

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

GROWING UP WITH AN ABSENT FATHER AND HOW SELECTED KOREAN
ADOLESCENTS PERCEIVE GOD AS FATHER

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The Faculty of Asia-Pacific Nazarene Theological Seminary (APNTS)

In Partial Fulfillment of the Requirements for the

Degree of Master of Arts in Religious Education

Holistic Child Development

By

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MAY 15, 2021

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

WE HEREBY APPROVE THE THESIS

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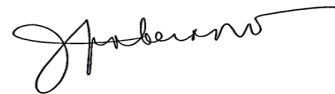
PARK, JUNGYEON

ENTITLED

GROWING UP WITH AN ABSENT FATHER AND HOW SELECTED KOREAN

ADOLESCENTS PERCEIVE GOD AS FATHER

AS PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE
MASTER OF ARTS IN RELIGIOUS EDUCATION
(HOLISTIC CHILD DEVELOPMENT)



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ABSTRACT

The main objective of the study is to explore whether or not growing up with an absent father affects how selected Korean adolescents perceive God as Father. The primary finding of this study is that the children's perception of God is affected when the father is absent in the child's growing up years. There were five adolescent respondents between 13 to 19 years of age and five mothers who participated in the study.

This study is anchored in the tenets of Attachment Theory set forth by John Bowlby (1958) and Mary Ainsworth (1970). One of the most important concepts in the attachment theory is the Internal Working Model (IWM), that is, a child's understanding of the world, self and other. A child's IWM is reflected in the degree of security or insecurity experienced within the parent-child bond. This study also considered the Father Presence Questionnaire (FPQ) set forth by Krampe and Newton which examines a child's relationship with the father and beliefs about the father.

The design principle for the research is based in the qualitative method. The methodology used in the study is a multiple-case study approach. Five case studies were conducted. The data for this study came from the responses of the research participants in the semi-structured interviews. The data from the mothers provided information to triangulate the responses of the adolescents. Data was analyzed using the MAXQDA software to produce Maxmaps for each case.

Based on the data analysis, the following conclusions were drawn. It appears that first, the attachment of adolescent respondents with their fathers is reflected in their attachment with God. This is true even when the attachment is formed when the father and the adolescent lived together. Second, fathers who are physically absent or separated

from their children can still be involved in their child's life, but this needs commitment on the part of the father. This involvement also can affect how adolescents perceive God as Father, because part of their perceptions of their own fathers are carried over into their ideas of God as Father. Third, it appears that even when the absent fathers are not involved in the child's spiritual life, all the fathers are involved in other facets of the child's life. With the influence of their mothers and other church members, adolescents who grow up with an absent father can still perceive "God as Father" or "Lord God." Fourth, based on this study, how the selected respondents perceived their earthly fathers "corresponded" with their perception of God as Father. An earthly father, even when absent, can affect the child's perception of God.

Finally, based on the findings of the study, the following specific recommendations were identified for the ministry of the local church: (1) invite subject matter experts who can teach the mothers how attachment with their father is important in children's spiritual life; (2) create mother-adolescent programs where mothers in the church plan activities with their adolescents; (3) Form mothers' prayer groups; and (4) create a program to teach the mothers how to encourage their husbands to get involved in their child's life.

The following recommendations are suggested for further studies: (a) curriculum project on how non-resident fathers could nurture the adolescents' spiritual life; (b) a phenomenological study on the perceptions of non-resident fathers toward their relationship with their wives and children; and (c) a narrative inquiry on how migrant adolescents can overcome their spiritual inferiority based on Bronfenbrenner's ecological systems theory.

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DECLARATION

No portion or the work referred to in the thesis has been submitted in support of an application for another degree or qualification of this or any other university or other institute of learning.

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May 15, 2021
Date

ACRONYMS

CCF	Christ's Commission Fellowship
CMC	Computer Mediated Communication
FPQ	Father Presence Questionnaire
IWM	Internal Working Model
MAXQDA	Max Qualitative Data Analysis Software
MOGEF	Ministry of Gender Equality and Family
NIV	New International Version
NT	New Testament
OECD	Organization for Economic Cooperation and Development
PTSD	Post-Traumatic Stress Disorder

ACADEMIC INTEGRITY COMMITMENT

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ACKNOWLEDGEMENT

This is a great honor in my life to write a thesis in APNTS. It is a privilege that I never had before. First of all, I thank God for guiding me in the best way possible and for providing everything I need to live. I praise the Lord God my Father forever and ever. It will be my last assignment for my degree program here at APNTS.

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I would like to thank Ma'am Coralee Behr who edited this thesis for me. Thank you very much for carefully reading and giving recommendations. I appreciate English teacher Prof. Marie Osborne, librarian Ma'am Noreen Del Rosario and Ate Ruth Almario. I also appreciate all the faculty members at APNTS.

I thank my family who always prays for me with love and care. I thank my father who went to heaven seven years ago, my mother who prays a lot with patience, my precious elder sister and my younger brother. And also, I thank my brother-in-law's family who supported me here in the Philippines, especially, Jo'rommel I. de Gracia and his family who supported me with love and care.

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Thank you, Lord for all the grace you have given me.

CERTIFICATION OF PROOFREADING

I, **Park, Jungyeon** certify that this thesis proposal has undergone proofreading and editing by **Coralee Behr**, an authorized proofreader of the Asia-Pacific Nazarene Theological Seminary.



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March 9, 2021

Date



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CHAPTER I

THE PROBLEM AND ITS BACKGROUND

Introduction

I grew up under my mother's nurturing because my father went to work far from our home. He tried to come home at least two times a month. He made plans for every summer and winter vacation, so my family could have a lot of chance to travel with him. It means he tried his best to be a good father to me. For me, it was not enough to fill the void inside me that longs for a father. Even though my father and I had a rather good relationship, I felt there is something missing in my life. When I was in Sunday school, I remembered telling my friends, "God is good and very kind and sweet, but He is not near to me." Actually, I began to realize the full impact of fatherlessness when I was 23 years old. I cannot forget the day when my father retired and finally had to "stay" at home. That night, I could feel such peace that I had never felt before and I slept so well.

The fatherlessness phenomenon is present in many countries in the world. In Korea nowadays, there are a lot of children who grow up with absent fathers. The reasons of fatherlessness are different, but there are many cases of absent fathers in Korean society and this is also found in the church. The reasons are varied. In the local church where I serve, absent fathers occur because of divorce, studying abroad or death. According to Statistics Korea (KOSTAT), single-parent households accounted for 7.8 percent of all household in 2017 ("Statistics Korea" n.d.). As of 2017, the number of single-parent households stood at 1.53 million. The number of "single mothers" who are

unmarried and have 18-year-old children are 2.6 times higher than that of “single daddies” (“Statistics Korea” n.d.). In the Philippines, according to Hontiveros, the Philippine Statistics Authority had pegged the number of solo parents in the Philippines at three million in 2015, two million of whom were female (“Press Release - PRIB: Hontiveros Seeks to Expand Benefits for Solo Parents” n.d.). In the United States, based on the 2018 U.S. Census Bureau, there are 11 million single parent households and 80% of them are fatherless (“America’s Families and Living Arrangements, 2018, n.p.; and Single Mother Guide 2019). According to the Organization for Economic Cooperation and Development (OECD), 17% of children aged 0-14 live in single parent households worldwide and women head approximately 88% of these households (OECD 2014, n.p.). The countries that are included in the OECD are industrialized countries like Denmark, UK, US, Canada, Germany, and others.

David Popenoe, an American sociologist argues that the decline of fatherhood is one of the most unprecedented and devastating developments of modern time (Popenoe 1998, 33). But historian Robert Griswold suggests that fathers have been absent from the lives of children before, drawn away from home by the pressures of industrial or agricultural work; by the demands of governing or war-making; or by cultural prescriptions that defined child nurturance as the province of women (cited in Daniels 1998, 2). Both of these arguments are valid in one way or another, but one thing is true, fatherlessness has affected the lives of children across the world. This poses a concern to the society. There are several reasons of the fatherlessness phenomenon. According to Erikson, father loss has seven specific reasons: death, divorce, single mothering, adoption, addiction, abuse and traditional fathering (Erikson 1998, 55).

I did a small research with my co-workers in the church in Korea and in the Philippines (June 9, 2020). I researched seven churches in Korea which are located in different districts with over 500 members in their congregation. Of the seven churches that I studied, none had any program specifically created for fatherless children and single mothers. Furthermore, I also studied three Korean churches located in the Philippines and all three did not have any ministry with children growing up with absent fathers nor any ministry focused on single mothers. When I was attending Christ's Commission Fellowship (CCF) in the Philippines, I could see the program for single parents. In a way, it means that at least one church in the Philippines, maybe there are several others, who know that the church should take care of fatherless children. Looking at my own culture, Koreans tend to be conservative in opening up on their family issues (Kim, Choi, and Kim 2016). So even in the church, it is so hard to approach families going through these challenges. The reality of the Korean church is that it has been facing the fatherlessness issue for a quite a long time, but the sad thing is, most of the church leaders do not talk about it. Many people in the church think that it is shameful to be fatherless. This is one of the reasons why many are silent about this issue. With this being the case in the society, it is the role of the church to talk about this issue. It is high time for the church to listen to the voices of the children living without their fathers on matters that are important to them. The church needs to be a place where these children feel comfortable and safe. Furthermore, the church needs to recognize that being a single mother is not a shameful predicament. In fact, single mothers need to be appreciated and nurtured well so they too can have strength to encourage their own children.

These are some of the reasons why I want to study this fatherlessness phenomenon. I was raised in a family where my father was absent and as I minister in a

Korean church, I can also relate with children in the same situation. I have both direct and indirect experiences about fatherlessness and its impact on one's life. In this research, I want to find out how the selected respondents who are growing up without their fathers perceive God as Father. From the findings of the current research, I would then share these with the local church so the leaders can think of creative ways of helping children who may have difficulty in their relationship with God and growing in their faith.

Peter Dobbs did a research on “The Impact of Fatherlessness on the Way One Relates to God as Father” (Dobbs 2013). In his study, he found out that children growing up with absent fathers showed various responses on how they view God. He concluded, “It appears that some may begin by transferring a negative perception of father onto their image of God, but as their faith develops, evolves, and matures, they may come to view God as the perfect Father they had lacked” (Dobbs 2013, iii). Dobbs studied 505 respondents from seven separate congregations in New Zealand and it is interesting to note that a negative concept of an earthly father could affect how children perceive God as a Father *but* nurturing their faith can help in this struggle. This is where I believe the church comes in. The church should be considering how to walk alongside children who are growing up without fathers. God exhorts us to be concerned about the fatherless (Deut. 10:18; Ps. 68:4–5; Prov. 23:10–11; Isa. 1:17; Jer. 5:28; Lam. 5:1–5; John 14:16–21; James 1:26–27). It is evident in these Scripture references that the faith community needs to look at the plight of fatherless children. It should be at the heart of the mission of the church. James 1:27 says, “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world” (NIV). Gregory E. Lamb, who is professor of New Testament Greek, in Southeastern Baptist Theological Seminary, translated this verse in his journal,

“Pure and undefiled religion from the God and Father is this: look after (and care for) the orphans and widows in their difficult circumstances/distress, to keep oneself spotless from the world.” Lamb continued on to expound that “the proactive, offensive stance YHWH adopts as a father to the fatherless. As like this Christians are to play a proactive role in caring for fatherless children” (Lamb 2017, 100). The Apostle James was very clear that the fatherless and widows need to be taken care of by the faith community. Furthermore, Deuteronomy 10:18 describes who is our Father God, “He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing” (NIV). God’s passion is clearly articulated in this passage. God provides for them (Evans 2016) and shows us what is God’s mission in the world.

Theoretical Framework

This thesis is anchored in the Attachment Theory set forth by John Bowlby and Mary Ainsworth. This theory emphasizes the quality of attachment between children and their primary caregiver. Attachment theory addresses the forms of strong affectional bond with an infant and the infant’s primary caregiver, for example the parents, during the early stages of life. The significant purpose of this bond is to maintain security and safety for the vulnerable child (Bowlby 1999). When the caregiver responded sensitively and properly, the baby’s distress is reduced and its level of felt security is restored. But when the caregiver did not respond properly, the baby experienced separation anxiety and distress.

This theory explains the importance of the relationship between the parents and the child, especially when the child is in his or her very tender years. Ainsworth developed the idea of Bowlby’s theory and expanded upon the idea that the goal of

attachments figure is a secure base to explore the environment. She and her colleagues (e.g., Ainsworth and Bell 1970) proposed three main attachment styles using the Strange Situation (SS) procedure. First, children who are categorized as secure (Type B) have developed a trust in their caregivers. Children use the caregiver like a secure base for exploration and seek to contact after separation. Second, children who are categorized as avoidant (Type A) in which children fail to use the caregiver as a secure base for exploration and avoid the caregiver when reunion or approach her only indirectly. Third, children who are categorized as resistant (Type C) have learned that care will be unpredictable. Children cannot be comforted upon reunion and cannot use their caregiver as a secure base and are often angry and push their caregiver away (Kennedy and Kennedy 2004, 248).

Children who have experienced being taken care of securely, accept themselves. They think they are valuable and they can have a positive view of social relationships. They are securely attached (Bowlby 1999, 337). One of the important concepts in attachment theory is Internal Working Model (IWM). Bowlby writes, "Attachment operates by each child developing an internal representation of their experience of relationships, an 'internal working model' of social relating. It represents the individual's perception of the world of relationships and guides social interactions" (Bowlby 1999, 80). Figure 1 explains the child's Internal Working Model (IWM).

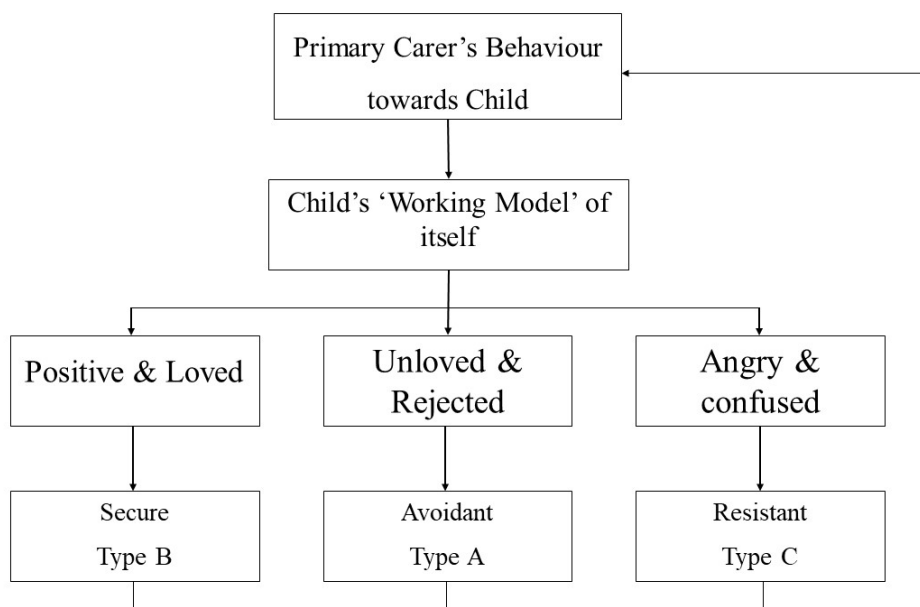


Figure 1: Internal Working Model (Ainsworth and Bell 1970)

According to Bowlby, the child forms Internal Working Models (IWM) for understanding the world, self and others, that is reflected in the degree of security or insecurity experienced with the parent-child bond. He extended this theory to also include those bonds and subsequent IWMs and how these affect the personality and their understanding of the world and quality of interaction with others (Bowlby and Bowlby 2000). Figure 1 shows the three categories of Ainsworth's analysis and the relationship of the categories to caregiver sensitivity as well as Bowlby's concept of the internal working model. It affects not just the relationship of children with others, but also the children's relationship with God. The child's IWM of self and others can affect the development of the subsequent concept of God and the level of God as loving or harsh, close or distant. Children will describe the concept of God through their IWM (Cassibba et al. 2008, 1753–62).

This thesis also considered the concept of Krampe and Newton concerning the subjective experience of individuals of being fathered (2006, 159). Krampe and Newton's research provided a multidimensional definition of a father presence and a conceptual framework with which to frame its three domains: (1) Relationship with the Father, (2) Beliefs about the Father, and (3) Intergenerational Family Influences (Krampe and Newton 2006, 159). They then described the Father Presence Questionnaire (FPQ) using a 10-scale instrument that examines the son's or daughter's experience with their father. I adapted the first two domains set forth by Krampe and Newton as I studied Korean adolescents and their experiences growing up with absent fathers. However, my focus was on how the adolescents describe their feelings about their father who was absent when they were growing up and relate it to their perceptions about the God as Father. I did not focus on the third domain which is the intergenerational family influences as this was not directly related to this current inquiry.

Conceptual Framework

Figure 2 below displays the flow of the research as it relates with the components of the Internal Working Model and the Father Presence Questionnaire (FPQ).

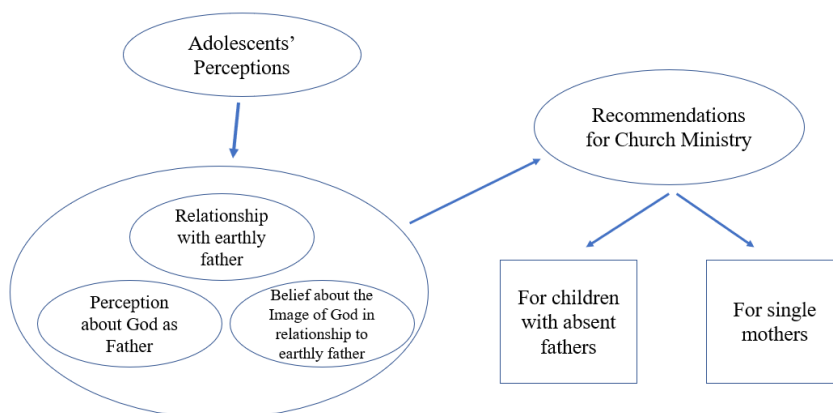


Figure 2: Conceptual Framework

The research aims to find out the influence of growing up with absent fathers on the selected Korean adolescents' perceptions of God as Father. I interviewed five children concerning their relationship with their earthly father (both the time when the father used to live with them and also the time when they were separated from their fathers), what is their perception about God as Father, and what is their belief about God in relation to their earthly father. I also conversed with the mothers of these adolescents on these same issues. Based on the data gathered, I identified recommendations for the church's ministry as well as principles and ideas for the single mothers on how they can help their children cultivate a healthy perception with God and the people around them.

Statement of the Problem

The main question of the study is: how does growing up with an absent father affect or not affect how selected Korean adolescents perceive God as Father? The subproblems of the study are the following:

1. What are the demographic characteristics of the selected Korean adolescents in terms of the following?
 - a. Age
 - b. Gender
 - c. Age when they were separated from their father
2. Looking back to the time when their father was still living with them, how do the selected Korean adolescents perceive their relationship with their fathers in terms of the following?
 - a. Feeling positive or loved?
 - b. Feeling angry or confused?

- c. Feeling unloved or rejected?
3. At present, how do the selected Korean adolescents perceive their father's involvement in their lives?
 - a. In what ways do they perceive or not perceive their father's involvement in their spiritual growth?
 - b. In what ways do they experience or not experience their father's influence in the other aspects of their lives?
4. How do the selected Korean adolescents perceive God as Father?
 - a. How do they view their relationship with God as Father?
 - b. In what ways do they feel or not feel God's love?
 - c. In what ways do they feel or not feel God's acceptance?
 - d. In what ways do they feel or not feel God's protection?
5. How do the selected Korean adolescents perceive God in relation to their earthly father?
 - a. How do they describe God?
 - b. How do they describe their father?
 - c. In what ways do they feel that God and their fathers are alike?
 - d. In what ways do they feel that God and their fathers are different?
 - e. How much has their perception of a father, while growing up influenced their perception of God?

Significance of the Study

This study is significant to the following: my country, the church, and the family. First, this particular research will be important to Korea because I believe the findings of

the study can add more data on children living with single mothers. Korea is currently doing initiatives for the fatherless children. According to the Korean Government Department of Family Policy, the Ministry of Gender Equality and Family (MOGEF) has prepared four kinds of support service system like low-income single parent family support, non-marriage family support, support single parents' children nurturing, and extra supporting program from each local district. Each service has specific programs and procedures (Ministry of Gender Equality and Family Republic of Korea n.d.). I believe this support system is limited. It only focusses on the standard of living among single mothers. If a single mother wants to be provided with government's support, she should accomplish the requirements laid out by the government. In addition, of the more than 60 programs for single mothers, only one program is directly focused on the child. These children need psychological support because most of them experience discrimination for having a single parent ("KUMFA Resources – KUMFA" n.d., 11). This study focuses on the children living with their single mothers. Every policy is important and necessary, but Korea should also consider more policies that directly affect the children.

Second, this study is significant to the church where I serve. I would like to inform the church to consider children living with single mothers. The findings of the study hope to identify the perceptions of the adolescents on God as Father so the adolescents can be helped spiritually. If some adolescents will show that they struggle with their perceptions of God or maybe have a distorted perspective of God, I would like to encourage the church to prepare and help this particular adolescent have a positive perspective of God.

Third, this study is significant to the respondents. I hope that I will be able to help in their journey towards spiritual growth because I have experienced what they are going

through. Adolescence is one of the most important and sensitive periods in human development. Adolescents undergo many changes not only in the physical aspect, but also mental and especially, spiritual (Wede n.d.). After conducting the study, I want to minister to adolescents who are growing up with absent fathers. I want to communicate to them that what is happening to them is not their fault. I want to create programs in the church so the single mothers will be ministered together with their children. I desire that these adolescents grow up well and become good models in society.

Assumptions

There are three basic assumptions to this study.

1. The earthly father's role is critical to a child's holistic development;
2. There are many factors that contribute to children's development in addition to the role of parents in a child's life; and
3. The respondents would feel free to share their own experiences with the researcher without hesitation.

Definition of Terms

Absent father refers to the phenomenon when the father is "away or not present" in a child's life. A father absence can be explained with different reasons, having a father who is non-existent in one's life, lost through death, divorce of family discord, absent through work commitments, absent from the family residence due to incarceration or institutionalization, and other reasons (Barber and Eccles 1992, 111). In this current research, the reason why fathers are "away or not present" in the lives of the adolescents is mostly due to the adolescent studying abroad. However, there are also some

psychological issues that contribute to the separation which can be found in Chapter IV of this thesis.

Adolescence is the period of transition from childhood to adulthood (WHO n.d., 11). According to UNICEF, early adolescence is between the ages of 10 and 14 and late adolescence is between the ages of 15 and 19 (UNICEF 2011, 6). In this study, the respondents are between 10 and 19 years of age.

“Father” refers to God as Heavenly Father. The word “father,” in lower case would refer to the earthly fathers of the respondents in this study.

Impact is “positive and negative, primary and secondary long-term effects produced by a development intervention, directly or indirectly, intended or unintended”(“Glossary of Key Terms in Evaluation and Results Based Management - OECD” n.d., 24).

Perception is an individual’s view, making it a powerful driving force for action (McDonald 2011, 15). McDonald explains that processing sensory information and relating to past experiences enables one to create a lens in which to view the world through a filter of sociocultural influences (2011, 15). Perception is essentially the interface between the outer and inner worlds (Bodenhausen and Hugenberg 2009, 2). Social targets and the contextual stimuli of the outer environment create signals (visual, auditory, etc.) that can be sensed, and the perceiver receives these signals and converts them into psychologically meaningful representations that define our inner experience of the world (Bodenhausen and Hugenberg 2009, 2). In this study, the perceptions of the respondents will be solicited as they relate to their experiences on growing up with an absent father.

Scope and Delimitations

There are three limitations in this study. This study aims to explore whether or not growing up with an absent father affects how selected Korean adolescents perceive God as Father. In this light, I adapted the Father Presence Questionnaire (FPQ) by Krampe and Newton. They posed three domains on this framework, but I only used two domains which are: (1) Relationship with the father, and (2) Beliefs about the father. The third domain which deals with “Intergenerational Family Influences” is not included in the study because I only focused on how the adolescents perceive their relationship with their father as well how they perceived God in light of their experiences with their earthly fathers. In the research questions, I used the concepts of Ainsworth and Bell in relation to the “Child’s Working Model” which includes feeling “positive and loved,” “unloved and rejected,” or “angry and confused.” I used these terminologies as I conversed with the respondents to look back and remember about their experiences with their fathers as caregivers.

The second limitation of the study deals with the place where the research was conducted. I conducted the study in the “Immigration Church” (not actual name of the local church). I chose not to mention the actual name of the church because the issue that I asked the respondents is a sensitive one. I chose this particular church because I can elicit support from the members. I ministered in this church for three years, so the adolescents and their mothers were comfortable in sharing with me. Normally in the Korean context, absentee father is a highly sensitive issue, in fact, an absent father is disliked in the eyes of most Koreans. This is one of the reasons why most Koreans hesitate to share their family issues with others. But if they are familiar with someone, they would most likely open up. If I interview them and if I inform them that their

identity will be protected, they will share their experiences with me. I told the adolescents and their mothers that their experiences can help encourage the church to be more sensitive and caring to those who are facing this big challenge in family life. As for the generalizability of findings, the results of the study may not be totally applicable to other Korean churches and their ministries but there might be some felt needs of adolescents living with absent fathers that could be similar to other Korean adolescents in other local churches.

The third limitation deals with the age, nationality, and church involvement of the respondents. I chose only five Koreans who (1) are between the ages of 13 to 19; (2) have parents who are both Koreans; (3) have had some experience living with their fathers for at least five years of their lives, and (4) who have been attending the “Immigration Church” for at least one year before the conduct of the study. To shed more light on the responses of the selected adolescents, I also interviewed their mothers. The mothers should also be attending the same local church the adolescents are affiliated with for at least one year before the conduct of the study, so there is a commonality on the Christian teaching that they receive. I interviewed 10 research participants.

This chapter identified the background of the study, the framework, and the research problems. Chapter II will discuss the literature and studies that are related with the fatherlessness phenomenon.

CHAPTER II

REVIEW OF RELATED LITERATURE AND STUDIES

The purpose of this study is to investigate whether or not growing up with an absent father affects how the respondents perceive God as Father. This chapter will discuss the following topics: (1) fatherlessness in the Bible; (2) fathers as caregivers in light of Bowlby's Attachment Theory; (3) the impact of fatherlessness in the development of adolescents; and (4) earthly fathers and their effect on children's perception on God as Father.

Fatherlessness in the Bible

The word "fatherless" is mentioned in 43 passages of Scripture ("Bible Search and Study Tools - Blue Letter Bible" n.d.), that is, 42 times in the Old Testament and one in the New Testament. The Hebrew word for fatherless is "*yathom*." Shortly, it means "orphan." Both of the words "fatherless" and "orphan" are the correct meaning of the Hebrew word.

God gives the vision and a will for taking care of the fatherless (Croy and George Fox University 2016, 2–3). Most of the Bible occurrences about the fatherless mention that they should be protected, taken care, and defended (Ex. 22:22; 22:24, Dt. 10:18; 14:29; 16:11; 16:14; 24:17; 24:19; 24:20; 24:21; 26:12; Ps. 10:14; 10:18; 68:5; 82:3; and Is. 1:17). Dt. 10:18 says, "He defends the cause of the fatherless and the widow, and loves the foreigner residing among you, giving them food and clothing" (NIV).

According to the *Word Biblical Commentary*, the fatherless and the widow are described as vulnerable in human affairs (Christensen et al. 2001, 197–206). According to Martin et al., “God is particularly concerned for those whose status in social and economic matters makes them most vulnerable in human affairs. Yahweh is known as the special protector of these needy ones who are orphans and widows and a special blessing is given to their human preservers” (1988, 52). More detailed legislation concerning these people can be found in Dt. 24:17-22.

