

FACTORS INFLUENCING KOREAN IMMIGRANT FATHERS' INVOLVEMENT
WITH ADOLESCENT CHILDREN:
THE MEDIATING EFFECT OF FATHER IDENTITY

by

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Liberty University

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Abstract

This study used an exploratory cross-sectional structural equation modeling (SEM) design, in which 376 Korean immigrant fathers were administered measures of Father Involvement, Father Identity, Acculturation, Marital Satisfaction, and Religious Commitment and a demographic questionnaire. The surveys were administered primarily in Korean church environments throughout an 18-state region. The primary purposes of this study were to test a model for factors influencing Korean immigrant fathers' involvement with their adolescent children and examine the mediating effect of Father Identity on Father Involvement. This study also aimed at finding the most influential factor on Father Involvement through a general linear model (GLM). The SEM results demonstrated that Father Involvement was influenced by Father Identity directly and by Acculturation and Religious Commitment indirectly, mediated by Father Identity. The GLM results showed that Father Identity was the most influential factor on Father Involvement along with Marital Satisfaction and fathers' participation in fathering-related classes. Practical implications for counselors, limitations of this study, and suggestions for further study were discussed.

Dedication

This dissertation is dedicated to my wife, Young Gi Jeong. Her support, encouragement, help, and patience made this accomplishment possible. Also, you have taken care of so many of the other parts of my life so that I could do the work necessary to complete my studies and so that I could remain actively involved in the lives of our children, Eun Sang, Ju Hee, and Andrew. Thank you, I will be eternally grateful.

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CHAPTER ONE: INTRODUCTION

This current study originally considered the five influencing factors of Korean immigrant fathers' involvement with their adolescent children. In order to investigate the factors influencing Korean immigrant fathers' involvement with their adolescent children, the primary purposes of this study were to identify the ways in which five factors (acculturation, religious commitment, marital satisfaction, father identity, and demographics) impact the Korean immigrant fathers' involvement with their adolescent children and examine the mediating effect of father identity on father involvement. To test a hypothesized model (see Appendix A), this study utilized an exploratory cross-sectional structural equation modeling (SEM) design. This chapter explains the background of the problem, purpose of the study, and research questions. Also, assumptions and limitations are acknowledged, and the terms used in this study are defined. The organization of the remaining chapters is also introduced.

Background of the Problem

Father involvement has been receiving increasing attention in the field of family study in Western society (Day & Lamb, 2004b; Lamb, 1997) as well as in Korea (Kim, 2005) since the 1970s. Father involvement is a multifaceted and an adaptive process formed by socio-cultural and historical changes (Day & Lamb, 2004a; Lamb, 2000;

Marsiglio, 1995c; Palkovitz, 2002a; Roggman, Fitzgerald, Bradley, & Raikes, 2002). In this regard, Daly (1993,1995) explained that “fatherhood is an emergent identity that is continuously being reshaped and reinterpreted as one encounters new circumstances, challenges, or obstacles” (p. 25). Although the study of fathering has been researched very frequently since the 1970s both in the U.S. (Lamb, 1979; McBride, Schoppe, Ho, & Rane, 2004) and in Korea (Kim, 2005), the effort at examining father involvement in the context of cultural change has been very limited. Swidler mentioned that culture influences individual action. Thus in a new cultural context, individuals act differently than they did previously (Swidler, 1986). In the case of the family experiencing cultural change, the roles of individual family members and the relationships among the family members are continually being reconstructed (Kwon, 2005, 2010; Settersten, 1999). That is, family members are adjusting their roles and relationships according to socio-cultural expectations and values established in a new cultural context (Swidler, 1986). In the case of immigrant families, in particular, family members are experiencing a dynamic interplay among culture, structure, and agency (Foner, 1997). While going through this adaptation process, a father may be the most likely among the members of the family to experience the initial hardship of adapting and adjusting to the new culture in the host country because in most cases he is responsible for taking care of the whole family financially (Nguyen, 2008).

Accordingly, it is a widely held notion that immigration itself is a risk factor for decreased father involvement (Roer-Strier, Strier, Este, Shimoni, & Clark, 2005). One of the fastest growing immigrant populations in the United States is Koreans (Lee, 2004c).

Roles of father more than those of any other family members have been influenced by the change of socio-cultural context (Ishii-Kuntz, 1994; Marsiglio, 1995c; Roggman et al., 2002). Assuming these findings are accurate, no study has been attempted with respect to father involvement with adolescent children using the sample of Korean immigrants to date. In addition, for the past four decades, most studies on fathering in the United States as well as in Korea have focused on the effects of father involvement on child development rather than the factors influencing father involvement in childrearing (Lamb, 1997, 2004; Marsiglio, Amato, Day, & Lamb, 2000; Pleck, 1997; Snarey, 1993). In this regard, Palkovitz (2002b) argued that father's positive involvement in childrearing yields positive results for children's development. For example, the research about father involvement has been linked to children's physical health (Levy-Shiff, Hoffman, Mogilner, Levinger, & Mogilner, 1990), psychological well-being (Seo, 2007), moral development (Belsky, 1996; Bernadett-Shapiro, Ehrensaft, & Shapiro, 1996; Hoffman, 1981; Koestner, Franz, & Weinberger, 1990), and intellectual development (Clarke-Stewart, 1980; Nugent, 1991; Pedersen, Rubenstein, & Yarrow, 1979; Radin, 1981, 1986; Radin, Williams, & Coggins, 1993; Shinn, 1978). Furthermore, several researchers claimed that good fathering is also good for adult development (Palkovitz, 2002a; Hawkins, 2007), good for mothers and marriages (Snarey, 1993), and good for communities (McKeown, Ferguson, & Rooney, 1998).

On the other hand, few studies on factors influencing father involvement of Korean immigrants in the United States have been done to date. Moreover, although many researchers have taken into account fathering among the population of their own

country, there has been very little research concerning factors influencing father-child relationships in immigrant families. Also, although the literature indicates that fathering satisfaction is at its lowest level during the period of fathering adolescent children (Canfield, 1995; Pasley & Gecas, 1984), most previous studies on fathering have been focused on father involvement with younger children (Barnett & Baruch, 1987; Belsky, 1984; Doherty, Kouneski, & Erickson, 1998; Hofferth & Anderson, 2003; Grossman, Pollack, & Golding, 1988; Hofferth, Cabrera, Carlson, Coley, Day, & Schindler, 2007; Paquette, Bolte, Trucotte, Dubeau, & Bouchard, 2000; Volling & Belsky, 1991; Woodworth, Belsky, & Crnic, 1996). Thus, the lack of research suggests the need for further study on father involvement in Korean immigrants with intact families in the United States. This study, for that reason, is focused on factors influencing Korean immigrant fathers' involvement with adolescent children.

Statement of Researchable Problems

There are several factors influencing father involvement in childrearing (Lamb, Pleck, Charnov, & Levine, 1987; Pleck, 1997). This study considered the five influencing factors of Korean immigrant fathers' involvement with their adolescent children based on a hypothesis: acculturation as a cultural factor, religious commitment as a spiritual factor, marital satisfaction as a family factor, father identity as a motivation factor, and demographics as a control variable. First, acculturation was taken into account as a cultural factor influencing Korean immigrant fathers' involvement. The influence of

acculturation on father involvement among Korean immigrants has received very little attention (Kwon, 2010).

Second, religious commitment of Korean immigrant fathers was considered as a spiritual factor. Even though more than 70.0 percent of Korean immigrants in the United States are affiliated with Christian churches (Hurh & Kim, 1988; Kim, 1987; Shin & Park, 1988; Warner, 1993), no study has been attempted on the relationship between father involvement and father's religious commitment.

Third, perceived marital satisfaction was examined as a family factor regarding father involvement (Lamb et al., 1987; Pleck, 1997). Increasing divorce rates are becoming one of the factors that influence fathering negatively (Coiro & Emery, 1998). According to the results of the 2000 census (U.S. Census Bureau, 2001), Korean immigrants' divorce rate is significantly higher (5.3%) than that of the corresponding population in Korea (1.9% in 2000) (National Statistical Office, 2001). Also, according to Min (2001), the divorce rate of Korean immigrant men was three times higher than that of men in Korea, while Korean immigrant women's divorce rate was five times higher than that of women in Korea. However, no studies on the relationship between fathers' perceived marital satisfaction and Korean immigrant father involvement have been attempted.

Fourth, father identity was taken into account as a motivation factor of father involvement (Lamb et al., 1987; Pleck, 1997). Thus, this study aims to find out how Korean immigrant men negotiate and reconstruct their identity as fathers within the contexts of family while they are acculturated to the United States. No research on father

identity relating to father involvement has been done using the population of Korean immigrants.

Lastly, demographic factors were considered as a control variable to examine the factors influencing Korean immigrant fathers' involvement with their adolescent children.

Furthermore, this research examined Korean immigrants' father involvement with adolescent children (12-18 years old). In general, relatively little is known about the influencing factors that affect the level of father involvement with their adolescent children (Almeida & Galambos, 1991; Phares, Fields, & Kamboukos, 2009; Volling & Belsky, 1991; Woodworth, Belsky, & Crnic, 1996). In particular, father involvement with adolescent children has rarely been studied using the immigrant population in general or Korean immigrant fathers in particular (Bronte-Tinkew, Moore, Capps, & Zaff, 2006; Hur, 2000; Ishii-Kuntz, 1994; Kim, 2005; Yang, 1999). The lack of research suggests the need for further attention to factors influencing Korean immigrant fathers' involvement with their adolescent children who were born in Korea as well as in America in the intact family among Korean immigrants in the United States. In addition, most of the research about father involvement has focused on unidimensional (Lamb, 1986; Lamb et al., 1985, 1987) aspects, that is, focusing on the behavioral aspects such as feeding, bathing, and playing. Thus, this study focused on multidimensional aspects of father involvement (Hawkins & Palkovitz, 1999; Hawkins, Bradford, Palkovitz, Christiansen, Day, & Call, 2002), that is, focusing on cognitive, affective, and direct and indirect behavioral aspects such as discipline, school encouragement, praise, time together, and attentiveness.

Purpose of the Study

The purpose of this study is to extend current studies in this area by examining the interrelatedness of father involvement, acculturation, religious commitment, marital satisfaction, father identity, and demographic factors. In order to investigate the factors influencing Korean immigrant fathers' involvement with their adolescent children, the primary purposes of this study were to identify the ways in which five factors (acculturation, religious commitment, marital satisfaction, father identity, and demographics) impact the Korean immigrant fathers' involvement with their adolescent children and examine the mediating effect of father identity on father involvement. While testing the model, the researcher examines how father identity, father's degree of acculturation, father's perceived marital satisfaction, father's level of religious commitment, and demographic information are associated with father involvement of Korean immigrant men who are *Il-sei* Koreans (born, raised, and educated in Korea and immigrated to the United States after age 18) and who are now fathers having at least one adolescent child. In other words, this study attempted to investigate whether these five factors influence father involvement for immigrant Korean fathers who engage in father involvement with their adolescent children who were born in Korea or in the United States in a sample of 376 Korean immigrant fathers who are residing in the United States

Research Questions

In order to explore the factors influencing Korean immigrant fathers' involvement with their adolescent children, the hypothesized model for this investigation is outlined in

Appendix A. This model describes the indirect and direct effects of father identity, acculturation, religious commitment, and marital satisfaction on Korean immigrant fathers' involvement with their adolescent children. In addition, this model includes demographics as control variables affecting Korean immigrant fathers' involvement with their adolescent children. Appendix A also includes the description of each variable and scale in detail.

The five research questions asked in this study based on the hypothesized model are as follows: First, are the instruments used in this study reliable? Do SEM results and Cronbach's alpha support the use of the Inventory of Father Involvement (Hawkins et al., 2002), Father Role Identity Saliency Scale (Fox & Bruce, 2001), Father Role Satisfaction Scale (Fox & Bruce, 2001), Reflected Appraisals (Fox & Bruce, 2001), Religious Commitment Inventory-10 (Worthington et al., 2003), and the Kansas Marital Satisfaction Scale (Schumm et al., 1986) with the Korean population? Second, what are the theoretical relationships among Acculturation, Religious Commitment, Father Identity, and Father Involvement? Characteristics of the Marital Satisfaction variable (see Chapter Four, Results) prevented a comprehensive analysis of this variable as originally intended. Third, does father identity primarily mediate the relationship among fathers' religious commitment, fathers' acculturation, and the level of Korean immigrant fathers' involvement with their adolescent children? Fourth, do fathers' demographics (father factors, mother factors, child factors, religious factors, and so forth) as control variables significantly affect the level of Korean immigrant fathers' involvement with their

adolescent children? Lastly, what factor appears the most predictive in influencing Father Involvement?

Assumptions and Limitations

Several assumptions and limitations are present in the current study. In terms of assumptions, with regard to the sample selection, the researcher assumes that Korean immigrant men who came to America after age 18 were adults, that is, their value systems were fixed because they were born, raised, and educated in Korea. The instruments used in this study are all self-reported questionnaires. Thus, it is assumed that the respondents are honest in answering the questionnaires. Also, some instruments (the Inventory of Father Involvement-26, Hawkins et al., 2002; the Father Identity Scales, Fox & Bruce, 2001; Religious Commitment Inventory-10, Worthington et al., 2003; and Kansas Marital Satisfaction Scale, Schumm et al., 1986) have been psychometrically normed for the general population of the United States. Thus, another assumption is that the instruments used with the original populations were developed and provided reliably and trustworthily, and that these instruments will also provide worthwhile data for the Korean immigrant population. This assumption will be tested by performing a confirmatory factor analysis in Structural Equation Modeling (SEM) on these instruments.

In addition to these assumptions, there are six limitations in this study. First, the results of the study cannot be generalized to a wide population, because this study used a small sample of immigrant Korean fathers without a non-immigrant comparison group and was based on responses from a limited number of Korean churches and organizations

and public places outside the church such as SAT academies, Korean Community Centers, Korean food grocery stores, Korean language schools, universities, and businesses in a geographic area with a high Korean population in the United States.

A second limitation is the failure to include wives' and children's perceptions. These, triangulated with those of the fathers, could lead to a better understanding of father involvement in the context of cultural change (Feldman & Quatman, 1988; Feldman, Wentzel, & Gehring, 1989; Kwon, 2005; Noller & Callan, 1986, 1988; Rosenthal, 1984; Rosenthal & Feldman, 1989).

Third, the study investigates resident fathers' involvement with their adolescent children in two-parent intact families, and in turn the findings may not be applicable to children of different ages, to single-parent families, or non-resident parents.

Fourth, the current study ignores the nature of father's living environment. Chun, Organista, and Marin (2003) pointed out the importance of considering the effects of the environment in studying acculturation. In the case of a father who lives in a Korean community located in a city, he may be less likely to be acculturated than a Korean immigrant who is living in a small town located in a rural area.

Fifth, although this study has several latent variables, this study is limited in the measurement scales used to measure the variables of interest. There are more factors influencing father involvement such as work-family conflict, mother's gatekeeping, father's psychological characteristics, and so forth. Also, this study is only a snapshot in time of fathers.

And finally, this study uses Structural Equation Modeling (SEM) for the data analysis. SEM has a limitation in that it simply allows testing whether a hypothesized model fits to the data, as opposed to testing whether the model is true in reality (Kline, 2005).

Significance of the Study

While the study of father involvement has been well researched since the 1970s (Lamb, 1979; McBride, Schoppe, & Rane, 2004) and the importance of father involvement has been established, the effort at examining the influence of cultural diversity in fatherhood has been very limited. The literature indicates that Korean immigrant fathers often maintain their traditional values orientation, lifestyles, and language in the United States (Kim & Wolpin, 2008). However, it is not known how Korean immigrant fathers' acculturation attitudes are associated with their involvement in childrearing. This study presents a cross-cultural perspective given the focus on the implications of changing cultural and societal forces for fatherhood.

In addition, adolescents are more likely to adopt American culture than their immigrant fathers (Kim & Wolpin, 2008), but no research on father involvement with adolescent children by using the sample of Korean immigrants in the United States has been done to date. This study helps fill this gap in research about immigrant fathering with adolescent children. In addition, this study can help professionals such as social workers, psychiatrists, psychologists, and counselors better understand the relationship between fathers and adolescent children in Korean immigrant families.

Furthermore, no attempt to research the relationships among the several factors (i.e., father involvement, father identity, acculturation, religious commitment, marital satisfaction, and demographic information) has been made to date in Korean immigrant families. Thus, this study proposes a hypothesized model of the factors influencing Korean immigrant fathers' involvement with their adolescent children and tests the model by using Structural Equation Modeling (SEM).

In sum, this study is very significant in light of presenting a cross-cultural perspective in fathering study, giving a better understanding of the relationship between fathers and their adolescent children in Korean immigrant families, and testing the hypothesized model of the five factors influencing father involvement using the SEM.

Definition of Terms

For the purpose of this study, the terms are defined as follows:

Acculturation: A complicated process that can take place when an immigrant individual interacts with the mainstream culture (Choi & Thomas, 2009; Suinn, Khoo, & Ahuna, 1995). Through this process, immigrant individuals may experience significant changes in areas of their lives such as their ethnic identity, attitudes, values, and behaviors (Berry, 1997, 2003, 2006).

Adolescent: Children aged 12-18 are taken into account as adolescent children.

Culture: "Shared knowledge and practices that are transmitted non-biologically from generation to generation" (Hewlett, 2000, p, 60).

Father identity: A combination of culturally defined behavior and individual fathers' perceptions of that behavior (Minton & Pasley, 1996; Pedersen, 1985). Thus, father identity has been defined in different ways (Appleby, 2003). For this study, father identity is operationalized with respect to Father Role Identity Saliency, Father Role Satisfaction, and Fathers' Perceived Reflected Appraisals. *Father Role Identity Saliency* refers to giving priority to or choosing fathering activities and status over other social roles (Fox & Bruce, 1996), *Father Role Satisfaction* refers to the degree of satisfaction that a man derives from being a father (Fox & Bruce, 2001), and father's perceived *Reflected Appraisals* refers to the father's report of his perceived significant other's assessments of his fathering ability (Fox & Bruce, 2001).

Father involvement: A father's engagement with child-related activities in multidimensional ways (i.e., cognitive, affective, and direct and indirect behavioral aspects of involvement). For this study, IFI-26 generated by Hawkins et al. (2002) is utilized to assess nine aspects of father involvement including discipline and teaching responsibility, school encouragement, mother support, providing, time and talking together, praise and affection, developing talents and future concerns, reading and homework support, and attentiveness.

Il-sei Korean (the first generation): Those adults who were born, raised, and educated in Korea and immigrated to the United States at later ages, usually 19 or after. *Il-jom o-sei* Korean (the 1.5 generation) is defined as those people who were born in Korea and immigrated to the United States at early ages, usually 18 or before. And *Yi-sei*

Korean (the second generation) is defined as those people who were born in the United States and who have a Korean parent who immigrated to the United States.

Marital satisfaction: A married couple's perception with regard to how individuals are satisfied with their marriage, with their spouse, and with their relationship with their spouse.

Measurement model: This is a confirmatory factor analysis model that comprises the latent variables and the observed variables to measure each latent variable (Mulaik & James, 1995; Seo, 2007). By testing a measurement model, it is determined how well each observed variable serves as an appropriate indicator for latent variables in this study.

Observed and latent variables: Observed variables are the variables that are measured directly as the indicators of latent variables (Hoyle, 1995; Seo, 2007; Vogt, 2005). Latent variables refer to "an underlying characteristic that cannot be observed or measured directly" (Vogt, 2005, p. 169) and are the variables that are not directly measured, but indirectly approximated by measuring observed variables (Hoyle, 1995; Seo, 2007). In this study, the latent variables were father involvement, father identity, acculturation, religious commitment, marital satisfaction, and demographic factors. There were several observed variables for each latent variable.

Religious commitment: The degree to which a Korean immigrant father adheres to his religious values, beliefs, and practices and uses them in daily living (Worthington, 1988; Worthington et al., 2003).

Structural equation modeling (SEM): A data analysis method for testing complex causal models in which the dependent and independent variables are latent. SEM is a

sophisticated statistical method combining the techniques of factor analysis, path analysis, and multiple regression analysis and then allowing researchers to study the effects of latent variables on each other (Vogt, 2005).

Structural model: A hypothesized model including the relationships among variables of interest (Seo, 2007).

Organization of the Remaining Chapters

The chapters that follow are organized into four sections. The first section (Chapter two) provides a relevant literature review for factors influencing Korean immigrant fathers' involvement with their adolescent children. The literature review deals with a brief history of Asian and more specifically Korean immigrants in the United States, the dependent variable of father involvement with adolescent children, and five factors influencing Korean immigrant fathers' involvement. The five factors are acculturation as a cultural factor, father identity as a motivation factor, religious commitment as a spiritual factor, marital satisfaction as a social (family) factor, and demographic factors as control variables.

The second section (Chapter three) describes the methods for conducting the current study. The methods section describes a cross-sectional exploratory survey study with information on the sampling of prospective participants, instruments used in this study, research procedures, and the data analysis method of this study. This study uses the data analytic approach of structural equation modeling (SEM) that simply allows testing whether a hypothesized model fits data or not.

In the third section (Chapter four), the results of Structural Equation Modeling (SEM) are described in detail. Several preliminary analyses are discussed, and a modified theoretical model is suggested for examining the measurement model and structural model. The five research questions are answered, and associated five hypotheses are tested. The analysis is conducted using Linear Structural Relationships (LISREL 8.80) for Microsoft Windows (Jöreskog & Sörbom, 2006) with maximum likelihood estimation (ML).

Lastly, chapter five summarizes the results, discusses valuable findings in this study, acknowledges limitations, and suggests recommendation for future study.

Summary

Even though study on father involvement has been prevalent both in Western society and in Korea since the 1970s, there have been limited efforts to examine factors influencing Korean immigrant fathers' involvement with adolescent children in the United States. Korean immigrant fathers in the United States may experience conflict between Korean culture and the American mainstream culture. While experiencing the process of acculturation to the American culture, thus, each Korean immigrant father could experience different interaction with his children. Such differences in father involvement may be caused by several factors. These factors could be fathers' degree of acculturation, fathers' religious commitment, fathers' perceived identity as a father, fathers' perceived marital satisfaction, and demographic factors (father factors, child factors, mother factors, religious factors, and so forth). This chapter explained the

background of the problem, purpose of the study, research questions, assumptions and limitations of the study, definition of the terms, and significance of the study.

CHAPTER TWO: LITERATURE REVIEW

This current study originally considered five influencing factors of Korean immigrant fathers' involvement with their adolescent children. In order to investigate the factors influencing Korean immigrant fathers' involvement with their adolescent children, the primary purposes of this study were to identify the ways in which five factors (acculturation, religious commitment, marital satisfaction, father identity, and demographics) impact the Korean immigrant fathers' involvement with their adolescent children and examine the mediating effect of father identity on father involvement. To test a hypothesized model (see Appendix A), this study utilized an exploratory cross-sectional structural equation modeling (SEM) design. The chapter that follows critically reviews the brief history of Korean immigrants in the United States, the contemporary literature regarding father involvement with children, and the literature on five factors (i.e., acculturation, father identity, religious commitment, marital satisfaction, and demographic information) influencing fathers' involvement with their children. The review concludes with a summary and critique of existing literatures, followed by the section of the present study in which the specific research questions and associated hypotheses resulted from a hypothesized model are discussed in detail. The hypothesized model for factors influencing Korean immigrant fathers' involvement with adolescent children is depicted in Appendix A.

Korean Immigrants in the United States

A Brief History of Korean Immigration to the United States

According to Taus-Bolstad (2005), by the early twenty-first century, the number of Korean Americans had grown to a population of more than one million, becoming the fourth largest Asian group in America. Noland (2003) classified the history of Korean migration to the United States into three distinct phases:

- (a) The beginning of the 20th century
- (b) Following the Korean War
- (c) Since 1965 –the liberalization of the U.S. national quota system.

The first wave of immigration to the United States began thus: The United States and Korea first established an accord concerning immigration in their treaty of 1882. The next development occurred when Hawaii was annexed by the United States in 1898 and declared a U.S. territory in 1900. Because the Hawaii Sugar Planter Association needed field workers, King Kojong approved the first organized migration to the United States in 1902 (Noland, 2003). On January 13th, 1903, about 100 Korean immigrants landed in Honolulu.

Following the Korean War (25 June 1950 to 27 July 1953), the Korean economy had almost collapsed, and the Korean government was being assisted by the United States. In this vein, students who wanted to reach a higher level of education in the United States dominated the second wave of immigration. In addition to students, there were two other groups of immigrants. One group mainly consisted of females, who were married to the U.S. servicemen stationed in Korea (Jasso & Resenzweig, 1990). The

other group was composed of Korean babies adopted by American couples. This adoption started in 1955, and approximately 100,000 babies of Korean descent were adopted by American families between 1955 and 1998 (Noland, 2003).

The third wave of immigration was made possible by the 1965 Hart-Cellar Act, which generated great liberalization of the National Origin Quota System and opened the door to non-European immigrants, including Koreans. At that time, the Korean immigrant population was made up of people who were college-educated and brought families with them when they immigrated (Noland, 2003).

