that abuse and violent seminars continue to exist periodically.
8.	Today I realized that I have been abused by my husband all along.
9.	I have tolerated my husband's behavior up until now, and never really thought through it seriously, but since now I am well aware of the abuse in his actions; I am determined to protect myself from him.
10.	At this time I am regretting my abusive behaviors I had toward my children.
11.	I have always thought that the women being abused did such to deserve that kind of punishment, but through this seminar I realized that the real problem lays within the abuser not the abused victim.
12.	I became increasingly interested in those who have been experiencing abuse in their lives.
13.	This seminar had helped me to identify my behavior as abusive and violent.
14.	I have gained a deeper understanding and awareness of the abuse occurring in church, and I hope that abuse and violent seminars continue to exist periodically.
Notes	
<p>These responses were generated from the attendees of a seminar on domestic violence conducted as part of the present study. The seminar allowed the researcher, in his role as a seminar facilitator, to meet, interact and share with the attendees on domestic violence in their homes. All these attendees were married and had active families at the time of the seminar. It is also important to note that:</p> <ul style="list-style-type: none"> • Among the attendees, none had experienced or attended a similar church-based domestic violence seminar • Some participant/attendees had experienced or participated in a workplace-based domestic violence seminar • In the history of the DFW Korean SDA, the church used as the locale/case study for this study, there has never been a domestic violence seminar before this particular seminar was convened. 	

Appendix D: Awareness Seminar Power Points

11/20/2012

The Awareness of D.V

DALLAS-FORT WORTH
Adventist CHURCH
JAN. 29, 2011

- 13C French law code: "In number of cases men may be excused for the injuries they inflict on their wives, nor should the law intervene. Provided he neither kills nor maims her, it is legal for a man to beat his wife if she wrong him"

HISTORY OF SPOUSAL ABUSE

- The Law of the Twelve Tables
- The order of priority in ancient Greece
- A line in the prayer of a Jewish Man
- The prevalent view of Jewish Law for women
- Wife without legal rights

Medieval society viewed women as needing strict control

- "The female is empty thing, easily swayed: she runs great risks when she is away from her husband. Therefore, keep females in the house, keep them as close to you as you can, and come home often to keep an eye on your affairs and to keep them in fear and trembling... If you have a female child, set her to sewing and not to reading, for it is not suitable for a female to know how to read unless she is going to be a nun..." (Marriage enrichment)

History

- Friar Cherubino - "He stated that if a husband's verbal correction of his wife was not effective, then he was to "...take up a stick and beat her, not in rage, but out of charity and concern for her soul, so that the beating will rebound to your merit and her good."(Rules of Marriage)

Medieval society viewed women as needing strict control

- Martin Luther
In boasting about his successful marriage, noted that when his wife occasionally became "saucy" all she received was a "box of the ear."
- 1800s 'coverture' Legal Theory
"In marriage, a husband and wife are one person under the law."

Medieval society viewed women as needing strict control

- **'Rule of thumb'**
Reasonable instrument be only "a rod not thicker than his thumb"

Sin of The Fathers perpetuating the circle

- Exodus 34:7 "keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation."

Developing the right of women

- John Stuart Mill - "Marriage is only actual bondage known to our law. There remains no legal slaves except the mistress of every house."
- In Massachusetts Bay Colony(1655) - Fined a maximum of ten pounds and or given corporal punishment
- Maryland(1882)- Forty lashes or one year prison
- New Mexico(1882) - \$225 to \$1000 or one to five prison
- Permit for divorce(1910) - Except 11 States

Sin of The Fathers perpetuating the circle

- Transmitted from generation to generation(daughter)
- 1. Potential victim of incest
- 2. Behavioral problems - run away from home, abuse drug, perform poorly in school, become promiscuous, early marriage

One in Jesus

- There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one (man) in Christ Jesus.
- (Galatians 3:28)-