According to *Deuteronomy: A Commentary in the Wesleyan Tradition*, these verses, especially focus on the common good (Green 2016, 233–35). These verses identify the foreigner, the fatherless, and the widow as weak, economically distressed, vulnerable, landless, and poor. The policies to Israel in these verses concern ownership, work, and food. Without food people die. So, Israel is called to be generous to those who are needy because the foreigner, the fatherless and the widows are landless and will struggle for the provision of life. Green observes, “The policy of this text is crafted in such a way as to reflect the grace of God and the graciousness of the people of God. The politics of Yahweh insist that ownership is not simply self-serving, but ultimately for the common good” (2016, 234). It means, holiness must be socially embodied in God’s people. The Bible says, “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world” (Jas. 1:27, NIV). James encourages Christians to exercise and to practice true religion that reaches out to the distressed community members such as orphans and widows who experience exploitation and affliction (Martin et al. 1988, 43–55).

James a Commentary in the Wesleyan Tradition, describes orphans and widows in this verse as no status in the community (Serrão 2010, 74–78). Serrão explains, “Religions must be concerned about and care for those who have no status in the community and are often desperately poor” (2010, 75). The behavior that James calls for is visiting them. The word, “visiting” in this verse describes God’s active care for His people. Callen, in his book, *God as Loving Grace* gives several descriptions of “who is God” (1996, 81–93). Among those descriptions, one is that God is righteous. This righteousness is related to justice. According to Callen, justice and salvation are interlocked. Callen further explains, “Human beings are to do justice because God is just. God’s throne stands on justice and judgment with particular concern expressed for the poor” (Callen 1996). The other one is, God as the gracious Redeemer. “God is known to be active in the crises of life, often bringing good where evil otherwise abounds” (Callen 1996). Because of God’s intense love, God comes to His people, longing for them, seeking renewed relationship with them. His graciousness is enough to embrace and relieve the pain of the fallen beings.

Ishmael, an Example of a Fatherless Child in the Bible

Genesis 21:14-21 is the story of Ishmael. This shows an example of fatherlessness. Ismael was abandoned by his father (Gen. 21:14) but God the Father did not abandon him (Gen. 21:21). God protected Ishmael and made him a great nation. I want to try to focus on Ishmael’s perspective about this situation. Ishmael was abandoned by his father two times. Gen. 16 shows the first abandonment by his father, when Ishmael was in his mother’s womb. At that time, God the Father took care of Hagar who is

Ishmael's mother. God said to her through an angel, "you shall name him Ishmael, for the LORD has heard of your misery" (Gen. 16:11, NIV).

After that, Isaac, who was promised by God to Abraham was born. At that time, Ishmael suffered the second abandonment by his father. Gen. 16:12 writes, "He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers" (NIV). Perhaps for Ishmael, Abraham may not be a good father because his father abandoned him two times. Even though, he gave them some food, but sending them away does not present Abraham as a caring father towards Ishmael. The *Word Biblical Commentary* explains that Hagar felt the isolation, loneliness, parting, seclusion and withdrawal (Wenham et al. 1994, 85). Imagine how Ishmael might have felt. But God became the sole protector of Ishmael and Hagar. God did not only make a promise for Ishmael to become a great nation (Gen. 21:18), but God was also with Ishmael as he grew up (Gen. 21:20). This is an example of how God protects the fatherless.

Fathers as Caregivers in Light of Bowlby's Attachment Theory

Attachment theory is a concept based on the study of the development of infants and children. John Bowlby and Mary Ainsworth's research suggests that the attachment relationship is between mother and child. Richard Bowlby who is John Bowlby's son responded to questions regarding the father's role as an attachment figure, highlighting new theoretical directions and current research. According to Richard Bowlby, his interest in attachment started in the mid-1990s. What really made the difference was the birth of his first grandchild, because suddenly he saw all of this happening before his eyes. He had some knowledge by that point. His daughter and son-in-law came to live

with him for years after Nathan who is his grandchild was born. His son-in-law Matt said: “There’s something wrong with attachment theory – it doesn’t account for father” (cited in an interview by Newland and Coyl-Shepherd 2010, 25-26).

Richard Bowlby said he has some comments from his father about the role of the father. His father (John Bowlby) said, “When we feel an increase in the risk of danger, we are going to need to respond to that. We will try to reduce the risk of danger, by our behavior. We may be in a very risky situation, and if the risk gets any greater, that will threaten us and trigger the attachment-seeking response which can only be terminated by proximity to an attachment figure either father as a protector or mother as a secure base” (Interview by Newland and Coyl-Shepherd 2010, 28). John Bowlby’s comments make one reconsider about the role of the father.

Attachment Theory suggests that in reaction to an absent father a child may exhibit a “compensation” response, perceiving God to be a perfect father figure and an attachment substitute (Dobbs 2013, ii). There is another theory called the “Projection Theory,” and it posits that a negative perception of father will result in the child demonstrating a “correspondence” response and transmitting these negative feelings onto their view of God (Dobbs 2013, ii). Actually, this is Bowen’s theory which he calls “Family System Theory.” Bowen’s Attachment Theory predicts either a view of projection and correspondence between the images of earthly and divine paternal figures, or one of compensation, where God as Father is seen as a substitute for an absent or dysfunctional earthly father (Dobbs 2013, 5).

Krampe and Newton conducted a research and they created the “Father Presence Questionnaire” (Krampe and Newton 2006, 159-190). This research examined father presence from the adult child’s perspective. The meaning of “father presence” in Krampe

and Newton's study is closer to the psychological presence of the father rather than as a reference to paternal characteristics or behavior (2006, 161-162). Krampe drew this study based on John Bowlby's framework that explicates the child's innate tendency to search for the mother (Krampe 2003, 131-48). Krampe explains the child's innate search for the father as an "other" who is separated from the mother. As Bowlby postulated that the infant seeks the mother, so Krampe proposes that the newborn human may also be oriented toward the father and all persons have an inner father (Krampe 2009, 878-79). In other words, children have the innate sense of finding the mother and father object. Children have the ability to discern between mother and father. Children are instinctively drawn toward the existence of not only the mother but also the father.

What is the Role of the Father?

In Korean context, fathers are usually seen as strict, unemotional educator, and disciplinarian. Because of Confucianism affection, Koreans have separate roles for man and woman (Hur and Hur 1994, 25). For example, the man has to work outside and has position in society. The woman should take care of the house and nurture their children. So the father works hard for their families but they are easily excluded in their children's activities and education or other aspects of the children's lives (Kim and Chung 2011, 48-49).

Normally, Korean parent's purpose of nurturing their children is focused on children's future life, especially education. "The ultimate goal of most parents is to see their child be more educated and prosperous than themselves. As such, most Korean parents are utterly devoted to their children's success" ("South Korean Culture - Family" n.d.). Recently, there are some changes on the sociological expectations of fathers in

Korea. These days, fathers are expected to be involved in housework and children's development. Korean fathers are now expected to participate in the nurturing of children. The expectations on the role of the father is announced by the Korean Ministry of Health and Welfare. There are more keywords for the friendly appearance of the father, such as "friends," "play," and "expression," as opposed to the traditional father role. Expectations for father's role changes seem to be high (Ministry of Health and Welfare n.d.).

For many children, one of the most powerful sources of their satisfaction and pain is relationship with their parents. The quality of personal relationships, most of all personal relationships with parents and children, is one of the main sources of psychosocial functioning and development for both children and adults. The love that comes from the father and the mother has a significant effect on the children's development (Rohner and Veneziano 2001, 389).

Richard Bowlby's research suggests that fathers may play a different role than mothers in the socialization of children (Interview by Newland and Coyl-Shepherd 2010, 27). He explains that there seem to be two separate attachment roles for two separated but equally significant functions—one attachment role is to provide love and security, and the other attachment role is to engage in excited and challenging experiences—different roles but equally significant (Interview by Newland and Coyl-Shepherd 2010, 27). This implies how both parents are needed to provide security and love to the children.

Relationship of Parent-Children on the Children's God-Concept

There are many factors that are responsible for children's understanding of God. Some of these factors include external influences, for example, family or culture and internal influences such as innate understanding or the Holy Spirit (Slater n.d., 2). This

thesis looks at the influence of the father in the child's perception of God. Bowlby theorized that the child forms internal working models (1979). Bowlby suggests that the self and other's interaction reflect the degree of security or insecurity experienced in the parent-child bond. He further explains that the characteristics of those bonds and subsequent Internal Working Models influence the quality of one's relationships with others (cited in Reinert and Edwards 2014, 2).

Based on John Bowlby's attachment theory, Kirkpatrick and Shaver studied about the influence of the parent-children relationship on the children's God-concept constructed. Kirkpatrick and Shaver constructed the measure of attachment to God (1992). It was patterned after the Hazzan-Shaver instrument (1987). In the research, respondents selected from one of three following descriptions, the one that best characterized his or her faith about and relationship with God. In detail, Rowatt and Kirkpatrick mention:

Secure: God is generally warm and responsive to me; He always seems to know to be supportive and protective of me, and when to let me make my own mistakes. My relationship with God is always comfortable, and I am very happy and satisfied with it.

Avoidant: God is generally impersonal, distant, and often seems to have little or interest in my personal affairs and problems. I frequently have the feeling that He doesn't care very much about me, or that he might not like me.

Anxious-Ambivalent: God seems to be inconsistent in His reactions to me; He sometimes seems very warm and responsive to my needs, but sometimes not. I'm sure that He loves me and cares about me, but sometimes He seems to show it in ways I don't really understand (Rowatt and Kirkpatrick 2002, 639).

Kirkpatrick said, "From an attachment perspective, it reflects a correspondence between IWMs of self and IWMs of God as an attachment figure" (2005, 108). It means, for example, if Mr. A had a secure, stable and healthy relationship with his caregiver, Mr. A consequently will assume a similar

orientation in his relationship with God. In contrast, having an insecure, unreliable, inaccessible and unhealthy human attachment, relationships may mirror a person's imaging and experience of God (Kirkpatrick 2005, 108).

Attachment can be understood as the close emotional bonds, that personal relationship with others. Attachment theory suggests that a powerful affection bond forms between an infant and infant's primary caregiver, usually the parents (Bowlby 1969). First of all, the reason of this bond is for maintaining security and safety for the children (Reinert and Edwards 2014, 2). Therefore, if this bond is not constructed in children, children will find it hard to feel security and safety. It means if children fail to form secure attachment bonds, they will have some problem in the relationship.

Children form an attachment bond with important individuals in their lives. Likewise, children can also form an attachment bond with God (Beck and McDonald 2004, 92–103). To form an attachment bond with God, the father is one of the most important persons who affects the well-being of the children. A father and child relationship are a unique bond and attachment (Mackey 2001; cited in East, Jackson, and O'Brien 2006, 284). This unique bond cannot be replaced with others. Children and father's substantial bond might have a positive effect on how a child thinks about God. Recent theoretical and empirical work by Lee Kirkpatrick and others has proposed that relationship with God can explain attachment bond. Their research suggested that among those who were securely attached to their parents, they were equally attached to God (Rowatt and Kirkpatrick 2002, 637–651). Furthermore, Ana-Maria Rizzuto, a psychiatrist and psychoanalyst tells of the following story:

When I was 17 years old, I went with some classmates from the normal school to a local parish to teach poor children. I was teaching some aspects of the Catholic faith to a small group of eight- to ten-year-old boys and

girls. The issue of heaven came up. A spirited ten-year-old said firmly, almost defiantly, that she did not want to go to heaven. I sensed a deep pain in her and waited for the class to be over to talk with her privately. She let me know that her mother was a “sinner,” that is, a prostitute, and that she was sure her mother was going to hell. She wanted to be with her. The experience marked me. The little girl preferred hell with her mother over heaven without her. God came second to her mother. It was a lesson for me, the teacher in training (Rizzuto 2007, 26).

Rizzuto then studied Freud’s basic assumption about the formation of the “God representation” (Rizzuto 2007, 26 citing Freud’s *Ophasia* 1891, 1953). In Rizzuto’s work, she mainly deals with the experiential aspect of the “God representation” and concentrates on the image of God, which is grounded in the early interactions between the infant and its parents and is rooted in the unconscious (1979, 41). Rizzuto also describes that this “formation of the God representation” is modified and used during the entire course of life (1979, 41). According to Rizzuto:

God is a special type of object representation created by the child in that psychic space where transitional objects – whether toys, blankets, or mental representations – are provided with their powerfully real and illusory lives. What distinguishes the child’s earliest God representation from other object representations is that it is created directly out of its experience of its primary objects – that is, out of its lively experience of relationship with its parents, or principal carers (Rizzuto 1979, 177-178).

There are theologians who do not subscribe or even scorned the idea that children’s perception of God as Father is somehow related to how they perceive of their earthly father; however, social science research has provided anecdotal evidence as well as empirical data findings that for many children, their perception of God is somehow related to their perceptions of their own earthly fathers (Rizzuto 1979, 2007; Argyle and Beit-Hallahmi 1975, 183; Richards 1997; Dobbs 2013; Stephens 2015; Bishop 2013). Fowler, a theologian and the proponent of the Faith Development Theory observes that

concepts of God are influenced not only from one parent, but from both mother and father (Fowler 1989, 30).

Furthermore, according to Argyle and Beit-Hallahmi, the research on the connection between one's earthly father and the idea of a divine father has been the most testable and the most tested (Argyle and Beit-Hallahmi 1975, 183).

Summarizing the results of several empirical studies examining the hypothesis of similarity between parental images and deity images they present four findings:

1. Attitudes towards God are closer to attitudes towards the opposite sex parent.
2. God is described as, and attitudes towards God are similar to, those towards the preferred parent. Two studies report that with respondents reporting no preference for one parent, the correlations between the God image and the images of both parents are similar.
3. God is seen as similar to both mother and father. If a descriptive, cognitive measure is used, rather than attitudes, God is seen as primarily paternal.
4. There is some evidence that Catholics see God as more similar to mother, than Protestants (Argyle and Beit-Hallahmi 1975, 184).

The main thesis of this research is how adolescents growing up with an absent father perceive God as a Heavenly Father. In a way, this research is trying to find a way to know God in the lenses of the selected Korean adolescents. "The possibility of knowing God has been denied on several grounds. But while it is true that man [*sic*] can never fully comprehend God, it does not follow that he [*sic*] can have no knowledge of Him at all. He can know Him only in part, but nevertheless with a knowledge which is real and true. This is possible because God has revealed Himself. Left to his own resources, man [*sic*] would never have been able to discover nor to know Him" (Berkhof, n.d., 12-13).

Absent Father and Single Mother

Children's religious and spiritual growth are affected by people in the family. Among the family, mother is usually the primary figure into children's religiosity. Mothers are much more involved in conversation about religion than fathers involvements (Boyatzis, Dollahite, and Marks 2006, 302). The quality of the child-father relationship is related to several factors. One of the factors is the mother. Even though the father is non-resident, depending on the mother's cooperation or attitude with her past partner, the children and father's relationship can be changed (Allen et al. 2007, 17–19). Therefore, the mother's role is important for children whose fathers are absent.

In the NT, one reads about Paul and Timothy. Paul called Timothy, "My son" (1 Cor. 4:17; 1 Tim. 1:2; and 2 Tim. 1:2, NIV). Paul came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was a Jewess and a believer, but whose father was a Greek (Acts 16:1). According to *Word Biblical Commentary*, in Acts 16:1, it implies that Timothy's father had died. This passage uses of the word "widow" instead of "Jewish" about Eunice and Acts 16:3 says about Timothy's father was a Greek. It implies that he was dead at least at the time of Paul and Timothy's meeting (Mounce et al. 2009, 472). In a way, one can say that Timothy is fatherless at this time.

Paul reminded Timothy about what his mother and his grandmother taught him (2 Tim. 1:5-6; 2 Tim. 3:14–15). Paul acknowledged the positive influence of Timothy's mother and grandmother on his faith. Timothy has good role models of faith. First, he has learned sincere faith from his grandmother Lois and his mother Eunice. Second, Paul also was a good model of faith to Timothy. Paul never looked down on Timothy. Paul's good attitude to Timothy influenced the latter as he ministered to the believers at the time (Ngewa 2009, 193).

According to Bronfenbrenner's ecological model of development, microsystem is composed of the family, school, peers, etc. It affects the child's development directly. And mesosystem is relations between microsystems. For example, the relationship between parents and school can affect the child's development as well (Bronfenbrenner 1996). For Timothy, his microsystem would be his mother and grandmother. His mesosystem would be his relationship to Paul and them. Paul had known Timothy's grandmother and mother (2 Tim. 1:5). It implies that single mother nurturing could have some limitations but it does not necessarily have a negative influence on child development. Barber and Eccles observe, "Children in single-parent, female-headed families may develop a greater sense of personal responsibility and self-esteem. Girls and boys may develop a less gender-role stereotyped occupational aspirations and family values, which could lead to their increased success in the labor market" (1992, 122). They suggest that living with single mothers can have a positive result on adolescent psychological well-being. It depends on positive modeling and promotion of positive adaptive coping among others (Barber and Eccles 1992, 108-26).

The Impact of Fatherlessness in the Development of Adolescents

Fathers have a role in the development of their children. In the book, *Fatherneed*, the author identifies that the love of the father is different from the love of the mother (Pruett 2000). Based on the research conducted by a medical doctor, Kyle D. Pruett, fathers provide for their children's needs for their lifespan, from infancy through toddler, childhood, adolescence, and young and mature adulthood (Pruett 2000, 35-57). He examined how father involvement works to promote a child's emotional, physical, and intellectual development (Pruett 2000). Pruett writes, "Father influences may be

especially important precisely because they are influences not of the mother. A dad begins to enhance his child's maturation and autonomy by balancing the powerful pull toward the mother" (Pruett 2000, 56-57). It means, father's involvement in parenting is as important as mother's involvement. Father has his own role to his children, and that role is important as children grow up. If father and mother's role is balanced in parenting the child, this can have a positive effect on the child. If the balance of power between father and mother is broken, it might have a negative effect on their children. According to Lamb and Lewis, fathers have a specific role for each level of children's development (2003, 212-18). Father and mother have a different inclination for parenting depending on their own gender. Father-child attachments are similar with mother-child attachments. Children's adaptation relates to parental involvement by both the father and mother. Particularly, the quality or sensitivity of their father's style when interacting with their children is crucial (Lewis and Lamb 2003, 212-18). Both mother and father's attachment have a different influence but are both important.

Fathers and father figures impact children's development, directly and indirectly, not only children's physical, emotional, economic aspects but also religious or spiritual (Rohner and Veneziano 2001; Sulejmanovic 2016; Newland and Coyl-Shepherd 2010; Misca and Smith 2013). In this particular section, I will discuss the physical, cognitive, social, emotional, and spiritual characteristics of adolescents and how fatherlessness affects these aspects of development.

Impact of Fatherlessness on the Physical Development of Adolescents

According to the World Health Organization (WHO), "Adolescence is one of the most rapid phases of human development. Although the order of many of the changes

appears to be universal, their timing and the speed of change vary among and even within individuals. Both the characteristics of an individual (e.g., sex) and external factors (e.g., inadequate nutrition, an abusive environment) influence these changes” (“WHO | Adolescent Development” n.d.).

Adolescence is a dynamic period in which physical developments take place. Physical development in adolescence is dependent on many factors such as genes, diet-nutrition and exercise, chronic illnesses and substance use-for example, smoking or other drugs, etc. According to the book, *Child and Adolescent Development*, “Rapid increases in height and weight are only one part of a larger pattern of changes, called puberty, that leads to full physical and sexual maturity. Puberty is marked by striking changes in both primary and secondary sex characteristics” (Seifert and Hoffnung 1994, 487).

According to Özdemir’s study, adolescents try to be independent. It is a dynamic period which involves individuals’ physical and psychosocial developments. After completion of this process the adolescent has a new body, a new character and a new identity. Adolescents have expectations from themselves, family and the population. Adolescents need social acceptance, independence, love, respect, success, and a strong and beautiful body. If these needs are not met or if there is a failure of the adolescent to adapt to these changes, negative health behaviors may emerge. The negative behaviors developed in this period may cause preventable mortalities and morbidities” (Özdemir et al. 2016). In this period, fatherless children tend to be poor, become involved in drug and alcohol abuse, drop out of school, and suffer from health and emotional problems (“The Consequences of Fatherlessness” n.d.). Furthermore, many adolescents of single woman-headed families tend to engage more in sexual activity, smoking, alcohol consumption

and drug use than the adolescents of intact family (East, Jackson, and O'Brien 2006, 285).

Impact of Fatherlessness on the Emotional Development of Adolescents

Fathering affects child and adolescent mental health, with compelling evidence that fathering has significant protective and positive effects on the mental health of children and stages of development (Reeb and Conger 2011). Poor father-child relationship can negatively impact a child's mental health, both in childhood and later during adolescence and in adulthood. The father's role especially with adolescents, is important not only to the son's but also to the daughter's mental well-being. Father involvement and father nurturing during childhood gives significantly a positive influence on daughter's self-esteem (Zia, Malik, and Ali 2015, 311). And men whose fathers were involved in raising them, have been found to show more positive fathering behaviors such as nurturance, warmth, and responsibility (Khan n.d., 6).

Children from father absent or nonresidential households are more likely to experience emotional disorders and depression as compared with father present in the house (Johnson 1996, 3). Canfield in his book, *The 7 Secrets of Effective Fathers*, likens fatherlessness to a fire that is burning in culture. He describes, "This fire has destroyed human life and property and has desecrated what was once beautiful scenery. At the focal point of this fire are the embittered feelings and the wanton neglect of children" (Canfield 1992, 206).

A research was conducted by Fu, Xue, Zhou and Yuan in Jiangsu province, China. Out of the 4,500 children involved in the research, 2,416 have parents and 2,584 are from non-parent homes. They found out that for children with absent parents, there was suicide

ideation and emotional disorders. Furthermore, the researchers also observed that children whose father is absent long-term, had significantly higher level of depression, social anxiety, and isolation anxiety as compared to their peers living with both parents. Findings of this research implied that the absence of father could also be a significant negative factor for children's mental health (Fu, Xue, Zhou and Yuan 2017, 7).

Fatherlessness is indication of separation. Any reason for separation from father may give a negative implication on the social-emotional development of children. It has a profound effect if father absence occurs during early childhood than during middle childhood (McLanahan, Tach, and Schneider 2013, 17). Ashari conducted a longitudinal study in Indonesia on grade 4 students in elementary school and found a higher level of aggression in boys who only lived with mother (Ashari 2018, 37). The boys who have not experienced a parenting role from their fathers tend to be children who are vulnerable to juvenile delinquency, low commitment and emotional control, and high levels of aggressiveness (Ashari 2018, 37).

Impact of Fatherlessness on the Social Development of Adolescents

Erik Erikson (1902-1994) who is interested in social roles and self-images as these change over times (Pazmiño 1997, 200), constructed and explained the eight-stages theory of human development. According to Pazmino, “Erikson’s theory combines insights from biology, ego psychology, and anthropology in analyzing how a person’s sense of body, self, and role in society interface at different points in life.”(Pazmiño 1997 ,200) The eight stages were trust vs mistrust, autonomy vs shame, initiative vs guilt, industry vs inferiority, identity vs role confusion, intimacy vs isolation, generativity vs self-absorption, and integrity vs despair (Erikson 1994, 91–141). An adolescent is in the

stage of identity vs role confusion. Adolescence is the period of life between childhood and adulthood. Based on this theory, an adolescent's goal is developing a sense of self. At this time, adolescents should find a balance between developing a unique, individual identity while still being accepted and fit in (Erikson 1994, 128–34).

The absence of fathers affects children's relationship with others. Children who have experienced avoidance and ambivalence with their father, do not have good attitudes in school and with their teachers (Newland, Chen, and Coyl-Shepherd 2013, 6–20). In contrast, children who have a secure attachment with their father have a higher academic self-concept. The father and child's attachment is related with social-emotional school outcomes (Newland, Chen, and Coyl-Shepherd 2013, 6–20).

Additionally, children who live with their father have good relationship with peer and positive presence in their lives (Allen et al. 2007, 7–9, 26). Children who live without their father are more likely to have problems. Fathers are an important source which indirectly affects their children's developmental outcomes (Allen et al. 2007, 7–9, 26). It can be said that not all fatherless children have a problem with socialization, but it cannot be denied that father's existence is important to the child's socialization. Good fathering can have a positive effect on the social relationships of children.

The Impact of Fatherlessness on the Cognitive Development of Adolescents

Cognitive development is the progression of thinking from childhood to adulthood. Adolescents develop more advanced reasoning skills and can think hypothetically. They think and use logical thought processes. Adolescents think about thinking or meta-cognition. It can make them think what they are feeling and how others

perceive them. Adolescents develop the ability to think abstractly. They have the ability of love and think about spirituality among others (Sanders 2013, 354).

Pruett writes, “Families that support high involvement by fathers may themselves have cognition-promoting characteristics that are independent of the father factor” (2000, 45). Pruett referred to Michael Lamb’s literature study on father absence. Lamb studied a group of preschool children of positively engaged fathers and recorded more cognitive competence on standardized intellectual assessments than for children of unengaged or negatively engaged fathers (cited in Pruett 2000, 44–45). This particular study revealed an association between father’s positive parenting and children’s cognitive development.

The Impact of Fatherlessness on the Spiritual Development of Adolescents

Raftopoulos and Bates conducted interviews in Australia with 15 adolescents about the role of spirituality in their life (2011, 151–64). Spirituality is an important aspect of the adolescent’s life. They said, “Spirituality fostered resilience by providing a sense of protection, comfort and security through a relationship with higher power, the opportunity for increased self-awareness and self-efficacy through a connection with the inner self and a sense of coherence, purpose and optimism from the belief that everything happens for a reason” (Raftopoulos and Bates 2011, 151–64). The stage of adolescence is an important period for making relationship with God. Depending on fostering in this period, the perception of God will be affected and can be changed in their life span.

According to Fowler’s Stages of Faith Development, adolescents are in stage three, i.e., Synthetic-Conventional faith. In this stage, a person’s experience of the world extends beyond the family (Fowler 1981, 152–73). In this stage, adolescents make their personal environment. Fowler and Dell write, “Adolescents develop attachments of

beliefs, values and elements of personal style and make relations with the most important person among family, peers, and other adults. God representations can be populated with personal qualities of accepting love, understanding, loyalty, and support during times of crisis in this stage (2006, 39). The mother and father should be actively involved in the parenting process. The Bible does not say that a mother's involvement with children is more important than a father's involvement. Eph. 6:3-4 reflects the responsibility of both parents. Balswick and Balswick note, "Dual parenting seems especially critical today since breakdown in the family system is often related to the lack of effective fathering" (1998, 79–88).

Bartkowski and Xu's research to gauge the distinctiveness of parenting practices among conservative Protestant fathers used data from wave 1 of the National Survey of Families and Households (Bartkowski and Xu n.d., 465–85). They find that conservative Protestant fathers are engaged in paternal supervision and affective parenting more than nonevangelical fathers. According to them a father's church attendance was positively related to paternal supervision, effective parenting, and father-children interaction (Bartkowski and Xu n.d., 465–85). In this study, a positive relationship between the fathers' religiosity and the high-quality relationship with their children somehow affects the children's spiritual life.

Earthly Fathers and Their Effect on Children's Perceptions on God as Father

This section will discuss literature and studies related to how earthly fathers affect the way children perceive God as Father. Ana-Maria Rizzuto introduces about the distinctions between the God concept and the God representation or God image (Rizzuto 1970). Richards referred to Rizzuto's statement by writing, "Rizzuto suggests that the

God concept is an intellectual, mental-dictionary definition of the word ‘God,’ whereas the God image is a psychological working internal model of the sort of person that the individual imagines God to be” (Richards 1997, 214). Based on Rizzuto’s suggestion Richards made the “God Image Inventory.” This is a psychometric instrument to measure the image of God. According to him the root of God’s image is just not conceptual, but experiential. He said, “the representation of God is not based directly on experiences with God. Rather, as the child begins to form a content for the word ‘God,’ other memories, most often memories originally associated with primary care givers usually one or both parents, are given an additional coding for God” (Richards 1997, 214-26). Based on Rizzuto’s suggestion and Richards’ study, children’s perception of God is related with their experiences of father and mother, and explanation of children’s God’s perception can be involved with their experiences of father and mother.