The number of Korean immigrants in the United States has grown dramatically since 1960, when the U.S. Census Bureau first began reporting Koreans as a distinct ethnic group. In the 1970s and 1980s, Koreans were the third largest immigrant group in the United States following Mexicans and Filipinos, with their peak immigration years in the late 1980s (Yau, 2004). According to the U.S. Census Bureau, Korean immigrant population in the U.S. reached 1,251,092 in 2004 (U.S. Census Bureau, 2007; Yu & Choe, 2003-2004). More than one-third of these Korean immigrants are in California, followed by New York, New Jersey, Illinois, and Washington, D.C. According to Jeong (2002), if the U.S.-born second generation and undocumented workers are added in, the number of Korean immigrants in the United States is estimated to be between 1.5 million and 1.6 million people.

Even though one of the fastest growing immigrant populations in the U.S. is Koreans, studies on how Korean immigrants adjust to the U.S. and on how Korean immigrant parents discipline their children have rarely been done (Park, 2001). In

particular, study on Korean immigrant fathering has been done very infrequently (Kwon, 2005, 2010).

Korean Immigrant Churches in the United States

Likewise, the growing number of Korean immigrants in the United States has stimulated a parallel growth in Korean immigrant churches. Korean immigrants are churchgoers. It is said popularly among Korean Americans that “when two Japanese meet, they set up a business firm; when two Chinese meet, they open a Chinese restaurant; and when two Korean meet, they establish a church” (Hurh & Kim, 1990, p. 20). Church involvement is indeed a way of life for the majority of Koreans in the United States.

More than 70.0 percent of Korean immigrants in the United States are affiliated with Christian churches (Hurh & Kim, 1988; Kim, 1987; Shin & Park, 1988; Warner, 1993). By contrast, only 21.0 percent of the national population in Korea is affiliated with Christian churches (National Bureau of Statistics, 1985). According to recent report, 3,984 Korean immigrant churches are in the United States (Korean Church Yellow Pages, 2009).

Many scholars have explored the functions and roles of Korean immigrant churches in the United States. Korean immigrant churches function as a social center and a means of cultural identification, providing education for American-born Koreans in Korean language, history and culture, and they keep Korean nationalism flourishing (Choy, 1979; Hurh & Kim, 1984; Kim, 1987; Min, 1991). In addition, the Korean

immigrant churches function as a mediator for entrepreneurial activities of Korean businesses (Kwon, Ebaugh, & Hagan, 1997). More than that, they provide the individual church members with psychological comfort or personal solace.

Collectivistic Lifestyles in Korean Immigrants

Korean Americans commonly live in a style of strong kinship and extended (multigenerational) families, in which collective responsibility, group needs and cooperation, and patience are valued (Lee, 2004c). Thus, although they immigrated to the United States, they have tried to build their own community involving institutions such as *Donghoe* (a kind of club), *Gye* (a small and private bank system in which Korean immigrants have been able to become independent business owners), *Hanguel Hakgyo* (a school teaching the Korean language and culture), and *Haninhoe* (a citywide community of Korean immigrants) (Taus-Bolstad, 2005). Such a lifestyle could be a hindrance for Korean immigrants to acculturate to mainstream society or to adopt American language, culture, values, and lifestyles.

Confucian Ideology Rooted in Korean Immigrants

Confucianism, which originated in China, has had an enormous influence on the Korean society since the Chosun dynasty (A.D. 1392-1910), when the government adopted it as a social, political, and economic philosophy (Park & Cho, 1995). Confucianism has positively influenced the rapid growth of Christianity in Korea (Kim, 2004b) and the rapid economic development in Korean society over a short period as well

(Ham, 1997; Kim, 1993). Korean family life is based on Confucian philosophy and ethics (Lee, 2004a; Taus-Bolstad, 2005). In the traditional Korean society, the husband is the primary breadwinner, the head of the family, and the decision maker. He exercises authority over his wife and children. Conversely, the wife's role is to obey her husband, provide emotional nurturance to her husband and children, and assume full responsibility for the household tasks. She is very submissive to her husband and his kin. Such gender role division results from Confucian ideology.

The Role of Wife for the Family Finances in the Family of Korean Immigrants

In general, new Korean immigrant families experience significant changes in family life when they come to live in the United States. The most remarkable change is the radical increase in Korean married women's labor force participation rate (Min, 2001). Korean immigrant women normally put in long hours at their workplace. According to the survey of Korean immigrant married women in New York City done by Min (2001), married Korean "working women" spent 51 hours per week at their jobs. For this reason, Korean immigrant wives make a greater contribution to family finances than their husbands (Min, 2001).

After immigration to the United States, moreover, Korean immigrant wives can find jobs in Korean-owned stores more easily than their husbands, because the job positions for men are very limited in number and well-educated husbands do not want to be blue-collar workers. In addition, Korean business owners tend to hire inexpensive Latino male workers for blue-collar jobs and Korean women for sales-related white-

collar jobs (Min, 2001). Thus, Korean immigrant wives become the main breadwinners quickly and play an active economic role in the family.

Segregation and Persistence of Patriarchy in Korean Immigrants' Society

Min (2001) explained that the husbands' persistence of patriarchy was one of the reasons for marital conflicts in Korean immigrant couples. Korean traditional patriarchal ideology gets handed down to the Korean immigrant couples through segregation from the larger society. According to Min (2001), there are three structural factors that keep Korean immigrants socially segregated from the main society. First of all, Korean immigrants are a very homogeneous group culturally. Korean immigrants have a single language, and they can speak, read, and write the Korean language fluently. They live in the United States, but the most of time they can speak the Korean language and practice Korean customs.

Furthermore, according to Min's survey (2001), about 85 percent of the Korean immigrant workforce in New York City is involved in the ethnic marketplace. This ethnic segregation gives Korean immigrants advantages for maintaining their cultural traditions and social interactions with co-ethnics (Min, 1991). Most of the Korean immigrants, who are associated with the Korean ethnic marketplace, do not learn or accept American cultural expectations, such as egalitarian gender role orientation.

Finally, their high affiliation with Korean ethnic churches is one factor in perpetuating the patriarchal ideology in Korean immigrants' society. Approximately 75 percent of Korean immigrants participate in a Korean ethnic church in the United States

(Hurh & Kim, 1990). Korean immigrant churches have a strong hierarchical structure to reinforce the patriarchal ideology, and they usually do not allow women to hold important positions in the church. Women are usually involved in activities related to women's traditional roles as nurturers and caretakers. On the contrary, men usually hold important positions in the church such as elders, deacons, and committee members. Similarly, Korean immigrant churches teach women their subordinate position in the family and society, thus reinforcing the patriarchal ideology.

This kind of segregation is very useful for Korean immigrant descendants, allowing them to learn Korean and to maintain their traditional culture. Yet Korean immigrant men have difficulty in adjusting to American society; seeking to maintain the role of patriarchs in their marriage relationship and relationship with their children.

Summary

In sum, Korean immigrants have grown rapidly since 1965 and become one of the fastest growing immigrant populations in the United States. According to the U.S. Census Bureau in 2004, Korean immigrant population reached approximately 1.3 million people. Also, more than 70.0 percent of Korean immigrants in the United States are affiliated with Christian churches. Korean immigrants' lifestyles are too collectivistic to adopt American language, culture, and lifestyles easily. Even though gender role division in Korean immigrants is so clear due to Confucian ideology, the wife's role is remarkably changed after immigration to the United States. Such role reversal and husbands' persistence of patriarchy result in marital conflicts in Korean immigrant couples. And

then, Korean immigrants have a tendency to segregate from the main society. This segregation is useful to Korean immigrant descendents, while this is not helpful for Korean immigrants to adjust to the main society.

Father Involvement

Father involvement has been receiving increasing attention in the field of family study in Western society (Day & Lamb, 2004b; Lamb, 1997) as well as in Korea (Kim, 2005) since the 1970s. Father involvement is a multifaceted and an adaptive process formed by socio-cultural and historical changes (Day & Lamb, 2004a; Lamb, 2000; Marsiglio, 1995c; Palkovitz, 2002a; Roggman et al., 2002).

Definition and Conceptualization of Father Involvement

In order to measure the degree of father involvement in childrearing, the term *father involvement* needs to be operationalized. Father involvement can be defined in multiple ways due to its multidimensional characteristics (Day & Lamb, 2004a; Hawkins & Dollahite, 1997; McBride, Brown, Bost, Shin, Vaughn, & Korth, 2005; Palkovitz, 2002a). Thus, many scholars have examined multiple dimensions of father involvement (McBride et al., 2005).

In order to measure father involvement, some researchers defined father involvement according to the frequency of their contacts with their children (Lee, 2004d). With regard to the quantity of father involvement, Lamb and his colleagues (Lamb, Pleck, Charnov, & Levine, 1985) distinguished paternal “engagement,” referred to as the

amount of time a father is involved directly in childrearing, from paternal “accessibility,” defined as the time a father is available to his children but not directly interacting with his children. By using these two levels of paternal involvement, Yeung and colleagues found that fathers spent time differently with their children on weekdays and on weekends (Yeung, Sandberg, Davis-Kean, & Hofferth, 2001). Also, McBride and Mills (1993) estimated that fathers were engaged with their children between the ages of three and five for 1.9 hours on weekdays and 6.5 hours on Sundays. Using a sample of fathers having children aged 10 to 15, Ishii-Kuntz (1994) stated that fathers interacts directly with children for one hour on weekdays and two hours on Sundays with sons and for 0.5 hours on weekdays and 1.4 hours on Sundays with daughters. Estimates of levels of paternal accessibility range from 2.8 hours per day for adolescents (Almeida & Galambos, 1991).

Lamb and his colleagues (Lamb, 1986; Lamb et al., 1985, 1987) have taken into account unidimensional father involvement in childrearing, that is, only fathers’ behavioral involvement (engagement, availability and responsibility). This behavioral dimension of father involvement is measured with the frequency of the father’s participation in caregiving activities such as giving baths, making meals, taking the child to the doctor/dentist/school, and changing clothes and diapers. However, Marsiglio and colleagues (2000) criticized Lamb and his colleagues’ tripartite typology of father involvement because of its narrow focus on time, arguing that father involvement is multidimensional. Also, Christiansen and Palkovitz (2001) disagreed with Lamb and colleagues’ unidimensional father involvement because they excluded the breadwinning or economic providing role of father. Despite these criticisms, recently, McBride et al.

(2005) assessed father involvement in a similar way to Lamb and colleagues' tripartite typology of father involvement. McBride and colleagues used the Interaction/Accessibility Time-Diary interview protocol developed by McBride and Mills (1993) to measure interaction and accessibility forms of involvement. Also they used an adapted version of the Parental Responsibility Scale (PRS) created by McBride and Mills (1993) to assess responsibility forms of parental involvement.

Compensating for Lamb's unidimensional typology, Palkovitz (1997) conceptualized father involvement into multidimensional aspects: cognitive, affective, and behavioral dimensions. In father involvement, a father's consciousness, planning, evaluation, and assessment of daily experiences are influenced by thoughts about his children (Palkovitz, 1997). Thus, cognitive dimensions need to be considered in conceptualizing father involvement with children. For example, Palkovitz included reasoning, planning, evaluating and monitoring in the cognitive dimension. Also, Palkovitz argued that a father is affectively involved with his children. Thus, the father's affective dimension needs to be taken into account in the study of father involvement. Palkovitz suggested 15 major ways to be involved in childrearing such as planning, providing, protection, emotional support, communication, teaching, monitoring, thought process, errands, availability, affection, care giving, maintenance, shared activities, and shared interests (Palkovitz, 1997).

Multidimensional Operationalization of Father Involvement: IFI-26

Hawkins and Palkovitz (1999) have recognized the need for richer, more diverse and broader conceptualizations and measures of father involvement. For creating a measure sensitive to cognitive, affective, and direct and indirect behavioral components of involvement, in their pilot study of a new measure of father involvement, Hawkins et al. (2002) generated more than 100 potential items and selected 43 items among them for the Inventory of Father Involvement (IFI). They sought to categorize the 43 items into four dimensions of father involvement: behavioral, cognitive, affective, and moral/ethical dimensions. For this pilot study, 723 fathers were recruited from a mailing survey. The sample of fathers was then asked about “how good a job” they were doing on the 43 diverse indicators of the Inventory of Father Involvement and were asked to rate the importance of each item to being a good father. Through exploratory and confirmatory factor analysis, nine dimensions of father involvement were yielded, and a 26-item version of the IFI was confirmed as multi-dimensional father involvement. The nine dimensions are Discipline and Teaching Responsibility (3 questions), School Encouragement (3), Mother Support (3), Providing (2), Time and Talking Together (3), Praise and Affection (3), Developing Talents and Future Concerns (3), Reading and Homework Support (3), and Attentiveness (3). Hawkins et al. (2002) reported satisfactory reliability and validity for the scale. Also, Hawkins and colleagues argued that IFI-26 is compatible with the three-fold conceptualization of father involvement (i.e., engagement, accessibility, and responsibility) suggested by Lamb et al. (1985, 1987). Discipline and teaching responsibility, school engagement, time and talking together, praise and

affection, reading and homework support, and attentiveness could be fit into the engagement dimension. The responsibility dimension is covered by several IFI subscales, particularly discipline and teaching responsibility, school engagement, providing, developing talents and future concerns, and attentiveness. In the accessibility dimension, school encouragement, reading and homework support, and attentiveness dimensions could be included (Hawkins et al., 2002).

This current study intends to examine how Korean immigrant men who are acculturating into the American mainstream culture are involved in childrearing in the United States. Because Hawkins and his colleagues' normative sample included families drawn from ethnic minorities, the scale could be appropriate for the sample of this study. Also, because Korean immigrant fathers have gone through complicated acculturation processes and because the scale was designed for measuring father involvement in a multidimensional way, this current study uses IFI-26 for measuring Korean immigrant fathers' involvement with their adolescent children.

Recent Literature on Father Involvement in Multidimensional Ways

Paquette et al. (2000) examined fathers' involvement and parental attitudes to discover a new type of fathering in a sample of French Canadian families living in a disadvantaged environment. To assess the fathers' involvement, Paquette and colleagues utilized the Montreal Father's Involvement Questionnaire composed of six dimensions of fathers' involvement: emotional support, openness to the world, basic care, physical play, evocations, and discipline. The Adult-Adolescent Parenting Inventory (AAPI) with two

dimensions of fathers' parental attitudes (empathy and physical punishment) was used to evaluate the fathers' parental attitudes. They found that correlations existed between the dimensions of paternal involvement (6 dimensions) and the fathers' parental attitudes (2 dimensions). There were significant relationships between quantitative and qualitative measures of fathering. The permissive fathers were closer to the stimulative fathers with regard to both the lower score on fathers' level of parental stress and the higher on maternal involvement. The fathers' parental stress was the most important variable for discriminating between types of fathering. There was no significant correlation between the spousal relationships and the dimensions of paternal involvement. On the other hand, there was positive correlation between attitudes towards physical punishment and involvement in discipline. Fifty-four percent of fathers living in a disadvantaged environment in this study were in favor of physical punishment as a disciplinary technique. Authoritarian and authoritative fathers with high levels of parental stress tended to have a higher risk of maltreating their children than the permissive and stimulative fathers (Paquette et al., 2000).

More recently, Hofferth et al. (2007) examined resident father involvement using five data sets (NLSY 97, PSID-CDS, Early Head Start, FF, and the Three-City study). In their study, Hofferth and colleagues used a 5-dimensional model of father involvement. Among them, a 3-dimensional model of father involvement (engagement, accessibility, and responsibility) was derived from Lamb et al. (1985, 1987) and another 2-dimensional (warmth and monitoring/control) model from the parenting literature. Warmth is a father's affection toward his children and monitoring/control is paternal behaviors that

bring about restricting, controlling, or managing children's behaviors (Hofferth et al., 2007). Regarding engagement and activities, Hofferth et al. found that married biological fathers were likely to spend significantly more time with their children than either unmarried resident biological fathers or married nonbiological stepfathers or cohabiting nonbiological partners. In relation to accessibility to father, they discovered that there were no significant differences between married and unmarried biological fathers.

In a study of parent-adolescent involvement, Hawkins, Amato, and King (2006) examined 10 parent-adolescent involvement variables from 20,475 adolescents and their fathers in the first wave of the National Longitudinal Study of Adolescent Health (Bearman, Jones, & Udry, 1997). This paternal involvement scale was composed of three dimensions: shared activities, shared communication, and relationship quality with both parents. Through this multidimensional scaling analysis, it was revealed that parent gender explained most of the variance in parent-adolescent involvement, and residential status played a secondary yet an essential role in accounting for these patterns.

Studies on Father Involvement in Korea

In Korea, fathering has been studied since the 1970s. Many researchers have used American scales translated into Korean for measuring father involvement in their study. For example, Yang (1999) examined three dimensions of father involvement with adolescent children (from 11- to 14-year-old children): warmth of fathering, frequency of father involvement, and task share of father involvement, using a modified version of Klein's (1983) Frequency of Participation Scale and Division of Responsibility Scale.

The results showed that fathers' SES, maternal support for paternal involvement, parent's education level, and maternal work status had predictive ability for three dimensions of fathering.

Most recently, Kwon (2010) also used Radin's Paternal Index of Child Care Involvement (PICCI, 1994) designed to assess father involvement in five domains: child care responsibility, socialization, role responsibility, decision making for childrearing, and accessibility. Kwon examined the relationship between cultural transitions and paternal involvement for Korean resident families and Korean sojourner families in the U.S. In her study, acculturation, factors relating to father's work (work-family conflict, working hours per week), and factors relating to mother's perception of role of father (mothers' perception of fathers' skill of child care, mothers' perception of father involvement) were used as factors influencing father involvement. She found that cultural context was significantly less associated with father involvement, but cultural context indirectly and positively affected the level of father involvement, by affecting the fathers' work-related factors (working hours per week and work-family conflict). She also found that acculturation was not related to father involvement, while mothers' perception about fathers' roles was positively related to father involvement.

Unlike other researchers, Kim (2005) developed a Korean scale of paternal involvement that was intended to be used when the children were in their early adolescence. Preliminarily, Kim constructed 84 items collected from free-response surveys with 106 middle school students and 33 fathers followed by consultation with experts. Through factors analysis for 84 items, she categorized 54 items into seven

dimensions of paternal involvement: recreation, proffering information, discipline, academic support, tradition inheritance, material support, and everyday life.

Summary

In sum, the study of father involvement has been researched frequently both in America and in Korea since the 1970s. Since father involvement has multidimensional characteristics, multidimensional scales are preferable to unidimensional ones. In the last section, several recent research studies both in America and in Korea were exemplified as samples using multidimensional scales for assessment father involvement.

Adolescents and Father Involvement

The literature indicates that fathers' role satisfaction is at its lowest level during the period of fathering adolescent children (Canfield, 1995; Pasley & Gecas, 1984). Although studies on fathers' paternal involvement have increased since the 1970s (Lamb, 1979; McBride et al., 2004), father involvement with adolescent children has rarely been studied using immigrant population in general or Korean immigrant fathers in particular. The lack of research suggests the need for further attention to factors which influence Korean immigrant fathers' involvement with their adolescent children who were born in Korea as well as in America in the intact family.

In general, most children begin experiencing autonomy and separation from parents, identity achievement, and peer influence during adolescence (Rosenthal & Feldman, 1989). In Asian culture, obedience and loyalty to parents and maintenance of

family bonds are emphasized. Such emphasis on filial piety may well lead to difficulties in Korean adolescents adjusting to American culture as a result of living and being educated in America (Rosenthal & Feldman, 1989). More aware than their parents of discrepancies between the two cultures, these adolescents may want to imitate their Western peers in terms of privileges and freedom, thereby causing conflict and disruption of traditional family dynamics (Rosenthal & Feldman, 1989).

Henry, Peterson, and Wilson (1997) studied parenting adolescents, involving 385 mothers and 342 fathers who were parenting adolescents. The interesting results of this study were that there was a negative correlation between the number of children and father role satisfaction and a positive correlation between an occupation level such as professionals, salesmen, and farmers and a level of satisfaction in his role as father. Also, fathers in the sample reported greater satisfaction in fathering sons compared to daughters.

Most recently, regarding fathers' and mothers' involvement with their adolescents, Phares et al. (2009) found that mothers spent more time with their adolescents than did fathers, that both fathers and mothers were more involved with younger adolescents than with older ones, that both fathers and mothers recognized that mothers were more responsible for adolescents' discipline, daily care, and recreational activities than fathers, and that when fathers were more responsible for adolescents' activities, mothers felt satisfaction and the level of marital satisfaction increased.

In his cross-sectional study in England, Flouri (2005) used data from 2218 pupils (aged 11-18 years) of three comprehensive "average" British schools (one in an inner city, one in a suburban area, and one in a rural area) and 1091 of their parents and discovered

that father involvement was strongly interrelated with mother involvement, that fathers were more likely to be involved with their adolescent children who were doing well in school and had fewer problems in emotion and behavior, and that adolescent academic success and interpersonal relationships depended on to what degree fathers were involved with them.

In the case of immigrant families, according to the study of Bronte-Tinkew et al. (2004), the father's role was particularly important for adolescents in immigrant families experiencing transition and change, and thus father involvement could be a significant predictor of reducing subsequent engagement in risky behaviors among adolescents.

In a comparison study between Japan and the United States on paternal involvement and perception toward fathers' role, Ishii-Kuntz (1994) found that Japanese fathers spent significantly less time with their adolescent children than their American counterparts.

Summary

In sum, most research studied in various situations such as American families, British families, and immigrant families have focused on the effects of father involvement rather than the factors influencing father involvement. Also, although many studies on father involvement with adolescent children have been attempted in Korea (Kim, 2005; Yang, 1999), little research has been attempted in America using a sample of Korean immigrant fathers who have an adolescent child. Furthermore, most studies on father involvement have focused on the effects rather than the influencing factors of

father involvement. Thus, this study examines the factors influencing Korean immigrant fathers' involvement with their adolescent children in the United States.

Factors Influencing Korean Immigrant Fathers' Involvement

As mentioned earlier, the outcomes of father involvement with young children in Western society have been well documented (Flouri, 2005). However, there is little research on the factors influencing father involvement with young children as well as with adolescent children. More specifically, studies on the factors influencing Korean immigrant fathers' involvement with their adolescent children have rarely been done to date. Thus, this section is designed to review the literature on five factors potentially influencing fathers' involvement in adolescent childrearing: acculturation, father identity, religious commitment, marital satisfaction, and demographic characteristics (i.e., father factors, mother factors, child factors, religious factors, and so forth).

In general, most fathers want to be more involved in the relationship with their children compared to the relationship with their fathers in childhood, but there are negatively influential factors in doing so. In this regard, Cowan and Pruett (2009) suggest six barriers as follows: (a) culturally-based gender-role stereotypes, (b) government child support programs, (c) social science research, (d) the workplace, (e) family service agencies, and (f) lack of co-parenting within family relationships. Cowan and Pruett's suggested six barriers are very compatible with a "4-factor model" of Lamb and Pleck et al. (Lamb et al., 1987; Pleck, 1997; Pleck, Lamb, & Levine, 1986) including motivation factors, institutional factors and practices, skills and self-confidence factors, and social

supports and stresses factors. Based upon these suggested factors, a 5-factor model has been created by the researcher as a framework for the literature review on factors influencing Korean immigrant fathers' involvement with their adolescent children. Five influential factors of Korean immigrant fathers' involvement are cultural factor (acculturation), motivation factor (father identity), spiritual factor (religious commitment), family factor (marital satisfaction), and demographic factors (father factors, mother factors, child factors, religious factors, and so on).

Cultural Factor: Acculturation

As mentioned by Townsend (2002b), the expectation of father involvement with children may differ from one culture to another. Accordingly, recent literature has considered the cultural context and the cultural values in investigations of father involvement with children and in defining the roles and functions of fathers in a particular society (Jain, 1997). However, while the significance of cultural factors has fairly been recognized, the influence of immigration on father involvement with children remains uninvestigated.

Considering Cultural Diversity and Acculturation

With regard to the study of father involvement, one common misconception is that "patterns of involvement should look the same regardless of culture, subculture, or social class" (Palkovitz, 1997, p. 205). In pointing out this misconception, Palkovitz seems to challenge the researcher to take into account cultural differences in the study of

father involvement. This challenge might be one rationale for studying Korean immigrant fathers' involvement.

In addition, Swidler (1986) explained that culture influences individual action, and an individual acts differently in cultural change. In order to explain two situations in which culture works in a very different way, two models were proposed for the explanation of cultural influences: "settled lives" and "unsettled lives" (Swidler, 1986). In the "settled lives" model, according to Swidler, an individual is trying to hold one's traditional cultural values rather than formulating new roles and relationships by adapting to coherent cultural messages and values. In the "unsettled lives" model, on the other hand, people are learning new actions, roles, and relationships by practicing unfamiliar cultural messages and values until they become familiar. That is, while experiencing cultural change, people hold simultaneously both traditional cultural values and new ones for this period. If two different cultural values have common characteristics, people are likely to adjust to the new cultural context and then formulate their own roles and relationships. In the opposite situation, however, individuals may experience conflicts in formulating their roles and relationships. In this vein, a study of acculturation is very important to this study of the immigrant fathers' involvement with their children.