Sin of The Fathers perpetuating the circle

- Transmitted from generation to generation(Son)
- 3. Becoming an abuser or victim
- 4. Identify with his mother. Relationship with father will become wider. (abuse younger siblings or girlfriend)

The nature of spousal abuse

1. Context of marital violence
 - Place-
 - Time zone -
 - Opening argument-
 - Weekends, Holidays, during pregnancy
 - Frequency of battering episodes

Characteristics of Men who batter

- 4) Low self-esteem,
 - * Depression - Internalized anger
 - * Lack of assertiveness means the inability to take initiative to openly express one's needs without coercion

Characteristics of Men who batter

1. Characteristics
 - 1) Inability to manage anger
 - * Experienced violent and abusive in childhoods - Teenagers (4 times)
 - * Dysfunctional family environments (problem-solving)
 - 2) Inexpressiveness
 - * Anxiety, fear, frustration, affection
 - * When frustrated

Characteristics of Men who batter

- 5) Rigid and domineering application of traditional sex role attitudes.
 - * Inflexible beliefs about the role and functions of their spouses
(To monitor his wife's activities, isolated, dependent on abuser)
 - * Never appear weak, can solve his problems without asking for help

Characteristics of Men who batter

- 3) Emotional dependence
 - * Very emotional dependent on their wives
 - * Nurturance, comfort, constant reassurance
 - * Major symptom - strong jealousy & possessive actions
 - * Lack of supportive relationship
 - * Physical violence as his only resource
 - * Extraordinary attempts to persuade the wife to return

Characteristics of Men who batter

- * Make all important decision
- * Receive deferential treatment from w/c.
- * Be in control of his emotions in public

Characteristics of Men who batter

- 6) Alcohol and drug dependency –
 - * 67%
 - * Using it to avoid responsibility for his behavior
 - * Does Not mean using Alcohol to be violent

Characteristics of battered women

- * Take on the guilt for her husband's abusive behavior
- * It may take a long time To be able to verbalize her needs.

Characteristics of Men who batter

- 2. Social Factors
 - 1) Economic problems- unemployment, underemployment, high levels of job dissatisfaction.
(15% happened when unemployed)
 - 2) Social isolation – physical isolation
 - 3) Cultural norms

Characteristics of battered women

- 2. Unrealistic hope
 - * Value their marriage, love and feel loyal to their mates.
 - * Feel responsible, believe the husband need them
 - * If they hang in there long enough, eventually their husbands will change for the better – Saver
 - * Be drawn to such men has problem

Characteristics of battered women

- 1. Low self-esteem
 - * It makes her vulnerable to her husband's verbal and physical abuse
 - * Tend to focus on the needs and behaviors of the husband and children
 - * Believing abuser
 - * Give up to change her situation

Characteristics of battered women

- 3. Isolation
 - * Gradually, Social isolation

Characteristics of battered women

4. Emotional and economic dependency
- * Very little self-confidence
 - * A gradual loss of the sense of a woman's own personal boundaries.
 - * When asked help: blood, children in danger
 - * Strong traditional view of marriage

Lenore Walker's
A Three-phase violence

2. The acute violent episode (Phase 2)
- * The feeling an outburst is inevitable, discharge
 - * The temporary elimination of tension
 - * The violent behavior is reinforced

Characteristics of battered women

5. Strong traditional view of marriage
- * Try to fulfill a traditional role in marriage
 - * Primarily as wives and mother role
 - * Tend to view the relative success of her marriage as a reflection of her own worth
 - * Seek that should be more submissive and sexually available to husband

Lenore Walker's
A Three-phase violence

3. Remorse (Phase 3)
- * Tension has been dissipated, until it happens again, remorse, kindness and shower her with ...
 - * The remorse phase provides the reinforcement for remaining in the relationship.
(The level of intimacy during this "make up" phase may be better than any other period in the lives of the couple)
 - * This ray-of-hope phenomenon and the belief "love is enough" contribute to a couple believing it does not need any outside help"