According to the book, *The 7 Secrets of Effective Fathers*, God teaches important things to children that He is a father (Canfield 1992, 178–79). A sense of His Fatherliness is crucial to children’s understanding of divine protection, divine provision, divine commitment to us, answer to prayer, etc. God knows that every human model is inadequate in revealing His Glory and Holiness, so He gave us the Scriptures to describe what kind of Father He is (Canfield 1992, 179). An earthly father can teach a child a lot about the heavenly Father simply by faithfully fulfilling his role as a father. Father presence among their children will affect children’s spiritual views in many ways. To call God “Father” means not only linguistic term as just a name, “Father” is a relational term (DesCamp and Sweetser 2005, 213). Ware, the author of the book, *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance*, describes God as Father who is “the giver of every good and perfect gift” (2005, 53). Ware also describes God as a father who is

lavish, generous, extravagant in His care, love, provision, and protection for His children (Ware 2005, 53-67).

According to Mawhinney, “For the Christian to call God ‘Father’ is not only to emphasize his immediate, intimate, comforting, loving relationship to God. It had connotations of the entire breadth of those fatherly relationships” (Mawhinney 1988, 181-89). In his book, Mawhinney explains, “Intimacy with God is not limited to the cradle. Intimacy grows as the son matures and comes to know his Father ever more closely, as the son’s heart becomes more in tune with the Father’s, as the son comes to be appreciated his Father more and more, and as the son comes to think and act more like his Father” (Mawhinney 1988, 188–89).

The National Opinion Research Center documents, “86% of Americans thought it was extremely likely or somewhat likely that God was like a Father” (cited in Krampe and Newton 2006, 164). Krampe and Newton note that the fatherhood of God is prevailing cultural as well as religious image (2006, 164). They created the Father Presence Questionnaire (FPQ) which addresses the way the individual thinks about his or her father. Krampe and Newton refer to father presence as “beliefs” about the father. They explain that these beliefs include the individual’s views about father’s influence and importance. The second element of the beliefs about the father in the FPQ addresses participants’ images of God as Father, or the “Conceptions of God as Father Scale.” The conceptions of Father’s Influence Scale refer to the participant’s attitudes about the father’s salience in children’s lives and the aspects of their lives in which fathers shape and influence child outcomes (Krampe and Newton 2006, 163-64).

The book, *God Distorted*, is written by John Bishop. Ruth Graham who is daughter of the Reverend Billy Graham wrote the foreword of this book. She stated,

“Despite having an amazing man as my daddy, I have a closet called fatherlessness in my life” (cited in Bishop 2013, xi). Bishop commented that when Ruth Graham’s father was preaching all over the world, her young heart felt abandoned. In fact, Ruth said, she had a difficult time knowing God loves her and she was not sure if God was always available to her (cited in Bishop 2013, xi). Bishop observed, “Depending on how you were treated, mistreated, or just plain ignored, you have come up with your own ideas of what a father is like. Because of this, I am quite certain that how you see and perceive your heavenly Father, God, has also been impacted—distorted even—by your relationship with your earthly dad” (Bishop 2013, 7).

Children can know and see God in others’ lives and through relationship with them. Depending on what children see in their parents or other adults’ lives, it influences children’s perception of God (Adams et al. 2012, 217). Dickie and others conducted a research in a local mainline Protestant church with 27 boys and 22 girls, ages four through 11. According to their study, children’s relationships with their fathers influenced their perception of God’s nurturance (Dickie et al. 1997, 25–43). Children’s perceptions of mother and father are related to their perceptions of God and “when children perceived their parents, especially their fathers, as nurturing, they perceived God as nurturing” (Dickie et al. 1997, 38).

Many Christians use the word “Father God” when they pray. According to Balthazar, however, the person who is angry toward an absent father may find it hard to relate to God as Father (Balthazar 2007, 544–45). Furthermore, the thought of calling God as Father makes them experience mistrust, confusion, deprivation, etc. (Balthazar 2007, 544–49). The father has responsibility before God to lead his family with love because based on several studies mentioned above, children understand the concept of

God better if they have positive relationships with their earthly fathers. Based on the related studies and literature cited above, although there are many factors that contribute to how children perceive God as Father, the relationship of the child to his or her earthly father may affect that child's perception of God.

This chapter discussed fatherlessness in the Bible, John Bowlby's Attachment and other related literature and studies that deal with the impact of fatherlessness in the development of adolescents and the effect of earthly fathers on children's perception on God as Father. The next chapter deals with the research methodology and procedures

CHAPTER III

RESEARCH METHODOLOGY AND PROCEDURES

The purpose of this study is to investigate whether or not growing up with an absent father affects how the selected Korean adolescents perceive God as Father. This chapter delineates how the study is done and what methodology is used to accomplish the goals of this study.

Method of the Study

This study employs qualitative research design. This approach is appropriate for this current research because I want to explore the respondents' experiences on growing up with an absent father. Merriam and Tisdell explain, "Qualitative researchers are interested in how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences (2015, 15). The merits of qualitative research fit the approach that I wanted to engage in. I aimed to ask the respondents how they "make sense" as Merriam and Tisdell pointed out, of their experiences of growing up with an absent father. This approach accomplished the objectives of this current research.

The method of data analysis that is employed in this thesis is multiple case study. Bell writes, "The case-study approach is particularly appropriate for individual researchers because it gives an opportunity for one aspect of a problem to be studied in some depth within a limited time scale. The great strength of the case-study method is that it allows the researcher to concentrate on specific instance or situations and to

identify, or attempt to identify, the various interactive processes at work” (Bell 1993, 8). Multiple or comparative case studies involve collecting and analyzing data from several cases (Merriam and Tisdell 2015, 233). I wrote five cases but presented them according to the research questions.

Case study is an in-depth description and analysis of a bounded system (Merriam and Tisdell 2015, 37). For this current research, I observed the following bounded system, namely, in terms of (1) time, (2) the place where the study is conducted, and (3) the age of the research participants. Concerning time, the five research participants that I chose, have been attending the “Immigration Church” (not actual name of the local church) for at least one year before the conduct of the study. These respondents are transient church attendees so one year is already a sufficient time for them to have experienced the fellowship in the church. In terms of place, the study is done in the context of the “Immigration Church,” located in Manila. Finally, in terms of age, the respondents are between 13-19 years old at the time of the interviews.

For the validity and reliability, this study employed the following strategies: (1) member checks, (2) peer review/examination, and (3) rich, thick descriptions (Merriam 2009, 229). Member checks is taking tentative interpretations/findings back to the people from whom they were derived and asking if they are plausible. I informed the respondents that I will verify with them once I have done the analysis of data to check whether or not I have written what they have actually said in the interviews. Therefore, the data became more reliable. Peer review/examination are discussions with colleagues regarding the process of study, the congruency of emerging findings with the raw data and tentative interpretations. Finally, rich, thick description is providing enough descriptions to contextualize the study such that readers are able to determine the extent

to which their situations match the research context, and, hence, whether findings can be transferred (Merriam and Tisdell 2015, 259). As I wrote the five case studies, I carefully wrote the narrative in such a way that the experiences of the respondents are represented by using a detailed and descriptive style.

Sources of Data

The data for this study came from the responses of the selected research participants on the semi-structured interviews (See Appendix A for the Interview Protocol and Guide Questions for Adolescents). In the selection of the respondents, I employed the purposive sampling technique. Purposive sampling is based on the assumption that the investigator wants to discover, understand, and gain insight and therefore must select a sample from which the most can be learned (Merriam and Tisdell 2015, 96). The respondents that I selected have backgrounds that satisfied the requirements of the current research. They are adolescents who grew up without their fathers. Their responses provided the information that I needed to accomplish the objectives of this thesis.

For the selection of the research participants, the respondents should meet the following criteria. First, they should be Koreans who attended the “Immigration Church” with their mothers for at least one year. Second, these respondents should be between 13 to 19 years of age. I chose this age group because this is the period when persons begin to develop meta-cognition. This characteristic means adolescents can think about what they are feeling and how others perceive them. This is the time when their thought processes are combined with rapid emotional and physical changes (Sanders 2013, 355). Third, they should have experienced living with their fathers for at least five years of their lives

before they were separated so they can answer research question number two on reflecting about their experiences when their fathers were still living with them. I perceive that five years with their fathers would be enough for the respondents to think through their experiences when their fathers were still with them. The final criterion for the selection of the respondents is: they should be eligible psychologically to respond to the interview questions. I approached an adolescent who qualifies with the three criteria above and asked him or her to take the Post-Traumatic Stress Disorder (PTSD) Checklist for DSM-5 (PCL-5), a tool developed by the National Center for Post-Traumatic Stress Disorder (Appendix C). The tool has a list of items reflecting the diagnostic criteria for PTSD and the scoring rubric as well. Then I asked a registered Social Worker to assess whether or not the respondent is eligible for participation in this study. It is part of research ethics not to cause additional trauma or harm to the respondents. There are statements in the guide interview questions that explored the experiences of the respondents concerning their feelings when their father left them. I did not want to trigger unnecessary harm so I made sure that the respondents' psychological condition is stable.

As to the respondents' mothers, each respondent should meet the following criteria. First, they should be the primary caregivers of the adolescents to allow for direct relationship with the child. The one-on-one interview with each research participant was conducted for three hours. I asked the mothers several questions in relation to the responses of their respective children (see Appendix B for the Interview Protocol and Guide Questions for the Mothers). Second, they should have attended the "Immigration Church" for at least one year with their children before the conduct of the study. Finally, I also conducted the PTSD Checklist to the potential mother respondents to make sure they

are not experiencing trauma or other forms of psychological challenges at the time of the interview.

Research-Gathering Procedures

The researcher conducted the following procedures for research gathering.

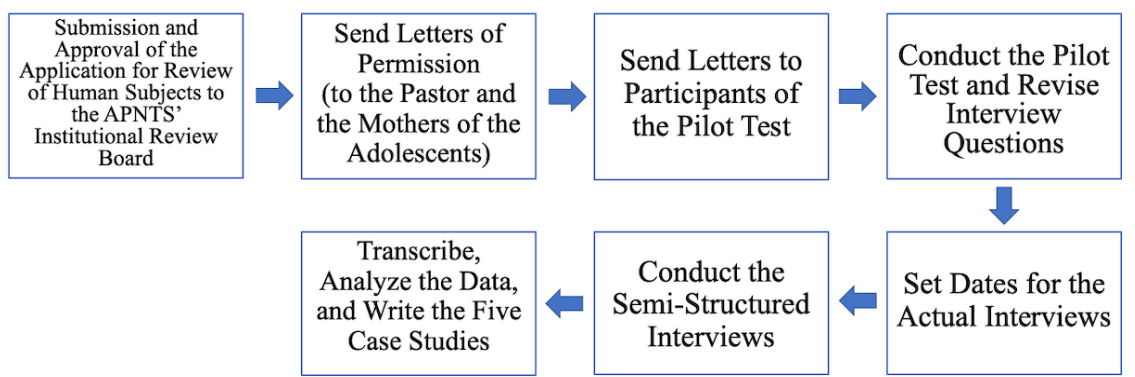


Figure 3: The Process of Data Gathering

First, the researcher sought the approval of the APNTS' Institutional Review Board (IRB) before gathering data. The IRB Director gave comments on the ethics part of the research, particularly, requiring the researcher to conduct the PTSD Checklist to the respondents. After satisfying the requirements of the IRB, approval was granted (See Appendix D for the Notification of Approval).

Second, in order to get permission to conduct the interviews, I sent a letter to the Pastor of the "Immigration Church" (See Appendix E), to the mothers of the respondents (See Appendix F for the Letter and the Parent's Consent Form), and to the adolescents (See Appendix G for the Letter and the Informed Consent Form). All of these letters had Korean translations. The letters contained the statement requesting a recording of the Zoom session because the interviews were conducted in Zoom because of the government-issues protocols concerning COVID-19.

Third, I sent a letter to the participants of the pilot test (see Appendix H). The participants of the pilot test should have the same qualifications of the actual respondents. The adolescent should be a Korean and should have lived his or her life with an absent father for at least five years before the conduct of the study; should be a member of the “Immigration Church” with his or her mother for at least one year before the conduct of the study; should be between 13 to 19 years old; and should also pass the PTSD test. The mother of this adolescent should be Korean and willing to participate in the pilot test. The responses of both adolescent and the mother for this pilot test will not be part of the actual data of the research.

Fourth, I conducted the pilot test after receiving the permission from the mother and the adolescent. This mother-adolescent pair met all the criteria for the selection of research participants. The purpose of the pilot test is to know whether or not the questions are understood clearly by respondents. When I did the pilot test through Zoom, the participants understood all the questions that I asked them and they did not find any difficulty in answering those.

Fifth, with the approval from the pastor and the parents as well as the adolescents, I set the dates for the interview. Once the dates were set, I conducted the interviews with the adolescents and their mothers separately via Zoom using the interview protocol and the guide questions. Through this platform, I could interview participants where we can see and hear each other. The strength for this approach is that many computer mediated communication (CMC) venues allow video recordings to be made, which can be helpful if one wants to explore or review nonverbal cues later (Merriam and Tisdell 2015, 115–16). The one-on-one interview with each research participant was conducted in two settings for a total of three hours. Before interview, all of the adolescents took the Post-

Traumatic Stress Disorder (PTSD) Checklist and all respondents had gotten the score below 32. With the approval of the Registered Social Worker, the five cases “passed” the qualification to participate in the research. But there was one mother whose score was over 32, meaning, she did not “pass” the PTSD Checklist, so I chose another mother-adolescent pair who both passed the score required to participate in the study. I asked the respondents if I could still consult with them if there were parts of the data that I might have forgotten to ask. This is also to employ “member checks” as espoused by Merriam (2009, 229).

Finally, after conducting the interviews, I transcribed the recording and translated them into English. I then wrote the five cases with the help of Maximum Qualitative Data Analysis software (MAXQDA) in presenting the responses of the research participants in visual form.

Data-Gathering Instrument

In this thesis, the data-gathering instrument used is the semi-structured interviews. The interview questions are composed of a mixture of open-ended as well as closed questions. In this type of interview either all of the questions are more flexibly worded, or the interview is a mix of more and less structured questions (Merriam and Tisdell 2015, 110).

The interview guide is divided in five sections reflecting the five research questions reflecting the concepts in the Theoretical Framework of the study. Part One is labeled “about you.” The questions are related to the current age of the selected adolescents, gender, and their age when they were separated from their fathers. Part Two is labeled, “About your relationship with your father before you were separated from

him.” The statements in that section reflect the items indicated in the research questions. This is based on the concepts from Ainsworth and Bell (1970) which include the attachment styles which are feeling positive or loved; angry or confused; and feeling unloved or rejected. Part Three deals with “how you perceive your father’s involvement in your life at this present time.” The respondents were asked about their father’s current involvement or non-involvement in their spiritual growth and other aspects of their life. These items were adapted from Krampe and Newton’s Father Presence Questionnaire (2006). Part Four and Part Five contained questions that deal with how the respondents perceive God as Father. The adolescents were asked how they describe God as Father, how they feel about God’s love, acceptance, and protection. In this part of the guide questions, I used the scenario of a castaway on a stormy sea from Zimmerman’s dissertation on how the respondents would react to the questions related to God’s presence, protection, and sovereignty (adapted from Graebner 1964, 234-241; cited in Zimmerman 2019, 257-58). In Part Five, the respondents were asked to complete two tables: (1) on what they perceive God to be like; and (2) what they perceive their father to be. They were asked to explain why they choose a particular response. In this section of the interview, the respondents were also asked in what ways God and their fathers are alike or different (adapted from Dobbs 2013).

There are also Guide Interview Questions for the mothers (see Appendix B). Most of the questions for the mothers are based from the responses of their respective children. I used their responses to triangulate with the adolescents’ answers to the interview questions.

Treatment of Data

The interview questions are a combination of closed and open-ended questions. Parts One and Five are closed-ended questions. I used simple frequency count in presenting the responses of the five respondents through tables and integrate these with the qualitative analysis of the data. It is not the intention of the study to do a “comparative” statistical analysis of the responses because of the small number of respondents. Parts Two, Three and Four of the interview questions are purely qualitative. Interviews were conducted in Korean since this is the mother tongue of the respondents. The data gathered from these were transcribed and translated into English. Then I went back to my research questions and analyze the data by employing narrative descriptions and coding mechanisms. I followed the coding suggested by Miles, Huberman, and Saldana which are in vivo coding and emotions coding (2014, 74-75). In vivo coding, word or short phrases from the participant’s own language in the data record as codes. Emotions coding labels the emotions recalled and/or experienced by the participant or inferred by the researcher about the participant. Emotion coding is particularly appropriate for studies that explore intrapersonal and interpersonal participant experience and actions. It also provides insight into the participants’ perspectives, worldviews, and life conditions (Miles, Huberman, and Saldaña 2014, 74–75). I incorporated these in the writing of the case studies which are done through narrative style of writing.

Then I presented the coded themes with Max Qualitative Data Analysis software (MAXQDA). The computer has a great capacity for organizing massive amounts of data, facilitating analysis, and assisting communication among members of a research team (Merriam and Tisdell 2015, 221). I wrote each case using the sequence of the research questions. After writing all of the five cases, I then created tables that integrated all the

responses of the research participants to identify similarities and differences of the impact of growing up with absent fathers on how the adolescents perceive the God as Father in light of their experiences with their earthly fathers. Furthermore, I used information from books and journal articles and correlate my empirical findings to existing literature and studies.

This chapter discussed the methodology, procedures, and also the treatment of data. The next chapter presents the analysis and interpretation of data.

CHAPTER IV

PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

This chapter focuses on the presentation, analysis and interpretation of the gathered data. This study presents how does growing up with an absent father affect or not affect how selected Korean adolescents perceive God as Father. This chapter discusses the sequence of the sub-problems.

Demographic Characteristics of the Selected Korean Adolescents

Table 1 shows the summary of the respondents' names (not actual names), current age, gender, age when separated from the father, and the number of years of living without their father beside them.

Table 1: Summary of the Respondents' Demographic Characteristics

Cases	Gender	Current Age	Age When Separated from their Father	# of Years Living Without Their Father
One: Mid-eum	Male	16	11	5
Two: So-mang	Female	17	9	8
Three: Ha-eun	Male	18	11	7
Four: Sa-lang	Female	18	14	4
Five: Ye-eun	Female	19	14	5

There are two male and three females who participated in the study. All of the selected adolescents had lived with their fathers for over five years and the average time that they lived without their fathers is 5.8 years. According to research, "The influence of father absence on cognitive development and on behavioral disorders . . . remains an

open question, with data suggestive of father absence having a negative influence on such matters, and other data indicating that there is no influence” (Eizirik and Bergmann 2004, 335). The following data gathered from this research will give light whether or not growing up with absent fathers would have an effect on how the adolescents perceive God as Father.

Mid-eum (Case One) is male, currently 16 years old, and is an only son. He and his mother had been living in the Philippines for five years now. Because of Mid-eum’s education. Mid-eum and his father communicate via face call, and messenger together with his mother.

So-mang (Case Two) is female and is 17 years old. She was still in Grade nine when she and her mother left Korea to study in the Philippines. So-mang’s father and mother are leaders in the church in Korea. So-mang and her mother used to go to mission places and were willing to devote their time to the church here in the Philippines.

Ha-eun (Case Three) is male and is 18 years old. He is in Grade 11 and enrolled in one of the schools in Manila. His parents are not pastors, but both are active members of the church. In a way, Ha-eun lives with a community of religious peers and this has largely influenced his religious identity formation. When students are surrounded by such a community, religious identity formation is fostered (Wang 2012, 2). This statement from Wang is somehow related with him. Ha-eun and his mother lived in the Philippines for two years, but he has been separated from his father for a total of seven years.

Sa-lang (Case Four) is female and is currently 18. Her mother is a deaconess in Korea while her father was baptized as a Christian. Sa-lang’s mother assists in the ministry in Immigration Church but she does not hold any leadership position there. Sa-lang and her mother have lived in the Philippines for four years now.

Ye-eun (Case Five) is female and is currently 19, the oldest among all the respondents. She was 14 years of age when she and her mother left Korea to study here in the Philippines. Her mother was a church secretary, and her father is Christian, but his faith is influenced by his wife. Ye-eun and her mother lived in the Philippines for three years now.

All of the respondents are from Christian families, although each family is different in their participation in the church and levels of commitment in terms of faith life. Furthermore, they have lived a fairly considerable amount of time (i.e., an average of 11.8 years) with their fathers before they were separated. In the concept of Maria Montessori in her book, *The Absorbent Mind*, “The child from birth to three years old had an absorbent mind. From birth to three years old, the child absorbs from his environment” (Montessori 2014 reprint, 6; cited in Standing 1959, 112). Based on this, at least five years of living within a particular family situation could already give someone a background on the kind of life of that specific environment.

The Perceptions of Selected Korean Adolescents When Their Fathers Still Lived with Them

The second research question of this thesis is: Looking back to the time when their father was still living with them, how do the selected Korean adolescents perceive their relationship with their fathers as caregivers?

Mid-eum (Case One) lived with his father and mother until he was 11 years old. When asked about his relationship with his father before he was separated from him, Mid-eum responded, “I feel loved even I feel a little distant from my father.” He explained, “Even when my father still lived with me, my father and I could not spend much time because he was so busy at work. But from that time, even now, I can feel that

my father is working hard for me because of his love for me.” Using the Maxmaps’ Two-Cases Model, Figure 4 below depicts the visual representation of the data regarding the responses of both Mid-eum and his mother on how Mid-eum perceives his father as caregiver while they all still lived together in Korea.

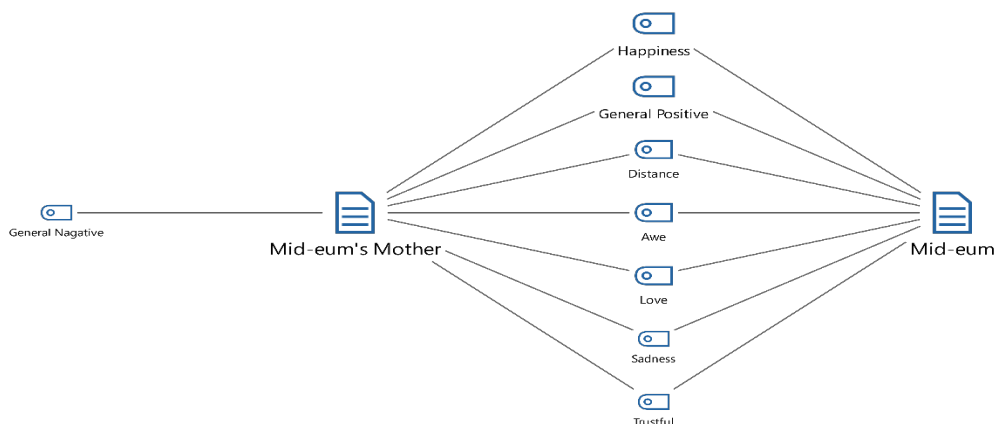


Figure 4: Mid-eum and His Mother’s Perceptions When His Father Still Lived with Them

Mid-eum perceives of relationship with his father with these keywords:

“happiness,” “general positive,” “distance,” “awe,” “love,” “sadness,” and “trustful” of his father. These words seemed to display Mid-eum’s varied perceptions about his father. He perceives his relationship with his father as caregiver with a little feeling of being “distant.” It is because his father was busy at work when they were still living together. This situation reinforces the traditional expectation that a good Korean father is the one who works hard and earns a lot of money for his family (Kim and Chung 2015). Mid-eum’s mother was able to corroborate what Mid-eum said about the kind of relationship that the boy and his father had: “positive” and “love.” Mid-eum’s mother shared that “My husband is the kind of father who gives unconditional love to his son.” In contrast, Mid-eum’s mother also indicated a “general negative” stance (see Figure 4 above). This does

not mean that she is saying that her husband is *not* a good father but as she explained, “He didn't know how he would express his love as a typical Korean father.”

So-mang (Case Two) lived with her father and mother until she was nine. So-mang described her relationship with her father before they were separated as both “feeling loved” and also “feeling confused.” So-mang shared what she can remember about those moments of “love” and “confusion.” She recounted, “When he asked me to do something, he didn't call me ‘hey,’ he called me ‘baby (아가)’ or ‘sweet (예쁜아).’” So-mang also explained specifically what moment made her feel confused. She shared, “He punished me harshly if I wasn't doing good table manners or greeting adults properly.” So-mang now acknowledges that her father meant well for punishing her but back then, she could not understand why he would do such a harsh thing. This kind of discipline that So-mang's father did was similar to this statement: “Perceived parental discipline is related to the future outcomes of children and adolescents across many domains, including psychological adjustment and self-esteem” (Renk et al. 2006, 77). So-mang was able to realize that the discipline of her father was for her own good. Figure 5 depicts So-mang and her mother's perceptions about So-mang's relationship with her father as caregiver when they still lived together.

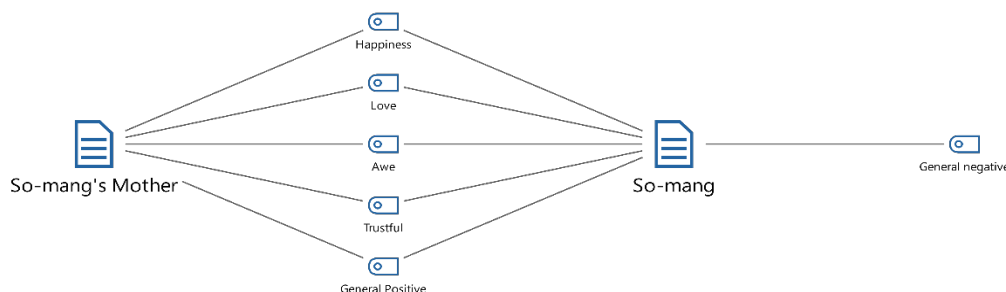


Figure 5: So-mang and Her Mother's Perceptions When Her Father Still Lived with Them

So-mang and her mother remembered the same happy memories about So-mang's father. So-mang said her father gave her an "arm pillow." So-mang's mother shared, "When So-mang fell asleep, her father would put her to bed. When So-mang was a child, he taught her how to eat and use chopsticks." So-mang's mother continued to share, "The two of them often went for walks, shared father's hobby, and talked a lot." It is one of the positive effects of fathering. According to Reeb and Conger, "Fathering affects child and adolescent's mental health, with compelling evidence that fathering has significant protective and positive effects on the mental health of children and stages of development" (2011). This is one of the reasons why So-mang felt "loved" by her father.

Ha-eun (Case Three) was an only child and lived with his father and mother until he was 11. His father was sent by his company to another province. Before they were separated, Ha-eun described that his father "loved" him. Ha-eun shared in the interview, "When I was learning how to swim, I almost drowned in the river. Then my father rescued me without hesitation." This is an expression of a father's deep love to his son. In other words, the presence of Ha-eun's father's was seen in his relationship with Ha-eun, thereby contributing to the son's belief about this father. This is related with what Krampe and Newton wrote, They stated, "Father presence manifests in the offspring's relationship with the father and is revealed in his or her beliefs about the father" (2006, 161). In this light, Ha-eun felt how his father rescued him and this gave him the assurance that his father loved him. Furthermore, Figure 6 presents that Ha-eun felt "happiness," "love," "positive" and "trustful" as he related with his father. His mother has the same response on the father-son relationship.