The Definition and Measurement of Acculturation

Although acculturation has become a widely used concept in cross-cultural study, there is disagreement about how to operationalize and measure it (Chun et al., 2003). Acculturation is a multifaceted concept. That was recognized by anthropologists early in

the 20th century. Redfield, Linton, and Herskovits (1936) defined acculturation as “phenomena which results when groups of individuals having different cultures come into continuous first-hand contact with subsequent changes in the original culture patterns of either or both groups” (p. 149). After about two decades, the Social Science Research Council (SSRC; 1954) defined acculturation as follows:

...culture change that is initiated by the conjunction of two or more autonomous cultural systems. Its dynamics can be seen as the selective adaptation of value systems, the processes of integration and differentiation, the generation of developmental sequences, and the operation of role determinants and personality factors. (p. 974)

More recently, Suinn, Khoo, and Ahuna (1995) defined acculturation as a complicated process that can take place as an immigrant individual interacts with mainstream culture. Through this process, immigrant individuals may experience significant changes in areas of their lives such as their ethnic identity, attitudes, values, and behaviors (Berry, 1997, 2003, 2006). Possible outcomes of this process are assimilation, whereby the mainstream culture absorbs the immigrant culture, and multiculturalism, whereby individuals retain their heritage culture and adopt the mainstream culture as well (Berry, 1997, 2006; Suinn et al., 1995). Based on this bi-directional adjustment process, Berry (1997, 2006) describes four possible styles of acculturation, shown in Figure 2.1: integration, marginalization, separation, and assimilation (Berry, Kim, Power, Young, & Bujaki, 1989; Berry & Sam, 1997; Berry, Trimble, & Olmedo, 1986). For example, Korean immigrant fathers in the U. S. may synthesize both American and Korean cultures (integration), or alienate from both American and Korean cultures (marginalization), or

exclusively maintain Korean culture (separation), or exclusively adopt American culture (assimilation) (Kim & Wolpin, 2008; Lee, 2004c).

In a Korean Canadian acculturation study, Kim and Berry (1984) found that Korean immigrants in Canada scored highest on integration followed by marginalization, separation, and assimilation. Integration was associated with greater involvement in Canadian society with regard to English speaking, Canadian newspaper reading, and organization participating. Assimilation was associated with less Korean TV watching, less Korean newspaper reading, and less Korean language maintaining to children. Separation was associated with less education, lower SES, less English speaking, less Canadian citizenship pursuing, and more Korean friends. Finally, marginalization was associated with less education and less Korean identity (Kim & Berry, 1984).

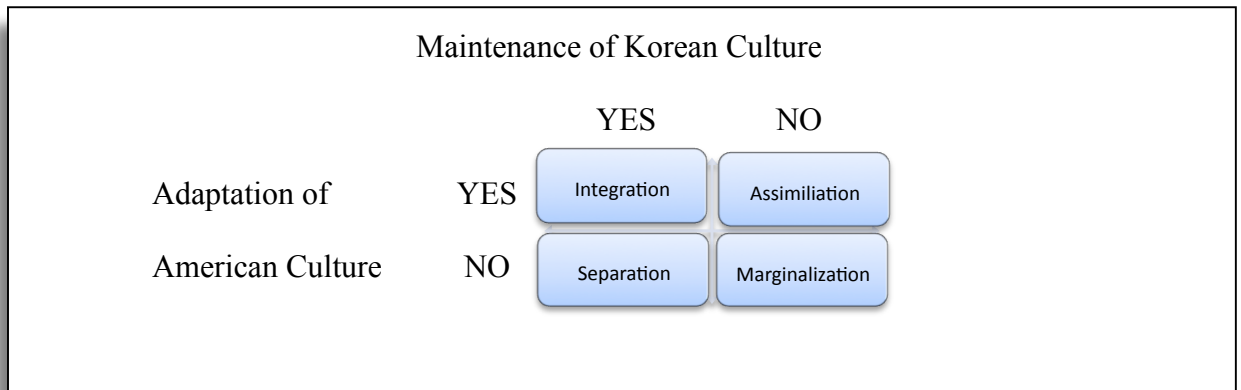


Figure 2.1. Four acculturation styles

Note. Adapted from “Multicultural Acculturation Framework” (Berry, 2006)

To date, many instruments have been developed by researchers for assessing diverse ethnic group acculturation to the American host society culture (Kim, Atkinson, & Yang, 1999; Lee, 2004c; Leong, Wagner, & Tata, 1995). However, these instruments have a tendency to focus only on the behavioral aspects of acculturation (e.g., food preference, language usage, and friendship patterns) and to neglect to assess the cultural values of acculturation (Betancourt & Lopez, 1993; Kim et al., 1999; Lee, 2004c). According to bi-dimensional or multidimensional acculturation models, Asian immigrants may retain the Asian cultural values as well as the host culture value while they are acculturating to the American mainstream society (Berry, 2003, 2006; Chung, Kim, & Abreu, 2004; Kim et al., 1999). For example, Korean Americans have a tendency to be collectivistic and group-oriented (Oak & Martin, 2000). With collectivistic cultural values, Korean Americans tend to develop strong in-group identity, viewed as an extension of the self (Triandis, Leung, Villareal, & Clack, 1985). Most Korean immigrants put high value on traditional Korean values and customs although they immigrated to the U.S. Thus, Hurh, Kim, and Kim (1979) reported that 95% of Korean American adults in the Chicago area during the 20th century were likely to teach their children Korean language, history, ethics, values, and customs.

Because behavioral aspects of the acculturation process take place at different rates from cultural value of acculturation, it is very important to assess the two variables respectively (Kim et al., 1999; Lee, 2004c). With regard to this, Szapocznik and Kurtines (1980) argued that the behavioral acculturation process takes place more quickly than the cultural value acculturation process. As such, Sodowsky, Kwan, and Pannu (1995)

argued that Asian Americans may rapidly adopt the behaviors of the U.S. culture, while maintaining their Asian cultural values.

Factors Influencing the Acculturation Process of Immigrants

There are several factors influencing the acculturation process of immigrants such as acculturation attitudes (Berry et al., 1989; Choi & Thomas, 2009; Nesdale & Mak, 2000), social support (Choi & Thomas, 2009; Moon, 2008; Noh & Kasper, 2003; Thomas & Choi, 2006), length of residence in the host country (Choi & Thomas, 2009; Hurh & Kim, 1984b; Oh, Koeske, & Sales, 2002; Park, Paik, Skinner, Ok, & Spindler, 2003), education level (Hurh & Kim, 1984b), and fluency in the English language (Berry, 2003; Yeh, 2003). Choi and Thomas (2009) examined the predictive factors of acculturation attitudes (i.e., immigrants' attitude towards acculturation) and social support among Asian immigrants (Korean, Indian and Filipino) in the U.S. and found that acculturation attitude was positively associated with education level, length of residency, and English fluency. Choi and Thomas also found that acculturation attitude was negatively correlated with social support. That is, Korean immigrants who had higher scores on acculturation attitude were less likely to receive social support. English fluency and social support from friends were identified as significant predictors in determining acculturation attitude.

Acculturation and Father Involvement

The impact of acculturation on family relationships has received very little attention in the research (Chun & Akutsu, 2003). However, results from a few studies

indicated that acculturation may be positively associated with father involvement with children. For instance, Jain and Belsky (1997) examined the relationship between immigrant Indian father involvement and acculturation in a sample of 40 two-parent Indian families who had 18- to 44- month-old children. Jain and Belsky stated that there was a correlation between father involvement and acculturation, revealing that fathers who were less acculturated were the least engaged and fathers who were the most acculturated were more involved in almost all dimensions of fathering. Also, Jain and Belsky reminded the readers of the importance of considering cultural differences in studying immigrant fathering. In the traditional Indian family, father involvement in child rearing is considered shameful for fathers and recognized as indicating the mother's inability or incompetence. And while a traditional American father has been characterized as a playmate (Jain et al., 1996; Roopnarine, Ahmeduzzaman, Hossain, & Riegraf, 1992), Indian fathers who were seemingly acculturated to the U.S. did not embrace this aspect of fathering exclusively (Jain & Belsky, 1997).

More recently, in the examination of the relationship between acculturation and quality of father-child relationship, Dinh and Nguyen (2006) also found that acculturation was a significant predictor in the dimension of father-child conflict and the dimension of relationship satisfaction.

On the contrary, Kwon (2010) found that there was no relationship between the level of acculturation and father involvement in a sample of Korean sojourners (a person who resides in foreign country temporarily, such as a student, a military personnel member, a visiting professor) families in the U.S.

Furthermore, in her doctoral dissertation, Jain (1997) examined the nature of father-child relationships and the influence of acculturation on fathering using a sample of Indian immigrant families residing in Pennsylvania, and she found that although it was expected that more acculturated fathers would be more involved in their children's day-to-day life, there was no consistent results about the association between acculturation and fathering. In correlation and regression analyses, traditional fathers (as characterized by religiosity, language, and contacts with India) were less engaged in childcare. In cluster analysis, however, there was no relationship between acculturation and father clusters (engaged, caretaker, and disengaged fathers). Contrary to these two analyses, in triad analysis, more traditional fathers were more engaged in childcare than less traditional fathers.

Regarding the question of how immigrant father involvement differs from that of the country of origin, Roer-Strier et al. (2005) examined the impact of immigration on the role of fathers in Canada and Israel. Roer-Strier and colleagues found that the immigrant fathers in Israel were more involved in their children's lives than fathers in their countries of origin, and that the immigrant fathers in both Israel and Canada were able to spend more time interacting with their children. Unlike many immigrant fathers who were trying to preserve their own culture, the immigrant Chinese fathers in Canada tried to learn the Canadian ways rather than to retain parental authority so that they could facilitate and foster the children's assimilation. However, Ethiopian fathers in Israel were challenged in their authority by their children who assimilated rapidly to Israeli society. This study suggested that immigration may be a good chance to exercise parental roles in

the new country, although there are several barriers such as the lack of employment opportunity, ignorance of new culture, unemployment, and language deficiencies.

Acculturation and Demographics and Religiosity

Dinh and Nguyen (2006) mentioned that acculturation may be related to a variety of changes in language, behavior, values, norms, and identity, and these changes may result from age, gender, socioeconomic status, length of living in the host country, and generational status. With regard to this, according to the examination of Jain and Belsky (1997), father's age, education, and income could play a significant role in the relationship between acculturation and father involvement with young children, but the number of years of residence in the U.S. did not relate to fathers' involvement and acculturation. Also, Jain and Belsky examined multidimensional acculturation level of Indian immigrant fathers and considered religious influence in acculturation. For the question of religious practices influencing acculturation, the fathers rated themselves on a scale of religiosity—ranging from *not at all religious* (1) to *extremely religious* (5) and on a 7-point Likert scale of the frequency of engaging in religious practices. Jain and Belsky's attempt suggests that a father's acculturation may be associated with his religious commitment.

Acculturation and Marital Satisfaction

Chun and Akutsu (2003) pointed out the relationship between acculturation and marital relations. As mentioned previously, immigrant couples experience changing

gender roles. Immigrant women who enter the job market to support their families often acquire greater family responsibilities and newfound independence, whereas their husbands experience a loss of status and lowered self-esteem. Researchers have commented that such changes increase the risk for domestic violence in marriage (Ho, 1990; Kim & Grant, 1997). The risk for spousal abuse increases when men abuse substances to cope with acculturative stress (Rhee, 1997). The stress resulting from changing gender roles and marital dynamics may explain why married Asian immigrant couples tend to report less life satisfaction than their unmarried peers (Ying, 1996).

Summary

In sum, cultural differences should be considered in the study of Korean immigrant fathers' involvement with their adolescent children. Also, since acculturation is a multidimensional concept, acculturation is measured in multidimensional ways such as behavioral aspects of the acculturation, cultural value of the acculturation, and four acculturation styles based upon ethnic orientation (integration, separation, assimilation, and marginalization). Acculturation attitudes, social support, length of residence in the host country, educational level, and fluency in English can be factors influencing the acculturation of Korean immigrants. With regard to the influence of acculturation on father involvement, previous studies have showed different results. The discrepancy in the results of those studies challenges the researcher to study the relationship between Korean immigrant father involvement and acculturation. Also, acculturation was

influenced by demographics, and acculturation may influence immigrants' religiosity and immigrants' marital relationship.

Motivation Factor: Father Identity Factors

Father's Perceived Paternal Identity

Father's perceived paternal identity could be considered as a major influencing factor of father involvement with children (McBride & Rane, 1997b; Pleck & Stueve, 2004; Rane & McBride, 2000). When Pleck (1997) comprehensively reviewed the research on paternal involvement, he used Lamb-Pleck's "four factor model" as a framework for the review. In his research, the first influencing factor for father involvement was a motivation factor. Under this category, he summarized the research on fathers' developmental history and socialization experiences, fathers' personality characteristics and gender-role orientation, and fathers' "paternal identity."

As mentioned by Pleck, although father's paternal identity should be an important motivator for a man to take responsibility for being an involved father with his children, the research on the relationship between father involvement and father's paternal identities is relatively new to the study of fatherhood (Marsiglio et al., 2000). According to Marsiglio and his colleagues' (2000) decade review on fatherhood research in the 1990s, scholars who investigate the subjective experience of men as fathers by using a symbolic interactionist perspective, and in some cases identity theory, have dedicated their research to discovering how men apprehend and organize their identities as fathers in diverse situations, have grown more sensitive to the co-constructed nature of men's

identities and their actual fathering activities, and have recognized the importance of understanding the nature, bases, and consequences of fathers' commitment to their children (Daly, 1995; Fox & Bruce, 2001; Ihinger-Tallman, Pasley, & Buehler, 1995; Marsiglio, 1995a; Marsiglio & Cohan, 2000; Minton & Pasley, 1996). Marsiglio et al. explained the reason why the symbolic interactionist perspective and identity theory became popular, saying that men are experiencing more and more complex family-based life course transitions and, in the process, are struggling with understanding fathering roles that are poorly defined by society and competing images of ideal fathering or father involvement.

Identity Theory

Identity theory was founded upon symbolic interactional perspectives (Rane & McBride, 2000). According to Stryker (1968, 1980) and Winton (1995), symbolic interactionists (SI) view the self as a social product and show the primacy of interaction in shaping minds, selves, and situations in society. The self refers to people's capacity to identify and treat themselves as an object in their own environment (Winton, 1995) and "the way one describes his relationships to other in a social process" (Stryker, 1980, p. 60). Also the self is a structure of identities organized into a salience hierarchy in which some identities are more central or salient to father's innermost sense of self (Burke & Reitzes, 1981; LaRossa & Reitzes, 1993b; Stryker, 1987; Stryker & Serpe, 1994). Stryker (1980) understood that identities are 'parts' of self, internalized positional designations. Also he mentioned that in order for identities to exist, the person should be a participant

in structured role relationships. Stryker (1987) also defined identities as “internalized sets of role expectations, with the person having as many identities as roles played in distinct sets of social relationships” (p. 90). In a very similar fashion, LaRossa and Reitzes (1993) understood that identities “refer to self-meanings in a role” (p. 145).

Operationalization of Father Identity

Because father identity is a combination of culturally defined behavior and individual father’s perceptions of that behavior (Minton & Pasley, 1996; Pedersen, 1985), it is not an easy task to measure Father Identity. Accordingly, operationalization of Father Identity has been varied from researcher to researcher and has been defined in different ways (Appleby, 2003). For this study, the term *father identity* is operationalized with respect to salience, paternal satisfaction, and reflected appraisals. These constructs have been utilized in other literature on father identity (Appleby, 2003; Fox & Bruce, 2001; Minton & Pasley, 1996). For the purpose of this study, the operational definition of father identity constructs is that Father Role Identity Saliency refers to giving priority to or choosing fathering activities and identification, over other roles (Fox & Bruce, 1996), Paternal Role Satisfaction refers to the degree of satisfaction that a man derives from being a father (Fox & Bruce, 2001), and father’s perceived Reflected Appraisals refers to the father’s report of his perceived significant other’s assessments of his fathering ability (Fox & Bruce, 2001).

Father Identity and Father Involvement

In an earlier study, Minton and Pasley (1996) explored the relationship between fathers' parenting role identity and father involvement with their children by comparison of divorced, nonresidential fathers and nondivorced, residential fathers. They found the differences between the groups on three dimensions of identity. Divorced, nonresident fathers reported feeling less competent and satisfied in the role of father and had slightly higher levels of role salience than did nondivorced fathers. For nondivorced fathers, three dimensions of identity (role competence, satisfaction, and investment) were significantly correlated with father involvement with their children. But for divorced fathers, only role competence and satisfaction were significantly correlated with father involvement. They also found that there were no differences in role investment. This means that regardless of father's residential or marital status, they were equally invested in being a father. In addition, divorced, nonresident fathers had lower levels of involvement in child-related activities because they were restricted in visiting their children after divorce.

Father Role Salience and Father Involvement. Fox and Bruce (2001) investigated alternative sources of explanation of fathering in their study of 208 fathers in Knox County, Tennessee, households. Fox and Bruce found that the conceptual variables from identity theory formed a theoretical model which, in accord with the sociodemographic controls, significantly predicted each of the four components of the fathering measure and the composite fathering measure. Also, the individual models indicated that "father role salience" of the conceptual variables from identity theory, was a key predictor for three of the individual measures of fathering attitudes and behaviors: responsibility,

harshness, and behavioral engagement activities with the child. “Reflected appraisals” significantly predicted behavioral engagement and affective involvement, and “father role satisfaction” significantly predicted harshness only. In turn, all three conceptual variables from identity theory were associated with fathering attitudes and behaviors. The father’s age among the other sociodemographic variables kept significance in three of the four models of individual components of the fathering measures (i.e., responsivity, harshness, and behavioral engagement). Finally, in the full model with the composite measures of fathering, the sociodemographic predictors (i.e., race, age, education, income, and residential history) were fully mediated by the theoretical predictors of the overall fathering measure.

Fox and Bruce (2001) concluded that social psychological concepts (identity theory and paternal investment theory) were important predictors of a man’s fathering commitments to children, even after accounting for the sociodemographic variables. Men’s self-evaluation and -assessments about their father role affected their performance in that role, even after considering the impact of sociodemographic factors. In addition, they concluded that identity theory appeared stronger than paternal investment theory in accounting for men’s commitment behaviors. “Father Role salience” was an important predictor not only of the composite measure of fathering, but also for three of the four separate components of that measure.

Contrary to the result of Fox and Bruce, Rane and McBride (2000) found that there was no relationship between father identity and father involvement. Rane and McBride used identity theory to explore fathers’ involvement with their children. The

representative sample of this study was 89 married couples with preschool children, and they were predominantly White middle-class families from two Midwestern communities. They examined the centrality of the parent role status versus four other statuses (i.e., worker status, spouse status, social status, and other status) as well as the centrality of the nurturing role. They found that centrality of the parent status was not significantly correlated with father involvement, but centrality of the nurturing role was. That is, there was no association between fathers' paternal identity and paternal involvement. However, fathers who held the nurturing role as highly central to their sense of self engaged in significantly more interaction and responsibility behaviors (e.g., determining appropriate clothes for child to wear, making babysitting arrangements, and spending special time at bedtime) with their children and were significantly more involved overall than fathers who were low on nurturing role centrality. Also they found that spouses' attitudes toward fathers' nurturing and working hours were significantly associated with fathers' self-assessments about the centrality of the nurturing role.

Father Role Satisfaction and Father Involvement. In their study on predictors of single, noncustodial fathers' physical involvement with their children, McKenry, Price, Fine, and Serovich (1992) examined four constructs as follows: (a) fathers' characteristics such as education level or attitudes of being a father should be associated with fathers' level of involvement; (b) children's characteristics such as younger, male, and only child, should be associated with higher levels of father involvement; (c) if fathers have a more cooperative relationship with their former spouse, they will interact with their children more frequently; and (d) structural characteristics such as geographic

distance from child, time since divorce, and remarriage status should be associated with father involvement with their children. Through examining 86 divorced, nonremarried, noncustodial fathers, they found that fathers who reported feeling more satisfied with being a father and who perceived that they had influence on their children's lives were more significantly involved in child-related activities as measured by frequency of visitation, length of visitation, time spent in meaningful activities, and extent of talking on the telephone. None of the child characteristics were significantly correlated with father involvement. Fathers who had contact with their former spouse frequently were more involved in child-related activities. Also fathers who were geographically distant from their child had less involvement.

Reflected Appraisals and Father Involvement. A few years later, Appleby (2003) examined the factors influencing divorced fathers' involvement with their children after divorce in his doctoral dissertation by using the sample of 51 mostly White, middle-class divorced fathers recruited from New Castle and Sussex Counties in Delaware. Appleby found a positive relationship between divorced father identity and father involvement with children. Specifically, only reflected appraisals of others (former spouse, child, parents, and others) among three father identity factors was found to be significantly correlated with father involvement with child after divorce. On the contrary, neither salience nor paternal satisfaction was found to be significant. Appleby explained the reasons for the insignificance of salience in three ways: (a) the role of divorced father is ambiguous and undefined, (b) this study was focused on divorced fathers without the presence of child, and (c) divorce and separation may result in weakening the father role

salience. About the possible reasons for the insignificance of paternal satisfaction, Appleby also explained in two ways: (a) fathering is not really satisfying after divorce, rather may be a significant burden, and (b) divorced father could not have pleasant and enjoyable activities with the child after divorce. Among 12 contextual factors, only two factors (motivation to father and status as being a father) were found to be significantly correlated with father involvement with child after divorce. Likewise, only two factors among the demographic factors (time since separation from child and physical proximity to the child after divorce) were found to be significantly and negatively associated with father involvement.

With regard to what extent fathers' significant persons play a part in the way that they construct their fatherhood identity, Appleby's study would be very helpful. Appleby (2003) measured the importance of the opinion of the child, the child's mother, the father's parents, and others, such as brothers and sisters, friends, as well as the father's perception of what grade he would receive from each of these groups. In the results of his study, Reflected Appraisals were significantly correlated with father involvement with child post-divorce. Appleby's finding would be consistent with Marsiglio's (1995b, 1995c) suggestion that father involvement is subject to change developing from social factors and the attitudes of others and also compatible with Fox and Bruce's (1996) finding that fathers' perceptions of others' positive views of them (perceived reflected appraisals) were significantly correlated with paternal involvement.

In relation to others' influence in father involvement, some researchers mentioned mothers' attitudes as one of the most influential factors of father involvement (Allen &

Hawkins, 1999; Grossman, Pollack, & Golding, 1988; McBride et al., 2005). In this regard, in their study on the effects of commitment and psychological centrality on fathering, Pasley, Futris, and Skinner (2002) found that fathers who have a spouse evaluating them positively as a father were more likely to be involved in childrearing and to place emphasis on the father role identity. That is to say, when fathers perceive their wives as holding positive beliefs about them as fathers, they are more likely to make the father role identity the center of their sense of self, namely, they are more likely to spend more time thinking about their children, and then they are more actively involved in child related activities.

In their study, Maurer, Pleck, and Rane (2001) proposed a new theoretical model for parental identity, reflected appraisals, and behavior. Parental identity and behavior in 64 2-parent couples were investigated as a function of partners' perceived reflected-appraisals, while taking into account the potential gender context effects. The proposed model predicted that perceived reflected appraisals would predict caregiving in fathers as a cross-gender role, but not caregiving in mothers as an on-gender role. For fathers, Maurer et al. (2001) confirmed that breadwinning identity was the only significant predictor of breadwinning behavior. And identity and behavior in the cross-gender role was significantly predicted by perceived spousal evaluations but not actual spousal evaluations. Moreover, caregiving behavior was not significantly predicted by fathers' own caregiving identity. These results are consistent with those of other researchers, reporting mothers as "gatekeepers" of fathers' involvement (Fagan & Barnett, 2003; Allen & Hawkins, 1999).

Father Identity and Immigration (Acculturation) in Father Involvement. Identity theory posits that father's perceived father identity is strongly related to father involvement with children (McBride et al., 2005; Pleck & Stueve, 2004; Rane & McBride, 2000) and suggests that father's commitment to children could vary as his perceived identification as a father regarding the role of father (father role salience), his perceived degree of satisfaction the man derived from being a father (father role satisfaction), and his perceived significant others' assessments of his fathering ability (reflected appraisals) (Fox & Bruce, 2001; LaRossa & Reitzes, 1993a, 1993b; Marsiglio, 1993; Stryker, 1980; Winton, 1995). This father identity is not static but active in different social and contextual factors (McBride et al., 2005). In this regard, several researchers stated that a father's role investments can change dramatically in the situation of divorce (Appleby, 2003; Ihinger-Tallman et al., 1993) or incarceration (Arditti, Acock, & Day, 2005), or immigration (Jain & Belsky, 1997; Kwon, 2005, 2010).