Lenore Walker's
A Three-phase violence

1. Tension Building (Phase 1)
- * Mounting stressors and tension
 - * Some expression of dissatisfaction
 - * The frustrations hold inside
 - * Communication and cooperation to be diminished
 - * The batterer may express dissatisfaction and hostility, not in an extreme form
 - * Wife may attempt to placate him, trying to please him, calm him down, and avoid further confrontation
 - * Works for a little while, reinforces her belief
 - * Tension continues- Withdrawn, intense anger

Looking the root of abuse

- * William Golding - Lord of the Flies
- * "The basic problem of modern humanity is that of learning to live fearlessly with the natural chaos of existence. For too long we have never looked further than the rash appearing on the skin. It is the we began to look for the root of the disease instead of describing the symptoms"

Looking the root of abuse

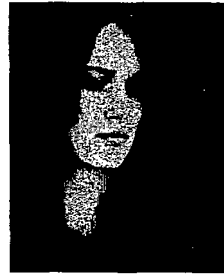
- "The heart is deceitful above all things, And desperately wicked; Who can know it?" - (Jeremiah 17:9)
- "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness." - (Mk. 7:21-22)

One in Jesus

- There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one (man) in Christ Jesus. - (Galatians 3:28)-

Looking the root of abuse

- 1 Blessed is he whose transgression is forgiven, Whose sin is covered.
- 3 When I kept silent, my bones grew old Through my groaning all the day long.
- 4 For day and night Your hand was heavy upon me: My vitality was turned into the drought of summer. Selah
- 5 I acknowledged my sin to You, And my iniquity I have not hidden. I said, "I will confess my transgressions to the LORD." And You forgave the iniquity of my sin. Selah (Psalm 32:1, 3, 4-5)



Spouse Abuse in MY CHURCH?

MAKING A DIFFERENCE IN SPOUSE ABUSE: Becoming a

Looking the root of abuse

- Who forgives all your iniquities, Who heals all your diseases
- As far as the east is from the west, So far has He removed our transgressions from us (Psalm 103: 3, 12)

DFW Korean SDA Church Jan. 2011

Session I:

Spouse Abuse in MY Church?

- Topics:
- Defining Abuse
 - Some Biblical Principles
 - Research Studies:
 - Statistics on SDA Abuse
 - Voices of survivors
 - One survivor's story

Defining Abuse

- A pattern of behavior intended to control another person
- Physical, emotional, sexual, & spiritual abuse or a combination
- Terms include: domestic violence, intimate partner violence, spouse abuse
 - "Violence" refers to harm done – does not only refer to physical abuse

Submission

- **Justify** : "Wives, submit to your husbands" (Eph. 5:22; Col. 3:18). "The head of the woman is man" (1 Cor. 11:3).
- **Confront** : "Submit to one another out of reverence for Christ" (Eph. 5:21). "Husbands, love your wives, just as Christ loved the church and gave himself up for her" (Eph. 5:25). "Husbands ought to love their wives as their own bodies" (Eph. 5:28).

What Does the Bible Say About Abuse?

• Abuse is a last-day issue

"There will be terrible times in the last days. People will be lovers of themselves... *abusive...*, ungrateful..., without love..., without self-control, brutal, not lovers of the good, treacherous..., having a form of godliness but denying its power. Have nothing to do with them." (2 Tim. 3:1-5 NIV)

The Emotion of Anger and Use of Oppression

- **Justify** : "Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also." (Matt. 5:39 NIV)
- **Confront** : "Be angry and do not sin." (Ps 4:4; Eph. 4:26 NIV) "The Almighty is beyond our reach and exalted in power; in his justice and great righteousness, he does not oppress." (Job 37:23 NIV) "The Spirit of the Lord is on me, because he has anointed me... to release the oppressed." (Luke 4:18 NIV)

Some Biblical Principles

- | | |
|--|--|
| • Justify Abuse | • Confront Abuse |
| The Bible can be used to justify abuse through misapplication. | Bible verses can be used to confront abuse and violence. |
| When interpreted correctly, there is nothing in the Bible that condones abuse. | |