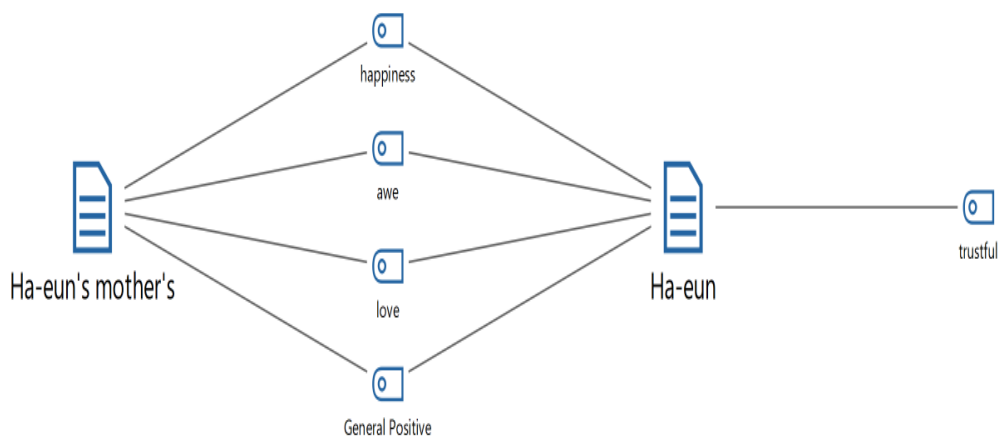


Figure 6: Ha-eun and His Mother’s Perceptions When His Father Still Lived with Them

Ha-eun and his mother shared the same happy memories. Ha-eun’s mother recalled, “My husband loved going to the Korean spa with our son, going up to the top of mountain, going to the sea to teach him how to swim, and doing something active together.” Ha-eun said, “My father and I traveled to a lot of places. I cannot remember every place because we went a lot of places.” Ha-eun felt a “trustful” kind of emotion with his father. Ha-eun’s relationship with his father is revealed even when they are separated now.

Sa-lang (Case Four) lived with her father and mother until she was 14. Sa-lang described her relationship with her father before she was separated from him as “loved.” When I interviewed Sa-lang, she was full of praises for her Dad. She shared this episode she had with her father. “I feel so fond of him. My dad is as kind and family-like. I remember eating pizza and baking cookies with him because my Dad liked to cook.”

This is what Sa-lang was experiencing when she still lived with her father. Figure 7 depicts Sa-lang and her mother’s perceptions when they were still all together in Korea.

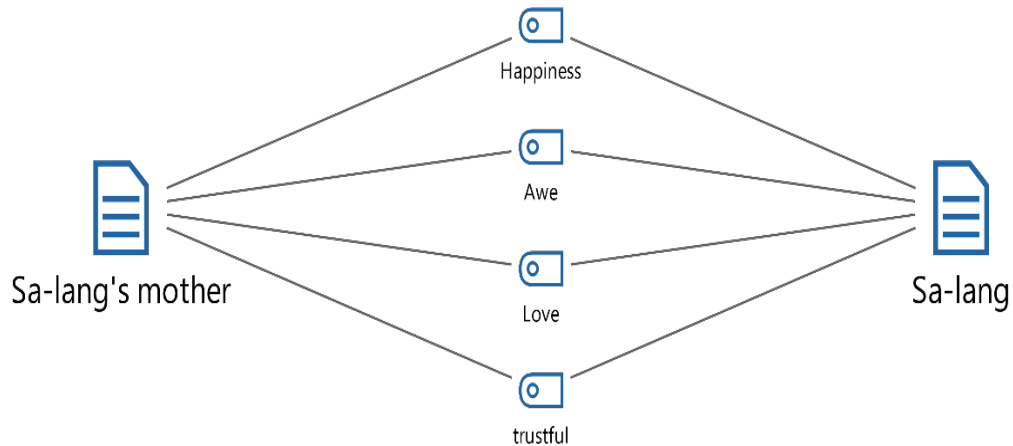


Figure 7: Sa-lang and Her Mother’s Perceptions When Her Father Still Lived with Them

As illustrated in Figure 7, in terms of “awe,” Sa-lang commented that she felt awe with her father when, “My father always listens to my voice, even if my opinion was wrong or whimsical. He never gets angry.” Listening to her opinion with patience and let her think again, is the point of why she respects and feels awed by her father. Rosenberg and Wilcox wrote, “When children who have had good affection from their fathers become older, they also are more likely to have better social connections with their peers and fathers can also promote a positive lens through which they can view the outside world” (2006, 12-13). Sa-langs father affected Sa-lang’s view of the world. It can be seen the answer of “Castaway” questions in Figure 19. Sa-lang’s mother shared, “He is a father who is like a friend to my daughter. They went to good restaurants, and she liked to cook for her father.” It means, Sa-lang and her father’s attachment can be categorized as secured. Children who are categorized as secure (Type B) that children use the caregiver like a secure base for exploration and seek to contact after separation (Kennedy and Kennedy 2004, 248).

Ye-eun (Case Five) lived with her father and mother until she was 14. Ye-eun described her relationship with her father before she was separated from him as “feeling positive and loved (사랑스러운).” She had a lot of memories with her father. She said, “My father is like a middle school boy, he is like my friend.” Figure 8 depicts Ye-eun and Ye-eun’s mother’s perceptions of their relationship when they still lived together.

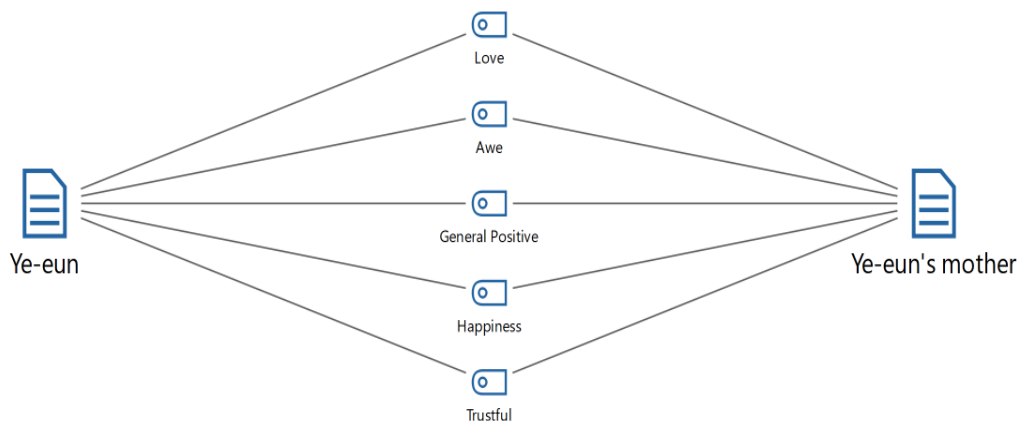


Figure 8: Ye-eun and Her Mother’s Perceptions When Her Father Still Lived with Them

Ye-eun is full of awe with her father because she knows that it is a big challenge in the world to be a Christian and yet her father is successfully doing it. She said, “It is a lot of temptation in the world, but my father fought with that and kept going the Christian way.” This is the part that makes her respect her father. This helped Ye-eun in her development in the sense that it helped her develop respect towards her father. This is related with what Rohner and Veneziano conceptualized, “The love that comes from the father and the mother has a significant effect on the children’s development (2001, 389).” Ye-eun’s mother said, “Ye-eun and her father were playing board games, in the playground, and playing in the water.” These experiences became precious to Ye-eun now that she is separated from her father.

Summary of the Perceptions of the Selected Korean Adolescents
when Their Father Still Lived with Them

The following discussion deals with the comparison and contrast of all the responses of the selected adolescents concerning their perceptions of their relationship with their fathers as caregivers before they got separated. Table 2 displays the summary of their responses. These categories are reflected from the attachment styles espoused by Ainsworth and Bell (1970).

Table 2: Summary of the Perceptions of Selected Korean Adolescents when Their Fathers Still Lived with Them

Attachment Style	Mid-eum	So-mang	Ha-eun	Sa-lang	Ye-eun
Feeling positive or loved?	√	√	√	√	√
Feeling angry or confused?	X	√	X	X	X
Feeling unloved or rejected?	X	X	X	X	X

As seen in Table 2, all the respondents indicated “feeling positive or loved;” with the exception of So-mang who added to her response, “feeling angry or confused.” So-mang indicated this response because she remembered the time when her father punished her harshly. The respondents have the tendency to have a positive remembrance of their fathers as caregivers when they still lived with them. In a way, these respondents can be categorized as secure and have developed a trust in their caregivers (Kennedy and Kennedy 2004, 248). With regards to So-mang’s feeling of confusion, this could be categorized as “resistant and the child could have learned that care will be unpredictable” (Kennedy and Kennedy 2004, 248). But with my interview with So-mang, she has indicated that as she thinks about that experience nowadays, she understood why her

father did that. She has recognized that her father did what he did because of his concern for her manners.

The Perceptions of the Selected Korean Adolescents on their Father's Involvement in their Lives at Present

Pruett cited that “fathers provide for their children’s needs for their lifespan, from infancy through toddler, childhood, adolescence, and young and mature adulthood” (2000, 35–57). The following narrative describes how the selected Korean adolescents perceive their fathers’ involvement in their life at the present time.

Ways in which the Korean Adolescents Perceive Their Father's Involvement in their Spiritual Growth

The respondents identified the ways in which they perceive or not perceive their father’s involvement in their spiritual growth at present. Figure 9 depicts Mid-eum’s responses. All the lines this Maxmap express how Mid-eum perceives the involvement of his father in his spiritual life. The frequency of the factors in the responses are shown by the weight of the lines and the number in the brackets.

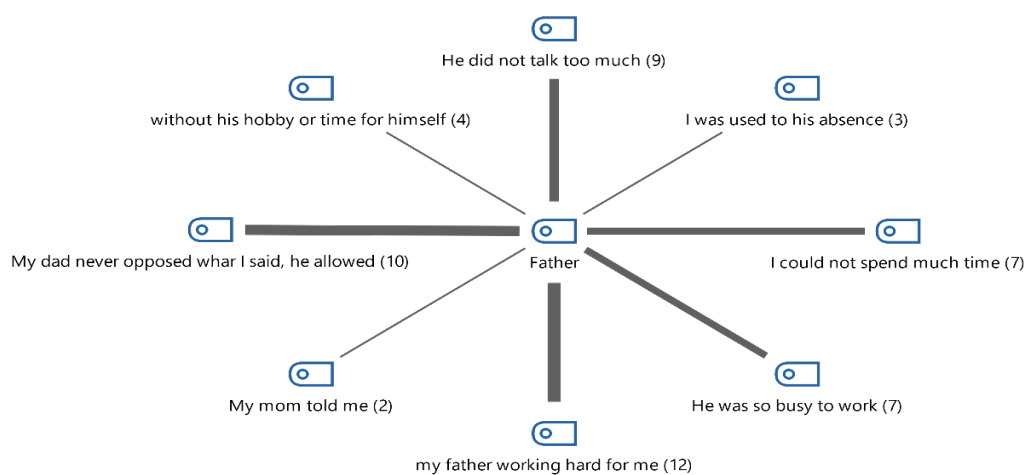


Figure 9: Mid-eum's Perception of His Father's Involvement in His Spiritual Growth

Mid-eum acknowledged that for as long as he can remember, his spiritual nurture solely came from his mother. Mid-eum said he does not have any experience that his father taught him about Jesus, God or the Bible stories. Mid-eum said, “He did not teach me about God’s love. But he knows that I believe God and he does not think that is offensive.” But Mid-eum has not felt any involvement of his father in his spiritual progress, before they got separated and even until now. But despite this absence of spiritual guidance from his father, Mid-eum was able to have faith in God. This is related to Fowler’s Stages of Faith Development: adolescents are in stage three, i.e., Synthetic-Conventional faith. In this stage, a person’s experience of the world extends beyond the family (Fowler 1981, 152–73). It means, Mid-eum can think and have faith experiences independently from his father’s influence.

Figure 10 depicts So-mang’s responses. So-mang is a lively Christian adolescent. So-mang’s father was involved deeply in So-mang’s spiritual life.

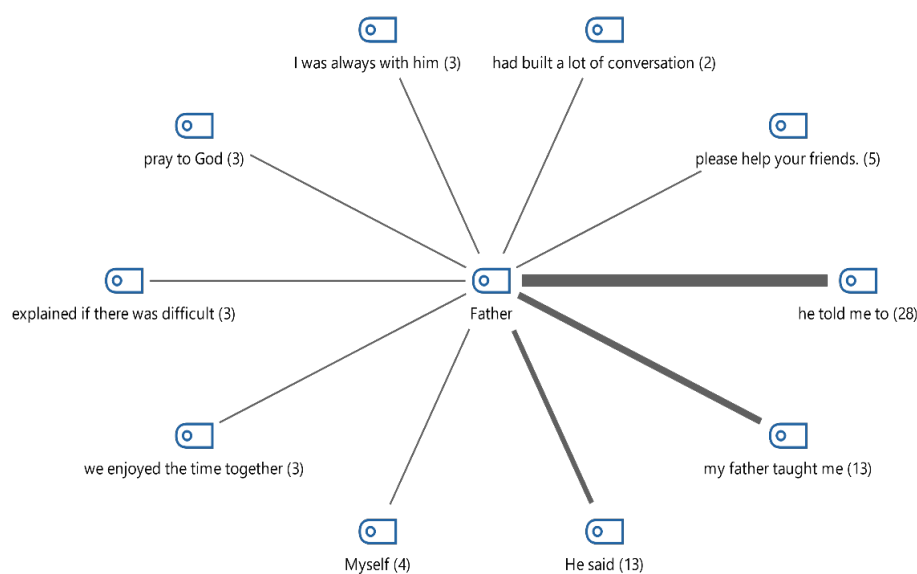


Figure 10: So-mang’s Perception of Her Father’s Involvement in Her Spiritual Growth

So-mang’s father not only taught her the Bible stories and Christian life but also showed her how to live as a Christian. In a way, what So-mang’s father exemplified is related to this statement: “A father’s church attendance was positively related to paternal supervision, effective parenting, and father-children interaction” (Bartkowski and Xu n.d., 465–85). So-mang can consider that she and her father have good interaction. So-mang shared, “When he was in church, he prayed with his hands together, focused on listening to the sermon sincerely.” So-mang’s father told her “pray to God” as Figure 10 indicated it, she mentioned it three times. Father’s religiosity has been found to influence adolescents’ religiosity (Dollahite 1998, 7). It means, So-mang’s father is involved in her spiritual life.

Figure 11 depicts Ha-eun’s responses. Ha-eun’s father is involved in Ha-eun’s spiritual life deeply through his lifestyle. Ha-eun’s father teaches him directly how he should do something to develop his faith. He mentioned four times “he taught me” and “he likes to explain.”

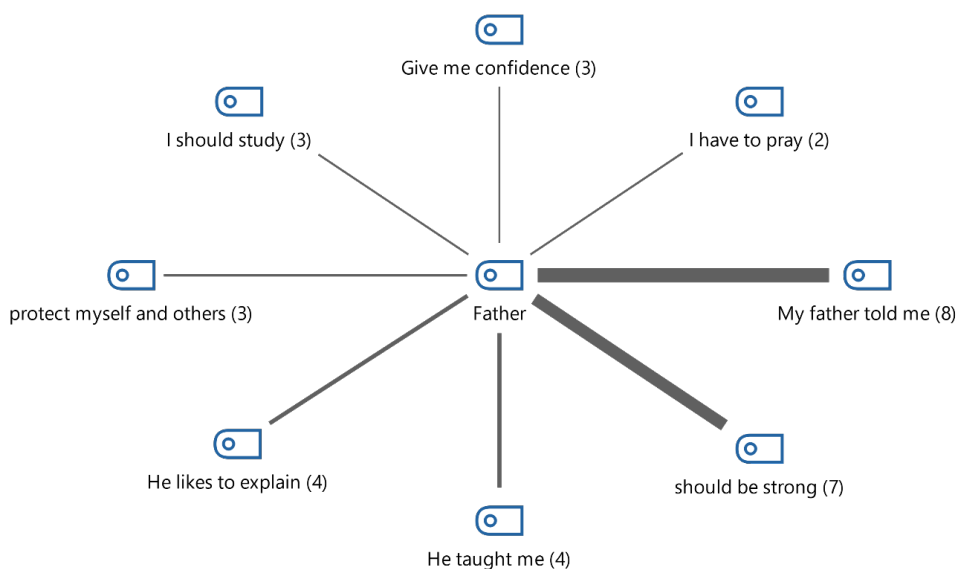


Figure 11: Ha-eun’s Perception of His Father’s Involvement in His Spiritual Growth

Ha-eun mentioned two times “I have to pray.” It means, his father taught and explained about the Bible story, and taught him a life of prayer. His father affects his son’s spiritual life specifically even after they were separated. Ha-eun shared, “He taught me the words of John 3:16.” And he said, “My father told me to pray every day.”

Figure 12 depicts Sa-lang’s responses. Sa-lang’s father is not much involved in her spiritual life. Sa-lang shared, “I always went to church with my father. It is one good memory, but my father did not talk about spiritual life.”

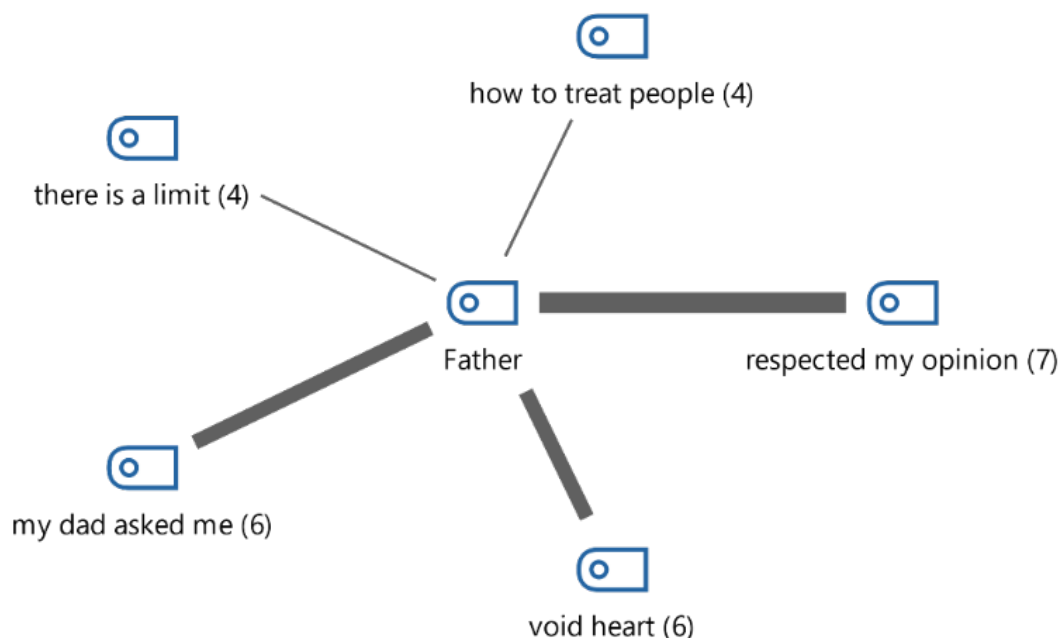


Figure 12: Sa-lang’s Perception of Her Father’s Involvement in Her Spiritual Growth

Sa-lang’s father “respected her opinion” (Figure 12) and taught her “how to treat people.” But other than that, her father was not so much involved in her spiritual nurture. Among the family, mother is usually the primary figure into children’s religiosity (Boyatzis, Dollahite, and Marks 2006, 302) and this is true in Sa-lang’s experience. Sa-

lang's mother said, "He is just Christian. So, I am not sure Sa-lang's dad affected her spiritual life."

Figure 13 depicts Ye-eun's responses. Ye-eun, in her interview mentioned seven times that "teaching of Christian life is my mother's business," and she mentioned five times "through atmosphere."

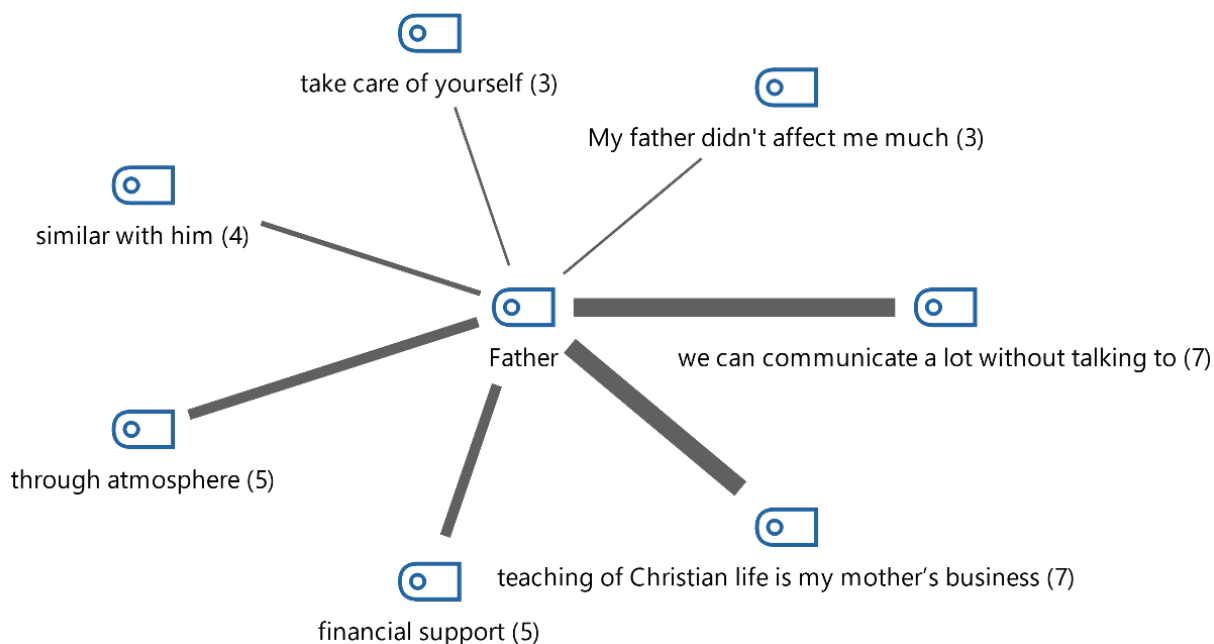


Figure 13: Ye-eun's Perception of Her Father's Involvement in Her Spiritual Growth

Ye-eun could remember that her father served and was so devoted in the church. An earthly father can teach a child a lot about the heavenly Father simply by faithfully fulfilling his role as a father (DesCamp and Sweetser 2005, 213). Ye-eun's father does not teach what is Christian life by mere words, but Ye-eun's father showed his faith through serving in the church and by having a good lifestyle.

Integration of the Ways in which the Korean Adolescents Perceive
Father's Involvement in their Spiritual Growth at Present

Table 3: Ways in which the Korean Adolescents Perceive their Father's Involvement in Their Spiritual Growth

Father's Involvement in Spiritual Growth	Mid-eum	So-mang	Ha-eun	Sa-lang	Ye-eun
Teach about Jesus	X	√	√	X	X
Bring to church	√	√	√	√	√
Teach about God's love	X	√	√	X	X
Teach about good behavior	√	√	√	X	√

Table 3 depicts that not all of the Korean adolescents have experienced their father's involvement in their spiritual growth. So-mang and Ha-eun have good experiences with their fathers. But Mid-eum, Sa-lang, and Ye-eun cannot feel that their fathers are interested in their relationship with God. Mid-eum, Sa-lang, and Ye-eun did not experience the deep involvement of their fathers in matters of their faith but they were still able to grow in their faith. Lee, Chang, and Miller (2006) studied Korean American youth groups within Christian churches. They found out that youth groups in the religious majority of their community exhibited a greater sense of religious pride and confidence within the school setting compared to youth groups in the religious minority of their communities (cited in Wang 2012, 2). It implies that the church can also influence the faith of adolescents. Peers and Christian mentors can help in the growth of the faith of the adolescents.

Ways in Which the Korean Adolescents Experience Their Father's
Influence in the other Aspects of their Lives at Present

Mid-eum, indicated that his father is not much involved in his life. He said, "Even when I lived with my Dad, I was used to his absence because he was busy. My father's financial support towards my studies is the biggest part of his involvement in my life

right now.” Mid-eum mentioned nine times that “He did not talk too much;” and seven times mentioned that “I could not spend much time.” In Figure 9, he said, “He was so busy to work” (7 times). Mid-eum stated his father *did* work hard for him and that is the way his father showed his love towards him. Mid-eum mentioned 12 times that “My father is working hard for me.” He said, “My mom also tells me and reminds me that my Dad lives for me.” This situation is somewhat related to what Allen et al, mentioned, “Even though the father is non-resident, depending on the mother’s cooperation or attitude with her past partner, the children and father’s relationship can be changed” (Allen et al. 2007, 17–19). Mid-eum’s mother said, “In terms of faith and education of my son, my husband trusts me and relies on me completely.” In a study conducted by Kim, he found out that “The Christian Korean immigrant mothers of these adolescent children tended to regard themselves as custodians for the children whom God has entrusted to their care” (Kim 2003, 30). Mid-eum’s father was not much involved in Mid-eum’s life directly but financially supporting them means a lot to them.

So-mang, indicated that her father is involved in her life strongly with teaching and talking even at present. So-mang mentioned 28 times that “He told me,” 13 times “father taught me” and 13 times “he said” (Figure 10). As she mentioned three times “explained if there was difficult,” her father is involved her life with verbal teaching. And So-mang is positive towards her father’s involvement in her life, because as Figure 10 indicated, she mentioned, three times “enjoyed the time together” and two times “we had built a lot of conversation.” Sulejmanovic stated, “The quality of close connections with father and children affects the child’s sense of self and others. Also, it affects their view of the world in general” (2016, 36). This is the same with what So-mang felt. She said, “My father told and taught me a lot of things which is related with my social life and

spiritual life. When I have a lot of worries, I try to remember my father's advice." In contrast, she mentioned three times, "I was always with him" and four times "myself." It implies that when she lived with her father, she spent a lot of time of time with him but now those times are gone because they do not live together anymore. She thinks she needs to do everything on her own, alone, even when she is living with her mother. Johnson stated, "Children with absent fathers or nonresidential households are more likely to experience emotional disorders and depression as compared with fathers being present in the house (1996, 3). She shared, "Sometimes I feel scared because I don't live with my Dad. I feel like I don't have a shield." This is one aspect of growing up with an absent father.

Ha-eun indicated that his father is strongly involved in his life, especially in developing his self-confidence and motivation through talking, even at present. In the interview, Ha-eun mentioned eight times that "my father told me." As he mentioned seven times "should be strong," three times "protect myself and others." Ha-eun's father asked Ha-eun to draft an image of a good person and how he should treat others. For example, Ellis et al. wrote, "Fathers who treat their children's mothers in a respectful manner and who handle relationship conflict in an appropriate and adult way are more likely to have sons who understand how they should treat the opposite sex" (Ellis et al. 2014, 3). This is related to Ha-eun's statement when he shared, "He told me I should be strong enough to protect myself and my girlfriend, and I should exercise. He told me that men should protect the vulnerable or weak people. And he said, I have to obey my mother." Ha-eun mentioned three times "give me confidence," and three times "I should study." It implies that Ha-eun's father is involved in his relationships. Ha-eun shared that "My father gives me confidence that I can do anything. He said, 'There is nothing in this

world that can't be done. Don't be afraid.” Fathers usually support both economic and social capital to children. For example, father’s support affects children’s behavior and academic achievement, career development, peer relationships, self-esteem, and adult outcomes such as achievement, marital happiness, and strength of social networks (Booth and Crouter 1998, 241–78). Ha-eun shared, “He always gives me confidence. The absence of my father affected me. Because he is not present, I should be strong to survive. It makes me live an independent life apart from my friends.” Adolescents have expectations from themselves, family and the population (Özdemir et al. 2016, 718). Ha-uen’s mother shared, “I still think that my husband is deeply involved in our son’s life. He is doing his best to support his son mentally and financially.”