Summary

In sum, fathers' perceived paternal identity could be the most influential factor of father involvement compared to other variables. Father identity can be operationalized in terms of father role salience, father role satisfaction, and fathers' perceived reflected appraisals. The link between paternal identity and behavior (father involvement) is not clear (Mauer et al., 2001). Rane and McBride (2000) failed to confirm that there is an association between fathers' paternal identity and paternal involvement. Minton and Pasley (1996) suggested that there are different levels of the relationship between fathers'

parenting role identity and father involvement with their children according to their resident status and marital status. However, Appleby (2003) and Fox and Bruce (2001) found positive relationship between divorced father identity and father involvement with children.

In more detail, for the relationship between father role identity saliency and father involvement, the results of research are not consistent. Likewise, McKenry and his colleagues (1992) found the positive relationship between father role satisfaction and father involvement, but Appleby (2003) found no relationship. With regard to the fathers' perceived reflected appraisals, father involvement is significantly affected by significant others' assessment. According to identity theorists, since father identity is active in different social and contextual situations, the relationship between father identity and Korean immigrant father involvement may be affected by fathers' degree of acculturation.

In conclusion, research on father involvement has found a positive relationship between father's paternal identity and paternal behavior or father involvement in particular (Appleby, 2003; Bruce & Fox, 1999; Fox & Bruce, 2001; Ihinger-Tallman et al., 1995; Marsiglio, 1995b; Minton & Pasley, 1996; Rane & McBride, 2000; Stryker & Serpe, 1994). Those researchers have targeted the sample from the majority (i.e., White and middle-class) rather than the minority, that is, immigrants. Moreover, most studies on the relationship between father identity and father involvement have focused on the sample of divorced with young children or new fathers (Appleby, 2003; Fox & Bruce, 2001; Ihinger-Tallman et al., 1993; Minton & Pasley, 1996). Thus, this current study focuses on the relationship between father identity and father involvement by using the

sample of Korean immigrant fathers who have at least one adolescent child in an intact Korean immigrant family.

Spiritual Factor: Religious Commitment

Religious fathers and fathers who have egalitarian attitudes about gender roles are likely to have better relationships with their children (Flouri, 2005). In an earlier study, however, Wilcox (1999) found that father's religious affiliation with an evangelical Protestant church was a much stronger predictor of father involvement than were gender role attitudes. Almost 95 percent of all married couples and parents in the United States are affiliated with a religion (Mahoney, Pargament, Tarakeshwar, & Swank, 2001), about 90 percent desire religious training for their children (Gallup & Castelli, 1989), 60 percent report religion is "important" or "very important" to them (McCullough, Hoyt, Larson, Koenig, & Thoresen, 2000), and only two percent say they do not have faith in God (Sherkat & Ellison, 1999). Likewise, Korean immigrants in the United States are affiliated with Christian churches at a high rate (i.e., more than 70%, Hurh & Kim, 1988; Kim, 1987; Shin & Park, 1988; Warner, 1993) and approximately 4,000 Korean immigrant churches are present in the United States (Korean Churches Yellow Pages, 2009). These findings suggest that most Korean immigrants are likely to be influenced by Christian beliefs and religious leaders in their church. Accordingly, immigrant Korean fathers may vary in father involvement with child-related activities according to the degree of religious commitment.

Definition and Operationalization of Religious Commitment and the RCI-10

Worthington (1988) speculated that people who were highly religiously committed had a tendency to view their world on religious dimensions based upon their religious values. Those religious dimensions, according to Worthington, are authority of scripture or sacred writings, authority of ecclesiastical leaders, and degree of identity with their religious group. Worthington (1988) defined religious commitment as the degree to which a person holds on his or her religious values, beliefs, and practices and uses them in daily living. Thus, a highly religiously committed person can evaluate the world through his or her religious views and integrate his or her religion into much of his or her daily living. Therefore, it could be hypothesized that highly religiously committed fathers could be more involved in childrearing than less committed fathers.

For operationalization of religious commitment, several methods have been utilized, that is, membership or nonmembership in religious organizations, the degree of participation in religious activities, the attitudes of religious experience, and belief in traditional religious creeds (Hill & Hood, 1999). For the current study, Religious Commitment Inventory-10 (RCI-10) is used. It is constructed in two subscales: six items of Intrapersonal Religious Commitment indicating the degree to which participants' religious beliefs lie behind their whole approach to life and four items of Interpersonal Religious Commitment indicating the degree to which participants enjoy working in the activities of their religious organization (Worthington et al., 2003).

Religious Commitment and Father Involvement

With regard to the relationship between the spiritual factor and father involvement, several studies have reported positive connections between religiosity and parent functioning (Brody, Stoneman, & Flor, 1996; Brody, Stoneman, Flor, & McCrary, 1994; Chadwick & Top, 1993), parental warmth (Bartkowski & Wilcox, 2000; Wilcox, 1998), and family-centeredness (Christiano, 2000). Bartkowski and Xu (2000) found that conservative Protestant fathers are considerably more likely than their nonevangelical counterparts to engage in paternal supervision and affective parenting. This finding is consistent with research on the affective, nurturant, and emotionally expressive dimensions of evangelical parenting (Bartkowski, 1995; Bartkowski and Wilcox, 2000; Wilcox, 1998). Because paternal supervision in the conservative Protestant culture is understood as love and concern for one's children rather than the manipulation and control of the next generation, paternal authority and supervision are likely viewed as signs of responsible and compassionate fathering (Sherkat and Ellison, 1997).

Wilcox (1999) examined the relationship among religious affiliation, gender role attitudes, and fatherhood by using the data from the National Survey of Families and Households (NSFH) in 1987 or 1988. Wilcox categorized fathers who attended church at least once a year as the religiously affiliated fathers. With regard to the relationship between religious affiliation and father involvement, Wilcox found no statistically significant relationship between religiously affiliated and unaffiliated fathers of preschool children but statistically marked difference between affiliated and unaffiliated fathers of school-age children. Religiously affiliated fathers were more involved with their children

in one-on-one activities (i.e., homework help, private talks, playing, and outings) than were unaffiliated fathers. Also 56 percent of evangelicals and 50 percent of Catholic fathers spent one hour a week or more leading youth activities, while only 35 percent of unaffiliated fathers did so. In relation to paternal style, Wilcox found that evangelical fathers who took care of their children with an unusual style of parenting that combined acts of affirmation with a strict disciplinary orientation, were much more likely to spank or slap their children than other parents, were more likely to use corporal punishment than other fathers, were less likely to yell at their children, and were significantly more likely to value obedience from their children than unaffiliated fathers. A few years later, Wilcox (2002) used NSFH-2 data from 1992-1994 along with NSFH-1 data from 1987-1988 and examined the influence of religious affiliation and attendance on the father involvement of residential fathers in three areas: one-on-one activities, dinner with their families, and youth activities. Wilcox found a significantly positive correlation between religiosity and father involvement in each of these three measures by using NSFH longitudinal data.

For comparative religion studies on father involvement, Bollinger and Palkovitz (2003) explored the relationship between expressions of spiritual faith and paternal involvement in three groups of fathers: evangelical Christians, Latter-day Saints, and fathers for whom faith is not central. Bollinger and Palkovitz found that none of the three groups of fathers was significantly more involved with their children than the others and that fathers of all three groups were highly involved. Also, they found that fathers who were church members were more involved in childrearing than non-church members.

Also, fathers who had never divorced were both more involved in childrearing and more active in their faith than their peers. King (2003) found that there were few differences in father involvement among conservative Protestants, other Protestants, and Catholics and no support for Wilcox's (2002) suggestion that fathers who were affiliated with a conservative Protestant church might be more involved with their children than fathers who were affiliated with other denominations. Also, King's results indicated that a father's religiosity was more predictive of the quality of father-child relationship than a father's provider role.

Most recently, Hawkins (2007) delineated the relationship between three dimensions of father involvement and church attendance in her dissertation. The finding of her study was consistent with Wilcox's view (2006) that fathers who attend church more often are more likely to take an active role in childrearing and to express affection toward their children because they are encouraged by religious leaders to do so. In her study, it was expected that father involvement would be related in a similar way to church attendance. The results revealed that there was a significant correlation between father involvement and church attendance and between engaged and affectionate parenting behavior among religious fathers (Hawkins, 2007). With regard to this, in an earlier study, Snarey (1993) also found that fathers who attend church with their children were likely to be supportive socially and emotionally in childrearing.

In more detail, African American fathers who reported spirituality as highly important were more likely to use proactive fathering to avoid their child's exposure to violence than fathers who reported spirituality as less important (Leticq, 2007). For

evangelical Christian fathers, faith could be the spiritual motivation to be involved more richly in child related activities (Latshaw, 1998). When fathers overcome hardship of the death or disability of a child, religious belief and practice are very helpful for fathers to be responsible for father involvement (Dollahite, 2003; Marks & Dollahite, 2001).

Religious Commitment and Marital Satisfaction

Research exploring the relationship between religious involvement and marital satisfaction reveals a positive association between these factors (Bahr & Chadwick, 1985; Mahoney et al., 1999, 2001; Sherkat & Ellison, 1999). In a study of Seventh-Day Adventists, Dudley and Kosinski (1990) found that family worship was associated with marital satisfaction. With regard to religious practices, Fiese and Tomcho (2001) examined the relation between religious holiday rituals and marital satisfaction in a sample of 120 predominantly Christian (51% Catholic, and 34% Protestant) couples. Fiese and Tomcho found mixed results, reporting that two proximal variables (meaning of holiday religious rituals and practice of rituals) were significantly associated with marital satisfaction, whereas a more distal variable (importance of religion to the family) had little relation to marital satisfaction. In their study on religious participation and marital commitment, Larson and Goltz (1989) examined 179 married couples and found that church attendance, duration of marriage, and satisfaction with family life were the major predictors of structural commitment.

Summary

In sum, the rate of affiliation with Christian churches is significantly high in the population of Korean immigrants in the U.S. Thus, Korean immigrant men who are affiliated with Christian churches are likely to be influenced by Christian beliefs.

Accordingly, it is assumed that Korean immigrant men who are highly committed to their religious beliefs are likely to be more involved with child-related activities than those who are not. For this study, religious commitment is defined as the degree to which a person holds his or her religious values, beliefs, and practices and uses them in daily living (Worthington, 1988). With regard to the relationship between religious commitment and father involvement, most research report a positive relationship between them.

Family Factor: Marital Satisfaction

Operationalization of Marital Satisfaction

In their decade review, Bradbury, Fincham, and Beach (2000) summarized four developments in the conceptualization and measurement of marital satisfaction. First, marital satisfaction does not mean a mere relationship characterized by the absence of dissatisfaction. Second, two dimensions need to be considered in the marital satisfaction study: marital dissatisfaction as negative features and marital satisfaction as positive features. Third, marital satisfaction could be appropriately conceptualized as a trajectory that reflects fluctuations in marital evaluations over time rather than as a judgment made

by spouses at one point in time. And lastly, in a social-cognitive perspective, marital satisfaction needs to be reconceptualized as an attitude toward the spouse or relationship.

In Kalmijn's (1999) distinction between marital satisfaction and marital stability, marital satisfaction is an individual characteristic with regard to how individuals evaluate their marriage, while marital stability is a characteristic of the couple referring to the likelihood of a future divorce. Also Kalmijn took into account both attitudes toward the marital relationship and information on marital conflict in order to examine marital satisfaction.

Kansas Marital Satisfaction Scale (KMS). For the assessment of marital satisfaction, many self-report measures have been designed (Locke & Wallace, 1959; Norton, 1983; Roach, Frazier, & Bowden, 1981; Snyder, 1979, 1983; Spanier, 1976). However, because those scales were developed for use in marital and family therapy (Schumn et al., 1986), most of those scales have a large number of items: 32 in the Spanier's Dyadic Adjustment Scale, 50 in the Roach, Frazier, and Bowden's Marital Satisfaction Scale, 280 in the Snyder's Marital Satisfaction Inventory, and 15 in the Locke-Wallace Marital Adjustment Test. For a valid but briefer measure, the Kansas Marital Satisfaction Scale (KMS) was designed based upon Spanier and Cole's (1976) initial theoretical comments on the conceptual differences between questions on spouse, marriage, and the marital relationship (Schumn et al., 1986).

Schumn et al. (1986) examined the concurrent validity of the KMS against two other apparently reliable and valid measures of marital adjustment, the Spanier's Dyadic Adjustment Scale (DAS) and the Norton's Quality Marriage Index (QMI) and found that

the KMS was substantially correlated with both the DAS and the QMI, but not significantly correlated with more than those two scales with a variety of other satisfaction items designed to assess the discriminant validity of the KMS scale. Also, KMS has internal consistency reliability, test-retest reliability, construct validity, and criterion-related validity (Schumm et al., 1985, 1986; Schumm, Nichols, Shectman, & Grigsby, 1983). Although the DAS and the QMI scales contain more items than the KMS scale, Schumm and colleagues concluded that the KMS scale may serve as a useful brief measure of marital satisfaction with marital couples. Thus, the KMS scale is used in this study.

Marital Satisfaction and Father Involvement

Many fathering studies have examined how marital satisfaction is associated with father involvement (Lee & Doherty, 2007). The results have been reported in mixed ways. Some studies have found a positive relationship between marital satisfaction and father involvement (Belsky, Rovine, & Fish, 1989; Blair, Wenk, & Hardesty, 1994; Cummings & O'Reilly, 1997; Feldman, Nash, & Aschenbrenner, 1983; King, 2003; McBride & Mills, 1993; NICHD Early Child Care Research Network, 2000; Phares, Fields, & Kamboukos, 2009; Seo, 2007). On the contrary, other researchers have found a negative relationship in which fathers who have poor marital satisfaction are more likely to be involved in childrearing (Goth-Owens, Stillak, Messe, Peshkess, & Watts, 1982; Nangle, Kelley, Fals-Stewart, & Levant, 2003; Russell, 1986). Pleck (1997) assumes that if father and mother are highly involved in child-related activities, there may be more of a

possibility for differences in childrearing styles, and in turn more marital disagreements. Upon that assumption, Pleck hypothesized that father involvement increases in poor marital satisfaction when the marital outcome measures focus on negative marital relationship such as conflict and disagreements, whereas father involvement increases in positive marital satisfaction when the marital measures are global measures of marital satisfaction. On the contrary, other researchers have found that there is no relationship between marital satisfaction and father involvement (Aldous, Mulligan, & Bjarnason, 1998; McBride & Mills, 1993; NICHD Early Child Care Research Network, 2000; Paquette et al., 2000; Seo, 2007). Also, the study of NICHD Early Child Care Research Network (2000) examined different aspects of father involvement and reported mixed findings in terms of how each aspect of father involvement associated with marital satisfaction.

Furthermore, marital satisfaction has been determined to be an outcome (Phares et al., 2009; Russell, 1986) and a cause of fathers' involvement in childrearing (Feldman et al., 1983; Voling & Belsky, 1991; Seo, 2007). With regard to the outcome of father involvement, Snarey (1993) found that if a father is more likely to be involved in childrearing during earlier adulthood, the father is more likely to achieve men's successful midlife attainment of a stable marriage and marital satisfaction (Palkovitz, 2002a). It is hypothesized in general that fathers are more likely to be involved in taking care of their children if they have greater marital satisfaction (Cowan & Cowan, 1987). Also, both father and mother could be more involved in childrearing when fathers are more likely to be involved in childcare (Blair, Wenk, & Hardesty, 1994; Lamb, 1987;

McBride & Mills, 1993). For a cause of father involvement, Seo (2007) found that interparental marital relationship at the time when children were young (5-12 years old) directly and positively affected father involvement with adolescent children (10-17 years old).

Longitudinal designs have been used in the research on marital satisfaction and father involvement. In her doctoral dissertation, Seo (2007) examined the longitudinal influence of father involvement on emerging adult children's psychological well-being with a sample of 362 households from three waves of data from the National Survey of Families and Households (NSFH) and conducted analysis using structured equation modeling with the AMOS 5.0 software. The results showed that father involvement in young childhood had influenced children's psychological well-being for long-term and had been influenced by parent marital relationship or satisfaction.

In an earlier study, Belsky et al. (1989) used longitudinal designs and found the positive relationship between marital satisfaction and father involvement. Participants were 173 couples in three time periods: pre-birth and when their infants were 3 and 9 months old. The finding indicated that fathers who have higher marital satisfaction in the period of pre-birth were more likely to be involved in fathering behaviors, both in quantity of time and quality of interaction. Some other examples of longitudinal studies finding a positive relationship between marital satisfaction and father involvement are Cowan and Cowan (1987), Feldman et al. (1983), Seo (2007); Lee and Doherty (2007), Levy-Shiff and Israelashvili (1988), NICHD Early Child Care Research network (2000), Nugent (1991), and Volling and Belsky (1991).

In their short-term longitudinal study, Feldman and colleagues (1983) aimed at identifying preparenting behaviors and attitudes that predict different aspects of fathering. The results showed that the preparenting scores of husbands and wives were positively correlated with predicting men's subsequent fathering. Marital happiness was reported as the most compelling and consistent predictor of paternal involvement and satisfaction. Low job salience seemed predictive of highly involved fathering with regard to playfulness and caregiving. While there were similar predictors for men's caretaking and playfulness, their wives' scores yielded differential predictors for these aspects of fathering. Feldman et al. (1983) concluded that long-standing antecedents of parenthood were more predictive of father involvement than immediate transitional experience of expectancy. Spousal harmony prior to the birth of the couples' first baby was the most important factor predicting parental involvement.

Recently, Lee and Doherty (2007) examined 165 couples collected during the second trimester of pregnancy and six and 12 months postpartum in their longitudinal design based on the theoretical model of responsible fathering (Doherty, Kouneski, & Erickson, 1998). Lee and Doherty found that fathers' marital satisfaction was significantly correlated with father involvement.

With regard to positive relationship between marital satisfaction and father involvement, several cross-sectional studies also have found results similar to the longitudinal studies mentioned above. Bonny, Kelley, and Levant (1999) examined 120 couples with children ages 1-4 and found that higher marital satisfaction was significantly more associated with father involvement in common child-related activities. King's

(2003) finding replicated the positive result, reporting that men with good marital quality were more involved with their children. Blair et al. (1994) also reported similar findings, that is, positive relationship between marital satisfaction and father involvement.

In contrast, some researchers have found negative relationship between marital satisfaction and father involvement (Goth-Owens et al., 1982; Nangle et al., 2003). In their cross-sectional design, Goth-Owens et al. (1982) studied 25 families with infants and found father's marital satisfaction negatively correlated to paternal behaviors, such as tender holding and positive affect. Similar to this, more recently Nangle et al. (2003) studied 75 couples with preschool-aged children and found fathers' marital satisfaction negatively associated with father involvement, such as their day-to-day responsibility for children's needs and activities.

Furthermore, there are several studies reporting no relationship between marital satisfaction and father involvement. In their longitudinal design, Deutsch, Lussier, and Servis (1993) examined 66 couples with infants and found fathers' prenatal marital satisfaction not associated with their participation in childcare tasks 3-8 months after childbirth. In their cross-sectional study, McBride and Mills (1993) also found no significant correlations between marital satisfaction and father involvement on measures of interaction and accessibility, in the sample of 100 couples with preschool children ages 3-5. There is more research with the same finding of no relationship between marital satisfaction and father involvement: Aldous et al. (1998), Grossman et al. (1988), Grych and Clark (1999), Harris and Morgan (1991), NICHD Early Child Care Research Network (2000), Robson and Mandel (1985), and Woodworth et al. (1996).

Lee and Doherty (2007) explained the reasons for the discrepant findings in the relationship between marital satisfaction and father involvement in several ways. Methodological issues could be one reason as to discrepancy in the results, namely, different characteristics of the participants and the focal child, different measurement of marital satisfaction and father involvement, and variability of sample sizes might lead to discrepant findings. Also, different aspects of father involvement, such as quantity of time and quality of interaction, could be another reason for disparate findings.

Influence of Mother's Employment on Marital Satisfaction and Father Involvement

Discrepant findings for the relationship between marital satisfaction and father involvement may result from the moderator variable. Thus, Erel and Burman (1995) have emphasized the necessity of identifying moderator effects in the relation between the marital and the parent-child relationship. Crouter, Perry-Jenkins, Huston, and McHale (1987) studied dual-earner and single-earner families and found that husband's report of love for their wives was negatively correlated with their participation in childcare activities in dual-earner families, but there was no significant correlation in single-earner families. Grych and Clark (1999) and Volling and Belsky (1991) found that fathers' marital satisfaction was negatively correlated to father involvement in dual-earner families, whereas there was significantly positive correlation in single-earner families.

In their study, Lee and Doherty (2007) took into account two moderator effects (i.e., mother's employment status and paternal attitudes) in the relationship between marital satisfaction and father involvement. Considering these two effects together, they

found that for fathers who have wives working more hours per week or who hold a more positive attitude toward fathering, their satisfaction in marriage was likely to influence or positively associate with their involvement with children. On the contrary, for fathers who have wives working fewer hours a week or having less positive attitudes about fathering, their marital satisfaction was likely to be negatively associated with father involvement. Also, according to Barnett and Baruch's (1987) result of investigation, mother's employment status is a very significant determinant to the father involvement. In addition, several researchers examined the positive relationship between mother's employment and marital conflicts (Booth, Johnson, White, & Edwards, 1984; Spitz, 1988; Min, 2001).

Influence of Some Control Variables on Marital Satisfaction and Father Involvement

When Kalmijn (1999) examined the relationship between the perceived stability of marriage and father involvement using data from a national survey of households in the Netherlands, the researcher included several control variables such as parents' attitude about sex roles, the wife's education level, the husband's education level, the years of marriage, the number of children, and the first child's sex. The results indicated that couples' education levels and wives' working status were negatively correlated with stable marriages, but positively correlated with egalitarian division of childrearing. The results showed that fathers who hold a more traditional orientation toward sex roles were less involved in child care than fathers who hold a more liberal attitude in this respect. Also highly educated fathers were more involved in childrearing than fathers with less

education, but wife's education level had no effect on the father involvement in childrearing. When the first child was a girl, fathers were apparently less involved in childrearing.

Summary

In sum, marital satisfaction was considered as a family factor influencing father involvement in this study. Marital satisfaction is operationalized as an individual characteristic with regard to how individuals evaluate their marriage (Kalmijn, 1999). The study on the relationship between marital satisfaction and father involvement has been done frequently having contradictory results in longitudinal and cross-sectional studies: positive, negative, and no relationship. Also, marital satisfaction has been taken into account as a reason of father involvement as well as an effect of it. Mothers' employment status was taken into account as a moderator variable to influence the relationship between marital satisfaction and father involvement. Demographics also influence the relationship between marital satisfaction and father involvement as control variables.

Demographic Factors: Control Variables

This section examines how characteristics of the father, the mother and the child are associated with father involvement. Included are the age of the father and the age of the child, the fathers' education, family income of the father, fathers' and spouse's employment status, fathers' and spouse's work hours, number of children, and so forth.

With regard to the question of what factors in fathers' demography motivate fathers to be involved with their children, Hofferth, Stueve, Pleck, Bianchi, and Sayer (2002) mentioned two important structures, that is, family structure and social and demographic factors. In family structure, fathers invest their time differently in their relationship with the child and the mother (Hofferth et al., 2002). Fathers who have their own natural offspring are more likely to be involved in childrearing than fathers who have non-biological children (Kaplan, Lancaster, & Anderson, 1998). Stepfathers are less supportive for involvement with their children than biological fathers (Pleck, 1997). In social and demographic factors, fathers who have older children are more likely to be involved in childrearing than fathers who have younger children because interaction with older children is more satisfying than interaction with younger ones (Hofferth et al., 2002). However, fathers who have adolescent children are less likely to be involved with them. Fathers who are older may become more interested and more motivated to spend time with their children. Fathers who are better-educated may have more positive attitudes on father involvement and more egalitarian gender-role attitudes which may relate to greater engagement with their children (Hofferth et al., 2002). On the other hand, fathers who work longer hours are less likely to spend time with their children. Fathers' income could be positively or negatively related to engagement with children, depending on whether the level of income is a function more of education or work hours (Hofferth et al., 2002).

Father Factors

In more detail, Hawkins and his colleagues classified demographic factors on father involvement into four factors: father's factors, spouse's factors, adolescent child's factors, and social involvement factors (Hawkins, 2007; Hawkins, Amato, & King, 2006). With regard to fathers' factors, several factors relating to fathers need to be taken into account as a control variable influencing patterns of father involvement with adolescents. Father's socioeconomic status such as educational attainment, family income, could be associated with father involvement with adolescents (Hofferth et al., 2007). Father's education level could be an important variable in the relationship between father and children (Hofferth et al., 2007). Better educated fathers spend more time with their children because they may place a higher value on father involvement and child development (Sandberg & Hofferth, 2001). Non-resident, lower income earning and educated fathers are less involved in childrearing than vice versa, whereas middle-class fathers are likely to be involved in childrearing (Marsiglio et al., 2000). Fathers who earn high incomes are more likely to spend more time and to adjust their schedules for children than low-income fathers. On the contrary, high-income fathers may be less involved with their children due to time demands in their jobs (Erickson & Gecas, 1991; Hofferth & Anderson, 2003; Hofferth et al., 2007) and fathers who are employed in less demanding jobs are likely to be highly involved with their children (Feldman, Nash, & Aschenbrenner, 1983; Russell, 1986). Father's education level and social economic status (SES) are associated with father involvement with their children (Berk & Berk, 1979; Gerson, 1993); however, another researcher has argued that there are no relationships

between father's education and SES and father involvement (Ericksen, Yancey, & Ericksen, 1979).