Research Studies

- Survey of 1,431 SDA members
- Interviews of more than 40 SDA women survivors of abuse

Statistics on Domestic Violence

- Researchers estimate that as many as 20% of couples in the United States experience intimate partner violence yearly (Schafer, Caetano, Clark, 1998; Straus & Gelles, 1990).
- Nearly 4.5 million incidents of violence towards women and 2.9 million incidents to men occur in the US yearly (Tjaden & Thoennes, 2000).
- In 2005, of offenders victimizing females, 18% were described as intimates and 34% as strangers. By contrast, of offenders victimizing males, 3% were described as intimates and 54% as strangers (Bureau of Justice Statistics, 2005).

Spouse Abuse in the SDA Church

Emotional Abuse Examples

"Very early in my marriage I got told that I had severe emotional problems. This went on for many years and actually before that it was the smirks in the presence of other people; smirks or rolling of the eyes if I said something that he did not agree with or if I did not agree with him on it" (Abby).

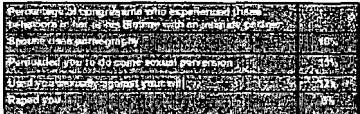
"I'll never forget, one time at work, everybody was supposed to bring ice-cream or toppings to have banana splits and then \$.50. I remember I had to beg my husband in front of someone else for that \$.50 and my husband wouldn't give it to me. My friend that was with me told me later, 'I remember I felt so sorry for you that he wouldn't even give you \$.50'" (Donna).

Statistics on Domestic Violence

- 32% of all female murder victims in 1999 were killed by their current or former spouses or boyfriends; 3% of male murder victims were killed by their current or former spouses or girlfriends (Federal Bureau of Investigation, 2000).
- Intimate partner violence homicide victims are 76% female and 24% male (Fox & Zawitz, 2004).
- For nonfatal violent crime, intimate partner violence accounts for 20% among women victims and 3% for males (Rennison, 2003).

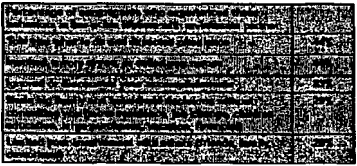
Spouse Abuse in the SDA Church

Sexual Abuse



Spouse Abuse in the SDA Church

Emotional Abuse



Spouse Abuse in the SDA Church

Sexual Abuse Example

"He would always have ropes on the beds and he would tie me down no matter how hard I fought back. I'd have bruises; my wrists were always bruised and sore from being tied down. He would go to sexual stores and buy all these things to use on me. He would tie me up; he would shove things in me, these fake penis things you know, all kinds of stuff. And then he would put egg white on me and leave the room and come back and accuse me of having an affair because the egg whites would represent somebody else's semen. I remember one time he brought a knife in when I was tied up. And he laid it on my vagina and told me he was going to cut out my clitoris because I was having affairs and he didn't want me to have any fun with any other man" (Karla).

Percentage Comparison with Other Populations on Physical Violence

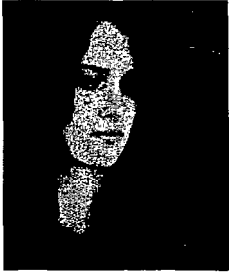
Lifetime Physical Violence by an Intimate Partner	Women Percent		Men Percent	
	Our Sample	National	Our Sample	National
Total (any one reported at least one of the following)	33.8	22.1*	20.3	14.1-18.2*
Threat, unshoved, hit, or kicked according to highest you	27.4	8.1	12.4	4.1
Pushed, grabbed, or shoved you	28.2	15.1	17.0	2.4
Beat you up	8.8	8.5	2.4	.6
Threatened to use a weapon on you	7.1	3.1	5.1	1.0
Used a weapon on you	2.0	.8	2.2	.45

*Finkelhor, D., Browne, A., & Browne, A. (1985). The impact of traumatic events: A conceptualization. *Journal of Consulting and Clinical Psychology, 53*, 530-541.
 *Finkelhor, D., Browne, A., & Browne, A. (1985). The impact of traumatic events: A conceptualization. *Journal of Consulting and Clinical Psychology, 53*, 530-541.
 *Finkelhor, D., Browne, A., & Browne, A. (1985). The impact of traumatic events: A conceptualization. *Journal of Consulting and Clinical Psychology, 53*, 530-541.