Sa-lang mentioned seven times that “respected my opinion,” six times “my Dad asked me,” It is based on her father’s educational motto. Sa-lang’s mother said, “My husband’s educational motto is ‘I won’t push or ask until my daughter realizes it herself. I will help her to realize it.’ He wants her to make decisions for herself and to take responsibility for her own life.” Adolescents need social acceptance, independence, love, respect, and success” (Özdemir et al. 2016, 721). In relation to this, Sa-lang shared this episode, “Studying abroad was my decision and when I told my father about it, he asked me why I wanted it and what I need to do to prepare for it.” The father and child’s attachment is related with social-emotional outcomes (Newland, Chen, and Coyl-Shepherd 2013, 6–20). Sa-lang shared, “My Dad told me not to judge people by their appearance. And he taught me how to treat people fairly regardless of each person’s social position.” Sa-lang mentioned that she missed her father, and she also thinks about the burden that her mother is carrying. Sa-lang mentioned six times “void heart” (she feels lost and empty),” and four times, “there is a limit.” As Bowlby postulated that the

infant seeks the mother (Bowlby, 1982). So Krampe proposes that the newborn human may also be oriented toward the father and all persons have an inner father (Krampe 2009, 878-89). Even though her mother lives with her but she is father-oriented. Sa-lang shared “We are not together, but I think he still gives me strength and gives me a good influence. But I feel that there are parts that are not filled, because we don't live together.” She feels that there is something missing in her life.

Ye-eun mentioned seven times “we can communicate a lot even without talking to each other,” four times, “similar with him.” It means she and her father do not have much conversation, but they still communicate in other ways, and that her father affects her indirectly. Ye-eun mentioned five times in the interview, “financial support.” Ye-eun’s mother shared, “Her father is a strong supporter of his daughter financially.” Ye-eun said, “I think my father intentionally expresses his love and interest by giving me allowance.” Financial support is the main involvement of Ye-eun’s father in her present life. Ye-eun mentioned three times, “take care of yourself.” This is Ye-eun’s father’s educational motto to his daughter. Ye-eun remarked, “My father said, ‘you should have the ability to live on your own and to be independent with the pioneering spirit.’” This is one of the things that adolescents need to work on. Özdemir et al. wrote, “It is one of the features adolescents, the adolescent gradually becomes an individual who adopts social duties, tries to live their life on their own, assumes adult levels of responsibility, finds their own personality by establishing new relationships (2016, 720). Ye-eun’s mother said, “My husband taught my daughter that she is ultimately responsible for her life.” When I interviewed Ye-eun on this aspect, she said, “I've been thinking and talking independently, rather than being dependent on my father.”

Integration of the Ways in Which the Korean Adolescents Experience
Their Father's Influence in Other Aspects of their Lives

**Table 4: Ways in which the Korean Adolescents Perceive their Father's
Involvement in Other Aspects of Their Lives at Present**

Father's Involvement in Other Aspects of Life	Mid-eum	So-mang	Ha-eun	Sa-lang	Ye-eun
Listen to you	√	√	X	√	√
Teach about how to make good friends	X	√	√	X	√
Support school work	X	X	X	X	X
Teach how to be a good boy or good girl	X	√	√	√	√
Make you think about the future	√	√	√	√	√
Help you learn new things	√	√	√	√	√
Other, financial support	√	√	√	√	√

Mid-eum's father is like a typical Korean father. The role of the Korean fathers is basically that of a strict, unemotional educator and disciplinarian while the maternal role is that of a nurturer (Kim and Chung 2015, 47). Mid-eum's father does not teach him how to make good friends or be good boy nor support his school work. Mid-eum said, "My father is not talkative person, but he listens well to whatever I am saying or asking." According to Mid-eum's description, his father is not much into asking questions. Mid-eum remarked, "He helps me to challenge anything. He helps in financing my studies."

So-mang's father listened to her voice and taught her a lot of things. Her father is involved in her life even though they are not living together. So-mang shared, "My Dad listens to me when I tell him a story and asks about my school life in here, but he cannot help in my school work like before." The influence of the father's availability or the emotional relationships which the child has built with his father and from which he learned about the world around him allows the child to be formed as a human being, with

his cognitive, emotional, behavioral with social achievements (Sulejmanovic 2016, 37). So-mang and her father have a good emotional relationship even though they are not living together.

Because Ha-eun's father's personal style, he thought his father did not listen to his voice. Ha-eun shared, "He prefers to speak rather than listen." Ha-eun said, "He didn't help me study but taught me how to study even in Korea before. He taught me how to catch fish rather than bring fish."

Sa-lang's father tended to be listener and respect his daughter's opinion. Sa-lang stated "He listens carefully to what I'm saying, instead of cutting my words while I'm talking. He made me choose what I like and live and he respects my opinion." Even though Sa-lang and her father have a good relationship before, her father was not able to teach her about how to make good friends nor support her school work because they are living separately. Positive father and daughter relationship can facilitate the high self-esteem of daughter. Daughters look to their fathers for love, admiration and reassurance, it is important for their daughters to develop their self-esteem and self-confidence (Zia, Malik, and Ali 2015, 315). This is one of the influences of a father to his daughter.

Ye-eun's father cannot support her school work because they are separated. Ye-eun said, "My dad listened, sympathized and comforted me when I talk with him. He's kind of like a friend." Ye-eun's father seems to reflect what post-modern Korean society wants a father to be. The expectations of the role of the father announced by the Korean Ministry of Health and Welfare these days are: "friends," "play," and "expression." These are total opposites to the traditional father role (Ministry of Health and Welfare n. d). Ye-eun wants to be an architect and this was her father's previous job. So, Ye-eun's father can guide and teach her a lot. She quipped, "He also taught me what I need and

what I need to prepare in the process of achieving my dream so that I can dream in detail.” Fathers can also help promote a child’s independence, sense of self, and a positive lens through which they can view the outside world (Rosenberg and Wilcox 2006, 12-13). In a way, Ye-eun’s father has done this in his daughter’s life.

In Table 4, all the respondents indicated that their fathers have not helped them in their school work. This is because their fathers do not live with them; however, at present, financially, all the respondents’ fathers are still involved in their children’s lives. The payment of child support by nonresident fathers can alleviate some of the economic disadvantage faced by single-mother households and provide a less stressful home environment for children (King and Sobolewski 2006, 541). These adolescents have the tendency to have no struggle concerning financial issues in their life. Their respective fathers are very faithful in supporting them financially. In a study conducted in the US with 453 adolescents in Wave 2 of the National Survey of Families and Households, high-quality relationships, in which nonresident fathers exhibited warm and supportive behaviors, were associated with fewer internalizing and externalizing problems among adolescents (King Sobolewski 2006, 554). This reflects what the selected Korean respondents are feeling in relation to their fathers.

To sum up the responses of the Korean adolescents on the question: “At present, how do the selected Korean adolescents perceive their father’s involvement in their lives in terms of spiritual growth and other aspects of their lives?”—the respondents had the tendency to have different perceptions on this question. On the one hand, in terms of spiritual growth, not all of the respondents have experienced that their fathers were involved with their faith life. Two respondents, namely, So-mang and Ha-eun considered that their fathers are still involved in their spiritual growth even though they are separated

right now. In addition, the rest of the three adolescents, namely Mid-eum, Sa-lang, and Ye-eun perceived that their fathers were not interested in their growth spiritually. On the other hand, concerning their fathers' involvement with other aspects of their lives like finances, listening, teaching how to make friends, supporting school work, good behavior, about the future and learning new things--the respondents had different views on these.

The Selected Korean Adolescents' Perception of God as Father

The following narrative describes how these adolescents perceive the way in which they feel God's love, acceptance, and protection. Mid-eum described God, "God is the God who gives everything. Because when I look at the Bible, God gives me Jesus Christ for my salvation." So-mang described God, "God is omnipotent. So, God can do beyond everything to protect me, to guide me. But I can't know it right away. So, I have to pray more." Ha-eun described God, "God is creator of this world, the one who can do everything. God is higher than any others. God is a transcendent being." Ha-eun said, "God is omnipotent. God is the one who can give confidence and strength to those who are hopeless, disappointed and discouraged." According to Sa-lang's perspective of God, "I find it hard to describe God using words." Ye-eun described God, "God is faith, hope, and love. God gives me great love even though my life is not easy. God is my faith, the one who gives me hope, and the one who loves me constantly."

The five adolescents had the tendency to describe God with their own words. God is a different being from their earthly father. These adolescents sense the "Otherness" of God. Through their comments, one can observe that there are some parts of the role of God in their lives that are related with their earthly fathers.

How the Selected Korean Adolescents View Their Relationship with God as Father

Fowler and Dell write, “Adolescents develop attachments of beliefs, values . . . and make relations with the most important person among family, peers, and other adults” (2006, 39). Mid-eum was exposed to the church since he was born. As illustrated in Figure 14 below, Mid-eum’s perception of God is based on the Bible, through his mother’s words, and the preaching he heard since he was born. Mid-eum mentioned 12 times that “the Bible says,” six times, “since I was a baby,” five times, “I heard that,” and four times, “Mother said.” God knows that every human model is inadequate in revealing His Glory and Holiness, so He gave us the Scriptures to describe what kind of Father He is (Canfield 1992, 179). To Mid-eum, the ways of knowing God is through the Scripture and he believed in God based on what the Bible described.

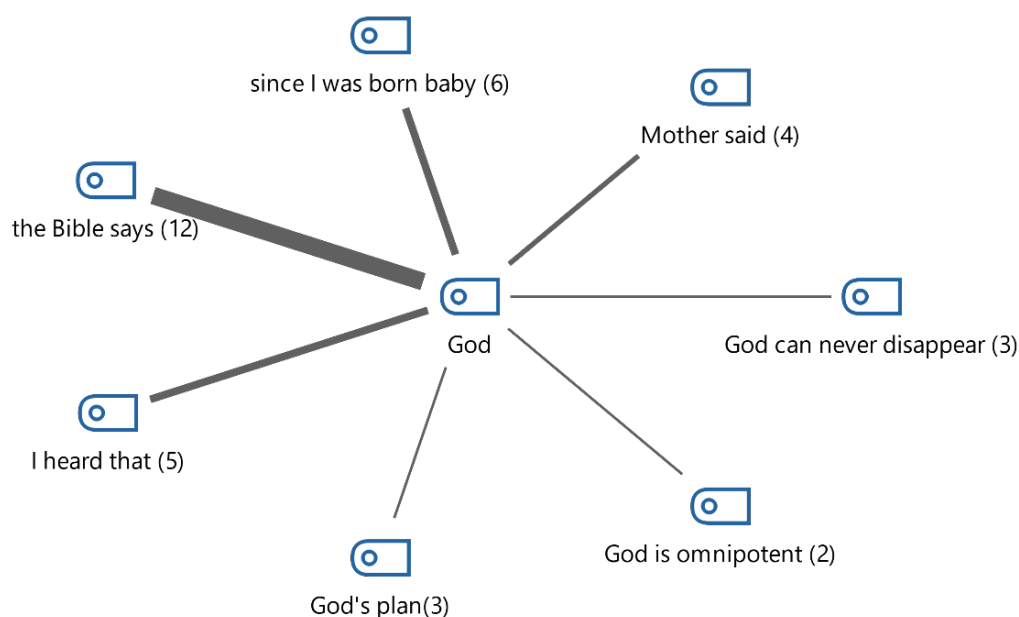


Figure 14: Mid-eum’s Perceptions of His Relationship with God as Father

So-mang has faith that she is a child of God. She perceived God as Father because of what her father told her and helped her to realize. So-mang's perception of God's love, acceptance and protection is illustrated in Figure 15.

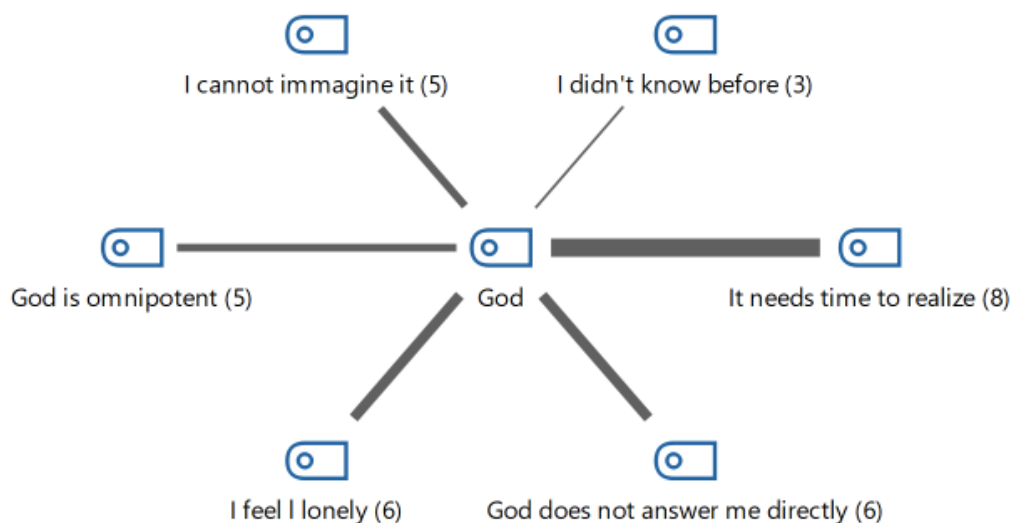


Figure 15: So-mang's Perceptions of Her Relationship with God as Father

So-mang mentioned eight times, “it needs time to realize,” six times, “God does not answer me directly,” and three times, “I didn’t know before.” She shared, “When I pray, I say everything because I believe that God is listening to my prayer. God has heard my prayers and responded to me in different ways.” We have no proper knowledge at all of God. God is not known as one knows an object but as a transcendent reality beyond our comprehension (Davis 1994, 115). So-mang had faced difficulty of understanding God’s will but she has faith in God the Father.

Ha-eun has confidence in his faith based on his life story. He perceived God is Father. He said, “For God has guided me so far, so I believe in the God of Ebenezer in the book of 1 Samuel. So, I think I am a child of God.” As illustrated in Figure 16, Ha-eun described his perception of God’s love, acceptance and protection.

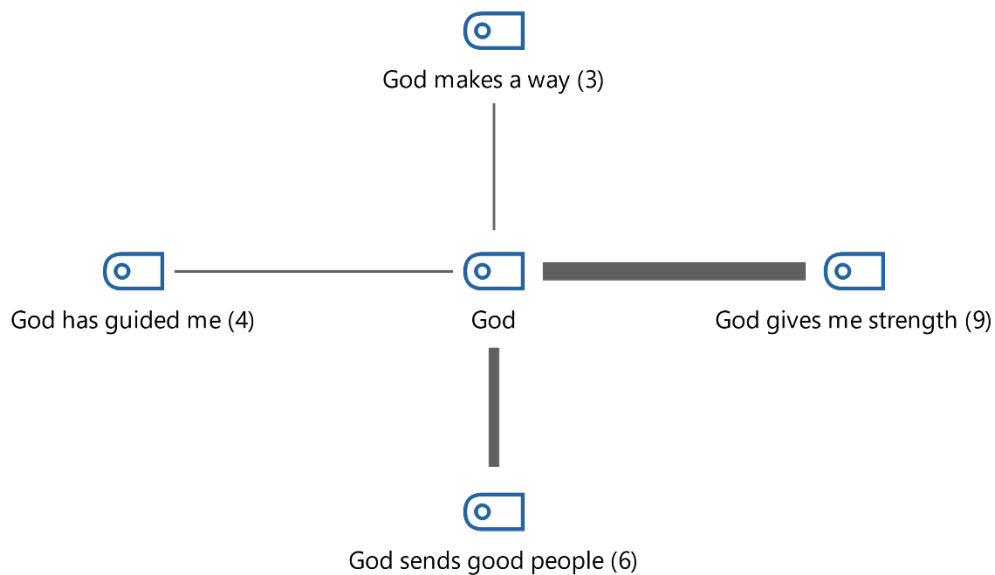


Figure 16: Ha-eun's Perceptions of His Relationship with God as Father

Sa-lang has faith that she is the child of God. Illustrated in Figure 17 is Sa-lang's perception of God as Father. So-mang mentioned 15 times, "God is with me."

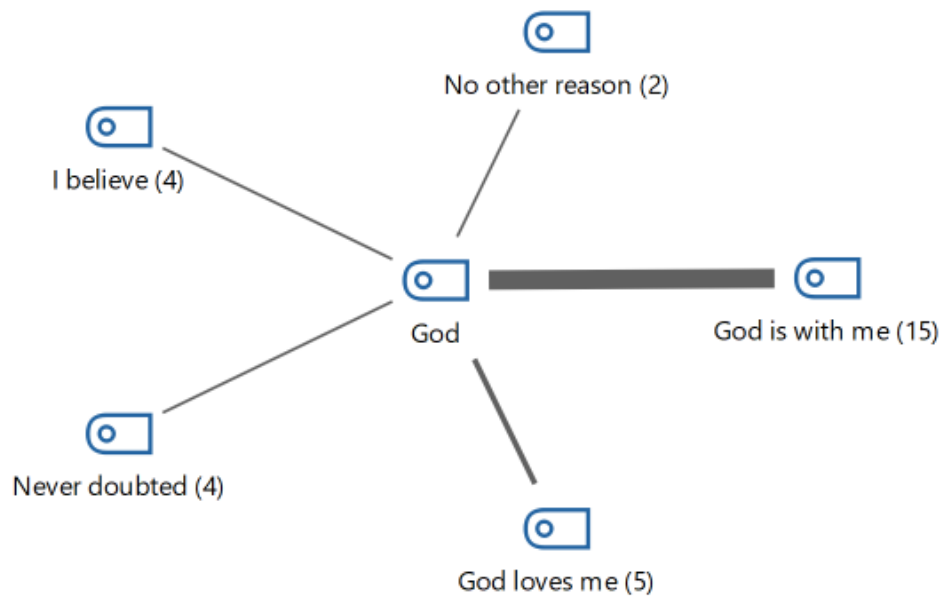


Figure 17: Sa-lang's Perceptions of Her Relationship with God as Father

Sa-lang perceived that God is her Father. Her reason is: she was born a Christian. She mentioned, two times, “no other reason.” She said, “I think this is the full grace of God.” Sa-lang’s mother is sure that her daughter confessed that she is God’s child because her mother taught her about God’s love since she was born.

Ye-eun has strongly believed that she is the child of God. She perceived God as Father is based on her experience and her realization. As illustrated in Figure 18 Ye-eun’s perception of God’s love, acceptance and protection is full of confidence. Ye-eun mentioned four times, “I am sure,” three times, “I heard,” three times, “I was convinced” and two times, “a lot of experience.” Among those who were securely attached to their parents, they were equally attached to God (Rowatt and Kirkpatrick 2002, 637-651). She shared her individual experience, “I am sure that I am a child of God. I’ve heard a God’s voice. I heard God say that he loves me.”

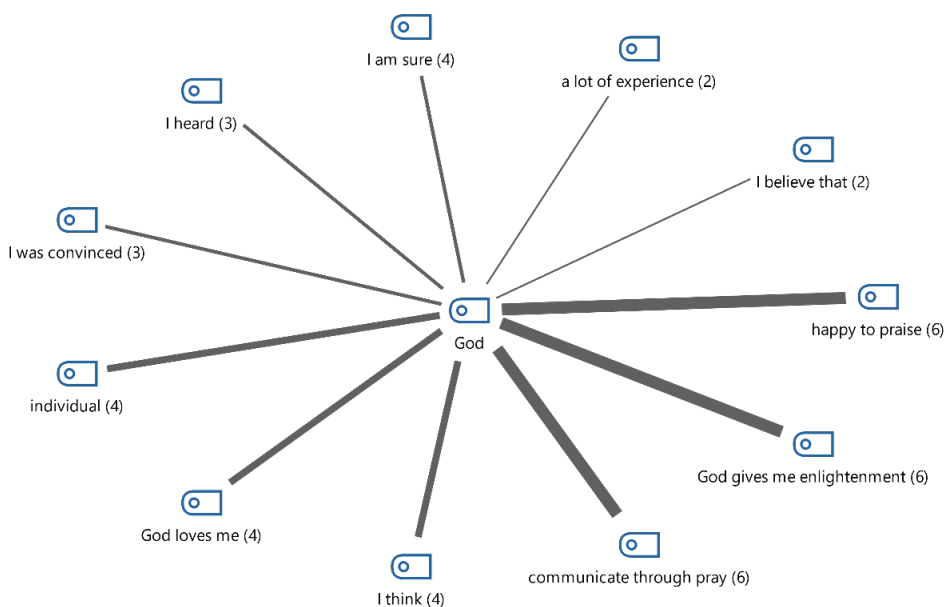


Figure 18: Ye-eun’s Perceptions of Her Relationship with God as Father

Table 5 is a comparison and contrast of the views of the Korean adolescents on their relationship with God as Father.

Table 5: Views of Korean Adolescents on Their Relationship with God as Father

Views on Their Relationship with God as Father	Mid-eum	So-mang	Ha-eun	Sa-lang	Ye-eun
Think as God's child	√	√	√	√	√
God listens to prayer	√	√	√	√	√
What is more convenient for you to call God? God as Father or Lord God?	God is my Father	God is my Father	God is "Lord God"	God is my Father	God is my Father

All of the Korean adolescents that I interviewed have the tendency to think they are God's children with confidence and God listens to their prayer. Table 5 indicates that four of the respondents prefer to call "God is my Father." The "generic" term for God in Korean is 하나님, or "Hananim," meaning, "God"). This has a connotation to the "Otherness" of God. But born-again Korean Christians would usually start their prayers with 하나님 아버지, or "Hananim abuegi," meaning, "Father God." This has a connotation of a special familial relationship.

Ha-eun prefers to call God as "Lord God." Ha-eun said, "God listens to my prayer and gives me direction that I couldn't imagine. For me, it is convenient to call God as 'Lord God' because God is higher than any others. Mid-eum said, "I think calling God the Father is more comfortable. Abba father, I'm used to use it." So-mang said, "I believe God is listening to my prayer every time and everywhere. But it is God's choice whether or not He will answer my prayer." She shared "Calling God as Father is comfortable. I hope that is not just doctrine." Sa-lang shared, "God is my Father, so I am sure He listens to my prayer." And she said, "the expression, 'Lord' makes me feel like I am far from God my Father." Ye-eun said, "I believe that God is listening to my prayer. I think

praying to God is communication. God and I always communicate.” She said, “It is convenient to call him the God is my Father.”

Ways in which the Selected Korean Adolescents Feel God’s Love

All of the Korean adolescents that I interviewed have the tendency to feel God’s love in their lives. Table 6 below indicates that all of them said “Yes, I feel God’s love.”

Table 6: Ways in which the Respondents Feel God’s Love

	Mid-eum	So-mang	Ha-eun	Sa-lang	Ye-eun
Feeling of God’s Love	√	√	√	√	√
In what ways?	Based on the Bible story	Through pastor’s teaching	Through God’s people	Born a Christian	Though God’s voice

Mid-eum said, “Because the Bible says that the reason God sent Jesus to the world is because God loves us.” Adolescents, have the ability of critical thinking and ask, “What do I believe?” It means beliefs will become part of their personal identity (Doka et al. 2011). Mid-eum mentioned, “God is the one who gives me love, but I think it's based on my free will to accept or not. I am earning little by little.” Mid-eum knows that from the viewpoint of Christian doctrine and the Bible stories, he can say God is his Father.

So-mang described how God gives love. She knows God’s love as a result of what God did for her. She explained, “I didn't know before, but I think God loves me because He has continued to be with me and gives me this realization through the good things I. have.” Richards observed, “The representation of God is not based directly on experiences with God. Rather, as the child begins to form a content for the word ‘God,’ other memories, most often memories originally associated with primary care givers usually one or both parents, are given an additional coding for God” (1997, 214-26). So-

mang's mother shared, "One day, So-mang told the pastor that she has a prayer request: she wanted to be loved by many people. The Pastor said, 'This is why the pastor and senior deaconess come to you now because all these people love you.' I think she was getting to know what is God's love little by little."

Ha-eun mentioned six times, "God sends good people." Ha-eun described how God gives love that it comes through people. Children can know and see God in others' lives and through relationship with them (Adams et al. 2012, 217). He explained, "When I look around, all the people who help me are all Christians. I think that God let me recognize I am God's child, and through them God helps me."

Sa-lang described how she feels God's love. She mentioned five times, "God loves me." She explained, "I think God loves me by being with me. Since God is always with me, God listens to my story and is a guide to my life. I believe that God is always there."

Ye-eun described how she feels God's love. She mentioned six times that "happy to praise" and "God gives me enlightenment." She explained, "I'm happy to praise God. I do praise and choir volunteer work at the church. I think that such a heart is in me because God's love is full within me. God gives me enlightenment when I listen to the preaching."

The five adolescents felt God's love through reflecting on their experiences. All of them have the tendency to have their own faith through exploring their environment, for example their family, peers or member of the church. And also, they are able to figure out God's love through reading the Bible and listening to the pastor's teaching. Through these processes, these adolescents felt and confirmed God's love in their lives. This implies that fathers, although not physically present could help their children feel God's

love through reading Bible stories, encouraging the adolescents to participate in church to listen to the pastor's teaching and be with God's people, and helping them develop the habit of listening to God's voice.

Ways in which the Selected Korean Adolescents Feel God's Acceptance

The five adolescents shared with me the following common themes when they looked at the ways in which they felt God's acceptance in their lives. Table 7 identifies that all of the adolescents said they felt God's acceptance in their lives. The respondents have the tendency to have different ways of feeling that acceptance.

Table 7: Ways in which the Respondents Feel God's Acceptance

	Mid-eum	So-mang	Ha-eun	Sa-lang	Ye-eun
Feeling of God's Acceptance	√	√	√	√	√
In what ways	Based on the Bible said, Confession of Sin	Own realization the Bible verses, Parent's attitude	Realized own vocation	Confession of Sin	Confession of Sin

The ways of Mid-eum's feeling of God's acceptance is based on the Bible. He said, "Since I was born, I heard that I am a God's child through my mother. And the Bible also says I am a child of God." Mid-eum shared his own opinion with his experiences about God's acceptance. Mid-eum likes sports and playing game with friends. Then he felt guilty because he realized the game became his idol. He knows that God does not like any idols in his life.

The ways that So-mang's felt God's acceptance is based on her realization about the teaching of the Bible in her life experiences. She said, "God has never rejected or

ignored my prayers. So, I'm sure God's acceptance." So-mang's mother shared, "When the father and mother respect and believe in God, then the daughter will know it even if we don't say." Children's perceptions of mother and father are related to their perceptions of God (Dickie et al. 1997, 38). It means So-mang feels God's acceptance little by little. Ivy Beckwith states, "if the child's parents and caregivers show that listening to and following God's story is a priority for them, then the child will model those attitudes" (2004, 53). So-mang's father and mother showed their faith in God, because of it So-mang can feel God's acceptance as well.

The ways of Ha-eun's feeling of God's acceptance is based on his calling or vocation. Ha-eun mentioned three times, "God makes a way," four times, "God has guided me." He shared that, "Whenever something difficulty happens, God makes a way for me to live and God opened the way for me to study abroad. I am sure God has plan to make me His instrument."

The ways that Sa-lang's feels God's acceptance is based on her experiences as well. She mentioned four times, "I believe." She shared, "I think God is someone who understands me when I wander or have bad thoughts. God understands my heart and grieves with me when I have difficulties."

Ye-eun feels God's acceptance is based on her experiences also. Ye-eun mentions four times, "I think" and "Individual." She has shared her testimony when she committed sin. She said, "Even though I am a sinner, God forgives me, God keeps giving me opportunities." After she confessed her sin, she felt she could pray as if talking to directly God.

The five adolescents can compare what the Bible says with parents' teaching and their own life. Then the adolescents try to apply or practice what they have heard and

witnessed. Mid-eum, Sa-lang and Ye-eun have confessed their sins and felt God's acceptance, So-mang has own realization of God's acceptance and Ha-eun, figured out what is his calling in life. Through these they felt God's acceptance.

Ways in which the Selected Korean Adolescents Feel God's Protection

All the five respondents shared with me that they have felt God's protection in their lives. This is evident when they said that "God is always with me" (by Mid-eum and Sa-lang), "God is Omnipotent" (by So-mang), "God gives me strength" (by Ha-eun and Ye-eun).

Table 8: Ways in which the Respondents Feel God's Protection

	Mid-eum	So-mang	Ha-eun	Sa-lang	Ye-eun
Feeling of God's Protection	√	√	√	√	√
In what ways	In school life	Based on the Bible	In school life	In school life	Through pray

Table 8 indicates that these adolescents are confident of God's protection in their lives (all √). Three respondents, namely Mid-um, Ha-eun, and Sa-lang indicated that they felt God's protection in their school life. So-mang indicated that through the Bible and Ye-eun felt God's protection through prayer.