Flouri (2005) explored factors associated with the fathers' involvement with their children. With regard to contextual factors, biological relatedness and family type effect father-child relationships, but not mother-child relationships. Family size is negatively related to fathering, and economic stress affects fathering more than mothering. The father's socioeconomic characteristics are related to fathering. Unemployed fathers spend more time with their children, and more educated fathers are more involved with their children. But fathers who work for many hours are less involved with their children than vice versa. In the case of having more educated and older wives who were employed more hours, fathers were more likely to be involved with their children (Flouri, 2005).

Father's involvement is also likely to differ on fathers' age. That is, older fathers are likely to be more involved than younger fathers (Pleck, 1997). The biological relationship between the father and the child needs to be considered (Hofferth et al., 2002). In general, fathers invest more time to their own natural offspring than to other types of children (Kaplan et al., 1998). The marital relationship of male to the mother is a very important factor in studying father involvement (Hofferth et al., 2002). Stepfathers are less supportive for involvement with their children than biological fathers (Pleck, 1997). In general, because foreign-born fathers face more language and cultural barriers to father-adolescent involvement than do fathers born in the United States, the fathers may vary in father involvement according to the extent of acculturation. Jain and Belsky (1997) investigated the patterns of father involvement of Indian immigrants. The results

showed that the four observational patterns of father involvement (i.e., play, teaching, socializing, and basic care) were associated with the father's age, his level of education, the spouse's employment status, family income, and the number of years of residence in the United States.

With regard to fathers' religious affiliation, Wilcox (1999) categorized fathers who attended church at least once a year as the religiously affiliated fathers. Religious affiliation has been associated with traditional gender role attitudes. Fifty-six percent of evangelical fathers were likely to agree with the statement "It is much better for everyone if the man earns the main living and the woman takes care of the home and family." In the relationship between religious affiliation and father involvement, Wilcox (1999) found no statistically significant relationship between religiously affiliated and unaffiliated fathers of preschool children but statistically marked difference between affiliated and unaffiliated fathers of school-age children. Religiously affiliated fathers were more involved with their children in one-on-one activities than were unaffiliated fathers.

There are associations between the father's work and his paternal involvement (Feldman et al., 1983; Kwon, 2005, 2010). Working hours and environment are changing remarkably while Korean immigrant fathers experience cultural change. If Korean immigrant fathers are spending long hours for working and devoting energy to being a good provider, they are likely to detract their time and energy from being involved with their children (Townsend, 2002b).

Mother Factors

With regard to mothers' factors, maternal employment status may impact father involvement with children. Maternal employment influenced the types of activities in father involvement and increased the extent of paternal responsibility (Lamb, 2000). Barnett and Baruch (1987) found that the number of hours the wife worked a week were the most consistent predictors of father involvement with children. This was also consistent with the research of Rane and McBride (2000) in which they found that mothers who worked more hours as a paid employee were related with fathers higher on nurturing identity. Father's long work hours could be a barrier to be more involved in childcare, while mother's extended work hours could be a factor to increase the father involvement in childrearing (Bonney et al., 1999).

Child Factors

For adolescent children's factors, fathers' involvement is likely to differ on children's age and the number of children (Hofferth et al., 2002). Gender is likely to have the most influence on father involvement (Yeung et al., 2001). For example, resident fathers have a tendency to be more involved with sons than with daughters (Harris & Morgan, 1991; Lamb, 2000; Pleck, 1997, Seo, 2007; Yeung et al., 2001), and sons are prone to report closer relationships with their fathers than do daughters (King, 2003). Both parents spend more time with their children when they are younger than when the children get older (Lamb, 2000; Pleck, 1997). Hofferth and colleagues (2007) argued that the relationship between father and children should be examined in similar age groups

because father involvement is prone to decline as children age. Thus, Hofferth et al. (2007) created new age groups (0-1, 2-3, 4-5, 6-11, 12-13, and 14-16) that facilitate cross-sample comparisons even though they used the five different data sets. Adolescent age could also be associated with father involvement. As mentioned earlier by Hofferth et al., in general, fathers tend to be less likely to be involved with their children as the children become adolescents and spend more time with peers (Furstenberg, 1988). Interestingly, according to the results of McKenry and colleagues' (1992) research, certain child characteristics such as younger, male, and only child, were not significantly correlated with father involvement.

Summary

In sum, Father Involvement differs significantly with respect to several key demographic variables. Consistent with most previous research on fathering, therefore, this study needs to include the following socio-demographic factors as control variables on Father Involvement: father factors, mother factors, child factors, and so forth. For father factors, father's age, education, income, occupation, employment status, working hours, relatedness with children and spouse, and father's religious affiliation are included. For mother factors, mother's employment status and working hours are considered. For child factors, child's sex, the birth order, and number of children are taken into account. No studies have replicated these findings with Korean immigrant fathers. Thus, this research includes fathers' factors, mothers' factors, and child's factors as control variables.

Summary

In this chapter, the current researcher critically reviewed Korean immigrants in the U.S., a brief history of Korean immigrants in the U.S., the influences of Korean culture on the role of the father such as collectivistic lifestyles, Confucianism, high rate of mothers' participation in the labor work, segregation from mainstream culture and persistence of patriarchy in the case of father. After that, this literature review dealt with Father Involvement (dependent latent variable), fathering during adolescence, and the five factors influencing Korean immigrant fathers' involvement in detail.

Father Involvement as a dependent latent variable needs to be measured in multidimensional ways. Little research has been attempted both on the factors influencing Father Involvement and on Father Involvement with adolescent children by using Korean immigrant population. The current study proposed a 5-factor model for influencing factors of Korean immigrant fathers' involvement with their adolescent child. The five factors were considered as independent latent variables in this current study. For the cultural factor, it is expected that Acculturation is positively and directly or indirectly associated with Father Involvement and is correlated with religiosity and Marital Satisfaction, by affecting the demographics. With regard to the motivation factor, Father Identity (father role identity saliency, father role satisfaction, and reflected appraisals) is expected to have a positive and direct relationship with Father Involvement. Also Father Identity may be correlated with Acculturation because Father Identity can be different according to the contextual situations. For the spiritual factor, Religious Commitment is expected to be positively and directly or indirectly correlated with Father Involvement.

Regarding the family factor, Marital Satisfaction may positively and directly or indirectly be associated with Father Involvement, by affecting the spouse's employment status and demographics. Finally, demographic information was taken into account as control variables on Father Involvement. In conclusion, Father Involvement is expected to be influenced by five factors: Acculturation, Father Identity, Religious Commitment, Marital Satisfaction, and demographics.

The Present Study

This literature review underscores the need for further investigation regarding the relationship of Father Involvement to Acculturation, Religious Commitment, Marital Satisfaction, Father Identity, and demographic factors (father factors, mother factors, children factors, religious factors, and so on). Very little research exists in this area, and no research has been attempted by using Korean immigrant samples. The purpose of this study, thus, is to extend current studies in this area by scrutinizing the relationship among Father Involvement, Acculturation, Religious Commitment, Marital Satisfaction, Father Identity, and demographic information in the sample of Korean immigrant fathers who are living in the United States and have at least one adolescent child. Another purpose is to test a hypothesized model of the factors influencing Korean immigrant fathers' involvement with their adolescent children and to examine the mediating effect of Father Identity on Father Involvement. For accomplishing these purposes, this study uses an exploratory cross-sectional structural equation modeling (SEM) design, in which Korean

immigrant fathers are administered measures of Father Involvement, Father Identity, Acculturation, Marital Satisfaction, and Religious Commitment and a demographic questionnaire.

Summary of Variables Selection Rationale

Previous researchers found that there are many influencing factors of Father Involvement. However, to attempt to measure all variables in this study could be extremely difficult and very complicated. Thus, the researcher took into account both identity theory and cross-cultural characteristics of Korean immigrants in the United States to select five factors. Father Identity was selected based upon identity theory, and the other variables were chosen considering Korean immigrants' situation. Acculturation is a very important variable to the immigrant fathers. As mentioned earlier, since more than 70% of Korean immigrants are affiliated with evangelical churches in the United States, Religious Commitment was considered as an influencing variable. Also, according to the statistics, Korean immigrants' marital conflict and divorce rate are very high. Thus, Marital Satisfaction was selected as an influencing variable in this study. Demographics were also selected as control variables. The most important reason why the researcher selected five factors was that no study has attempted to examine five factors comprehensively relating to Father Involvement, and the relationship between Father Identity and Father Involvement associated with other four variables: Religious Commitment, Acculturation, Marital Satisfaction, and demographics.

Hypothesized Model of Korean Immigrant Fathers' Involvement with their Adolescent Children

This section introduces the hypothesized model and presents research questions and corresponding hypotheses for the present study. The hypothesized research model and the descriptions of the observed variables in the model are depicted in Appendix A. Research questions and associated hypotheses based on this hypothesized model are presented as follows:

Research Question One and Associated Hypothesis

First, are the instruments used in this study reliable? Do SEM results and Cronbach's alpha support the use of the Inventory of Father Involvement, Father Role Identity Salience Scale, Father Role Satisfaction Scale, Reflected Appraisals, Religious Commitment Inventory-10, and the Kansas Marital Satisfaction Scale with the Korean population?

Hypothesis 1: It is hypothesized that the psychometric data and the factor loadings of the Inventory of Father Involvement (IF1-26) reported by Hawkins et al. (2002), the Father Role Identity Salience Scale (FRISS) reported by Fox and Bruce (2001), the Father Role Satisfaction Scale (FRSS) reported by Fox and Bruce (2001), the Reflected Appraisals (RA) reported by Fox and Bruce (2001), the Religious Commitment Inventory (RCI-10) reported by Worthington et al. (2003), and the Kansas Marital Satisfaction Scale (KMSS) reported by Schumm et al. (1986) for the U.S. population would be suitable for the Korean immigrant population in the present study.

Research Question Two and Associated Hypothesis

Second, what are the theoretical relationships among Acculturation, Religious Commitment, Father Identity, and Father Involvement? As noted in Chapter Four, characteristics of the Marital Satisfaction variable prevented its inclusion as a factor for this research question and research question three.

Hypothesis 2: It is hypothesized that Acculturation would positively and directly affect Religious Commitment, that Acculturation and Religious Commitment would positively and directly affect Father Identity, and that all three variables just mentioned would positively and directly or indirectly affect Father Involvement.

Research Question Three and Associated Hypothesis

Third, does Father Identity primarily mediate the relationship among fathers' Religious Commitment, fathers' Acculturation, and the level of Korean immigrant fathers' involvement with their adolescent children?

Hypothesis 3: The third hypothesis proposes that the mediated pathways through Father Identity are more positively and indirectly influential on Father Involvement than direct pathways.

Research Question Four and Associated Hypothesis

Fourth, do demographics (father factors, mother factors, child factors, religious factors, and so forth) as control variables significantly affect the level of Korean immigrant fathers' involvement with their adolescent children?

Hypothesis 4: The fourth hypothesis examines the role of the variables of father, mother, child, and religious factors on Father Involvement. It is hypothesized that the level of Father Involvement would be influenced by father factors (as represented by age, education level, marital status, length of marriage, income, work hours per week, length of residency in the U.S., and resident status with his children), mother factors reported by fathers (as represented by work hours per week and current employment status), child factors reported by fathers (as represented by sex, age, and numbers), father's experience of taking a fathering-related class reported by fathers, and father's religious factors reported by fathers (as represented by assurance of salvation, age at salvation, time spent in the church per week, and denomination).

Research Question Five and Associated Hypothesis

Fifth, what factor appears the most predictive in influencing Father Involvement?

Hypothesis 5: It is hypothesized that Father Identity would be the most influential factor of Korean immigrant fathers' involvement with their adolescent children compared to the other four variables: Acculturation, Religious Commitment, Marital Satisfaction, and demographics.

CHAPTER THREE: METHODS

This current study originally considered the five influencing factors of Korean immigrant fathers' involvement with their adolescent children. In order to investigate the factors influencing Korean immigrant fathers' involvement with their adolescent children, the primary purposes of this study were to identify the ways in which three factors (Acculturation, Religious Commitment, and Father Identity) impact the Korean immigrant fathers' involvement with their adolescent children and examine the mediating effect of Father Identity on Father Involvement using Structural Equation Modeling (SEM) analysis.

The five research questions asked in this study based on the hypothesized model are as follows: First, are the instruments used in this study reliable? Do SEM results and Cronbach's alpha support the use of the Inventory of Father Involvement (Hawkins et al., 2002), Father Role Identity Salience Scale (Fox & Bruce, 2001), Father Role Satisfaction Scale (Fox & Bruce, 2001), Reflected Appraisals (Fox & Bruce, 2001), Religious Commitment Inventory-10 (Worthington et al., 2003), and the Kansas Marital Satisfaction Scale (Schumm et al., 1986) with the Korean population? Second, what are the theoretical relationships among Acculturation, Religious Commitment, Father Identity, and Father Involvement? Third, does Father Identity primarily mediate the relationship among fathers' Religious Commitment, fathers' Acculturation, and the level

of Korean immigrant fathers' involvement with their adolescent children? Fourth, do fathers' demographics (father factors, mother factors, child factors, religious factors, and so forth) as control variables significantly affect the level of Korean immigrant fathers' involvement with their adolescent children? Lastly, what factor appears the most predictive in influencing Father Involvement?

For carrying out the purpose of this study, this chapter presents the research design and selection of participants. Also, several instruments are described in detail, and research procedures are addressed. Finally, a discussion of how the data were collected and analyzed follows.

Research Design

This study utilized a cross-sectional survey design to obtain the data on factors influencing Korean immigrant fathers' involvement. For this study, independent latent (unobserved) variables were Acculturation, Father Identity, Religious Commitment, and Marital Satisfaction; a dependent latent variable was Father Involvement. Since Structural Equation Modeling (SEM) was the data analysis method in this study, these variables needed to be identified as either exogenous variables or endogenous variables. The term *exogenous variable* (independent variable) refers to the variables entering from and determined by other causes from outside the causal model (Klem, 1995; Seo, 2007; Vogt, 2005). The term *endogenous variable* (dependent variable) refers to the variables that are caused by the exogenous variables in a casual model (Klem, 1995; Seo, 2007; Tate, 1998; Vogt, 2005). In this study, the exogenous variable was Acculturation, while

Religious Commitment, Marital Satisfaction, Father Identity, and Father Involvement were the endogenous variables.

Structural Equation Modeling (SEM) was useful to investigate the causal relationships among observed and latent (unobserved) variables and to quickly test a hypothesized model and confirmed whether the model fit or did not fit. SEM was conducted in this study for two reasons. One reason was that this study needed to use multiple variables and a sophisticated theoretical model for better understanding about the factors influencing Korean immigrant fathers' involvement with their adolescent children. And the other reason was that SEM techniques took measurement error into account when statistically analyzing data and in turn gave the researcher the reliability and the validity of observed scores from measurement instruments (Pugesek, Tomer, & Eye, 2003).

Selection of Participants

The targeted population was composed of Korean immigrant fathers who currently reside in the United States. The selection of participants for this study was restricted to Korean immigrant men who are *Il-sei* Koreans (who were born, raised, and educated in Korea and immigrated to the United States after age 18), and who had at least one adolescent child (between the ages of 12 and 18) who was born in Korea or America.

The participants were recruited both through 68 Korean evangelical churches located in 18 states of the U. S. (one in California, two in Georgia, one in Idaho, two in Illinois, one in Indiana, one in Kentucky, one in Massachusetts, six in Maryland

excluding the Washington D.C. metropolitan area, one in Michigan, six in North Carolina, one in New Jersey, three in New York, two in Ohio, one in Oklahoma, three in Pennsylvania, four in Texas, eleven in Virginia excluding the Washington D.C. metropolitan area, one in Washington, and twenty in surrounding areas of Washington, D.C.) and through any other sources outside of the churches such as a Korean Community Service Center, three SAT academies, two businesses owned by Korean immigrants, two Korean food groceries, nine Korean language schools, a university, and friends. The reason why the researcher recruited samples from both inside and outside of the churches is to avoid having restricted range of scores (that is, scores from a test that have a small range) resulting in low correlation between variables (Lane, 2007). For example, if the samples were recruited only from immigrant churches, the mean score of RCI-10 might be higher than that of normal samples.

The sample was obtained from a snowballing procedure using multiple starting points of snowballing. For instance, in the case of samples from inside of the churches, the researcher contacted several pastors who were in charge of the youth group in different churches located in different areas and then asked those pastors to recommend fathers they knew who met the criteria for inclusion in this study. In order to keep qualified fathers from missing inclusion in this study, the researcher contacted the senior pastor of each church asking him to announce this project in Sunday worship service. Because several fathers who have adolescent children might not want to be involved in church ministries very actively and just want to attend the Sunday worship service, their children might not join the youth group either. For obtaining a sample as numerous as

possible, the researcher met and contacted church staff members including a youth pastor and a senior pastor in order to reach these prospective fathers. The pastors and the church staffs distributed the survey questionnaire to the fathers, collected it from the fathers, and sent it to the researcher by mail or by a person who is a Liberty student.

In the case of samples from outside of the churches, the researcher contacted the directors of Korean Community Service Center, SAT academies, businesses owned by Korean immigrants, and the Korean language schools located in the United States (such as California, Florida, Maryland, North Carolina, New Jersey, New York, Texas, Virginia, and Washington, D.C. area) and then asked them to recommend fathers they knew who met the criteria for this study. The researcher sent the survey questionnaires by mail to the directors with a returning envelope or via an email. Then, they gave the survey questionnaires with a returning envelope to the fathers, and after completing the survey questionnaire, the fathers sent the questionnaire to the researcher using the attached envelope or via an email with an attached file.

Participants received the questionnaire from their pastor who is ministering at one of the 68 Korean immigrant churches or from the facilitator designated by the researcher such as the directors of agencies, the principals of Korean schools, the owners of businesses, the teachers of SAT academies, and so forth.

In addition, the researcher contacted personally known fathers to obtain the sample. Multiple starting points of the snowballing procedure might have been helpful to avoid too much homogeneity of the data.

Descriptions of the Sample

The fathers in the current study were 376 *Il-sei* Koreans living in the United States. The sample was heavily recruited from Korean immigrant churches located in Maryland, North Carolina, Virginia and surrounding areas of Washington, D.C., indicating 229 (60.9%) participants. The remaining 147 (39.1%) of the sample was composed of 91 fathers attending other Korean immigrant churches across the country (24.2%) and 56 fathers recruited from outside the churches (14.89%).

Simple t-tests and chi-squared tests were performed on the continuous and the categorical demographic characteristics to determine if there was any significant difference between the 320 participants from inside the church versus the 56 participants from outside the church and between the 229 participants from inside the church in Maryland, North Carolina, Virginia and surrounding areas of Washington, D. C. versus the 91 participants from inside the church in 15 other states. It was found that there was no statistical difference between the two groups on several demographic characteristics (i.e., age, education level, length of marriage, family income, sex and number of children, employment status and hours, length staying in America, and so forth).

The demographic characteristics of the fathers in the sample are presented in Table 1. The fathers ranged in age from 35 to 60 years with a mean age of 46.59 years ($SD=4.21$). The fathers' mean age at the time they immigrated to the United States was their mid-thirties ($M=34.06$, $SD=8.31$). With respect to highest education level, most of them were highly educated: 42 (11.20%) of them had graduated with an associate's degree, 141 (37.60%) from four-year college (bachelor's degree), 96 (25.60%) from

graduate school with master's degree and 37 (9.87 %) with a doctoral degree, while 57 (15.20%) had only graduated from high school and 2 (0.53%) had less than a high school education. They were mainly married with an average length of marriage of 18.45 years. Most of the fathers were employed and worked 40.32 hours per week on average ($SD=18.84$), while almost half of their spouses were unemployed (43.63%). Their spouses worked 20.22 hours per week on average ($SD=20.90$). Family annual income was fairly well distributed across the sample with 67.91% reporting their household income as over \$45,000 per year. The average annual household income was \$70,464.18 ($SD=\$44,293.19$).

All participants responded that they lived with their adolescent children. The ratio of children's sex was similar in the second and the third child, while in the first child, son's ratio (55.49%) was slightly higher than daughter's (44.51%). Two thirds of participants had two children ($n=248$). Participants who had one child and three children were 42 and 86, respectively. When a father who had one child, the adolescent child ranged in age from 12 to 18.33 (18 years and four months) years with a mean age of 15.92 (15 years and 11 months) years ($SD=2.05$). For the father who had two children, the first child ranged in age from 12 to 28.25 years with a mean age of 17.10 years ($SD=3.34$) and the second child from 0.83 (10 months) to 18.92 years with a mean age of 13.37 years ($SD=3.29$). In the case of fathers who had three children, the first child ranged in age from 12 to 27.92 years with a mean age of 16.87 years ($SD=3.61$), the second child from 4.83 to 24.25 years ($M=4.17$, $SD=13.73$), and the third child from 0.83 to 18 years ($M=9.49$, $SD=4.31$).

As shown in the table, 98% are affiliated with evangelical churches. Slightly over half of participants (52.30%) attended Presbyterian churches, 34.15% Baptist churches, 5.15% non-denominational churches, 4.07% Methodist, 1.36% Holiness, 1.08% Pentecostal, and 1.9% others (e.g., Catholics or non-Christian). Most participants (91.06%) had an assurance of salvation, while 8.94% had no assurance of salvation. Participants' age at the time they had assurance of salvation ranged from 5 to 52 years with a mean age of 28.74 years ($SD=11.76$). Participants' time spent at the church per week ranged from 1 to 40 hours with a mean of 8.44 hours ($SD=6.69$). Finally, most participants (68.83%) had never participated in the fathering-related programs designed by the local churches, while 31.17% had taken the programs in their churches.

Table 1

The Demographic Characteristics of the Sample (N=376)

	Demographic Characteristics	Mean	SD	Range	Frequency	%	<i>n</i>
Father Factors	Age	46.59	4.21	35-60			376
	Age at Immigration	34.27	7.94	18-54			376
	Length of marriage	18.45	3.95	1.17-30.5			376
	Working hours per week	40.32	18.84	0-91			371
	Annual Income (\$)	70,464.18	44,293.19	0-300,000			348
	Length of residency in the U.S.	12.40	8.32	0.33-35.08			375
	Current marital status						374
	Married				358	95.72	
	Divorced				6	1.60	
	Remarried				10	2.67	
	Education level						375
	less than HS				2	0.53	
	High School				57	15.20	
	Some college				42	11.20	
	Bachelor's degree				141	37.60	
	Master's degree				96	25.60	
	Doctoral degree				37	9.87	
Current employment status						375	
Self-employed				147	39.20		
Full-time				157	41.87		
Part-time				27	7.20		
Unemployed				44	11.73		
Mother Factors	Spouse's working hours per week	20.22	20.90	0-65			354
	Spouse's employment status						369
	Self-employed				78	21.14	
	Full-time				65	17.62	
	Part-time				65	17.62	
Unemployed				161	43.63		

Table 1 (continued)

	Demographic Characteristics	Mean	<i>SD</i>	Range	Frequ -ency	%	<i>n</i>
Child Factors	The 1 st Child						328
	Male				182	55.49	
	Female				146	44.51	
	The 2 nd Child						275
	Male				130	47.27	
	Female				145	52.73	
	The 3 rd Child						68
	Male				35	51.47	
	Female				33	48.53	
	Number of Children						
	One	15.92	2.05	12-18.33			42
	Two: The 1 st child	17.10	3.34	12-28.25			248
	The 2 nd child	13.37	3.29	0.83-18.92			248
Three: The 1 st child	16.87	3.61	12-27.92			86	
The 2 nd child	13.73	4.17	4.83-24.25			86	
The 3 rd child	9.49	4.31	0.83-18.00			86	
Religious Factors	Religious Denomination						369
	Presbyterian				193	52.30	
	Baptist				126	34.15	
	Methodist				15	4.07	
	Holiness				5	1.36	
	Pentecostal				4	1.08	
	Non-denominational				19	5.15	
	Others				7	1.90	
	Assurance of salvation						369
	Yes				336	91.06	
No				33	8.94		
Age at becoming born-again Christian	28.74	11.76	5-52			326	
Time spent at the church per week	8.44	6.69	1-40			338	
Other	Participation in fathering class						369
	Yes				115	31.17	
	No				254	68.83	

Instrumentation

In order to utilize Structural Equation Modeling (SEM) as a data analysis method, the principal constructs of this study were Father Involvement, Father Identity, Acculturation, Religious Commitment, Marital Satisfaction, and demographics (father factors, mother factors, child factors, religious factors, and so forth). These constructs in this study were developed from the literature reviews and theoretical backgrounds. The following instruments were used in this study: (a) demographic questionnaire; (b) the Korean American Acculturation Scale (KAAS; Lee, 2004c); (c) the Ethnic Orientation Scale (EOS; Lee, 2004c); (d) the Religious Commitment Inventory (RCI-10; Worthington et al., 2003); (e) the Inventory of Father Involvement (IFI-26; Hawkins et al., 2002); (f) the Father Identity Scales (Father Role Identity Saliency Scale, Father Role Satisfaction Scale, and Reflected Appraisals; Fox & Bruce, 2001); and (g) Kansas Marital Satisfaction Scale (KMS; Schumm et al., 1986). Lastly, the methods of translation and back translation, and the pilot test will be discussed.