One
Survivor's
Story...

Spouse Abuse in the SDA Church
Physical Abuse Example

"The next thing I know he was picking me up by the front of my clothes and shoved me through the wall. And I was yelling for help. I started to try to go to the door to get out and he knocked me down sideways at the end of the bed and there was a closet there that was open. And I'm on the floor with his knees in my chest and he is just pounding at my face. I remember thinking, 'This is ok, I can do this because I can breathe.' It seemed so much better than a few minutes ago when I was being choked and couldn't breathe. The older of the two girls was 8 or 9 and she (heard me yelling and) actually jumped on her Dad's back and tried pulling him off of me and he wouldn't stop" (Cheryl).



Spouse Abuse in MY CHURCH?

MAKING A DIFFERENCE IN SPOUSE ABUSE: Becoming a

Who are the abusers?

- From research study interviews: over 90% of the abusers were SDA church members.
- Among member-abusers, some held church offices and/or denominational positions. These include:

Pastors (5)	Elders (6)	Deacons (5)
Conference Secretary	SDA Univ. Professors	
Church School Teachers	Chaplain	
Church Board Chairs	SDA Hospital Admin.	
SS Teachers	SS Superintendent	
Pathfinder Leader	School Board Chair	

Session II:
Making a Difference in Spouse Abuse - Becoming a First Responder & Advocate

Topics:

- How Has The Adventist Church Responded?
- A Model For Becoming An Advocate Within The Church
- Developing Skills of Helping

How Has the Church Responded to this Need?

- | | |
|---|---|
| <p>Positive</p> <ul style="list-style-type: none"> • GC Statement on Abuse • Article in <i>Review</i> • Some independent shelter ministries | <p>Not so positive</p> <ul style="list-style-type: none"> • Lack of awareness • Lack of education and skills for pastors and church members • Lack of resources • Blaming the victim • Believing the abuser |
|---|---|

How Has the Church Responded to this Need?

- "When my mother died the [church] family embraced me, they sent me flowers, they sent me cards, they came and visited. But, when my husband [and I] separated and divorced, it was nothing like that... And then, when I went to the Conference, they didn't really want to, I mean nothing was done" (Nora).
- "It was an emotional mess. I don't think they [church members] were capable of knowing what I needed. And a lot of times they just kind of like they just shrug their shoulders, they just didn't know what to do" (Barbara).

All names are pseudonyms.

How Has the Church Responded to this Need?

- *What kind of support, if any, were you able to get from the church or church members at that time?*
- "None."
- *Did you try to...?*
- "I did...When he [my abuser] took off with my son, I went and I tried to talk with the person who was the associate pastor at the time and he [abuser] must have already contacted the church or something because when I went and told them who I was, and what my problem was, they just shut me out, you know, like I was an untouchable or something, and that just pushed me further away. And I did not have any support." (Sandy).

All names are pseudonyms.

How Has the Church Responded to this Need?

- "The pastor left a note on my door telling me that he had been to visit my husband and that he had told him that the whole marriage problem was that I was letting the children watch too much television. The pastor told me that he was sure I would find a way for the children to watch less television and then things would be fine. Here I was with bruises from head to toe from this man trying to strangle me and he complains of too much TV. The pastor never called, never came and talked to me, never asked me my side of what was going on. I just needed to not let the kids watch so much television" (Cheryl).

All names are pseudonyms.

How Has the Church Responded to this Need?