Using the scenario that was utilized in Zimmerman's dissertation, I asked the respondents on their opinions of the photo of a castaway on a stormy sea (Graebner, 1964, 234-241; cited in Zimmerman. 2019, 257-58).



Figure 19: Photo of a Castaway on a Stormy Sea

The adolescents responded to the questions from this scenario (adapted from Zimmerman 2019, 95). I only used the questions that corresponded with the issue of “ways in which the selected Korean adolescents feel God’s protection.” When I asked the respondents: “What do you think is happening to this person?”

All of their responses reflected the helplessness that the castaway is feeling except for Sa-lang’s insight. The four adolescents mentioned, “I don’t think the person will be saved,” “the person is lonely and seems to have given up on everything,” “no strength, tired, hopeless, etc.” But Sa-lang thought that the “person will get to his destination one day.” Sa-lang still sees hope despite the hopeless situation of the person.

The next question that I asked is: Do you think He will do anything to help the person? Why or why not? The responses of the adolescents are filled with assurance that “God is omnipotent” (three respondents), “God has the ability to help” (two respondents), and “God will give power” among other responses. All of the adolescents mentioned “God’s will.” It means, they admit God’s sovereignty. And also, the five adolescents

admitted God's authority. They believed that God has enough power and ability to do a miracle. Finally, they acknowledged God's righteousness. They did not think God is unfair although there are difficulties in their personal life. They think everything is in God's hands.

To sum up the responses of the selected adolescents for the question: "How do the selected Korean adolescents perceive God as Father?"—the respondents have the tendency to show that they feel more convenient calling "God as Father" as opposed to calling God as "Lord God" because all the respondents have their own experiences in their journey of faith. Youth form strongly felt beliefs and representations of God imbued with personal qualities such as love, acceptance, and support, or in the case of unresolved deficits in early childhood, representations which may include narcissism, betrayal, or shame (Fowler and Dell 2006, 34-45). All respondents have the tendency to show various ways of feeling God's love, acceptance, and protection through their own experiences.

The Selected Korean Adolescents' Perception of God in Relation to Their Earthly Father

This section deals with four subtopics: (1) how the respondents describe God and their earthly father; (2) in what ways they feel that God and their fathers are alike; (3) in what ways they feel that God and their fathers are different; and (4) how much has their perception of a father, while growing up influenced their perception of God?

How the Selected Korean Adolescents Describe God and Their Earthly Father

For this section, I asked the respondents to what they perceived God to be by using these categories "yes" (score 5) "somewhat" (score of 3) or "no" (score 1) (Dobbs 2013, 65). When a participant indicated that "yes," they perceived God as nurturing, it

was assigned a value of five. If they annotated that they “somewhat” perceived God to be nurturing, it was recorded as a three. Items “distant” and “someone whose love is earned” are reverse scores so if the answer is 5 it is scored as 1 or if the answer is 1 it is scored as 5; if the answer is 3, it is scored as 3 (scoring adapted from Dobbs 2013, 65).

Table 9: Integration of Respondents’ Perception of God (PG) and Perception of Father (PF)

Description	Mid-eum		So-mang		Ha-eun		Sa-lang		Ye-eun	
	PG	PF	PG	PF	PG	PF	PG	PF	PG	PF
Nurturing?	5	3	5	5	5	3	3	3	5	3
Loving	5	5	3	5	5	3	5	5	5	5
Distant*	3	3	3	1	3	3	3	3	3	3
Interested in you	5	5	5	5	5	5	3	3	5	5
Disciplinarian	1	1	3	3	3	1	1	1	5	3
Accepting	3	5	3	3	5	5	5	5	5	5
Someone whose love is earned*	3	1	1	1	3	1	1	1	1	1
Reliable	5	5	5	5	5	5	5	5	5	5
Trustworthy	5	5	5	5	5	5	5	3	5	5
A protector	5	3	5	1	5	5	5	3	5	3
Demanding	1	1	3	1	1	1	3	1	1	1
Involved	3	5	5	5	3	5	5	5	5	5
A provider	5	5	5	5	3	5	5	3	5	5
AVERAGE	3.77	3.61	3.92	3.46	3.92	3.61	3.77	3.15	4.23	3.76

* reverse score

Scoring: Identical value is “correspondence” (perception of God and father are the same)

PF is 1 to 3 and PG is 5 is “compensation” (negative perception of father and God is the perfect father).

Range of Values: (1.00 to 2.99 is “negative view;” 3.00 to 3.99 is moderate or average view, and 4.00 to 5.00 is positive view.

Table 9 describes that for Mid-eum is PG is 3.77 and PF is 3.61 or “correspondence;” So-mang’s PG is 3.92 and PF is 3.46 or “correspondence;” Ha-eun’s PG is 3.92 and PF is 3.61 or “correspondence;” Sa-lang’s PG is 3.77 and PF is 3.15, or “correspondence;” and Ye-eun’s PG is 4.23 (positive) and PF is 3.76 or “correspondence.” Furthermore, this table also displays that all of the respondents rated Perception of God (PG) higher than their Perception of their Fathers (PF).

Table 9 presents how the respondents described God as well as their own father using the 13 descriptions adapted from Dobb's study (2013). Dobb's mentioned that "Attachment Theory" or "Compensation Theory" suggests that in reaction to an absent father a child may exhibit a compensation response, perceiving God to be a perfect father figure and an attachment substitute and "Projection Theory" or "Correspondence Theory" posits that a negative perception of father will result in the child demonstrating a correspondence response and transmitting these negative feelings onto their view of God (Dobb's 2013, ii).

Looking at Table 9, Mid-eum looks at God and his father in the same way for eight descriptions out of the 13 descriptions. Mid-eum indicated that both God and his father are "somewhat" (score of 3 points) distant. For both "a disciplinarian" and "demanding" descriptions, he indicated "No" (score of 1 point) meaning, God and his father are not "disciplinarians" nor "demanding." Mid-eum was 11 when he was separated from his father and he indicated in Table 2 that when his father was still with him, he felt "positive and loved" and when I asked him how he looked at God, he also considered "feeling positive and loved" with God. Table 10 below indicates how he felt about his own father and God when he was still living with his father back in Korea.

Table 10: Mid-eum's Perception of His Father and God when He Still Lived with His Father

Attachment Style	Mid-eum	
	Father	God
Feeling positive or loved	√	√
Feeling angry or confused	X	X
Feeling unloved or rejected	X	X

Mid-eum had a positive perception of his father and God (Table 10 above). In Table 5, cites that Mid-eum considered God as "God as my Father." Mid-eum's other

responses pertaining to the descriptions for God and his father are not totally negative. To refer to Dobb's mention of "correspondence" or "compensation theory," Mid-eum somehow falls in the "correspondence theory," which means, what he felt about his father reflected how he described God given that his PG score is 3.77 and PF score is 3.61 (Dobbs 2013, ii). Mid-eum had a positive perception about his father. He had a positive perception of his father and this reflected how he described God as well.

Looking at Table 9, one can see that So-mang looks at God and his father in the same way for nine descriptions out of the 13 descriptions. So-mang indicated that both God and his father are "somewhat" (score of 3 points) "a disciplinarian," and "accepting." So-mang was 9 when she was separated from her father and she indicated in Table 7 that when her father was still with her, she felt "positive and loved" and "angry or confused." When I asked her how she looked at God, she also considered "feeling positive and loved" and "angry or confused" with God. Table 11 below indicates how she felt about her own father and God when she was still living with her father back in Korea.

Table 11: So-mang's Perception of Her Father and God when She Still Lived with Her Father

Attachment Style	So-mang	
	Father	God
Feeling positive or loved	√	√
Feeling angry or confused	√	√
Feeling unloved or rejected	X	X

So-mang had a positive and confused perception of her father and God (Table 11 above). In Table 3, So-mang indicated that she and her father talked about Jesus or about God's love and went to church together. When she was already separated from him, her father still taught, communicated with her deeply and supported her studies financially. Furthermore, Table 5, cites that So-mang considered God as "God as my Father." So-

mang's other responses pertaining to the descriptions for God and her father are not totally negative. To refer to Dobb's mention of "correspondence" or "compensation theory," So-mang somehow falls in the "correspondence theory," which means, what she felt about her father reflected how she described God given that his PG score is 3.98 and PF score is 3.46 (Dobbs 2013, ii). So-mang had a positive perception about her father, although she has confused attachment with her father, So-mang's father is involved in So-mang's spirituality and other nurturing issues in her life. So-mang had a positive perception of her father and this reflected how she described God as well.

Looking at Table 9, one can see that Ha-eun looks at God and his father in the same way for eight descriptions out of the 13 descriptions. Ha-eun indicated that both God and his father are "somewhat" (score of 3 points) distant. For "demanding" descriptions, he indicated "No" (score of 1 point) meaning, God and his father are not "demanding." Ha-eun was 11 when he was separated from his father and he indicated in Table 7 that when his father was still with him, he felt "positive and loved." When I asked him how he looked at God, he also considered "feeling positive and loved" with God. Table 12 below indicates how he felt about his own father and God when he was still living with this father back in Korea.

Table 12: Ha-eun's Perception of His Father and God when He Still Lived with His Father

Attachment Style	Ha-eun	
	Father	God
Feeling positive or loved	√	√
Feeling angry or confused	X	X
Feeling unloved or rejected	X	X

Ha-eun had a positive perception of his father and God (Table 12). In Table 3, Ha-eun indicated that his father talked about Jesus and about God's love. They went to

the church together and Ha-eun's father taught him about good behavior even when he was already separated from him. Also, in Table 4, his father still taught, communicated with him and supported his studies financially. Furthermore, Table 5, cites that Ha-eun considered God as "God as my Lord God our Father." Ha-eun's other responses pertaining to the descriptions for God and his father are not totally negative. To refer to Dobb's mention of "correspondence" or "compensation theory," Ha-eun somehow falls in the "correspondence theory," which means, what he felt about his father reflected how he described God given that his PG score is 3.92 and PF score is 3.61 (Dobbs 2013, ii). Ha-eun had a positive perception about his father, although his father is not living with him, Ha-eun's father still fully nurtures him spiritually and with the other aspects of his life. Ha-eun had a positive perception of his father and this reflected in how he described God as well.

Looking at Table 9, one can see that Sa-lang looks at God and her father in the same way for nine descriptions out of the 13 descriptions. Sa-lang indicated that both God and her father are "somewhat" (score: 3 points) nurturing, distant and interesting. For "disciplinarian" descriptions, she indicated "No" (score: 1 point) meaning, God and her father are not "disciplinarian." Sa-lang was 14 when she was separated from her father and she indicated in Table 2 that when her father was still with her, she felt "positive and loved." When I asked her how she looked at God, she also considered "feeling positive and loved" with God. Table 13 below indicates how she felt about her own father and God when she was still living with her father back in Korea.

Table 13: Sa-lang's Perception of Her Father and God when She Still Lived with Her Father

Attachment Style	Sa-lang	
	Father	God
Feeling positive or loved	√	√
Feeling angry or confused	X	X
Feeling unloved or rejected	X	X

Sa-lang had a positive perception of her father and God (Table 13 above). In Table 3, Sa-lang indicated that her father did not talk about Jesus or about God's love when she was separated from him. Her father still taught good attitude, communicated with her and supported her studies financially. Furthermore, Table 5, cites that Sa-lang considered God as "God as my Father." Sa-lang's other responses pertaining to the descriptions for God and her father are not totally negative. To refer to Dobb's mention of "correspondence" or "compensation theory," Sa-lang somehow falls in the "correspondence theory," which means, what she felt about her father reflected how she described God given that her PG score is 3.77 and PF score is 3.15 (Dobbs 2013, ii). Sa-lang had a positive perception about her father, although there are things about her father that she did not like. Although she mentioned that her father did not fully nurture her spiritually, but her father did nurture other areas of her life. Sa-lang had a positive perception of her father and this reflected how she described God as well.

Ye-eun looks at God and her father in the same way for 10 out of the 13 descriptions (Table 9). Ye-eun indicated that both God and her father are "somewhat" (score of 3 points) distant. Ye-eun was 14 when she was separated from her father and she indicated in Table 2 that when her father was still with her, she felt "positive and loved." When I asked her how she looked at God, she also considered "feeling positive and loved" with God. Table 14 below indicates how she felt about her own father and

God when she was still living with her father back in Korea. She had a positive perception of her father and God.

Table 14: Ye-eun’s Perception of Her Father and God when She Still Lived with Her Father

Attachment Style	Ye-eun	
	Father	God
Feeling positive or loved	√	√
Feeling angry or confused	X	X
Feeling unloved or rejected	X	X

Furthermore, Table 5, cites that Ye-eun considered God as “God as my Father.” Ye-eun’s other responses pertaining to the descriptions for God is positive and her descriptions for her father are not negative. To refer to Dobb’s mention of “correspondence” or “compensation theory,” Ye-eun somehow falls in the “correspondence theory,” which means, what she felt about her father reflected how she described God given that his PG score is 4.23 (positive view) and PF score is 3.69 (Dobbs 2013, ii). Ye-eun had a positive perception about her father, although there are things about her father that she did not like. Ye-eun had a positive perception of her father and this reflected how she described God as well.

To sum up Table 9, all respondents’ average of PG and PF show that all respondents have moderated view of God and their earthly father, except Ye-eun (PG 4.23, Positive view), PG is higher than PF. It has tendency that all respondents have higher perception of God as father compared to their perceptions of their earthly father. This reflects to the findings in Tables 10, 11, 12, 13, 14. These tables show that all respondents have the tendency to have positive attachment with their father when they lived together before and also have positive attachment with God at that time.

Furthermore, Table 5, 6, 7, 8 indicated, all respondents have the tendency to experience faith in God throughout their life.

The Ways Selected Korean Adolescents Feel that God and Their Fathers are Alike

Mid-eum felt that there are areas in which God and his earthly father are alike. In Mid-eum's perspective, God and his earthly father are loving, are interested in him and providing for him. To Mid-eum, God and his earthly father are not disciplinarian, and they do not act as "demanding" as far as he is concerned. Mid-eum said, "I don't think God is just like my human father. Of course, the names "father" can be the same, but God and Dad are different beings." It means, God and earthly father may have same role in Mid-eum's life, but it does not mean, God and earthly father are same being. When asked: Do you think that God the Father will be separated from you like your father did? Mid-eum said "I think God can never be separated from me like my father did. God and Dad are different beings. Therefore, God cannot be lost." And when I asked him, "when you perceived that your father does not live with you, do you feel God is still with you? Why? Why not?" Mid-eum said, "God is with us forever and ever, wherever I go, God always with me. Because God said in the Bible that he is always with us, and my mother says so too."

So-mang has a different perception of God and her father. She said, "God is God, and Dad is Dad." In So-mang's perspective, God and her earthly father are nurturing her and interested in her. For her, God and her earthly father—both of them are her provider. In light of the question, "if God will be separated from you like your father did," So-mang said, "God will never be separated from me because God is not a person who is physically present. Because God promised in the Bible that He would always be with us.

God is always with me. But sometimes I feel a little stuffy because I can't see it and God doesn't answer right away. But God is always by my side.” And she believes that “Yes, I believe that God is still with me. It's because God is God, and Dad is Dad.”

Ha-eun thinks that both God and his father have some similarities. He said, “God and my father have the same point: they give me strength and confidence.” From Ha-eun’s perspective, God and his earthly father love him and are interested in him. Also, Ha-eun answered, yes to the question of God and his father being accepting, reliable, and trustworthy. To Ha-eun, both God and his father are not ‘demanding.’ Ha-eun does not think that God the Father will be separated from him. He said, “God is always close with me, but I think sometimes I go far from God. He is a transcendent being, and of course God can be anywhere. That's why I think God is with us.”

Sa-lang said, “God and my father love me by showing me that they are with me.” In Sa-lang’s perspective, God and her earthly father are loving and accepting of her. Also, Sa-lang answered, God and her father’s love are reliable. When I asked her: Do you think that God the Father will be separated from you like your father did? Sa-lang said, “No, Because God and my father are different. Because God is not with me physically. God is not human being.” And with the question: “When you perceived that your father does not live with you do you feel God is still with you?” Sa-lang said, “I think God is still with me. Because God does not have the limitations of body. For God is an invisible and we cannot see the God. God is with us in Holy Spirit.”

Ye-eun also responded to how she perceived God as she reflected on her earthly father. Ye-eun said, “God and my father give me undeserved love. But for my father my mother is first then me. To God, I am the first.” In Ye-eun’s perspective, God and his earthly father love and accept her. When asked: “Do you think that God the Father will

be separated from you like your father did?” Ye-eun said, “God cannot be separated from me. We do not know what God looks like, so we believe in what the Bible says. Since God is a being of faith, I think God is always with us, in the Bible, for He said that He will be with us.” In addition, her response to this question: “When you perceived that your father does not live with you do you feel God is still with you?” was: “I never think that way. My father and God are not same being.”

The respondents have the tendency to perceive that there are a number of ways that God and their earthly fathers are alike. But they are also able to distinguish the personality of God between the personhood of their earthly fathers. In terms of the Fowler’s Faith Development Theory, these adolescents are already in stage three, i.e., Synthetic-Conventional faith and they can already extend beyond the family (Fowler 1981, 152-73).

The Ways Selected Korean Adolescents Feel that God and their Fathers are Different

As described in Table 9, Mid-eum thinks God is God, father is human. Mid-eum explained, “My father does not believe in God, I think his standards are different with God’s will. It is different because father is man and God is God.” Mid-eum believes that God is nurturing him, and God is a protector. But his father is not directly nurturing him and protecting him either. He said, “father is financial supporter and I know Dad is my protector. But I don’t feel my father is my protector. My mother is nurturing me and my protector.” Mid-eum explained that how he can feel God’s nurturing and protection. “When I watch the news, there are many people who suffer a lot of hard work or crime in these days. I think because God takes care of me, so I am safe. When I saw Job in the Bible, God did not abandon him.” Children who have a secure attachment with their

father have a higher self-concept (Newland, Chen, and Coyl-Shepherd 2013, 6–20). Mid-eum answered he and his father's attachment is love, as Newland, Chen, and Coyl-Shepherd stated, Mid-eum has good relationship with friends and others.

So-mang thinks that “God is God, Dad is Dad.” So-mang explained, “Father is a man and God is omnipotent. My father is a man who can't overcome the physical limitation that I can't live with him, and God is omnipotent beyond the physical limitation that we can be together anytime, anywhere.” So-mang thinks her father's love is direct and God's love is indirect. She said, “God loves me through people and the Bible says God loves me.” On the other hand, she feels distance with her father is stronger than God. She shared, “I am not living with my Dad, that is the reason I feel distant from him. I think God is a difficult being, because God does not answer immediately.” Moreover, for So-mang God is a protector who protects her in a way she cannot expect, but her father is not. She explained about father, “If I have lived with my Dad, he would have been my protector. But since he does not live with me, he cannot be my protector.” Blankenhorn said, “paternal involvement enriches children mainly in many ways: first, it provides them with a father's physical protection . . . (1995, 25). So-mang has lack of her father's protection. So-mang's father is undemanding. But God is somewhat demanding, according to her. She explained, “It's a little bit like that because God is God rather than a family. If I committed something wrong, God surely punishes me.” It means that So-mang perceived God separately from her earthly family.

Ha-eun thinks “God is God, Father is Father.” As described in Table 9, Ha-eun answered nurturing, to God is yes, but to father is “somewhat.” For him God is a disciplinarian, but father is not. Ha-eun answered the question of ‘someone whose love is earned, involved and a provider’ to God is somewhat, to father is yes.

Sa-lang said, "The difference between God and Dad is that God is omnipotent and omnipresent, but Dad is not. Therefore, God knows everything and can be with him in any time and place without restriction. Because of it, I can say God is with me, Dad cannot be with me. God does not have the limitations of body. For God is an invisible and we cannot see God." Sa-lang answered God is worthy of my trust, God is a protector and provider but her father is not. Sa-lang indicated, "I can trust my father. He is a protector and provider." She explained, "I think there is a limit to what I know about my Dad because I don't live with my father. He might protect us, but I think there are some limitations because it's not physically with me either." By contrast, on the question of "demanding," she answered to father, no and to God, yes. She said, "Because, God knows my thought, action and everything. So, I feel little burdened." The main reason of Sa-lang feels God and her father's difference is limitation. God does not have limitation and transcends it, and her father has limitation.

Ye-eun shared, "Father is the man who should be in my life for living life in the world, and God is the King who rules from beginning to end. It means, father is the person who helps me to live life in here, God is the King of the world." She thinks God is higher than her father. Ye-eun explained, "God is full of grace, but we must obey God's rules. In the case of Cain in Genesis, I thought God was a strict and loving but God has the rod of love. As to my father, he is usually kind and generous, but if I do something wrong, he will punish me. But he's not scary at all."

To sum up the responses of the adolescents, each of them had the tendency to perceive that their earthly fathers and God the Father are different in various ways.

The Respondents' Perceptions of their Father and Its Influence
on their Perception of God

The final research sub-problem is: How much has your perception of a father while growing up influenced your perception of God? Table 15 below shows the respondents' answer to this question. Four respondents answered, "somewhat influenced." Only Salang said, "strongly influenced."

Table 15: How Much has the Respondents' Perception of their Fathers Influenced their Perceptions of God

	Mid-eum	So-mang	Ha-eun	Sa-lang	Ye-eun
The Father's Influence on the Perception of God while Growing Up	Somewhat influenced	Somewhat influenced	Somewhat influenced	Strongly influenced	Somewhat influenced

In the interview, when I asked question about the influence of their father to their perception of God, Mid-eum answered it is somewhat influenced. He explained, "I thought God would go somewhere. I believe that God always with us, but my deep inside feels like God will go somewhere like my father did." "The image of God is thus seen to develop in early childhood from children's perceptions of their parents—what they are and what they ideally should be. Punitive or loving images of God are closely related to parental attitudes" (Hyde 1990, 96). Mid-eum shared God and Dad are different beings, but somewhat he is overlapping God and his dad. It means, Mid-eum's father influenced his perception of God Father in some way.

In the interview, when I asked question about the influence of her father to her perception of God, So-mang answered it is "somewhat influenced" because So-mang's father told her and taught her about God. So-mang shared, "I think it influenced me because my father told me about God. I can't tell my Dad everything because my Dad

might be worried. I think, God doesn't tell me the answer right away. So, it needs to take time to understand what God's intension. Sometimes, I feel frustrated because during the time God did not talk or give me answer directly. I need to take time to get to know God's will and finally, I can get it later on. God and my father, both of them seem to be far away because they cannot, do not answer immediately and are not in front of my eyes." As Bishop's observation, how you see and perceive your heavenly Father, God, has also been impacted—distorted even—by your relationship with your earthly dad (Bishop 2013, 7).

In the interview, when I asked question about the influence of his father to his perception of God, Ha-eun answered it is "somewhat influenced" because Ha-eun's father taught him and is involved in Ha-eun's spiritual life. Ha-eun shared, "God cannot be limited by the use of the word 'Father.' God may have the role of father, but that is not all. Although we call to God as father, it cannot explain everything about God. My father influenced my faith because he taught me the Bible, Jesus' love and how God is amazing."

In the interview, when I asked the question about the influence of her father to her perception of God, Sa-lang answered it is "strongly influenced." Father presence among their children will affect children's spiritual views in many ways. To call God "Father" means not only linguistic term as just a name, "Father" is a relational term (DesCamp and Sweetser 2005, 213). Sa-lang shared, "Because I personally think God is called a father. I think they have the same tendency even though they are not the same being. Because of the name they are called makes me feel like this."

In the interview, when I asked the question about the influence of her father to her perception of God, Ye-eun answered it is "somewhat influenced." Ye-eun shared,

“People believe what they see, and they follow, but sometimes it is difficult to believe and follow because God is invisible. I think I can understand God a little bit through my father. My own father is like a “miniature” God. For example, God reigns the whole world and my father takes care our family’s world. Father lives in the world with me and takes care of our family. Through this it makes me think who God is.” Lawson stated, “Children can know and see God in others’ lives and through relationship with them” (Lawson 2012, 217). It means, her father is one way or route to see God.

The interviews with five adolescents and their mothers showed that their attachments with their earthly father in childhood affects their attachment with God at the present, i.e., now that they are already adolescents in many ways. Earthly fathers’ involvement in their children’s life at present, depends on the father’s personal style. Even traditional Korean father style or the new trend of fathering affects their children’s present life at least financially. Several fathers affect their children’s spiritual life, even when they are not living together, it can strongly and deeply influence their children’s life. All of the adolescents perceived God as Father but it does not mean that God and their earthly fathers are same being in their perspective. The respondents accurately expressed God and their earthly father’s differences. They explained how they feel God’s love, acceptance, and protection. Even God and their earthly father are totally different, but they admitted that earthly father can affect their spiritual life and perception of God as father.

This chapter discussed the analysis and interpretation of data. The next chapter presents the summary, findings, conclusions, and recommendations of the study.

CHAPTER V

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

The main objective of the study is to explore whether or not growing up with an absent father affects how selected Korean adolescents perceive God as Father. This chapter focuses on the summary, findings, conclusions and recommendations that were derived from the data gathered.

Summary

This study was conducted with five selected Korean adolescents from the Immigration Church. The theoretical frameworks used in this study are the Internal working Model (IWM) in Attachment Theory and Father Presence Questionnaire (FPQ). The IWM and FPQ helped in exploring the impact of growing up with absent father on the selected Korean adolescents' perceptions of God as Father.

To gather the data for this study, I conducted interviews with the selected Korean adolescents and their mothers. Going back to the main question of the study which says: *how does growing up with an absent father affect or not affect how selected Korean adolescents perceive God as Father?* The results from the interviews yielded to this main conclusion: growing up with an absent father *did affect* how the selected Korean adolescents perceive God as father in a number of ways. It affected how they perceived God's love, acceptance, and protection; however, the respondents clearly have the tendency to indicate that "God is God and Dad is Dad," it appears, they were able to

understand the difference between God's deity and their father's humanity. Their perception of their earthly fathers "somehow influenced" how they perceived God. Another major finding of the study is: there were a number of factors that contributed to how the selected Korean adolescents perceived God as Father. Some of these include: the distance (i.e, physical and psychological) between the father and the adolescent; the level of the fathers' involvement in the spiritual or faith nurture of the adolescents (before the separation as well as in their current life), and the kind of environment the adolescents have in the process.

Findings of the Study

This study aims to explore whether or not growing up with an absent father affected how selected Korean adolescents perceive God as Father. The following are the responses of the research participants to the research questions.

Sub-problem one dealt with the demographic characteristics of the respondents. The respondents consisted of two males and three females, namely Mid-eum (male), So-mang (female), Ha-eun (male), So-mang (female), Ye-eun (female) and their respective mothers, for a total of 10 respondents.

Sub-problem two focused on the perceptions of selected Korean adolescents when their fathers still lived with them. Four of the Korean adolescents felt "feeling positive or loved," one respondent felt "feeling positive or loved" and "feeling angry or confused" at the same time. All of the respondents have a positive attachment when their fathers still lived with them. Even though one respondent indicated "feeling angry or confused" because her father has disciplined her harshly but she has come to realize that her father did that because he was concerned of her proper posture and manners.

Sub-problem three focused on the perceptions of the Korean adolescents on their father's involvement in their lives at present. The first question under sub-problem three deals with perception of father's involvement in spiritual growth. Two respondents have experienced their father's involvement in their spiritual growth. Three among the five respondents have *not* experienced father's involvement in their spiritual life. Their faith was nurtured by their mothers and church members. The second question focused on their experience of their father's influence in the other aspects of their lives at present. Not all of the respondents experienced support from their fathers in terms of schoolwork because of the physical distance. But all of the respondents indicated that their fathers are involved in their future, learning new things, and financial support. One adolescent's father does not listen to his child's voice, because of that father's quiet personality. Another adolescent's father was not so much involved in his child's life because he tends to behave like the typical traditional Korean father—very busy with work and not expected to be involved in the daily life of their children. Two adolescents indicated that their fathers were not involved in teaching them about school life. These indications reflect the traditional expectations of Korean fathers.