Demographic Questionnaire

The demographic questionnaire comprised a total of 16 questions. Participants completed the demographic questionnaire which included nine questions about three factors: father factors, spouse factors, and child factors. The first item of this questionnaire asked about fathers' age at the time they immigrated to the United States and about whether the fathers have at least one adolescent child. Those two questions were used for screening of participants. This questionnaire queried fathers' age, length of

marriage, current marital status (never married, married, divorced, remarried, separated, and widowed), education level (less than high school, high school, some college, bachelor's degree, master's degree, and doctoral degree), current employment status (self-employed, full-time employed, part-time employed, and unemployed) and working hours per week, and annual income; spouse's current employment status (self-employed, full-time employed, part-time employed, and unemployed) and working hours per week; and children's sex and age.

Additionally, a family history questionnaire was included asking participants to identify their resident status with their children and fathers' length of residency in the United States. Participants were also asked of assurance of salvation, their age at the time they had assurance of salvation, time spent at the church per week, and the denomination of their church of attendance (e.g., Presbyterian, Baptist, Methodist, Holiness, Pentecostal, non-denominational, and others) for investigating the relationship with Religious Commitment. Finally, in order to find out the relationship between Father Involvement and a fathering related program designed by the local church, participants were asked whether they have ever participated in a fathering-related program in their church. See Appendix K for items.

The Korean American Acculturation Scale (KAAS)

Korean immigrant fathers' Acculturation level was measured by the 15-item subscale of behavior Acculturation and the 18-item subscale of cultural value of the Korean American Acculturation Scale (KAAS, Lee, 2004c) which was developed to

assess Acculturation characteristics and patterns of Korean Americans. Participants rate statements regarding their Behavior and Cultural Value Acculturation on a 1 (strongly disagree) to 5 (strongly agree) Likert scale. Answers to these questions were used to assess two dimensions of Behavior Acculturation (Usage and Social contact) and three dimensions of Cultural Value Acculturation (Collectivism, Success, and Self-control). The Behavioral Acculturation scale used in this study had a standardized Cronbach's alpha of .88, while the Cultural Value Acculturation scale had .82. The standard Cronbach's coefficient alpha reliability for factors of Usage was .80 and of Social contact was .82 in the Behavior Acculturation subscale, while for Collectivism factors was .66, for Success was .76 and for Self-Control was .72 in the subscale of the Cultural Value Acculturation. Example items loaded on the subscale of the Behavior Acculturation included "I write letters in Korean" from the dimension of Usage and "I speak Korean at home" from the dimension of Social contact. The subscale of the Cultural Value Acculturation had items including "One should follow the role expectations of one's family (parents, siblings)" from the dimension of Collectivism, "Educational failure brings shame to the family" from Success, and "Modesty is an important quality for a person" from Self-control. See Appendix C for items.

The Ethnic Orientation Scale (EOS)

For the assessment of Korean immigrant fathers' Acculturation styles, the Ethnic Orientation Scale (EOS) developed by Lee (2004c) was used. Participants rated statements in terms of two dimensions such as Korean orientation and Other-group

orientation on a 1 (strongly disagree) to 5 (strongly agree) Likert scale. Answers to these questions were used to assess two dimensions of ethnic orientation (Korean orientation and Other-group orientation) derived from Korean immigrant fathers' perception of membership to their ethnic group and other groups with value and emotional attachment to that group membership. From the results of participants' response to the *EOS* scale, participants were divided into four styles of Acculturation by the median score on Korean orientation and Other-group orientation: (a) assimilation, (b) integration, (c) marginalization, and (d) separation (Lee, 2004c). In more detail, participants who scored at or above the medians on both dimensions (Korean Orientation, Median=3.90; Other-Group Orientation, Median=2.80) were classified in the category of integration ($n=79$); participants who scored below the median on both dimensions were classified in the category of marginalization ($n=106$). If participants scored at or above the median on Korean orientation but below the median on Other-group orientation, they were classified in the category of separation ($n=107$). Finally, participants who scored below the median on Korean group orientation but at or above the median on Other-group orientation were classified in the category of assimilation ($n=84$) (Figure 3.1). The Ethnic Orientation scales used in this study had a standardized Cronbach's alpha of .77. The standard Cronbach's alpha reliabilities of Korean orientation and Other-group orientation factors were .87 and .76, respectively. Example items loaded on the dimension of Korean orientation include "I have a sense of being a Korean" and "I like to meet and know people other than Koreans" in Other-group orientation. See Appendix D for items.

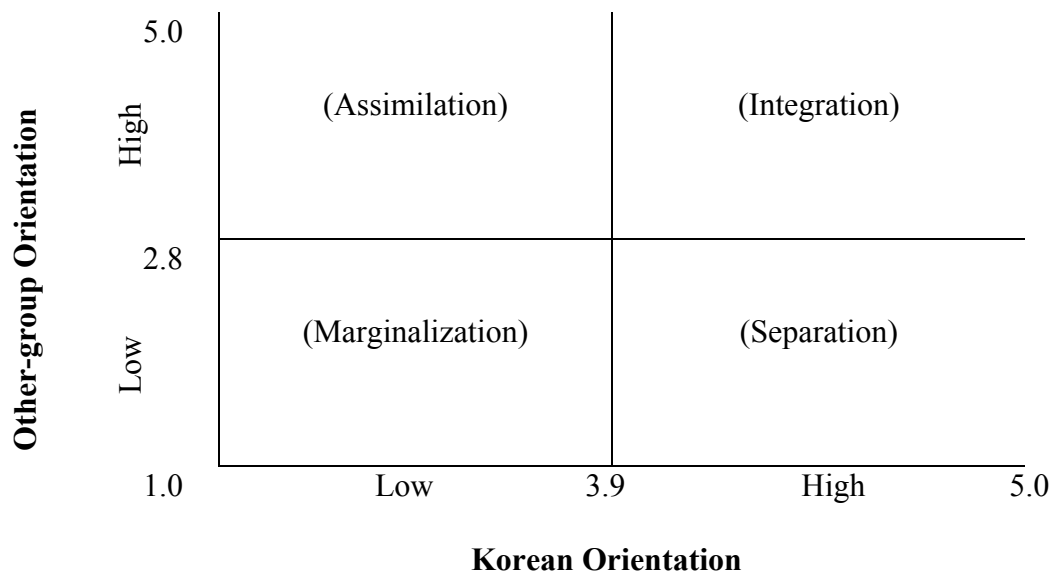


Figure 3.1. Four Acculturation styles as a function of the EOS median score (Lee, 2004c).

The Religious Commitment Inventory-10 (RCI-10)

For this study, the Religious Commitment Inventory-10 (RCI-10) was used for assessing the level of Korean immigrant fathers' Religious Commitment (Worthington et al., 2003). The RCI consisted of two subscales: six items of Intrapersonal Religious Commitment indicating the degree to which participants' religious beliefs lie behind their whole approach to life and four items of Interpersonal Religious Commitment indicating the degree to which participants enjoy working in the activities of their religious organization (Worthington et al., 2003). Each item is rated using a 5-point Likert scale (from 1 = *not at all true of me* to 5 = *totally true of me*). This scale used in this study had a standardized Cronbach's alpha of .95 for the full scale. The standardized Cronbach's coefficient alpha of Intrapersonal and Interpersonal Religious Commitment were .94

and .87, respectively. A Pearson correlation coefficient indicated high intercorrelation between the two subscales, $r(374) = .88$. A selected item of Intrapersonal Religious Commitment had factor loadings of .86 and one of Interpersonal Religious Commitment had factor loadings of .81. Sample items included “My religious beliefs lie behind my whole approach to life” and “I often read books and magazines about my faith.”

Worthington et al. (2003) examined the reliability and validity of the scores on the RCI-10, using the data from various groups such as secular university students, university students from explicitly Christian colleges, and adults from the community. Across the several studies, the RCI-10 had strong estimated internal consistency (all Cronbach’s coefficient alpha ranging from .88 to .98; for Intrapersonal Religious Commitment, ranging from .92 to .94; and for Interpersonal Religious Commitment, ranging from .87 to .92) and three-week test-retest reliability ($=.87$). The RCI-10 has shown evidence of construct validity, being strongly correlated with other measures of Religious Commitment, beliefs, and spirituality. See Appendix E for items.

The Inventory of Father Involvement-26 (IFI-26)

Father Involvement by Korean immigrant fathers was measured by The Inventory of Father Involvement (IFI-26, Hawkins et al., 2002). This scale used in this study had a standardized Cronbach’s alpha of .96. The IFI-26 comprises of nine dimensions: three items of Discipline and Teaching Responsibility (Cronbach’s Alpha= $.82$), three items of School Encouragement (Cronbach’s Alpha= $.89$), three items of Mother Support (Cronbach’s Alpha= $.90$), two items of Providing (Cronbach’s Alpha= $.84$), three items of

Time and Talking Together (Cronbach's Alpha=.86), three items of Praise and Affection (Cronbach's Alpha=.90), three items of Developing Talents and Future Concerns (Cronbach's Alpha=.87), three items of Reading and Homework Support (Cronbach's Alpha=.79), and three items of Attentiveness (Cronbach's Alpha=.84). Each item is rated using a 7-point Likert scale (from 1 = *very poor* to 7 = *excellent*, *NA* is also a response choice). Sample items include "Disciplining your children," "Encouraging your children to succeed in school," "Giving your children's mother encouragement and emotional support," "Providing your children's basic needs (food, clothing, shelter, and health care)," "Being a pal or a friend to your children," "Praising your children for being good or doing the right thing," "Encouraging your children to develop their talents," "Encouraging your children to read," and "Attending events your children participate in (sports, school, church events)." See Appendix F for items.

The Father Identity Scales (Father Role Identity Salience, Father Role Satisfaction, and Reflected Appraisals)

Korean immigrant fathers' perceived role identity as a father was measured by the Father Identity Scales (Fox & Bruce, 2001). As mentioned previously, Father Identity is operationalized in terms of Salience, Paternal Satisfaction, and Reflected Appraisals (Appleby, 2003; Fox & Bruce, 2001). Father Role Identity Salience refers to giving priority to or choosing fathering activities and status, or identification, over other roles (Fox & Bruce, 1996). Reflected Appraisals refers to fathers' perception of their

significant others' assessment of their fathering ability and role (Fox & Bruce, 1996).

This scale used in this study had a standardized Cronbach's alpha of .84.

Father Role Identity Salience Scale (FRISS). For this study, the Father Role Identity Salience Scale (FRISS) including 12 items was used to measure the salience of the father role in a man's identity hierarchy. However, Fox and Bruce (2001) used a 9-item scale in their study. This 9-item scale was composed of two factors (accounting for 54% of the variance), with the first reflecting the priority that the father role holds for the individual over other possible roles, whereas the second factor includes those items reflecting whether the father tries to find or avoids opportunities to perform the father role (Fox & Bruce, 2001). The Cronbach's alpha for this 9-item scale combining these two factors was .63. When the researcher contacted Fox to ask permission about using his scale, he sent a 12-item scale rather than the 9-item scale for measuring the salience of the father role in a man's identity hierarchy. The researcher asked him to send the Cronbach's alpha for this 12-item scale two times, but he did not send it. The 12-item scale used in this study had a standardized Cronbach's alpha of .58. The standardized Cronbach's coefficient alpha of prioritizing father role and avoiding father role factor were .74 and .67, respectively. Each item of the 12-item scale is rated using a 5-point Likert scale (from 1 = *not at all true of me* to 5 = *always true of me*). Sample items include "I like being known as a father" and "I enjoy talking to other parents about children." See Appendix G for items.

Father Role Satisfaction Scale (FRSS). The Father Role Satisfaction Scale (FRSS) comprises 15 items. In order to measure of the degree of satisfaction a man derives from

being a father, however, Fox and Bruce (2001) used a 7-item scale in their study. This 7-item scale consists of two factors, one reflecting more satisfaction with the fathering experience and the other reflecting more dissatisfaction (accounting for 59% of the variance). The Cronbach's alpha for the 7-item satisfaction scale was .66. As with the father role salience scale, Fox sent a 15-item scale instead of a 7-item scale for measuring the degree of satisfaction a man derives from being a father. He did not give any result of the Cronbach's alpha for this 15-item scale even though the researcher asked him two times. The 15-item scale used in this study had a standardized Cronbach's alpha of .71. The standardized Cronbach's coefficient alpha of more satisfaction and more dissatisfaction factor were .85 and .58, respectively. Each item of a 15-item scale is rated using a 5-point Likert scale (from 1 = *strongly disagree* to 5 = *strongly agree*). Sample items include "Being a father has given me a lot of pleasure" and "If I could I would have as many children as possible." See Appendix H for items.

Reflected Appraisals (RA, Weighted Reflected Appraisals). Reflected Appraisals (RA, Weighted Reflected Appraisals) consists of seven items. In order to sum up the father's report of his significant others' assessments of his fathering ability weighted by the degree of importance he attaches to their opinions, however, Fox and Bruce (2001) used a 5-item scale in their study. Significant others were his children, his children's mother, his parents, his siblings, and his friends. This weighted score was averaged within categories of these significant others, and then it was totaled across all categories. The Cronbach's alpha for these items loaded on a single factor was .77 (Fox & Bruce, 2001). As in the case of two scales mentioned above, Fox sent a revised Reflected

Appraisals scale categorizing significant others, including one's father, mother, wife/partner, brothers/sisters, close friends, neighbors, and oneself. He just sent the 7-item scale without a Cronbach's alpha even though the researcher asked him two times. This scale used in this study had a standardized Cronbach's coefficient alpha of .89.

The Reflected Appraisals consists of two questions of six groups of significant others. In the scale entitled "How do you think other people would rate the job you do as a father?" the first question asks "How important to you is the opinion of each person?" The question is answered by the subject selecting one position on a 5-point Likert scale (from 1=*not at all important* to 5=*very important*) that rates the individual's importance. The second question asks "What grade do you think you would get from this person?" The question is answered by the subject selecting one of five grades: A=*excellent*, B=*good*, C=*average*, D=*fair* and F=*poor*. This question enables the researcher to weight the importance of the significant other's opinion to the father. And an additional question asks "Now, how about yourself? How would you rate yourself as a father?" The question is answered by the father himself selecting one of five grades: A=*excellent*, B=*good*, C=*average*, D=*fair* and F=*poor*. See Appendix I for items.

Kansas Marital Satisfaction Scale (KMS)

For the assessment of fathers' perceived Marital Satisfaction, the Kansas Marital Satisfaction Scale (KMS) was used in this study. The KMS is a 3-item instrument designed to provide a brief measure of Marital Satisfaction. The rationale for development of this measure was that other measures of Marital Satisfaction may be too

long for use under certain circumstances. The items for the KMS were designed based upon Spanier and Cole's (1976) initial theoretical comments on the conceptual differences between questions on spouses, marriage, and the marital relationship (Schumm et al., 1986). The KMS is viewed as useful for assessing the satisfaction dimension of marital quality (Schumm et al., 1986). Because the original KMS was designed for assessing wives' Marital Satisfaction with their husband, the KMS used in this study is slightly revised so that the word *husband* is replaced by the word *wife*. The KMS asks three questions: (a) How satisfied are you with your marriage? (b) How satisfied are you with your wife as a spouse? And (c) How satisfied are you with your relationship with your wife? Each question is rated using a 7-point Likert scale (from 1=*extremely dissatisfied* to 7=*extremely satisfied*). See Appendix J for items. This scale used in this study had a standardized Cronbach's coefficient alpha of .96.

Translation, Back Translation, and Pilot Test

Some of the survey questionnaires were originally written in English. To improve the reliability and validity of the study, translation and back translation were utilized. The IFI-26, FRISS, FRSS, RA, and KMS were used for other ethnic groups rather than Koreans. For this study, those scales were translated by the researcher from English into Korean and verified as accurate by a Korean professor of English who is teaching at Liberty University. Once the scales were translated from English into Korean language, they were translated back to English by another translator, whose major was English and English literature, and who has never studied in the major of psychology or counseling.

Lastly, the back translated version to English from Korean was reviewed by Dr. Appleby who had been the chair of the current dissertation committee and was translated back into Korean by the researcher.

To examine the translated scales' correctness, utility and clarity, a pilot test on 30 Korean immigrant fathers was conducted. The pilot test was given to a small Korean church sample with the researcher present to answer any questions and to interview participants. The entire pilot test sample took the Korean translation version of the survey. In order to find out any problems in the wording of the Korean version of the questionnaire, the researcher answered questions from the participants during the test. Based upon the result of the pilot test, several portions of the questionnaire were revised, corrected, clarified, emphasized, and highlighted.

Research Procedures

Data Collection Procedures

Quantitative data were collected by way of a standardized, self-administered survey questionnaire. Prior to data collection, a description of this study and the data collection procedures were reviewed by the Liberty University Institutional Review Board (IRB), and permission to conduct a cross-sectional survey study was obtained from the IRB (Approval #759.110409). Following IRB guidance, participants were informed by the researcher that participation was completely voluntary and that the results of the participation would remain confidential and would not be released in any individually identifiable form. Participants were also informed that anonymity would be protected, as

consent would be established when the questionnaire was completed and returned to the researcher. And then, a pilot test described above was implemented to a small sample of fathers. After reviewing any needed translation or instructional adjustments, the survey questionnaire was made available in a paper copy form.

For the period from December 4, 2009 to February 7, 2010, data were collected from 376 participants (320 from inside the churches and 56 from outside the churches) who met the criteria for the study. Survey data were collected via a hard copy method or via email or via fax. The questionnaire packet for this survey study was presented to the Korean immigrant fathers through the researcher's designated facilitators such as their youth pastor, senior pastor, and church staff members (see Appendix L). These facilitators were trained in how to explain an informed consent, administer the survey, and answer common questions. The instructions for the facilitator were given in the form of scripts (see Appendix M). The self-administered questionnaire was collected on site and sent back to the researcher via postal mail through the facilitators or via email or fax by the participants. The survey questionnaire required approximately 10-15 minutes for the participants to complete.

Ethical Considerations

The purpose of the study and the subjects' rights and welfare were disclosed on the first page of the questionnaire, and the contact information of the primary researcher was given on the last page of the questionnaire. The survey instructions contained clear information regarding the project, assurance that participation was voluntary, and

information about whom to contact with any questions. Therefore, the subject's completion of the survey itself demonstrated implicit consent. Confidentiality was thoroughly explained on the first page of the questionnaire. The self-administered survey questionnaire was not identified because the participants did not write their names on this questionnaire and was kept confidential. All research records were stored in a computer file with a required password. Hard copies of research records were kept in a locked file.

Data Processing and Analysis

Rationale for Using Structural Equation Modeling (SEM)

For this study, a measurement model with five factors (Acculturation, Religious Commitment, Marital Satisfaction, Father Identity, and Father Involvement) needed to be considered. These five factors were assessed through several indicators: three Acculturation, two Religious Commitment, one Marital Satisfaction, three Father Identity, and nine Father Involvement indicators. Thus, this study needed to test whether the 18 indicators indeed seemed to measure the five factors. In addition, several original scales used in this study (i.e., RCI-10 for Religious Commitment, KMS for Marital Satisfaction, FRISS for father role identity salience, FRSS for father role satisfaction, RA for reflected appraisal, and IFI-26 for Father Involvement) were developed in English for other ethnic groups rather than Koreans. Thus, this study also needed to test whether those English scales were reliable, and whether SEM results supported the use of these scales with the Korean population. For these two tests, a confirmatory factor analysis (CFA) could be used. However, because the technique of CFA could not estimate a specific pattern of

direct and indirect causal relationships among variables (Kline, 2005), a CFA was not appropriate for this study. Results of a CFA only yield estimates of correlations among variables (Kline, 2005). For examining hypothesized causal effects, Path Analysis (PA) could be taken into account because a PA could specify and test presumed causal effects. However, a PA also was not appropriate for the current study because this technique of PA analyzed observed variables, not latent variables that correspond to hypothetical constructs (Kline, 2005). As mentioned earlier, the current study had four independent latent variables (Acculturation, Religious Commitment, Marital Satisfaction, and Father Identity) and a dependent latent variable (Father Involvement).

Therefore, an appropriate analytic approach for the current study had to combine features of both CFA and PA. The basic structural equation model was a structural regression (SR) model, also called a hybrid model (Kline, 2005). An SR model in SEM was the best analytic approach for the current study because an SR model had a structural component (like a path model) and a measurement component (like a factor model). In the measurement component of the SR model, it was considered that the psychometric data and the factor loadings of each instrument for the U.S. population would be replicated to the Korean immigrant population in the present study, just as a CFA model (Kline, 2005). The structural part of the model involved direct and indirect causal relations among the five latent variables (Kline, 2005). In the hypothesized model of Appendix A, the cultural factor (Acculturation) and the demographic factor were specified as exogenous and the other four factors (Religious Commitment, Marital Satisfaction, Father Identity and Father Involvement) as endogenous. The motivation

factor (Father Identity) was specified to mediate the effects of the cultural factor (Acculturation), spiritual factor (Religious Commitment), and the family factor (Marital Satisfaction) on the Father Involvement factor.

In sum, SEM was useful for testing the hypothesized model as well as the relationships between multiple observed variables and latent variables and those between latent variables. It was also helpful for investigating indirect and total causal effects as well as direct effects, because all relevant paths were tested (Seo, 2007). For example, there may be a direct effect of Acculturation, Religious Commitment, Marital Satisfaction, Father Identity, and demographics on Father Involvement, or an indirect effect of Acculturation, Religious Commitment, and Marital Satisfaction through Father Identity on Father Involvement, or an indirect effect of Religious Commitment through Marital Satisfaction and then through Father Identity on Father Involvement.

Data Analysis Method

This study utilized Structural Equation Modeling (SEM) to evaluate the hypothesized model (see Appendix A) regarding the factors influencing Korean immigrant fathers' involvement with their adolescent children. The model proposed that Father Identity may positively and directly affect Father Involvement. Acculturation, Religious Commitment, and Marital Satisfaction may positively affect the level of Father Involvement both directly and indirectly. In addition, demographic factors (father, mother, child, religious factor, and so forth) were expected to affect the level of Father Involvement both directly and indirectly. For data analysis, the Statistical Analysis

System (SAS 9.2) and Linear Structural Relationships (LISREL 8.80) for Microsoft Windows (Jöreskog & Sörbom, 2006) with maximum likelihood estimation (ML) were used.

The procedure of data analysis by the SEM approach required multiple steps (Kline, 2005; Seo, 2007). To begin with, by the preliminary analyses, the assumptions for the SEM approach were examined in order to determine whether data were appropriate to be analyzed (e.g., skewness and kurtosis tests, missing data, outlier examinations, and SEM assumptions). Along with that, correlations among variables were examined so as to decrease the chance of multicollinearity problems (Kline, 2005; Seo, 2007). Kline (2005) explains that multicollinearity occurs when intercorrelations among variables are very high (e.g., $>.85$).

Then, by the primary analyses of the SEM, the full hypothesized model including measurement model was specified. Next, measurement model fit was tested in order to examine the full hypothesized model. Also, a confirmatory factor analysis (CFA) in SEM examined whether the instruments used in this study were reliable, and whether the SEM results supported the use of the Inventory of Father Involvement-26 (Hawkins et al., 2002), Father Role Identity Saliency Scale (Fox & Bruce, 2001), Father Role Satisfaction Scale (Fox & Bruce, 2001), Reflected Appraisals (Fox & Bruce, 2001), Religious Commitment Inventory-10 (Worthington et al., 2003), and the Kansas Marital Satisfaction Scale (Schumm et al., 1986) with the Korean population.

After that, the full model was examined by testing the model fit indices and path coefficients of these direct paths: the direct effect of (a) Father Identity on Father

Involvement; (b) Acculturation on Father Involvement; and (c) Religious Commitment on Father Involvement.

Then, the indirect paths were examined as follows: the indirect effect which affected the level of Father Involvement (a) from Acculturation to Father Identity; (b) from Acculturation to Religious Commitment to Father Identity; and (c) from Religious Commitment to Father Identity. Finally, the overall model fit including all direct and indirect paths was examined.