- "I stopped going to church for about 8 years because I couldn't continue living like this you know going to church every Sabbath and pretending like everything was so sweet and nice."
- *And no one tried to talk to you?*
- "But no one tried to talk to me to find out what happened" (Andrea).
- "I did call the professionals that attend our church and the kind of money that they were asking for therapy I couldn't afford...I guess, there really is no structure in place for Christian women who are being abused" (Kay).

All names are pseudonyms.

Becoming an Advocate to Prevent Spouse Abuse

HOW CAN I HELP?

PRAY! Model

- Prepare
- Respond
- Act
- Yes, You!

Helping Skills

Become aware of people possibly in need

Recognize the signs of abuse

- Closely accompanied by partner at all events
- No access to or control of the family finances, even if she is employed
- Absence from meetings, services, etc.
- Low self-esteem
- Depression
- Abuse of drugs and alcohol
- Complaints of physical problems such as headaches, insomnia, cuts, bruises, and broken bones

PRAY! Model:

Prepare, Respond, and Act (Yes! You!)

Step One: Prepare to be an effective first responder

- Learn all you can about spouse abuse.
- Become known as a person who has some knowledge or interest in spouse abuse.
- Gather information about abuse resources in your community and in the church for both offenders and victims.
- Learn the skills of helping.

Helping Skills

Open up the Conversation

- I've noticed _____. I'm concerned for you. Would you like to talk about it?

Gathering Information

- Use web resources.
 - Rape website www.the Rape Center.org
 - National abuse website <http://www.nadiv.org/>
 - United Way 211
- Call and visit local abuse services.
 - Learn about their process of helping.
 - Develop an ongoing relationship with service providers.
 - Ask about services for batterers.
- Contact the police department about the process of obtaining a restraining order.

PRAY! Model:

Prepare, Respond, and Act (Yes! You!)

Step Two: Respond appropriately to disclosures of abuse

- Take every victim's accounts of abuse seriously.
 - "I'm so sorry to hear that."
- Place the responsibility for abuse squarely on the abuser without condemning him/her.
- Reassure the victim that she/he does not deserve abuse.
 - "No one deserves to be abused."
 - "It is not your fault that your spouse has chosen to do these things."
 - "Your spouse's behavior is unacceptable."
 - "Your spouse is not going to change without help, and only if he/she sees what he is doing is wrong."
- Honor the decision of the victim to stay or to leave.

PRAY! Model:
Prepare, Respond, and Act (Yes! You!)

Step Three: Act

- Advocate for one Sabbath to be designated to address issues of abuse (outside speaker or honoring survivors).
- Develop an abuse team—a support system for people in abusive situations.
- Advocate for your church to designate funds for abuse survivors.
- Develop a resource center at the church with books, educational materials, and referral information.
- Inspire others to become involved.

PRAY! Model:
Prepare, Respond, and Act (Yes! You!)

YES! We as a church can acknowledge the abuse in our midst and work together to address it effectively!

- "Sometimes, we come across like, because we're Seventh-day Adventist, this don't happen and that don't happen. I think the church should be a place where people know that they can come for whatever kind of problems they have" (Nora).

TWO CAUTIONS

1. Helpers should **NEVER** support or encourage couples' counseling when abuse is present or suspected.
2. Helpers should **NOT** engage in attempting to do "counseling" with the victim or abuser. Always refer to professional mental health providers.

PRAY! Model:
Prepare, Respond, and Act (Yes! You!)

YES! We as a church can reflect the love of God as we respond to His call to minister in His name to those suffering from abuse.

Isaiah 1:17 (The Message)

- Say no to wrong.
- Learn to do good.
- Work for justice.
- Help the down-and-out.
- Stand up for the homeless.
- Go to bat for the defenseless.

"The power poem" made by Dr. Drum

Why not Couples' Counseling?

- **SAFETY**
 - The batterer will retaliate.
 - The victim cannot speak frankly.
- It can reinforce the isolation for a victim.
- It can reinforce the message that the physical threat is not very important.
- It can imply that the victim has a responsibility for changing behavior that is only within the control of the abuser.