Sub-problem four considered the selected Korean adolescents' perception of God as Father. The first question under sub-problem four considered the view of their relationship with God as father. All respondents have the tendency to think they are God's children, and they are convinced that God listens to their prayers. All of respondents did *not* think that God and their earthly fathers are the same. They indicated that "God is God" and "Dad is Dad," two different persons who are entirely different from each other. Four of respondents prefer to call God as "my Father." One respondent (Ha-eun) prefers to call God as "Lord God." These express their admiration of God. All

of the five respondents have the tendency to recognize that God is higher than any other and they also indicated that there are some roles that both God and their earthly fathers share. These roles include “loving” and “nurturing.”

The second question under sub-problem four delves into feeling God’s love. The five adolescents feel God’s love with their experiences. All five respondents have different ways of feeling God’s love. The ways of feeling of God’s love are through the Bible stories, pastor’s teaching and preaching, through God’s people around them, because of being born a Christian, and through sensing God’s voice.

The third question under sub-problem four deals with feeling God’s acceptance. All of the respondents felt God’s acceptance in their lives. The three respondents feel God’s acceptance through their confession of sin. One respondent feels God’s acceptance through the realization the Bible verse and their parents’ attitude toward them. Another respondent felt God’s acceptance through sensing His calling or vocation for his life.

The fourth question under sub-problem four focused on feeling God’s protection. All the five respondents shared with me that they have felt God’s protection in their lives when I asked them questions from the “Castaway on a Stormy Sea” scenario. Three respondents among the five indicated that they can feel God’s protection through school life. One respondent’s way of feeling God’s protection is based on the Bible and another respondent’s way is through prayer. Furthermore, according to the responses from the scenario that was adapted from Zimmerman’s dissertation, most of the five respondents reflected God’s sovereignty, righteousness, and love during difficult circumstances. Four respondents reflected the helplessness that the castaway is feeling. One respondent felt that there is still hope even in times of trouble. All five mentioned the word “helpless” when they reflected on the castaway person in the picture. All five have indicated that

they acknowledged God's authority and His will. All of them are aware of God's presence. The five respondents thought that God is fair even through difficulties in life.

The last sub-problem discussed the selected Korean adolescents' perceptions of God in relation to their earthly fathers. The first question under sub-problem five focused on how they describe God and their earthly father. According to the scoring as adapted from Dobb's research (2013, 65) perception of God (PG) and perception of father (PF), all of the five adolescent respondents got "above moderate" or "average" view (3.00) in perception of God and perception of father. Among the five, one adolescent has "positive" view (4.23) of Perception of God. Furthermore, looking at the "attachment styles" that the respondents felt when their father still lived with them reflected the same attachment style that they felt toward God. In other words, there is a "correspondence" that occurred in the relationship—what the respondents perceived about their earthly fathers reflected their feelings about God the Heavenly Father.

The second question under sub-problem five delves into the ways of feeling that God and their fathers are alike. All of the five respondents indicated that God and earthly father have same role: nurturing, and the same ways of giving love.

The third question under sub-problem five deals with the perception that God and their fathers are different. The five respondents indicated that God and their earthly fathers are *not* same being: father has human limitations and God is omnipotent and is a transcendent being.

The last question under sub-problem five delves into how their perceptions of growing up with an absent father influenced their perception of God. Four respondents answered, "somewhat influenced," and one respondent said, "strongly influenced." It

implies that for the respondents of this research, their perceptions of their earthly fathers did influence their perceptions of God as Father.

Conclusions

An analysis of the findings from the selected respondents indicated that growing up with an absent father affected their perception of God as Father in various ways. It appears that the attachment the adolescents had with their fathers reflected how they felt for God. The experiences they had with their fathers before they were separated seemed to affect their current lived experiences.

Fathers who are physically absent or separated from their children can still be involved in their child's life, but this needs commitment on the part of the father. Absent fathers can still fulfill their role in the spiritual growth of their children even from a distance. In the study, the adolescents still recognized even the small things that their fathers did in the past and this show of nurture affects how they look at God's role in their lives.

Even though the fathers of the adolescents in this study did not get fully involved in the child's spiritual life, all of these fathers were involved in the other aspects of their children's lives. This involvement also affected how adolescents perceived God as Father.

With the influence of their mothers and other church members, adolescents who grow up with absent father can still perceive "God as Father" and as "Lord God." With a nurturing environment and with positive feelings of their fathers before they were separated, adolescents in this study still felt God's love, acceptance, and protection. These contributed to the adolescents' well-being. A nurturing community is essential like

what Palmer mentioned in his book, *To Know as We are Known* (1993, xi). Palmer used the term, “community of truth.” He suggested that this community is a rich and complex network of relationships in which we must both speak and listen, make claims on others, and make ourselves accountable (Palmer 1993, xi-xii). This can also be applied in the development of the well-being of adolescents.

Based on this study, how the selected respondents perceived their earthly fathers “corresponded” with their perception of God as Father. Earthly father, even absent, can affect the child’s perception of God. Through the scores of “perception of God” (PG) and “perception of father” (PF), and by respondents’ responses, earthly fathers “do influence” the child’s perception of God as Father. Adolescents have ability to compare God and earthly fathers’ differences as well as their similarities, especially in the roles that God and their fathers play towards their growth.

Recommendations

Based on the findings and conclusions of the study, the following are the recommendations.

Recommendations in Light of the Research Questions

Firstly, the findings of the study revealed that the previous attachment of father and child is reflected on the attachment of God and child in their present life. So, this implies that fathers should try to maintain security and safety for the vulnerable child and respond sensitively to their felt needs.

Secondly, the Immigration Church pastors and members are crucial to the development of these adolescents growing up with absent fathers. The church would do well if they could serve the mother and their adolescent children in various ways. The

study indicated that even though the father cannot be involved in their children's spiritual growth, the adolescent is affected by the presence of the pastor, church members, and circumstances.

Thirdly, from the results of the study, the adolescent can feel God' love, acceptance and protection through the Bible, prayer, in school life, and their personal experiences. So, the Immigration Church could consider supporting and creating opportunities for the adolescents to learn, be exposed to, listen to the Bible stories and practical faith application. These opportunities should begin in early childhood, with the opportunities changing to meet the need of the children as they grow up. Most families will need the support of the church to learn how to do this well. The mother who lives with the adolescent child in another country, would find support if she is actively involved in the local church, too. This could also be a good consideration for the Immigration Church if they aim to minister to the whole family.

Finally, the influence of earthly fathers is significant in the perceptions of the adolescents on God. Earthly fathers even Christian or non-Christian, or living with the children or not, can somewhat affect the adolescents' perceptions of God as Father. The child needs to hear some "positive feedback" from the mother when talking about their husbands. For the adolescents, how the mother "speaks" about their husbands also affects how they perceive their fathers as well.

Recommendations for the Ministry of Immigration Church
for Children with Absent Fathers

Based on the findings of the study, the Immigration Church would do well if they would:

- a. Since the respondents indicated that they have some certain issues that are unresolved in light of the absence of their fathers, the church would do well to create a ministry of counselling for the children about attachment with their father and should nurture carefully the children who have some negative attachment with their father;
- b. Since the respondents of the study indicated that they become acquainted with God's presence in their lives through the Bible among other avenues, so the church could consider providing and preparing the Bible lessons or basic Christian doctrine for the adolescents, especially topics related to God's love, protection, and assurance of His presence;
- c. One of the respondents was reprimanded by her father when she showed bad manners. In this light, the church would do well to consider creating activities to teach personality development and good manners;
- d. The adolescents in the study mentioned that through the messages they heard in the church, they were able to think about their life so for their spiritual nurture, the church could prepare a special retreat for adolescents so they can reflect about their life, repent from their sins, and also activities for career guidance and vision casting. The church can also provide daily devotionals for adolescents to apply what the Bible says and share these to a group on Sunday;

- e. Since the adolescents in the study perceived the importance of their fathers in their lives, the church would do well to make a program for adolescents to express their thinking about their fathers, not just on Father's Day but on other days. The adolescents can then send these video greetings to their fathers.

Recommendations for Church Ministry for the Mothers of Children with Absent Fathers

Based on the findings of the study, the Immigration Church would do well if they would:

- a. Invite subject matter experts who can teach the mothers how attachment with the father is important in children's spiritual life. This is not only for Christian mothers. It can be one of the avenues to evangelize non-Christian mothers whose husbands are not physically living with them.
- b. Create mother-adolescent programs where mothers in the church plan the activities (e.g. watching Christian movies, decorating the church, getting involved in mission trips, family retreats, or singing contest etc.) with their adolescents, implement the activities, and simply enjoy the time together;
- c. Provide guidelines (e.g. the schedule of reading the Bible, private devotions, family devotions, etc.) for mothers on how to nurture their children's spiritual life and encourage their adolescents to engage in spiritual disciplines;
- d. Create a mothers' prayer group. The church can give the guidelines for nurturing their children's spiritual life and share their problems or victories;
and

- e. Create a program to teach the mothers how to encourage communication with their husbands to get them involved in their child's life. Using the mobile app, the church can share every plan and show what they did. The church can invite the father who lives in Korea to the church member group chat or band through the mother. Through this, there is a platform where mothers and fathers can communicate to each other.

Recommendations for Further Studies

After conducting this research, the researcher realized that further research studies could be conducted in the following areas:

- a. project thesis on program design for empowerment of attachment with father and mother with children;
- b. a curriculum project on how non-resident fathers could nurture the adolescents' spiritual life;
- c. a phenomenological study on the perceptions of non-resident fathers toward their relationship with their wives and children; and
- d. a narrative inquiry on how migrant adolescents can overcome their spiritual inferiority.

APPENDIX A

INTERVIEW PROTOCOL AND GUIDE QUESTIONS FOR THE ADOLESCENTS

The following is my guide as I interview the adolescent:

- Before the interview
 - This interview session will be conducted in Zoom. I will make sure the respondent has good Internet connectivity.
 - Prepare the revised guide questions (based on the results of the pilot test that I conducted)
 - Send through email Part Five of the interview questions to the respondents so they can fill out the tables ahead of time.

- During the interview
 - Say “Welcome and thank you for agreeing to be part of my research.”
 - I will make sure that the adolescent is comfortable with my presence.
 - I will explain the purpose of this research. I will inform the adolescent that the research will be treated with confidentiality and that his or her real name will not be in my thesis. I will inform him or her that I will use a pseudonym to protect him or her privacy.
 - I need to take video recording for the transcription of the interviews, so I should ask permission to record the Zoom meeting (also written in the Informed Consent Form).
 - I will tell the respondent that there are *no* wrong answers, that he or she can share his or her perceptions on the questions that I will ask. And anytime during the interview if he or she wishes to withdraw, he or she can do that (as written in the Informed Consent Form).
 - Begin with the interview.

- After the interview
 - Thank the respondent. Assure him or her that what they shared will be treated as confidential and that I will get back to them to verify some information

Semi-Structured Interview Guide for the Adolescents

Part One: About you

1. How old are you?
2. Note to self: write the gender of the respondent here and the pseudonym of the particular respondent.
3. Can you describe the time when your father left? Can you still remember how old were you when that happened?

Part Two: About your relationship with your father before you were separated from him:

When your father was still living with you, how can you describe your relationship with him? Note: allow the respondent to choose one or two, or all three – whatever it is that reflects their experience.

___ Feeling positive or loved? In what ways?

___ Feeling angry or confused? In what ways?

___ Feeling unloved or rejected? In what ways?

Part Three: About how you perceive your father's involvement in your life at this present time.

1. In what ways do you perceive or not perceive your father's involvement in your spiritual growth?
 - a. In what ways did your father tell you he loved and supported you?
 - b. Did your father teach you about Jesus? If yes, how? If not, why do you think he did not?
 - c. Did your father bring you to church? If yes, can you describe that for me? If no, would you have wished he did?
 - d. Can you please describe to me about a time when your father taught you about God's love? If you did not experience this, why do you think this has not happened?
 - e. Did your father teach you about good behavior? If yes, how? If no, what things can you remember did he teach you?

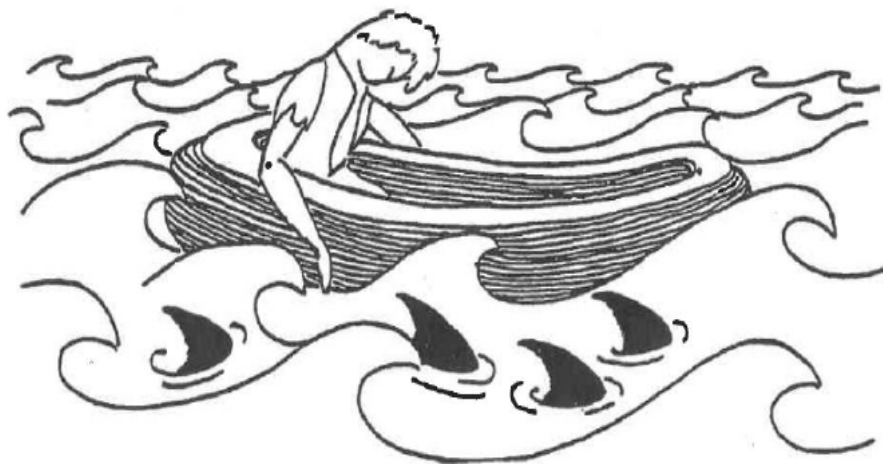
2. At present, in what ways do you experience your father's influence in the other aspects of your life?
 - a. Do you think your father is important in your life? In what ways?
 - b. Did your father listen to you? In what ways?
 - c. Did your father teach you about how to make good friends?
 - d. Did your father support your school work?
 - e. In what ways did your father teach you about how to be a good boy or good girl?

- f. In what ways did your father make you think about the future?
 - g. In what ways did your father help you learn new things?
3. Can you please share with me, in what ways do you think the absence of your father affected you?

Part Four: How do you perceive God as Father?

1. How do you view your relationship with God as Father?
 - a. Do you think that you are God's child? If yes, can you describe why you think you are God's child? If not, what is the reason for that?
 - b. When you pray to God, are you sure God listens to your prayer?
 - c. What is more convenient, to call God as God the Father? Or Lord God?
2. In what ways do you feel or not feel God's love? How can you feel God's love? Can you describe that for me?
3. In what ways do you feel or not feel God's acceptance?
4. In what ways do you feel or not feel God's protection?
 - a. When you feel afraid, do you feel you are all alone?
 - b. Or do you think God is helping you? In what ways?
 - c. How do the selected adolescents describe their experience of God when they see the castaway picture?

Instruction: Show picture of a castaway on a stormy sea (Graebner, 1964, 234-241; cited in Zimmerman. 2019, 257-58).



- a) What do you think is happening to this person?
- b) How do you think this person is feeling?
- c) Do you think God sees this person? Why or why not?
- d) Do you think God can do anything to help them? Why or why not?
- e) Do you think He will? Why or why not?
- f) Do you think God is fair? Why or why not?

Part Five: How do you perceive God in relation to your earthly father?

1. Do you perceive God to be? Can you please explain very briefly, why?

	Yes	Somewhat	No	Other remarks?
Nurturing?				
Loving				
Distant				
Interested in you				
A disciplinarian				
Accepting				
Someone whose love is earned				
Reliable				
Trustworthy				
A protector				
Demanding				
Involved				
A provider				
Other?				

2. Do you perceive your father to be? Can you please explain very briefly, why?

	Yes	Somewhat	No	Other remarks?
Nurturing?				
Loving				
Distant				
Interested in you				
A disciplinarian				
Accepting				
Someone whose love is earned				
Reliable				
Trustworthy				
A protector				
Demanding				
Involved				
A provider				
Other?				

3. In what ways do you feel that God and your father are alike?

- a. Do you think that God the Father will disappear like your father did? If yes, why? If no, please explain.
- b. When you perceived that your father does not live with you do you feel God is still with you? Why? Why not?

4. In what ways do you perceive that God and your father are different?

5. How much has your perception of a father while growing up influenced your perception of God? Please select one and explain

Strongly Influenced

Somewhat Influenced

Not Influenced

After the Interview

Thank the research participants and assure them of the confidentiality that you will protect in light of their responses.

TRANSLATION OF INTERVIEW PROTOCOL AND GUIDE

QUESTIONS FOR THE ADOLESCENTS

다음은 인터뷰 대상 중 청소년과 인터뷰 시 사용할 인터뷰 가이드입니다.

□ 인터뷰 전

- 인터뷰는 Zoom 을 통하여 진행됩니다. 응답자의 인터넷 통신이 원활 한지 확인합니다.
- 인터뷰 가이드를 사전에 검수 받아 수정된 질문을 사용합니다.
- 인터뷰 전, 파트 5 인터뷰 질문을 응답자에게 보내어, 응답자가 질문지에 답을 할 수 있도록 합니다.

□ 인터뷰 시

- 인사. “반갑습니다. 이 연구에 참여하는 것에 동의해 주셔서 감사합니다.”
- 청소년이 연구자의 존재에 대해 편안하게 여길 수 있도록 해야 합니다.
- 연구자는 이 연구의 목적을 설명하고, 이 연구에 참여하는 청소년에게 이 연구는 기밀로 유지될 것이며, 본인의 실명이 논문에 포함되지 않을 것임을 알릴 것입니다. 연구에 참여하는 청소년의 사생활을 보호하기 위해 가명을 사용할 것임을 고지할 것입니다.
- 인터뷰 필사를 위해 비디오 녹화를 해야 하므로, 응답자에게 Zoom 회의 녹화 허가를 받아야 합니다. 이에 대한 동의서 작성을 해야 합니다.
- 연구자는 응답자에게 질문에 대한 자신의 생각을 공유할 수 있으며, 오답은 없다고 말 할 것입니다. 그리고 인터뷰 중단을 원할 경우 언제든지 그렇게 할 수 있음도 알릴 것입니다. 이 내용 또한 동의서에 기재되어 있습니다.
- 인터뷰를 시작합니다.

□ 인터뷰 후

- 응답자에게 감사를 표합니다. 공유한 내용은 기밀로 처리되며 몇 가지 정보를 확인하기 위해 다시 연락할 것임을 알립니다.

청소년 응답자를 위한 인터뷰 가이드

파트 1: 응답자에 대하여

1. 당신은 몇 살 입니까?
2. 응답자의 성별과 가명을 쓰시오:
3. 아버지와 함께 살게 되지 않은 때를 설명해 주실 수 있습니까? 그 때 응답자는 몇 살이었는지 기억할 수 있습니까?

파트 2: 아버지와 헤어지기 전 아버지와 관계에 대하여:

아버지가 당신과 함께 살았을 때 그와의 관계를 어떻게 설명하시겠습니까? 참고: 응답자가 자신의 경험을 반영하는 것이 무엇이든 하나, 둘 또는 모두 선택하도록 합니다.

___ 긍정적인 또는 사랑받는 느낌. 어떠한 면에서 이 같은 느낌을 받았습니까?

___ 화가 남 또는 혼란스러움. 어떠한 면에서 이 같은 느낌을 받았습니까?

___ 사랑받지 못하거나 거절당한 듯한 느낌. 어떠한 면에서 이 같은 느낌을 받았습니까?

파트 3: 현재 아버지가 당신의 삶에 참여하는 것을 어떻게 인식하고 있는가?

1. 당신의 영적 성장에 아버지의 참여를 어떻게 인식합니까? 또는 인식하지 못합니까?
 - a. 아버지는 어떤 방식으로 당신을 사랑하고 지원한다고 하였습니다습니까?
 - b. 당신의 아버지는 예수님에 대하여 가르쳐 주셨나요? 그렇다면 어떻게 가르쳐 주셨나요? 그렇지 않다면, 그가 왜 그렇게 하지 않았다고 생각합니까?
 - c. 아버지께서 당신을 교회에 데려다 주셨나요? 그렇다면 그 때를 설명해 주실 수 있나요? 그렇지 않다면, 당신은 아버지가 당신을 교회에 데려다 주길 원했나요?
 - d. 아버지께서 하나님의 사랑에 대해 가르쳐 주셨을 때에 대해 설명해 주시겠습니까? 이것을 경험하지 않았다면 왜 이런 일이 일어나지 않았다고 생각합니까?
 - e. 당신의 아버지가 좋은 행동에 대해 가르쳐 주셨습니까? 그렇다면, 어떻게 가르쳐 주셨나요? 그렇지 않다면 아버지가 가르쳐 주신 것을 기억하는 것이 있나요?
2. 현재 삶의 다른 측면에서 아버지의 영향을 어떻게 경험하고 있습니까?
 - a. 아버지가 인생에서 중요하다고 생각합니까? 어떠한 면에서 그렇습니까?
 - b. 아버지가 당신의 말을 경청해 주었습니까? 어떠한 면에서 그렇습니까?
 - c. 아버지가 좋은 친구를 사귀는 방법을 가르쳐 주셨습니까?

- d. 아버지가 학교 공부를 봐 주셨습니까?
 - e. 당신의 아버지는 당신에게 좋은 소년 또는 소녀가 되는 방법에 대해 어떤 방법으로 가르쳐 주셨습니까?
 - f. 당신의 아버지는 당신이 미래에 대해 어떻게 생각하게 하셨나요?
 - g. 아버지는 당신이 새로운 것을 배우도록 어떻게 도와주셨습니까?
3. 아버지의 부재가 당신에게 어떤 영향을 미쳤다고 생각하는지 이야기를 해 주시겠습니까?

파트 4: 당신은 어떻게 하나님을 아버지로 인식합니까?

1. 당신은 어떻게 하나님을 아버지라고 묘사합니까?
 - a. 당신은 스스로 하나님의 자녀라고 생각하십니까? 그렇다면 왜 당신이 하나님의 자녀라고 생각하는지 설명해 주세요. 그렇지 않다면 그 이유는 무엇입니까?
 - b. 당신은 하나님께 기도할 때 하나님께서 당신의 기도를 들으심을 확신합니까?
 - c. 하나님을 아버지 하나님이라고 부르는 것이 편한가요? 아니면 주 하나님 또는 주님이라고 부르는 것이 편한가요?
2. 당신은 어떤 방식으로 하나님의 사랑을 느끼니까? 또는 하나님의 사랑을 느끼지 못합니까?
 하나님의 사랑을 어떻게 느낄 수 있습니까? 설명해 주시겠습니까?
3. 당신은 어떤 방식으로 하나님께서 당신을 받아들이심을 느끼니까? 또는 그렇지 못합니까?
4. 당신은 어떤 방식으로 하나님의 보호를 느끼니까? 또는 그렇지 못합니까?
 - a. 당신이 두려워 할 때 혼자라고 느끼나요?
 - b. 하나님이 당신을 돕고 계시다고 생각하니까? 어떻게 그렇게 느끼니까?
 - c. 그림을 볼 때



- a) 이 사람에게 무슨 일이 일어날 것 같습니까?
- b) 이 사람의 감정은 어떨 것 같나요?
- c) 하나님께서 이 사람을 보고 계시다고 생각하나요? 왜?
- d) 하나님께서 이 사람에게 어떤 도움을 주실 수 있나요? 왜?
- e) 하나님이 그렇게 할 수 있다고 믿나요? 왜?
- f) 하나님의 공평 하신 분인가요? 왜?

파트 5: 당신의 육신적 아버지와 하나님의 형상을 연결시켜 생각할 때, 이에 대한 당신의 믿음을 어떻게 묘사하겠습니까?

1. 당신은 하나님이 계시다고 생각합니까? 왜 그렇게 생각하는지 간략하게 설명해 주세요.

	그렇다	어느정도 그렇다	아니다	그 외
양육(돌봄)				
사랑				
거리가 먼				
당신에게 관심이 있음				
징계				
받아 주심				
사랑을 얻은 사람				
신뢰성				
믿을 수 있는				
보호자				
부담스러운				
소속된				
공급자				
그 외				

2. 당신은 당신의 아버지를 어떻게 인식하십니까? 왜 그렇게 생각하는지 간략하게 설명해 주세요.

	그렇다	어느정도 그렇다	아니다	그 외
양육(돌봄)				
사랑				
거리가 먼				
당신에게 관심이 있음				

징계				
받아 주심				
사랑을 얻은 사람				
신뢰성				
믿을 수 있는				
보호자				
부담스러운				
소속된				
공급자				
그 외				

1. 당신은 하나님과 당신의 아버지가 어떻게 비슷하다고 느끼십니까?
 - a. 당신은 하나님 아버지께서도 당신의 아버지가 그랬던 것처럼 사라질 수 있다고 생각하십니까?
 - b. 당신은 당신의 아버지가 당신과 함께 살지 않는다는 것을 알았을 때 하나님이 여전히 당신과 함께 있다고 느꼈나요? 왜 그렇게 느꼈나요? 또는 왜 그렇게 느끼지 않았나요?
2. 당신에게 하나님과 당신의 아버지가 어떻게 다릅니까?
3. 당신이 자라는 동안에, 아버지에 대한 인식이 하나님에 대한 인식에 얼마나 영향을 미친 것 같습니까? 하나를 선택하고, 설명해 주세요.

강하게 영향을 받음 보통 영향을 받음 영향받지 않음
 영향

인터뷰 후

연구 참가자들에게 감사를 표하고 응답에 비추어 보호할 비밀을 보장할

것을 받드시 알립니다.

APPENDIX B

INTERVIEW PROTOCOL AND GUIDE QUESTIONS FOR THE MOTHERS

The following is my guide as I interview the mother:

- Before the interview
 - This interview session will be conducted in Zoom. I will make sure the respondent has good Internet connectivity.
 - Prepare the revised guide questions (based on the results of the pilot test that I conducted)
 -
- During the interview
 - Say “Welcome and thank you for agreeing to be part of my research.”
 - I will make sure that the mother is comfortable with my presence.
 - I will explain the purpose of this research. I will inform her that the research will be treated with confidentiality and that her real name will not be in my thesis. I will inform her that I will use a pseudonym to protect her privacy.
 - I need to take video recording for the transcription of the interviews, so I should ask permission to record the Zoom meeting (as written in the Informed Consent Form).
 - I will tell the respondent that there are *no* wrong answers, that she can share her perceptions on the questions that I will ask. And anytime during the interview if she wishes to withdraw, she can do that (as written in the Informed Consent Form).
 - Begin with the interview.
- After the interview
 - Thank the respondent. Assure her that what she shared will be treated as confidential and that I will get back to her to verify some information

Guide Questions for the Mothers

1. Looking back to the time when your husband was still living with you and your child, can you please describe the kind of relationship your child had with your husband? Please explain.
2. At the present time, do you think your husband is still involved in the life of your child? In his or her spiritual growth? In other areas of his or her life? In what ways?
3. Can you please share with me if your child feels that God is his or her father? In what ways?
 - a. Does your child feel or not feel God’s love? In what ways?
 - b. Does your child feel or not feel God’s acceptance? In what ways?
 - c. How about God’s protection? In what ways?

NOTE: add questions to mothers in relation to the adolescents’ responses

TRANSLATION OF INTERVIEW PROTOCOL AND GUIDE QUESTIONS
FOR THE MOTHERS

다음은 인터뷰 대상 중 청소년의 어머니와의 인터뷰 시 사용할 인터뷰 가이드입니다.

□ 인터뷰 전

- 인터뷰는 Zoom 을 통하여 진행됩니다. 응답자의 인터넷 통신이 원활 한지 확인합니다.
- 인터뷰 가이드를 사전에 검수 받아 수정된 질문을 사용합니다.