Summary

In order to examine the most influencing factor of Father Involvement and to test the hypothesized model, this study utilized an exploratory cross-sectional structural equation modeling design. For this study, 376 *Il-sei* Korean immigrant fathers were recruited through the 68 Korean immigrant churches located in the United States (such as California, Georgia, Idaho, Illinois, Indiana, Kentucky, Massachusetts, Maryland, Michigan, North Carolina, New Jersey, New York, Ohio, Oklahoma, Pennsylvania, Texas, thirty in Virginia, Washington, and surrounding areas of Washington, D.C.) as well as other organizations and public places outside the church such as SAT academies, Korean Community Center, Korean food grocery stores, Korean restaurants, Korean language schools, and businesses in a geographic area with a high Korean population (i.e., California, Florida, Maryland, Virginia, and surrounding areas of Washington, D.C.). In the instrumentation section, the nine instruments used in this study were explained in detail, and the procedure of translation, back translation, and a pilot study for the five

scales among them was discussed. Then, research procedures were explained as follows: obtaining permission from the IRB, implementing a pilot study, distributing a standardized and self-administered survey to the participants, and collecting data. Lastly, the way to process and analyze the collected data was discussed. In this last section, a rationale for using a Structural Equation Modeling (SEM) design was explained in detail, and using SAS 9.2 and LISREL 8.80 were recommended for examining the hypotheses and testing the hypothesized model. Detailed procedures of the SEM approach were explained.

CHAPTER FOUR: RESULTS

This current study originally considered the five influencing factors of Korean immigrant fathers' involvement with their adolescent children. The primary purposes of this study were to identify the ways in which three factors (Acculturation, Religious Commitment, and Father Identity) impact the Korean immigrant fathers' involvement with their adolescent children and examine the mediating effect of Father Identity on Father Involvement. In order to investigate the factors influencing Korean immigrant fathers' involvement with their adolescent children and to test a modified 3-factor model (see Figure 4.1), this study utilized an exploratory cross-sectional Structural Equation Modeling (SEM) design.

The chapter that follows contains four parts: the preliminary analysis of the structure of the variables, the modified model, the results of each research question in the primary analysis for Structural Equation Modeling (SEM), and the results of the testing hypotheses. In the preliminary analysis, five prerequisites for multivariate analysis are examined: overview of the constructs, missing data, case analysis: outlier examinations, the assessment of SEM assumptions, and multicollinearity. And then modified theoretical model is suggested. Five research questions are answered in the primary analysis, in which the measurement model and the full SEM model are tested. The analysis is conducted using Linear Structural Relationships (LISREL 8.80) for Microsoft Windows

(Jöreskog & Sörbom, 2006) with maximum likelihood estimation (ML). And finally, the results of the five hypotheses' testing are explained.

The Preliminary Analyses of the Data

Overview of the Constructs

The mean item scores, standard deviations, ranges, numbers of respondents and standardized Cronbach's alpha for each predictor, mediator, and criterion variable in the model are presented in Table 2. The mean item scores were the focus of this table to permit readers to grasp quickly the differences between the observed variables since they have different scale ranges and different numbers of questions. As shown in this table, the mean item scores of all five latent variables (Father Involvement, Religious Commitment, Acculturation, Father Identity, and Marital Satisfaction) are moderately high. Furthermore, even though most of the instruments were translated from English version to Korean one, the standardized Cronbach's coefficient alphas are significantly high in all scales except only one scale, Father Role Identity Salience (.59).

In the case of Father Involvement, Korean immigrant fathers reported the highest mean item score of 5.63 ($SD=1.20$) in the subscale of Providing, while they reported comparatively low mean item scores in the subscale of Reading & Homework Support ($M=4.51$, $SD=1.36$) and Time & Talking Together ($M=4.81$, $SD=1.19$). This may have resulted from the fact that the participants worked on average 40 hours per week with an annual income of over \$70,000, and the participants were fathers who had at least one resident adolescent child. Adolescents are prone to avoid spending time with their parents.

The mean of the Religious Commitment Inventory was also a high mean item score ($M=3.82$, $SD=.92$). This result is compatible with the statistics of the Religious Factors in demographic information. Ninety-eight percent of total participants were affiliated with evangelical churches, spending on average nine hours a week in church-related activities.

Since the participants are *Il-sei* Korean immigrant fathers, it is understandable that the mean item score of Acculturation is high. The high score means that the participants are trying to maintain their Korean cultural values rather than integrate or assimilate to American culture. Also, most *Il-sei* Korean immigrants in the sample were affiliated with Korean immigrant churches, so their collectivistic lifestyles are reinforced in this environment compared to more individualistic non-Korean environments in the U.S. These could be some of the reasons the participants demonstrated less acculturation to American culture overall.

The reason why the mean item score of Marital Satisfaction is so high could be due to the fact that 95% of the participants are married and 91% report that they are born-again Christians. Another alternative explanation is also possible. Some of the participants might believe that it would be unchristian to report that their marriage was unsatisfactory. In other words, though the Marital Satisfaction score is high the reason for its elevation is uncertain.

In the case of Father Identity, the mean item score of Reflected Appraisals is higher than those of the other two subscales. This implies that Korean immigrant fathers care about significant others' evaluation of their Father Involvement with children.

In addition, Table 2-1 is attached to show total mean scores, standard deviation, and total scores of range.

Table 3 presents the bivariate correlation coefficients of the indicators. The highest correlation coefficients were .88 between the Interpersonal and Intrapersonal Religious Commitment. Compared to Worthington and his colleagues' result ($r = .72$), it is a considerably high degree of shared variance (77%). This suggests that the two subscales may be measuring one common construct for Koreans. The second highest correlation coefficients were .79 between Praise & Affection and Developing Talents & Future Concerns in Father Involvement. This suggests that it is likely that Korean immigrant fathers express high Praise & Affection when they recognize high Developing Talents & Future Concerns in their children. There were three negative correlation coefficients: -.21 between Behavioral Acculturation and Reading & Homework Support in Father Involvement, -.14 between Behavioral Acculturation and Marital Satisfaction, and -.11 between Behavioral Acculturation and Attentiveness in Father Involvement. These imply that more acculturated Korean immigrant fathers are the more likely they are to be involved in Reading & Homework Support and Attentiveness and more satisfied with their marital life than the less acculturated fathers. In general, nine subscales of Father Involvement had significant correlation coefficients between .45 and .79, while most of the remaining variables had moderate correlation coefficients between .10 and .42.

Table 2

The Mean Item Scores, Standard Deviations, Ranges, Numbers of the Respondents and Standardized Cronbach's alpha as to the Variables (N=376)

Variables	Mean Item Score	SD	Range	n	Standardized Cronbach's α
Father Involvement	5.11	1.02	1.12-7.00	376	0.96
Discipline & Teaching Responsibility	4.86	1.11	1.00-7.00	376	0.82
School Encouragement	5.14	1.19	1.00-7.00	375	0.89
Mother Support	5.08	1.30	1.00-7.00	374	0.91
Providing	5.63	1.20	1.00-7.00	375	0.84
Time & Talking Together	4.81	1.19	1.00-7.00	375	0.86
Praise & Affection	5.46	1.22	1.00-7.00	375	0.90
Developing Talents & Future Concerns	5.45	1.17	1.00-7.00	375	0.87
Reading & Homework Support	4.51	1.36	1.00-7.00	375	0.79
Attentiveness	5.26	1.26	1.33-7.00	375	0.84
Religious Commitment	3.82	0.92	1.00-5.00	374	0.95
Intrapersonal Religious Commitment	3.89	0.95	1.00-5.00	374	0.94
Interpersonal Religious Commitment	3.71	0.93	1.00-5.00	374	0.88
Acculturation	3.82	0.30	2.98-5.00	376	0.88
Behavioral Acculturation	4.14	0.51	1.53-5.00	376	0.89
Cultural Value Acculturation	3.88	0.38	2.72-5.00	376	0.82
Ethnic Orientation Scale	3.46	0.38	2.56-5.00	376	0.78
Father Identity	3.50	0.34	2.53-4.62	375	0.84
Father Role Identity Salience	3.06	0.40	1.75-4.50	375	0.59
Father Role Satisfaction	3.56	0.36	2.53-4.73	375	0.72
Reflected Appraisals	3.90	0.64	1.75-5.00	370	0.89
Marital Satisfaction	5.83	0.99	1.00-7.00	372	0.96

Note. n: A number of respondents who answered a variable; SD: Standard deviation.

Table 2-1

The Means, Standard Deviations, Ranges, Numbers of the Respondents and Standardized Cronbach's alpha as to the Variables (N=376)

Variables	Mean	SD	Range	n	Standardized Cronbach's α
Father Involvement	132.86	26.52	29.12-182	376	0.96
Discipline & Teaching Responsibility	14.58	3.33	3-21	376	0.82
School Encouragement	15.42	3.57	3-21	375	0.89
Mother Support	15.24	3.9	3-21	374	0.91
Providing	11.26	2.4	2-14	375	0.84
Time & Talking Together	14.43	3.57	3-21	375	0.86
Praise & Affection	16.38	3.66	3-21	375	0.90
Developing Talents & Future Concerns	16.35	3.51	3-21	375	0.87
Reading & Homework Support	13.53	4.08	3-21	375	0.79
Attentiveness	15.78	3.78	3.99-21	375	0.84
Religious Commitment	38.2	9.2	10-50	374	0.95
Intrapersonal Religious Commitment	23.34	5.7	6-30	374	0.94
Interpersonal Religious Commitment	14.84	3.72	4-20	374	0.88
Acculturation	187.18	14.7	146.02-245	376	0.88
Behavioral Acculturation	62.1	7.65	22.95-75	376	0.89
Cultural Value Acculturation	69.84	6.84	48.96-90	376	0.82
Ethnic Orientation Scale	55.36	6.08	40.96-80	376	0.78
Father Identity	136.5	13.26	98.67-180.18	375	0.84
Father Role Identity Salience	36.72	4.8	21-54	375	0.59
Father Role Satisfaction	53.4	5.4	37.95-70.95	375	0.72
Reflected Appraisals	46.8	7.68	21-60	370	0.89
Marital Satisfaction	17.49	2.97	3-21	372	0.96

Note. n: A number of respondents who answered a variable; SD: Standard deviation.

Table 3

Bivariate Correlations of the Observed Variables in the Model

Variable	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1. FI/DT	-																	
2. FI/SE	.74***	-																
3. FI/MS	.66***	.71***	-															
4. FI/PV	.54***	.60***	.67***	-														
5. FI/TT	.65***	.60***	.66***	.56***	-													
6. FI/PA	.64***	.63***	.65***	.57***	.72***	-												
7. FI/DF	.69***	.72***	.76***	.69***	.68***	.79***	-											
8. FI/RH	.56***	.59***	.58***	.45***	.67***	.58***	.64***	-										
9. FI/AT	.58***	.64***	.58***	.61***	.66***	.70***	.70***	.67***	-									
10. FRIS	.19***	.15**	.21***	.12*	.15**	.14**	.16**	.28***	.17**	-								
11. FRS	.36***	.24***	.32***	.21***	.40***	.35***	.30***	.35***	.29***	.47***	-							
12. RA	.29***	.26***	.36***	.31***	.32***	.29***	.32***	.32***	.29***	.21***	.30***	-						
13. MS	.28***	.23***	.37***	.32***	.31***	.27***	.30***	.36***	.31***	.10*	.27***	.32***	-					
14. BA	.01	-.05	-.06	-.04	-.07	.02	-.07	-.21**	-.11*	-.02	-.01	-.05	-.14**	-				
15. CVA	.18***	.15**	.17***	.15**	.12*	.12*	.17***	.12*	.14*	.28***	.21***	.20***	.03	.26	-			
16. EOS	.17***	.17***	.19***	.13*	.21***	.13*	.11*	.21***	.16**	.38***	.36***	.24***	.07	.17**	.42**	-		
17. IntraR	.26***	.18***	.28***	.19***	.27***	.26***	.23***	.30***	.28***	.18***	.35***	.25***	.28**	-.02	.13*	.18*	-	
18. InterR	.24***	.16**	.26***	.19***	.26***	.25***	.19***	.27***	.25***	.21***	.37***	.28***	.26**	.02	.12*	.19**	.88***	-

Note. FI: Father Involvement; DT: Discipline and Teaching Responsibility; SE: School Encouragement; MS: Mother Support; PV: Providing; TT: Time and Talking Together; PA: Praise and Affection; DF: Developing Talents and Future Concerns; RH: Reading and Homework Support; AT: Attentiveness; FRIS: Father Role Identity Saliency; FRS: Father Role Satisfaction; RA: Reflected Appraisals; MS: Marital Satisfaction; BA: Behavioral Acculturation; CVA: Cultural Value Acculturation; EOS: Ethnic Orientation Scales; IntraRC: Intrapersonal Religious Commitment; InterRC: Interpersonal Religious Commitment; *** $p < .001$, ** $p < .01$, * $p < .05$.

Missing Data

Of the total sample of 376, the number having over 5% missing items was 27. This was approximately 7% of the total data set. There were some similar characteristics of the missing data. In Father Identity scales, all 27 were missing some items specifically in one sub-scale, Reflected Appraisals. Because this Reflected Appraisals scale was composed of 13 questions, when participants did not respond to some questions, the missing rate could be easily over 5%. The appropriateness of keeping the 27 samples was confirmed by conducting t-tests and chi-squared analyses on demographic characteristics looking for significant differences between the 349 participants who answered the Reflected Appraisals scale versus the 27 participants who did not respond completely to it. No statistical differences were found between the two groups on several demographic characteristics (i.e., marital status, household incomes, current employment status, sex and number of children, and so forth). On the contrary, only two tests on age and education level showed that there was a slight statistical difference between the two groups. For example, the mean age equated 46 ($SD=4.19$) in the larger sample and 48 ($SD=4.10$) in the much smaller sample. However, these tests between the two groups (349 and 27) were more or less incomparable because of too much difference in the sample size. Overall, there were no significant differences between two groups. In addition, as recommended by many researchers (e.g., Allison, 2003; Croy & Novins, 2005; Seo, 2007; Song & Lee, 2006; Tomarken & Baker, 2003), the statistical program of LISREL 8.80 handled missing data by employing the Maximum Likelihood methods

(ML). Therefore, this analysis could proceed with the existence of missing data through the ML procedure.

Case Analysis: Outlier Examinations

Outliers are cases with scores that are very different from the rest (Kline, 2005). In general, scores more than three standard deviations beyond the mean may be considered as outliers (Kline, 2005). In order to examine outliers that might influence the analysis, a case analysis was conducted on all variables in this study. Tate (1988) specifies that more than two standard errors of skewness/kurtosis are problematic for SEM. In this regard, Lei and Lomax (2005) assert slightly differently that skewness and kurtosis values of 2.3 or below are not problematic for Confirmatory Factor Analysis (CFA) and SEM. A few outliers were discovered through the examination of skewness and kurtosis tests and the graphical representation of each distribution.

The Assessment of SEM Assumptions

Several SEM assumptions need to be assessed prior to evaluating the SEM model. First, normal distribution is assumed in SEM because small changes in multivariate normality can lead to a large difference in the chi-square test (Kline, 2005). In order to ascertain the extent of nonnormality in the distributions for each variable, skewness and kurtosis of the variables were examined (see Table 4). Skewness implies that “the shape of a unimodal distribution is asymmetrical about its mean” (Kline, 2005, p. 49). In other words, positive skew indicates that most of the scores are below the mean, and negative

skew indicates the opposite. Positive kurtosis indicates heavier tails and a higher peak in a unimodal and a symmetrical distribution, and negative kurtosis indicates the opposite (Kline, 2005). As a rule of thumb, a skewness/kurtosis value of 0 indicates a symmetrical distribution (Kline, 2005; Kwon, 2010). In general, variables with absolute values of the skew index less than 2.0 are described as slight nonnormality, and if variables with no greater than 7.0 after adding 3.0 to absolute values of the kurtosis index, the variables are described as slight nonnormality (Lei & Lomax, 2005; West, Finch, & Curran, 1995).

As shown in Table 4, since skewness/kurtosis indexes were close to the value of 0 and most variables did not depart from the criterion of normal distribution, the four variables excluding Marital Satisfaction were found not to be problematic to include in the model. The Marital Satisfaction result will be discussed further in the Modified Hypothesized Model section below.

Table 4
Skewness and Kurtosis of Variables (N = 376)

Variable	Skewness	Kurtosis	<i>n</i>
Acculturation	.23	.64	376
Religious Commitment	-.97	.70	374
Marital Satisfaction	-1.69	4.31	372
Father Identity	.07	.15	375
Father Involvement	-.82	1.05	376

Another assumption assessed was related to sample size. Most of the researchers prefer a 200 to 400 sample size with 10 to 20 indicators (Kline, 2005). As a rule of thumb, the ratio of the number of cases to the number of free parameters needs to be 10 to 20 times as many cases as variables (Kline, 2005). In this study, the sample size is 376, which is almost the same as 400 cases. Moreover, the ratio of the number of cases to the number of free parameters of the hypothesized model was approximately 21:1. Therefore, the SEM analysis could be conducted with the hypothesized model and the current sample without a further problem.

Multicollinearity

The bivariate correlations among variables were examined in order to decrease the chance of multicollinearity problems (see Table 3). Kline (2005) explains that multicollinearity occurs when intercorrelations among variables are very high (e.g., $>.85$). As shown in Table 3, correlation coefficient between intrapersonal and interpersonal Religious Commitment was .88. In an effort to deal with multicollinearity between intra- and interpersonal Religious Commitment, one of two basic ways mentioned by Kline (2005) is to combine two subscales into one common construct.

Modified Hypothesized Model

The hypothesized model in Appendix A was proposed based upon identity theory and previous research, but the model had to be revised as shown in Figure 4.1. The original hypothesized model had included five factors (Acculturation, Religious

Commitment, Marital Satisfaction, Father Identity, and demographics) influencing Father Involvement. However, the modified hypothesized model included only three factors (Acculturation, Religious Commitment, and Father Identity) as influencing variables of Father Involvement. Marital Satisfaction and demographics had to be excluded from the modified 3-factor model, albeit it had been included in the original 5-factor hypothesized model.

The Marital Satisfaction factor had two problems, one was a statistical problem, and the other was a theoretical one. Statistically, the data of Marital Satisfaction was non-normally distributed ($M = 17.49$, $SD = 2.97$, Ranges 3-21). And, in the skewness/kurtosis analysis (see Table 4), Marital Satisfaction's kurtosis index was 4.3, indicating that the variable was extremely non-normally distributed (Lei & Lomax, 2005; West, Finch, & Curran, 1995). Data transformation strategies were not successful in producing a more normally distributed variable. In addition, in simple regression analysis for the hypothesized model, only the parameter of estimates between Acculturation and Marital Satisfaction indicated not statistically significant relationship. Further, in the confirmatory factor analysis (CFA), all five variables (Acculturation, Religious Commitment, Marital Satisfaction, Father Identity, and Father Involvement) could not be loaded simultaneously for examining measurement model fit. A CFA was run using the sample with Acculturation, Religious Commitment, Father Identity, and Father Involvement, and the result was good. Then, another CFA was run for the analysis with Marital Satisfaction, Religious Commitment, Father Identity, and Father Involvement, and the result was good as well. In turn, both Acculturation and Marital Satisfaction

variables could not be loaded simultaneously for examining measurement model fit; therefore, it became necessary to decide which variable to retain in the SEM analysis on theoretical grounds. The non-normal distribution of Marital Satisfaction was one rationale for removing it from the SEM analysis; however, the theoretical rationale related to the CFA results became paramount. Because this is a cross-cultural study and identity theory posits the influence of cultural factors on Father Involvement (McBride et al., 2005), Acculturation remained in the model. According to identity theory, a father's role investments can change dramatically in the situation of immigration (Jain & Belsky, 1997; Kwon, 2005, 2010), the modified hypothesized model was recommended modifying hypothesis being tested to include Acculturation and exclude Marital Satisfaction.

For demographics, most of the demographic' data were non-normally distributed indicating that one of the SEM assumptions was not satisfied. Therefore, in SEM, a 3-factor model instead of 5-factor one was tested in research questions one (instrument reliability and validity), two (theoretical relationships among the factors), and three (Does Father Identity serve as a mediating variable?). In question four (exploring the relationship between demographic factors and Father Involvement), a 5-factor model was used with a variety of statistical analyses that fit the non-normal characteristics of the demographic variables. In question five (which factors appear the most predictive amongst the variables investigated), a General Linear Model (GLM) analysis was calculated.

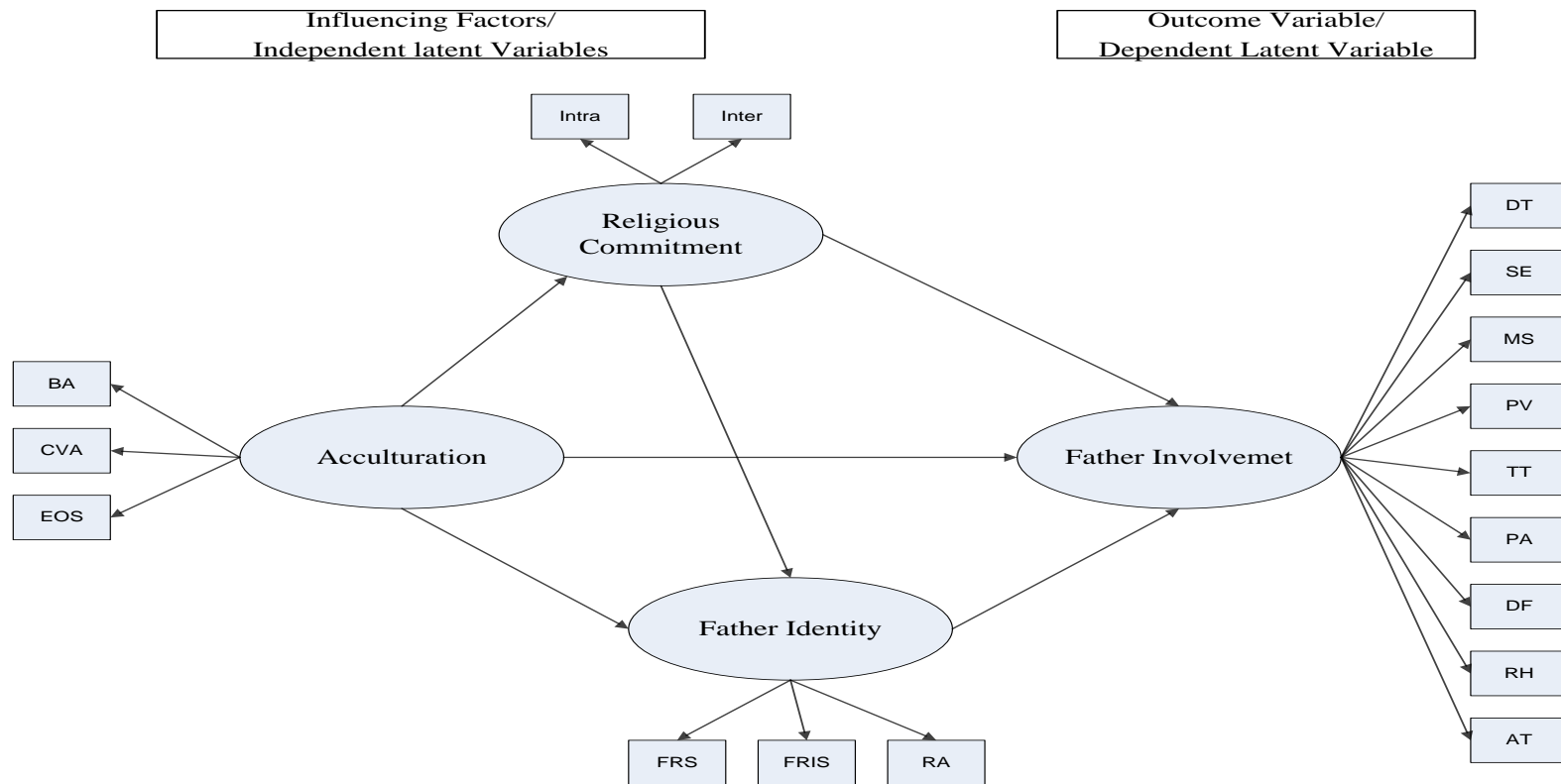


Figure 4.1. Modified 3-Factor Model

Note. BA: Behavioral Acculturation; CVA: Cultural Value Acculturation; EOS: Ethnic Orientation Scales; Intra: Intrapersonal Religious Commitment; Inter: Interpersonal Religious Commitment; FRS: Father Role Satisfaction; FRIS: Father Role Identity Saliency; RA: Reflected Appraisals; DT: Discipline and Teaching Responsibility; SE: School Encouragement; MS: Mother Support; PV: Providing; TT: Time and Talking Together; PA: Praise and Affection; DF: Developing Talents and Future Concerns; RH: Reading and Homework Support; AT: Attentiveness.

In order to test the modified hypothesized model, the researcher conducted Structural Equation Modeling (SEM) using Linear Structural Relationships (LISREL 8.80) for Microsoft Windows (Jöreskog & Sörbom, 2006) with maximum likelihood estimation (ML). There were two steps in the SEM analysis. The first step was to test the measurement models and evaluate the models by confirmatory factor analysis (CFA) to determine how these models could be further used as part of the full hypothesized model (Research question one). The next step was to test the full modified hypothesized model based on theoretical credibility and statistical significance (Research question two). Both of the analyses were based upon maximum likelihood estimation.