Appendix E: Coalitions

Alabama Coalition against Domestic Violence: www.acadv.org

Alaska Network on Domestic Violence and Sexual Assault: www.andvsa.org

American Samoa Coalition against Domestic & Sexual Violence: Ph: 684.258.2892

Arizona Coalition against Domestic Violence: azcadv.org

Arkansas Coalition against Domestic Violence: www.domesticpeace.com

California Partnership to End Domestic Violence: www.cpedv.org

Colorado Coalition against Domestic Violence: www.ccadv.org

Connecticut Coalition against Domestic Violence: www.ctcadv.org

Delaware Coalition against Domestic Violence: www.dcadv.org

District of Columbia Coalition against Domestic Violence: www.dccadv.org

Florida Coalition against Domestic Violence: www.fcadv.org

Georgia Coalition against Domestic Violence: www.gcadv.org

Guam Coalition against Sexual Assault & Family Violence: www.guamcoalition.org

Hawaii State Coalition against Domestic Violence: www.hscadv.org

Idaho Coalition against Domestic Violence: www.idvsa.org

Illinois Coalition against Domestic Violence: www.ilcadv.org

Iowa Coalition against Domestic Violence: www.icadv.org

Kansas Coalition against Sexual & Domestic Violence: www.kcsdv.org

Kentucky Domestic Violence Association: www.kdva.org

Louisiana Coalition against Domestic Violence: www.lcadv.org

Maine Coalition against Domestic Violence: www.mcedv.org

Maryland Network against Domestic Violence: www.mnadv.org

Massachusetts Coalition against Sexual Assault & against D.V: www.janedoe.org

Michigan Coalition against Domestic & Sexual Violence: www.mcadsv.org

Minnesota Coalition for Battered Women: www.mcbw.org

Mississippi Coalition against Domestic Violence: www.mcadv.org

Missouri Coalition against D.V & Sexual Violence: www.mocadsv.org

Montana Coalition against Domestic & Sexual Violence: www.mcadsv.org

Nebraska D.V & Sexual Assault Coalition: www.ndvsac.org

Nevada Network against Domestic Violence: www.nnadv.org

New Hampshire Coalition against Domestic & Sexual Violence: www.nhcadsv.org

New Jersey Coalition for Battered Women: www.njcbw.org

New Mexico Coalition against Domestic Violence: www.nmcadv.org

New York State Coalition against Domestic Violence: www.nyscadv.org

North Carolina Coalition against Domestic Violence: www.nccadv.org

North Dakota Council on Abused Women's Services: www.ndcaws.org

Northern Marianas Coalition against Sexual & D.V: Ph: 670.236.9782

Ohio Domestic Violence Network: www.odvn.org

Oklahoma Coalition against D.V & Sexual Assault: www.ocadvsa.org

Oregon Coalition against Domestic & Sexual Violence: www.ocadsv.com

Pennsylvania Coalition against Domestic Violence: www.pcadv.org

Coordinadora Paz para la Mujer: www.pazparalamujer.org

Rhode Island Coalition against Domestic Violence: www.ricadv.org

South Carolina Coalition against D.V & Sexual Assault: www.sccadvasa.org

S. Dakota Coalition against D.V & Sexual Assault: www.sdcadvsa.org/Home.html

Tennessee Coalition against D.V & Sexual Violence: www.tcadsv.org

Texas Council on Family Violence: www.tcfv.org

U.S. Virgin Islands D.V & Sexual Assault Council: www.dvsac.net

Utah Domestic Violence Council: www.udvc.org

Vermont Network against D.V & Sexual Violence: www.vtnetwork.org

Virginia Sexual & D.V action Alliance: www.vsdvalliance.org

Washington State Coalition against Domestic Violence: www.wscadv.org

West Virginia Coalition against Domestic Violence: www.wvcadv.org

Wisconsin Coalition against Domestic Violence: www.wcadv.org

Wyoming Coalition against D.V & Sexual Assault: www.wyomingdvsa.org

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