□ 인터뷰 시

- 인사. “반갑습니다. 이 연구에 참여하는 것에 동의해 주셔서 감사합니다.”
- 응답자가 연구자의 존재에 대해 편안하게 여길 수 있도록 해야 합니다.
- 연구자는 이 연구의 목적을 설명하고, 이 연구에 참여하는 응답자에게 이 연구는 기밀로 유지될 것이며, 본인의 실명이 논문에 포함되지 않을 것임을 알릴 것입니다. 연구에 참여하는 응답자의 사생활을 보호하기 위해 가명을 사용할 것임을 고지할 것입니다.
- 인터뷰 필사를 위해 비디오 녹화를 해야 하므로, 응답자에게 Zoom 회의 녹화 허가를 받아야 합니다. 이에 대한 동의서 작성을 해야 합니다.
- 연구자는 응답자에게 질문에 대한 자신의 생각을 공유할 수 있으며, 오답은 없다고 말 할 것입니다. 그리고 인터뷰 중단을 원할 경우 언제든지 그렇게 할 수 있음도 알릴 것입니다. 이 내용 또한 동의서에 기재되어 있습니다.
- 인터뷰를 시작합니다.

□ 인터뷰 후

- 응답자에게 감사를 표합니다. 공유한 내용은 기밀로 처리되며 몇 가지 정보를 확인하기 위해 다시 연락할 것임을 알립니다.

어머니를 인터뷰 질문 가이드

1. 당신의 남편이 당신과 당신의 아이와 함께 살았던 때를 되돌아보고, 당신의 아이와 당신의 남편과의 관계가 어떠했는지 설명해 주세요.
2. 현재 남편이 여전히 자녀의 삶에 관여하고 있다고 생각합니까? 당신의 자녀의 영적인 성장에 있어서? 다른 삶의 영역에 있어서? 어떠한 면에서 영향을 주는지 설명해 주세요.
3. 당신의 자녀가 하나님을 자신의 아버지라고 느끼는지 이야기를 해 주시겠습니까?
 - a. 당신의 자녀가 하나님의 사랑을 느끼고 있습니까? 또는 그렇지 않습니까? 어떠한 면에서 그렇게 생각하십니까?
 - b. 당신의 자녀가 하나님의 용납하심을 느끼고 있습니까? 또는 그렇지 않습니까? 어떠한 면에서 그렇게 생각하십니까?
하나님의 보호하심에 대하여는 어떻습니까?

APPENDIX C

THE POST-TRAUMATIC STRESS DISORDER CHECKLIST FOR DSM-5 (PCL-5)

Instructions: Below is a list of problems that people sometimes have in response to a very stressful experience. Please read each problem carefully and then circle one of the numbers to the right to indicate how much you have been bothered by that problem in the past month.

In the past month, how much were you bothered by:	Not at all	A little bit	Moderately	Quite a bit	Extremely
1. Repeated, disturbing, and unwanted memories of the stressful experience?	0	1	2	3	4
2. Repeated, disturbing dreams of the stressful experience?	0	1	2	3	4
3. Suddenly feeling or acting as if the stressful experience were actually happening again (as if you were actually back there reliving it)?	0	1	2	3	4
4. Feeling very upset when something reminded you of the stressful experience?	0	1	2	3	4
5. Having strong physical reactions when something reminded you of the stressful experience (for example, heart pounding, trouble breathing, sweating)?	0	1	2	3	4
6. Avoiding memories, thoughts, or feelings related to the stressful experience?	0	1	2	3	4
7. Avoiding external reminders of the stressful experience (for example, people, places, conversations, activities, objects, or situations)?	0	1	2	3	4
8. Trouble remembering important parts of the stressful experience?	0	1	2	3	4
9. Having strong negative beliefs about yourself, other people, or the world (for example, having thoughts such as: I am bad, there is something seriously wrong with me, no one can be trusted, the world is completely dangerous)?	0	1	2	3	4
10. Blaming yourself or someone else for the stressful experience or what happened after it?	0	1	2	3	4
11. Having strong negative feelings such as fear, horror, anger, guilt, or shame?	0	1	2	3	4
12. Loss of interest in activities that you used to enjoy?	0	1	2	3	4

13. Feeling distant or cut off from other people?	0	1	2	3	4
14. Trouble experiencing positive feelings (for example, being unable to feel happiness or have loving feelings for people close to you)?	0	1	2	3	4
15. Irritable behavior, angry outbursts, or acting aggressively?	0	1	2	3	4
16. Taking too many risks or doing things that could cause you harm?	0	1	2	3	4
17. Being “superalert” or watchful or on guard?	0	1	2	3	4
18. Feeling jumpy or easily startled?	0	1	2	3	4
19. Having difficulty concentrating?	0	1	2	3	4
20. Trouble falling or staying asleep?	0	1	2	3	4

PTSD checklist for DSM-5 is adapted from (Weathers et al. 2013).

Scoring

The interpretation of the PCL-5 should be made by a clinician. The PCL-5 can be scored in different ways: using a total symptom severity score, calculating DSM-5 symptom cluster severity scores, as a diagnostic tool. For the purpose of using the PCL-5 for ongoing progress measurement, for this study researcher has elected to calculate the total symptom severity score.

A total symptom severity score (range of 0-80) can be obtained by summing the scores for each of the 20 items. Preliminary validation work is sufficient to make initial cut-point suggestions, but this information may be subject to change. A PCL-5 cut-point of 33 appears to be a reasonable value to propose until further psychometric work is available. This cut-point has been determined based on the significant body of research supporting the PCL for DSM-IV (the previous version, identifying DSM-IV symptoms). Evidence for the PCL for DSM-IV suggests that a 5-10point change represents reliable change and a 10-20point change represents clinically significant change. Change scores for PCL-5 are not yet available, although it is expected that reliable and clinically meaningful change will be in a similar range (“Post Traumatic Stress Disorder | PCL-5 - Greenspace Mental Health Knowledge Base” n.d.).

Score	PTSD Severity
0-32	Below Clinical threshold
33-80	Above clinical threshold

TRANSLATION OF THE POST-TRAUMATIC STRESS DISORDER CHECKLIST
FOR DSM-5 (PCL-5)

다음은 스트레스가 많은 아주 많은 사람들이 겪는 문제 목록입니다. 각 문제를 주의 깊게 읽고 오른쪽에 있는 숫자 중 하나에 동그라미를 쳐 지난 달에 그 문제로 얼마나 괴로웠는지 표시하십시오.

지난 한 달 동안 얼마나 아래의 일로 고통을 받았습니까?	전혀 아님	조금	보통	조금 많이	매우 많이
1. 큰 스트레스를 주는 일이 되풀이되고 불안하고, 원하지 않는 기억으로 인해 힘들었습니까?	0	1	2	3	4
2. 큰 스트레스를 주는 일이 꿈에서 되풀이되고 불안하여 힘들었습니까?	0	1	2	3	4
3. 갑자기 큰 스트레스를 받았던 그 일이 다시 일어나는 것처럼 느껴졌습니까 (실제로 그때, 그곳으로 다시 돌아간 것처럼)?	0	1	2	3	4
4. 큰 스트레스를 받은 경험을 떠올리게 되면 화가 납니까?	0	1	2	3	4
5. 큰 스트레스를 받은 경험을 떠올리게 했을 때 신체적 반응을 보입니까? (예를 들어 심장이 두근거리거나, 호흡 곤란, 발한과 같은)?	0	1	2	3	4
6. 스트레스를 받았던 그 상황과 관련된 기억, 생각 또는 감정을 피합니까?	0	1	2	3	4
7. 스트레스를 받게 했던 사람, 장소, 대화, 활동 물건 또는 상황을 피합니까?	0	1	2	3	4
8. 스트레스를 줬던 사건, 사람 등 중요한 부분을 기억하는데 어려움이 있습니까?	0	1	2	3	4
9. 자신, 다른 사람 또는 세상에 대해 강하게 부정적인 마음을 가지고 있습니까? (예를 들어 나쁘다, 나에게 심각한 문제가 있다, 아무도 믿을 수 없다, 세상이 완전히 위험하다 와 같은.)	0	1	2	3	4
10. 스트레스를 준 사건에 대해 자기 자신 또는 다른 사람을 비난하거나, 그 후에 무슨 일이 일어났나요?	0	1	2	3	4

11. 두려움, 공포, 분노, 죄책감 또는 수치심과 같은 부정적인 감정을 가지고 있습니까?	0	1	2	3	4
12. 평소 즐겨했던 활동에 대해 관심이 없어졌습니까?	0	1	2	3	4
13. 다른 사람들과 거리가 멀게 느껴지거나 단절됐다고 느끼십니까?	0	1	2	3	4
14. 긍정적인 감정을 경험하는 것에 문제가 있습니까? (예를 들어 행복을 느낄 수 없거나, 가까운 사람들에게 사랑의 감정을 느끼는 것과 같은 것에.)	0	1	2	3	4
15. 짜증나는 행동, 불같이 화를 내거나, 공격적인 행동을 하나요?	0	1	2	3	4
16. 너무 큰 위험을 감수하거나 해를 끼칠 수 있는 일을 합니까?	0	1	2	3	4
17. 과도하게 경계합니까?	0	1	2	3	4
18. 불안하거나 쉽게 깜짝 놀랍니까?	0	1	2	3	4
19. 집중하는 것에 어려움이 있습니까?	0	1	2	3	4
20. 잠에 들거나, 잠을 잘 때(수면) 문제가 있습니까?	0	1	2	3	4

APPENDIX D**NOTIFICATION OF APPROVAL FROM THE INSTITUTIONAL REVIEW BOARD**

DEPARTMENT
of RESEARCH

Asia-Pacific Nazarene Theological Seminary
Ortigas Avenue Extension, Kaytikling
Taytay 1920, Rizal, Philippines

NOTIFICATION OF REVIEW APPROVAL

October 26, 2020

Jungyeon Park
jeongyun.park@apnts.edu.ph

**Protocol Title: GROWING UP WITH AN ABSENT FATHER AND HOW SELECTED
KOREAN ADOLESCENTS PERCEIVE GOD AS FATHER**

Protocol #: AR-0005

IRB Review Date: October 26, 2020

Effective Date: October 27, 2020

Expiration Date: October 27, 2021

Review Type: Expedited Review

Review Action: Approved

The IRB made the following determinations:

- Waivers: Waiver of informed consent documentation
- Other Documentations: All necessary attachments submitted.
- Risk Determination: No greater than minimal risk

Please contact me at nehemiah.bathula@apnts.edu.ph if you have any questions.

Sincerely,

Nehemiah Bathula
Administrative Assistant to the Academic Dean
Asia-Pacific Nazarene Theological Seminary

APPENDIX E

LETTER TO THE PASTOR

Date:

Dear Pastor,

Christian greeting!

I am Jungyeon Park. As you know I am studying Master of Arts in Religious Education concentrating in Holistic Child Development at Asia-Pacific Nazarene Theological Seminary (APNTS) in Taytay, Rizal.

I am writing my Master's thesis regarding entitled "Growing Up with an Absent Father and How Selected Korean Adolescents Perceive God as Father." There are several reasons on the fatherlessness phenomenon in Korean society. So, I want to interview five adolescents in your church ages 13 to 19 who are experiencing this challenge in their lives. I also want to interview their respective mothers. The purpose of the study is to explore the experiences of these adolescents and after I gather their responses, I aim to identify recommendations for the church so these young people and their families will be nurtured in the way they perceive God. All interviews will be done by Zoom due to government-imposed protocols due to COVID-19.

If you will grant me permission to do this study, I would be very glad to schedule interviews with the respondents. All names of the respondents, your name, and the name of the church will be protected. I will assign codes to all the participants to protect their privacy. My research protocols have been approved by APNTS' Institutional Review Board.

I am hoping for your positive response. Thank you so much and God bless you.

Sincerely,

Jungyeon, Park

TRANSLATION OF LETTER TO THE PASTOR

날짜:

친애하는 목사님,

할렐루야!

저는 박정연 전도사입니다. 목사님께서도 아시는 것처럼, 저는 Rizal Taytay 에 위치해 있는, Asia-Pacific-Nazarene Theological Seminary 에서 Master of Arts in Religious Education concentrating in Holistic Child Development 과정 중에 있습니다.

저는 “Growing Up with an Absent Father and How Selected Korean Adolescents Perceive God as Father.” 이라는 주제로 석사 논문을 쓰고 있습니다. 한국 사회에서 아버지의 부재 현상에는 몇 가지 이유가 있습니다. 그래서 저는 목사님 교회에 출석하는 13-19 세 사이의 청소년 중 아버지가 부재인 청소년 5 명을 대상으로 인터뷰를 진행하여, 이 논문의 연구자료로 사용하고자 합니다. 또한 그 청소년들의 어머니와도 인터뷰를 진행하고자 합니다.

이 연구의 목적은 아버지가 부재인 청소년들의 경험을 탐구하고, 그들의 응답을 통하여 도출된 결과를 가지고, 교회안에 젊은이들과 그 가족들이 하나님을 바르게 인식하고 양육될 수 있도록 하는 것에 있습니다. COVID-19 으로 인해 정부가 부과한 규칙에 따라 대면 인터뷰가 어려움으로, Zoom 을 통하여 진행하도록 하겠습니다.

이 연구를 할 수 있도록 허락해 주신다면 정말 감사하겠습니다. 응답자의 모든 이름, 교회의 이름이 보호될 예정입니다. 응답자의 개인 정보를 보호하기 위해 모든 참가자의 이름은 가명으로 기재될 예정이며, 이 연구의 프로토콜은 APNTS 의 검토위원회 기관의 승인을 받았습니다.

긍정적인 방향으로 생각해 주시기를 기대하며 소망합니다.
감사합니다.

박정연 드림.

APPENDIX F**LETTER TO THE PARENTS AND THE PARENT'S CONSENT FORM**

Date:

Dear _____,

I am Jungyeon Park. As you know I am studying Master of Arts in Religious Education concentrating in Holistic Child Development at Asia-Pacific Nazarene Theological Seminary in Taytay, Rizal.

I am writing my Master's thesis regarding entitled "Growing Up with an Absent Father and How Selected Korean Adolescents Perceive God as Father." The purpose of the study is to explore the experiences of adolescents and after I gather their responses, I aim to identify recommendations so the church can minister better to families who are experiencing this situation.

In this light, I want to ask permission from you to interview you and your child. If you are willing to participate, the interview will be done in two separate settings: for one-and-a-half-hour each. Once you give me the permission, I will call you and set the date and time for our Zoom meeting. Your collaboration as a parent is very much appreciated because your child's participation will help me greatly in this research.

Please know that my research protocols have been approved by APNTS' Institutional Review Board. Your name and that of your child's will not be divulged in any way. I will assign codes to you and your child to protect your privacy.

Thank you so much and God bless you.

Sincerely,

Jungyeon, Park

Parent's Consent Form

The following information is provided for you to decide if you are willing to allow your child participated in interview.

1. Agreement of participation – I will only gather information from your child if you agree to participate with me in this study. By signing this paper on the space provided below, you agree to be a participant in this interview with you and your children.

2. Withdrawal of participation – You are free to withdraw your child at any time after signing. In case if you change your mind and decide to withdraw your child, you will be under no obligation, you are free to withdraw him or her at any time without penalty.

3. Freedom to answer – During your child's participation, I will be asking some questions. Your child may choose to answer them in any way that is appropriate for him or her to express his or her feelings, experiences and opinions. Your child may also choose not to answer any question he or she is not comfortable with.

4. The information your child provides will be strictly considered as confidential and can only be accessed only by me, the program director, thesis supervisor and the panel responsible for evaluation and approval of this project. In cases that might require naming of characters, pseudonyms will be used in place of your child's name. I will only record the Zoom session of our conversation with your permission.

If you would like additional information concerning this study before or after it is complete, please feel free to contact me by cell phone or email. There is no compensation for your child's participation, but it is greatly appreciated.

I, as a parent have read this Consent and Authorization form. I have had the opportunity to ask, and I have received answers to any questions I had regarding the study. I understand that if I have any additional questions about my child's rights as a research participant, I may call (0906) 468-4180, or send an email to jungyeon.park@apnts.edu.ph. I agree to let my child take part in this study as a research participant.

By my signature I affirm that my child is between 13 to 19 years old, and that I have received a copy of this Consent and Authorization Form.

Type/Print Parent's Name

Date

Parent's Signature

TRANSLATION OF LETTER TO THE PARENTS AND THE
PARENT'S CONSENT FORM

날짜:

친애하는 _____,

할렐루야!

저는 박정연 전도사입니다. 저는 Rizal Taytay 에 위치해 있는, Asia-Pacific-Nazarene Theological Seminary 에서 Master of Arts in Religious Education concentrating in Holistic Child Development 과정 중에 있습니다.

저는 “Growing Up with an Absent Father and Its Impact on How Selected Korean Adolescents Perceive God as Father.” 이라는 주제로 석사 논문을 쓰고 있습니다. 이 연구의 목적은 아버지가 부재인 청소년들의 경험을 탐구하고, 그들의 응답을 통하여 도출된 결과를 가지고, 교회가 이러한 상황을 겪고 있는 가족들에게 더 나은 사역을 할 수 있도록 독려하기 위함입니다.

그래서 어머니와 어머니의 자녀와 인터뷰를 할 수 있기를 원합니다. 이에 대해 허락해 주시면 감사하겠습니다. 저는 총 3 시간을 두 파트로 나누어 인터뷰를 진행할 예정입니다. 인터뷰를 허락해 주시면, 인터뷰 날짜를 선정하도록 하겠습니다. 이 연구에 협력해 주시는 것은 이 연구에 큰 도움이 될 것입니다.

이 연구의 프로토콜은 APNTS 의 검토위원회 기관의 승인을 받았습니다. 귀하의 이름과 귀하의 자녀의 개인 정보를 보호하기 위해 인터뷰 내용은 비밀이 유지 될 것이며, 논문에 가명을 사용할 것입니다.

긍정적인 방향으로 생각해 주시기를 기대하며 소망합니다.
감사합니다.

박정연 드림.

학부모 동의서

다음은 귀하의 자녀가 인터뷰에 참여하도록 동의할 것인지 여부를 결정할 수 있도록 제공되는 정보입니다.

1. 참여 동의 – 연구자는 귀하가 이 연구에 자녀의 참여를 동의하는 경우에만 정보를 수집할 수 있습니다. 아래에 서명란에 서명을 하시면, 이 연구를 위한 인터뷰에 본인과 자녀의 참여를 동의하는 것입니다.
2. 참여 철회 – 귀하는 서명 후 언제든지 자녀의 인터뷰 참여를 철회할 수 있습니다. 마음이 바뀌어 자녀를 철회하기로 결정한 경우, 귀하는 어떠한 의무나, 처벌 없이 자녀의 인터뷰 참여를 철회할 수 있습니다.
3. 대답의 자유 – 인터뷰를 하는 동안 연구자는 귀하의 자녀에게 몇 가지 질문을 할 것입니다. 귀하의 자녀는 자신의 감정, 경험 및 의견을 표현하는 데 방식을 스스로 선택하고, 자유롭게 할 수 있습니다. 귀하의 자녀는 불편한 질문에 대답하지 않을 수 있습니다.
4. 귀하의 자녀가 제공하는 정보는 엄격하게 기밀이 보장되며, 이 논문의 프로그램 책임자와 논문의 지도교수 및 이 논문의 평가 및 승인을 담당하는 패널만 이 정보를 열람할 수 있습니다. 귀하의 자녀의 이름대신 가명을 사용할 예정입니다. 귀하의 허락 하에 Zoom 인터뷰 녹음이 진행될 예정입니다.

이 연구가 완료되기 전후에 이 연구에 대한 추가 정보를 원하신다면, 언제든지 전화나 이메일로 연구자에게 연락하실 수 있습니다. 귀하의 자녀가 연구에 참여하는 것에 대한 보상이 없음에도 참여를 동의해 주셔서 감사합니다.

본인은 부모로서 동의 및 승인 양식을 확인하였습니다. 본인은 질문 할 수 있는 기회가 있었고, 연구와 관련하여 본인이 가진 모든 질문에 대한 답변을 받았습니다. 연구 참여자로서 자녀의 권리에 대해 추가 질문이 있는 경우 0906) 468-4180, 또는 jungyeon.park@apnts.edu.ph 으로 이메일을 보낼 수 있음을 알고 있습니다. 본인은, 본인의 아이가 이 연구에 참여하는 것에 동의합니다.

본인의 서명으로 본인은 본인의 자녀가 13-19 세 사이이며 동의 및 승인 양식의 사본을 받았음을 확인하였습니다.

학부모 이름

날짜

학부모 서명

APPENDIX G**LETTER TO THE ADOLESCENTS AND THE INFORMED CONSENT FORM**

Date:

Dear _____,

Christian greeting!

I am Jungyeon Park. I am studying Master of Arts in Religious Education concentrating in Holistic Child Development at Asia-Pacific Nazarene Theological Seminary in Taytay, Rizal.

I am writing my Master's thesis regarding entitled "Growing Up with an Absent Father and How Selected Korean Adolescents Perceive God as Father." There are several reasons on the fatherlessness phenomenon in Korean society.

I would like to invite you to be one of my respondents with the permission from your mother. If you are willing to participate in this interview, it will be great meaningful and valuable information for the study. I will give back your interview transcription for member checking. It means I finished to write your responses I will give back to you it and you can check what you said in interview. This is to confirm by you that the written data is correct.

Thank you so much and God bless you.

Sincerely,

Jungyeon, Park

INFORMED CONSENT STATEMENT

The following information is provided for you to determine whether you are willing to participate in the study. Please be aware that even if you agree to participate, you are free to withdraw at any time without penalty.

The content of the questions will relate to your personal experience with your father. If you think any question makes you feel uncomfortable, you are free to choose to skip that. I believe that the information will be useful to understand deeper about the impact of growing up without a father on the perception of young persons on God. I will be asking you to take part in an interview for three hours. I will interview in two settings for one and a-half-hour each through Zoom. Each interview will be video recorded upon your permission for the data transcription.

Your participation is solicited, although strictly voluntary. I assure you that your name will not be associated in any way with the research findings. All interviews will be coded, and all participants will be assigned pseudonyms. Only my professor, certain members of my panel and I will have the access to the transcripts. If you would like additional information concerning this study before or after it is complete, please feel free to contact me by cell phone or email. There is no compensation for your participation, but it is greatly appreciated.

I have read this Consent and Authorization Form. I have had the opportunity to ask, and I have received answers to any questions I had regarding the study. I understand that if I have any additional questions about my rights as a research participant, I may send an email to jungyeon.park@apnts.edu.ph. I agree to take part in this study as a research participant. By my signature I affirm that I am at least 19 years old, and that I have received a copy of this Consent and Authorization Form.

Participant's Name

Date

Participant's Signature

TRANSLATION OF LETTER TO THE ADOLESCENTS
AND THE INFORMED CONSENT FORM

날짜:

친애하는 _____,

할렐루야!

박정연 전도사입니다. 저는 Rizal Taytay 에 위치해 있는, Asia-Pacific-Nazarene Theological Seminary 에서 Master of Arts in Religious Education concentrating in Holistic Child Development 과정 중에 있습니다.

저는 “Growing Up with an Absent Father and How Selected Korean Adolescents Perceive God as Father.” 이라는 주제로 석사 논문을 쓰고 있습니다.

어머니의 허락 하에 귀하를 이 논문 연구의 응답자가 되어 주길 요청하는 바입니다. 논문을 위하여 인터뷰를 진행하게 될 것인데, 이 인터뷰에 참여한다면, 연구에 매우 의미 있고, 귀중한 정보가 될 것입니다. 인터뷰 후에, 인터뷰의 내용이 정확한지 여부를 알기 위해서 그 내용을 다시 보내 드리겠습니다. 작성된 인터뷰의 내용을 점검하여, 작성된 데이터의 신빙성이 확인될 것입니다.

긍정적인 방향으로 생각해 주시기를 기대하며 소망합니다.
감사합니다.

박정연 드림.

정보 동의 및 인터뷰 승인 서약서

다음 정보는 귀하가 연구에 참여할 의사가 있는지 여부를 결정하기 위해 제공되는 것입니다. 참여에 동의하더라도, 어떠한 위약금이나 불이익 없이 언제든지 인터뷰 참여를 철회할 수 있습니다.

질문의 내용은 귀하와 아버지와의 개인적인 경험과 관련이 있습니다. 인터뷰 중 질문이 귀하를 불편하게 할 경우, 그 질문에 대답하지 않아도 됩니다. 연구자는 이 정보가 아버지가 부재가 자녀들의 하나님에 대한 인식에 관하여 미치는 영향에 대해 연구하는 데에 유용하게 사용될 것이라 믿습니다. 이 인터뷰는 Zoom 을 통해 총 세시간, 1 시간 30 분씩 두 파트로 나누어서 진행이 됩니다. 인터뷰 내용은 귀하의 허락에 따라 녹화가 됩니다.

당신의 자발적이고 적극적인 참여를 요합니다. 귀하의 이름이 연구자의 논문에 사용되지 않을 것임을 미리 알립니다. 이 논문에서 귀하의 이름은 가명으로 대체되며, 이 논문의 담당 교수, 패널만이 귀하의 정보에 접근할 수 있습니다. 이 연구가 완료되기 전후에 이 연구에 대한 추가 정보를 원할 경우 언제든지 휴대폰이나 이메일로 연구자에게 연락할 수 있습니다. 이 연구에 참여함에 아무런 보상이 없음에도 응해 주셔서 감사합니다.

본인은 이 동의 및 승인 양식을 읽었습니다. 저는 질문할 기회가 있었고 연구와 관련하여 제가 가진 모든 질문에 대하여 답변을 받았습니다. 연구 참여자로서 본인의 권리에 대해 추가 질문이 있는 경우 jungyeon.park@apnts.edu.ph 로 이메일을 보낼 수 있음을 인지하고 있습니다. 이 연구에 참가자로 참여하는 데 동의합니다. 본인의 서명을 통해 본인은 19 세 이상이며 이 동의 및 승인 양식의 사본을 받았음을 확인하였습니다.

참가자 이름

날짜

참가자 서명

APPENDIX H

LETTER TO THE PARTICIPANTS OF THE PILOT TEST

Date:

Dear _____,

Christian greeting!

I am Jungyeon Park. I am studying Master of Arts in Religious Education concentrating in Holistic Child Development at Asia-Pacific Nazarene Theological Seminary in Taytay, Rizal.

I am writing my Master's thesis regarding entitled "Growing Up with an Absent Father and How Selected Korean Adolescents Perceive God as Father." There are several reasons on the fatherlessness phenomenon in Korean society.

In light of this, I would like to invite you and your child to participate in three hours for my pilot test. The interviews will be conducted in Zoom and will be carried out according to your convenience. Let me ask your permission to record the interview session so I can go back and see which part of the interviews need to be revised. Your participation in this study will be a great help for me in order to improve my interview guide. It will also provide a way for me to evaluate the effectiveness of my data collection method. Your responses will not be included in the actual data of my thesis.

I am looking forward to your positive response! Thank you and God bless you.

Sincerely,

Jungyeon, Park

TRANSLATION OF LETTER TO THE PARTICIPANTS OF THE PILOT TEST

날짜:

친애하는 _____,

할렐루야!

박정연 전도사입니다. 저는 Rizal Taytay 에 위치해 있는, Asia-Pacific-Nazarene Theological Seminary 에서 Master of Arts in Religious Education concentrating in Holistic Child Development 과정 중에 있습니다.

저는 “Growing Up with an Absent Father and How Selected Korean Adolescents Perceive God as Father.” 이라는 주제로 석사 논문을 쓰고 있습니다.

이 연구를 위하여 귀하와 귀하의 자녀를 예비 테스트에 참여해 주시기를 원합니다. 이 연구를 위하여 하게 될 예비 테스트는 3 시간 동안 진행이 될 인터뷰입니다. 이 인터뷰는 Zoom 을 통하여 진행이 되며, 날짜와 시간은 귀하의 편의에 따라 정해질 예정입니다. 인터뷰 후, 인터뷰 질문 등에 어느 부분을 수정해야 하는 지 확인을 할 수 있도록, 인터뷰 녹화를 허락해 주시기를 요청드립니다.

이 연구에 대한 귀하의 참여는 인터뷰 가이드 개선에 큰 도움이 될 것입니다. 또한 데이터 수집 방법의 효율성 평가에도 큰 도움이 될 것입니다. 귀하의 답변은 실제 논문의 데이터에 포함이 되지 않을 것입니다.

긍정적인 답변을 기다립니다. 감사합니다.

박정연 드림.

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