Research Question One: Measurement Reliability and Evaluation of Measurement Quality

Are the instruments used in this study reliable? Do SEM results and Cronbach's alpha support the use of the Inventory of Father Involvement, the Father Role Identity Salience Scale, the Father Role Satisfaction Scale, the Reflected Appraisals, the Religious Commitment Inventory-10, and the Kansas Marital Satisfaction Scale with the Korean population?

Measurement Assessment

As shown in Table 5, confirmatory factor analysis (CFA) was conducted to examine factor loadings for each of the four latent constructs in the model. A three-item Acculturation scale, a three-item Father Identity scale, a two-item Religious Commitment

scale, and a nine-item Father Involvement scale were selected for the measurement model. The Acculturation scale was originally measured by 49 items, the Religious Commitment scale by 10 items, the Father Identity scale by 40 items, and the Father Involvement scale by 26 items. In order to ensure the parsimony of the measurement model, items with low loadings from exploratory factor analysis (EFA) were dropped. For estimating the internal consistency for the 17 representative items of the instruments, Cronbach's coefficient alpha was examined. The results demonstrate that measures for the four latent constructs are internally consistent and in turn tend to be reliable in Korean immigrant population (Cronbach's alpha ranges from .84 to .96). The standardized factor loadings ranged between .17 and .86. The standardized factor loading of reflected appraisals in the Father Identity construct was moderately low (.34), but was acceptable compared to the minimum cut-off point of .30 (Ferketich, 1991). Two of the items in the four latent constructs showed low factor loadings (behavioral and cultural value Acculturation). Even with these limitations, this model appeared acceptable because of $RMSEA = .066$ and other goodness-of-fit indices (see Assessing Measurement Model Fit below).

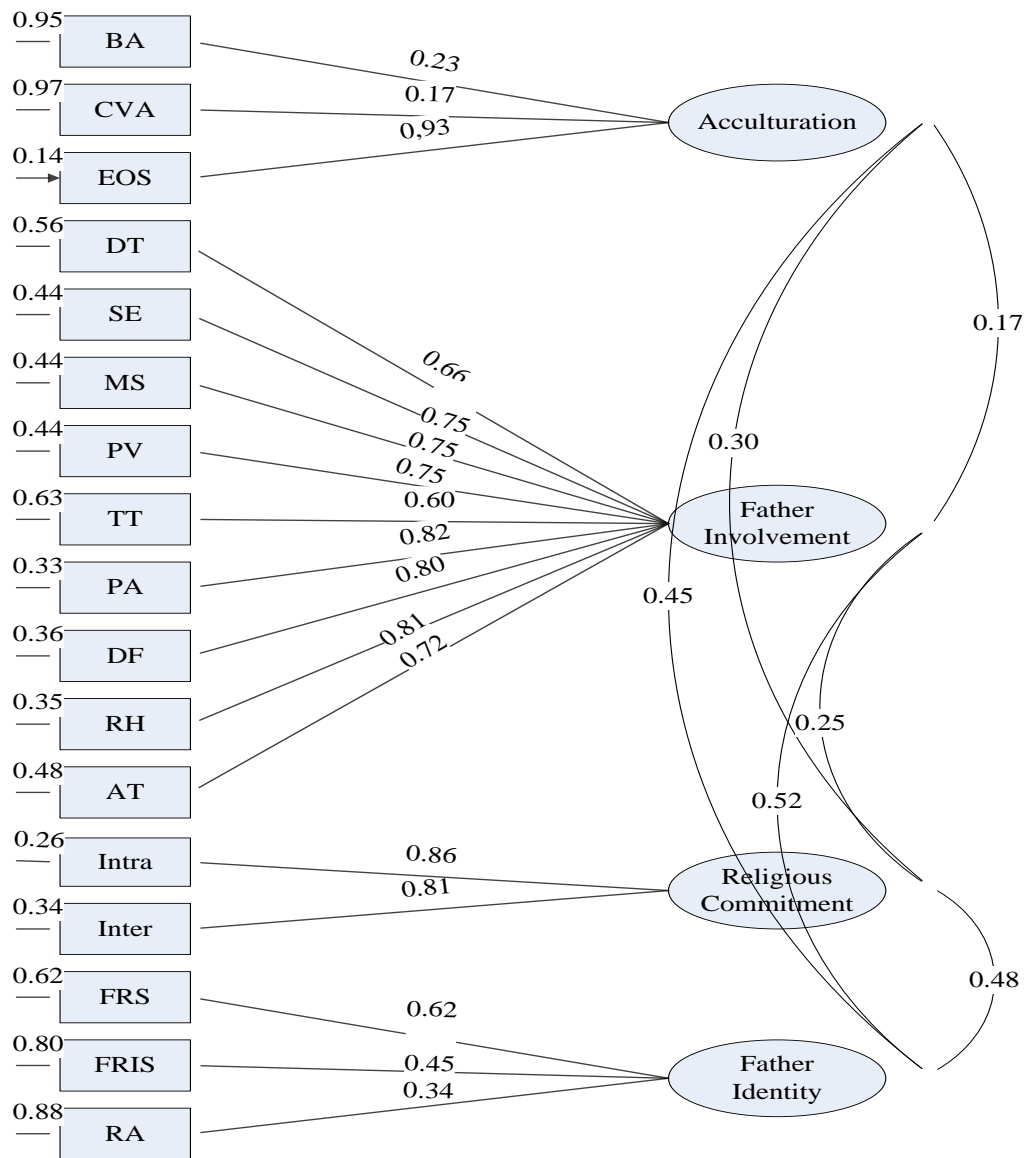
Table 5

Reliability for Latent Constructs

	Factor Loading	Corrected Item-total correlation	Cronbach's alpha
Acculturation			.86
A1. I read books in Korean.	.23	.63	
A2. One should remain reserved and tranquil.	.17	.58	
A3. I am happy that I am a Korean.	.93	.56	
Religious Commitment			.95
R1. My religious beliefs lie behind my whole approach to life.	.86	.85	
R2. I enjoy working in the activities of my religious organization.	.81	.81	
Father Identity			.84
ID1. I enjoy being a father.	.62	.60	
ID2. I discover that I meet many parents, now that I'm a parent myself.	.45	.37	
ID3. How important the opinion of your siblings is to you?	.34	.65	
Father Involvement			.96
FV1. Setting rules and limits for your children's behavior.	.66	.68	
FV2. Teaching your children to follow rules at school.	.75	.75	
FV3. Letting your children know that their mother is an important and special person.	.75	.75	
FV4. Providing your children's basic needs (food, clothing, shelter, and health care).	.75	.73	
FV5. Spending time with your children doing things they like to do.	.60	.66	
FV6. Praising your children for something they have done well.	.82	.79	
FV7. Encouraging your children to continue their schooling beyond high school.	.80	.74	
FV8. Encouraging your children to read.	.81	.77	
FV9. Being involved in the daily or regular routine of taking care of your children's basic needs or activities (feeding, driving them to places, etc.)	.72	.70	

Assessing Measurement Model Fit

The measurement model in this study was tested. The measurement model included the four latent variables of Acculturation, Religious Commitment, Father Identity, and Father Involvement. Each latent variable has different indicators: three observed variables for Acculturation, two for Religious Commitment, three for Father Identity, and nine for Father Involvement (see Figure 4.1). The specific criteria for global fit indices were as follows: The Root Mean Square Error of Approximation (RMSEA) should be lower than .08 for an acceptable fit, and a smaller value than .05 reflects a good fit (Browne & Cudeck, 1993; Byrne, 1998; Hair, Black, Babin, Anderson, & Tatham, 2006; Kline, 2005). The Goodness of Fit Index (GFI), the Normed Fit Index (NFI), the Incremental Fix Index (IFI), the Non-Normed Fit Index (NNFI), and the Comparative Fit Index (CFI) should be greater than roughly .90 to indicate reasonably good fit of the model (Byrne, 1998; Hair, Black, Babin, Anderson, & Tatham, 2006; Hoyle & Panter, 1995; Hu & Bentler, 1999; Kline, 2005). The analysis for the measurement model with the four latent variables showed the following results: global fit indices were RMSEA = .066, GFI = .92, NFI = .95, IFI = .96, NNFI = .96, CFI = .96; the chi-square statistics was [$\chi^2(376) = 359.34$; $\chi^2 / df(113) = 3.18$; $p = .000$], which means that it was very possible to reject the null hypothesis, thus suggesting that the model is correct. All of the global fit indices suggested that the model fit the observed data. Based on these criteria, the measurement model was acceptable for further use. This model is presented in Figure 4.2.



$\chi^2 [376] = 359.34; \chi^2 / df (113) = 3.18; p = .000$
 RMSEA = .066, GFI = .92, NFI = .95, IFI = .96, NNFI = .96, CFI = .96

Figure 4.2. Full measurement model including the standardized factor loadings and the correlations between the latent variables.

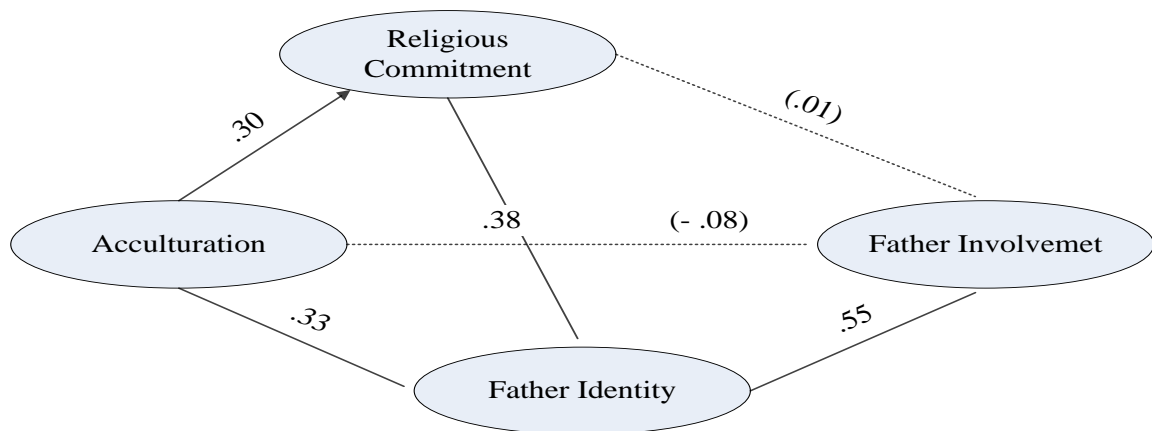
Note. DT: Discipline and Teaching Responsibility; SE: School Encouragement; MS: Mother Support; PV: Providing; TT: Time and Talking Together; PA: Praise and Affection; DF: Developing Talents and Future Concerns; RH: Reading and Homework Support; AT: Attentiveness; FRIS: Father Role Identity Salience; FRS: Father Role Satisfaction; RA: Reflected Appraisals; BA: Behavioral Acculturation; CVA: Cultural Value Acculturation; EOS: Ethnic Orientation Scales; IntraRC: Intrapersonal Religious Commitment; InterRC: Interpersonal Religious Commitment

Research Question Two: Validating the Fit of Modified Structural Models

After the measurement model was found to be acceptable, the modified hypothesized structural equation model (SEM) was submitted to LISREL to answer the following research question: What are the theoretical relationships among Acculturation, Religious Commitment, Father Identity, and Father Involvement?

Testing the Structural Model: The Modified Hypothesized SEM

In structural equation modeling, the structural model represents the theory that shows how constructs are related to other constructs. Based on the results of confirmatory factor analysis [$\chi^2(376) = 359.34$; $\chi^2 / df(113) = 3.18$; $p = .000$; RMSEA = .066, GFI = .92, NFI = .95, IFI = .96, NNFI = .96, CFI = .96], the modified SEM was examined (see Figure 4.3).



$\chi^2(376) = 359.34$; $\chi^2 / df(113) = 3.18$; $p = .000$
RMSEA = .066, RMR = .069, GFI = .92, NFI = .95, IFI = .96, NNFI = .96, CFI = .96

Figure 4.3. Path coefficients of the modified structural model without measurement model

Figure 4.4 showed the results of the analysis for the modified hypothesized full SEM model. The outcomes indicated that the modified hypothesized full SEM model was statistically acceptable. The chi-square (χ^2 [376]) was 359.34 with 113 degrees of freedom ($p = .0000$). Global fit indices were RMSEA = .066, RMR = .069, GFI = .92, NFI = .95, IFI = .96, NNFI = .96, CFI = .96. The maximum likelihood estimates of the path coefficients and the variances were reported in Table 6. To be statistically significant, the t -value should be higher than $|1.96|$ (Byrne, 1998; Song, 2009). As shown in Table 6, all the path coefficients and the t -values for structural paths except for those of both paths from Acculturation to Father Involvement and from Religious Commitment to Father Involvement were statistically significant. Also, Figure 4.5 shows t -values of each path in the modified hypothesized model with the measurement model.

According to this model, Acculturation and Religious Commitment positively and directly influenced Father Identity, and Father Identity positively and directly affected Father Involvement. On the other hand, this model showed that direct relationships between Acculturation and Father Involvement and between Religious Commitment and Father Involvement were not significant. The only variable directly influencing the dependent latent variable (Father Involvement) was Father Identity. Acculturation and Religious Commitment indirectly affected Father Involvement, appearing to be mediated by Father Identity.

Table 7 showed squared multiple correlations (R^2) for each outcome, which indicated the variance explained by determinants. The table showed that the variable of Acculturation was the factor influencing all of the outcomes. This illustrates the

significance of the variable of Acculturation in this model. With regard to the squared multiple correlations (R^2), 9% of the variance of Religious Commitment was explained by the influencing factors of Acculturation and 33% of Father Identity by the factors of Acculturation and Religious Commitment. More importantly, the factor of Religious Commitment and Father Identity and the factor of Acculturation and Father Identity explained approximately 27% of variance of Father Involvement.

In sum, in this modified hypothesized model, the dependent latent variable of Father Involvement was affected by three influencing factors: Acculturation, Religious Commitment, and Father Identity. All of the influences were indirect except Father Identity. On the other hand, Father Involvement was directly affected by Father Identity. The indirect influencing factors of Father Involvement were Religious Commitment and Acculturation.

Research Question Three: Father Identity's Mediating Effect

Does Father Identity primarily mediate the relationship among fathers' Religious Commitment, fathers' Acculturation, and the level of Korean immigrant fathers' involvement with their adolescent children?

Table 6

Parameter estimates in the modified hypothesized structural model

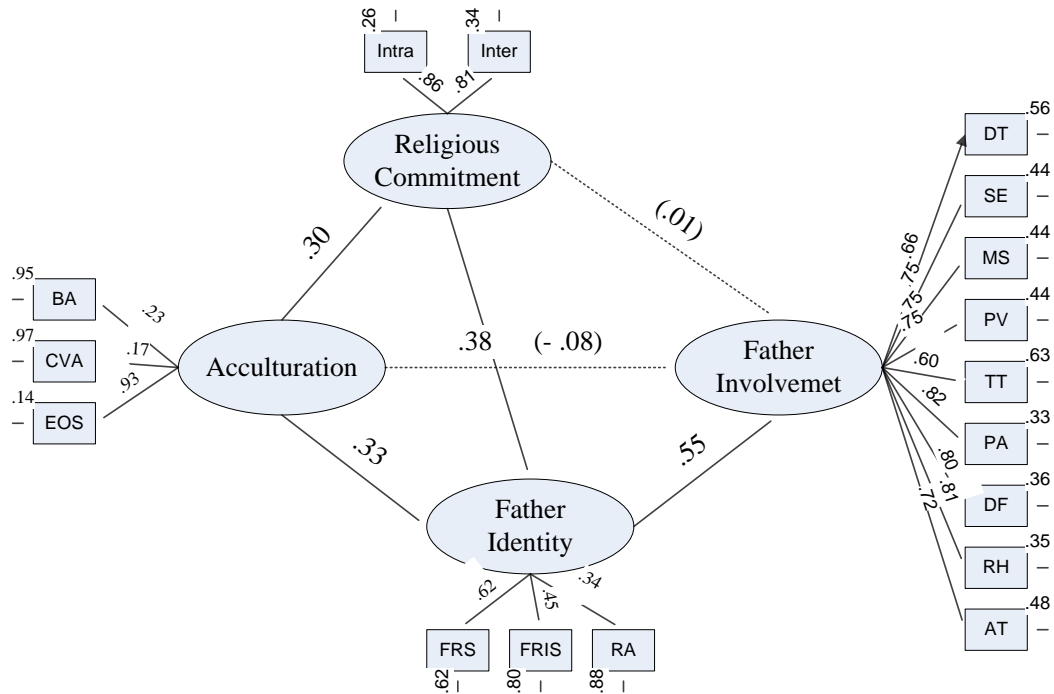
Path		Modified Hypothesized Model	
		Path Coefficient	<i>t</i> -value
Acculturation	⇒ Religious Commitment	.30	3.72
Acculturation	⇒ Father Identity	.33	3.39
Acculturation	⇒ Father Involvement	- .08	-1.09
Religious Commitment	⇒ Father Identity	.38	4.43
Religious Commitment	⇒ Father Involvement	.01	.12
Father Identity	⇒ Father Involvement	.55	4.34

Note. $t > |1.96|$. To be statistically significant, the *t*-value should be higher than $|1.96|$ (Byrne, 1998; Song, 2009).

Table 7

Squared Multiple Correlations (R^2) for Structural Equations

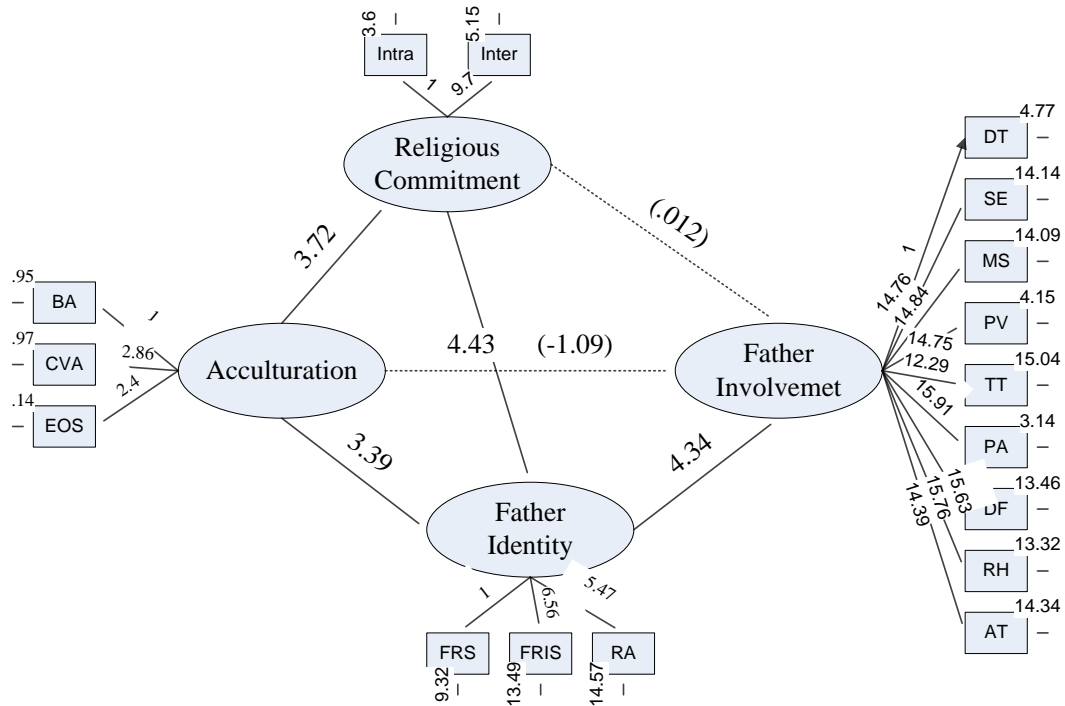
Outcome Variable	Determinants	Squared Multiple Correlations (R^2)
Religious Commitment	Acculturation	.09
Father Identity	Acculturation	.33
Father Involvement	Religious Commitment	.27
	Acculturation	
	Religious Commitment Father Identity	



$\chi^2 (376) = 359.34; \chi^2 / df (113) = 3.18; p = .000$
 RMSEA = .066, RMR = .069, GFI = .92, NFI = .95, IFI = .96, NNFI = .96, CFI = .96

Figure 4.4. Path coefficients of modified structural model with measurement model

*Note.*DT: Discipline and Teaching Responsibility; SE: School Encouragement; MS: Mother Support; PV: Providing; TT: Time and Talking Together; PA: Praise and Affection; DF: Developing Talents and Future Concerns; RH: Reading and Homework Support; AT: Attentiveness; FRIS: Father Role Identity Saliense; FRS: Father Role Satisfaction; RA: Reflected Appraisals; BA: Behavioral Acculturation; CVA: Cultural Value Acculturation; EOS: Ethnic Orientation Scales; IntraRC: Intrapersonal Religious Commitment; InterRC: Interpersonal Religious Commitment



$\chi^2(376) = 359.34; \chi^2 / df(113) = 3.18; p = .000$
 RMSEA = .066, RMR = .069, GFI = .92, NFI = .95, IFI = .96, NNFI = .96, CFI = .96

Figure 4.5. *t*-values of modified structural model with measurement model

Note. DT: Discipline and Teaching Responsibility; SE: School Encouragement; MS: Mother Support; PV: Providing; TT: Time and Talking Together; PA: Praise and Affection; DF: Developing Talents and Future Concerns; RH: Reading and Homework Support; AT: Attentiveness; FRIS: Father Role Identity Saliense; FRS: Father Role Satisfaction; RA: Reflected Appraisals; BA: Behavioral Acculturation; CVA: Cultural Value Acculturation; EOS: Ethnic Orientation Scales; IntraRC: Intrapersonal Religious Commitment; InterRC: Interpersonal Religious Commitment

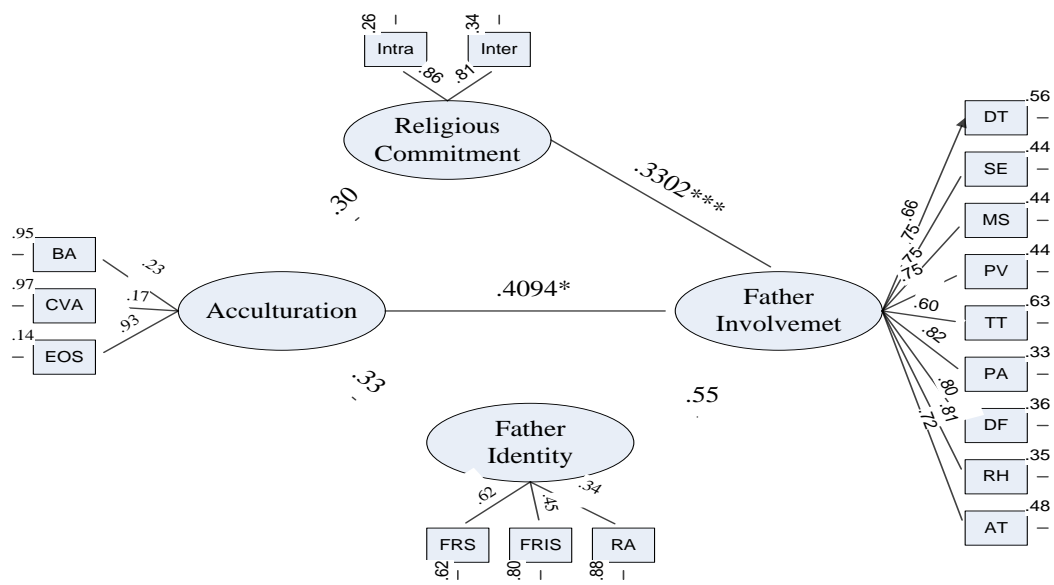
Testing Mediating Effect of Father Identity

To test the mediating effect of Father Identity on Father Involvement, the researcher followed the way suggested by Baron and Kenny (1986). According to Baron and Kenny, in order for a variable to function as a mediator, the following four conditions must hold: first, the independent variable must affect the mediator (Path *a*); second, the independent variable must affect the dependent variable (Path *c*); third, the mediator must affect the dependent variable (Path *b*); and lastly, when Path *a* and *b* are controlled, the previously significant relation between the independent and dependent variable (Path *c*) is no longer significant.

As shown in Figure 4.3., path coefficients of both the relationship between Acculturation and Father Identity (Path *a*) and the relationship between Religious Commitment and Father Identity (Path *a*) were .33, and .38, respectively, and Father Identity affected Father Involvement (.55) (Path *b*). These showed that the two independent variables (Acculturation and Religious Commitment) affected the mediated variable (Father Identity) and that the mediated variable affected the dependent variable (Father Involvement).

For Path *c*, as shown in Figure 4.5, a simple regression was conducted, and the parameter estimate of the relationship between Acculturation and Father Involvement (Path *c*) was .4094 ($p < .05$) and between Religious Commitment and Father Involvement (Path *c*) was .3302 ($p < .001$). These results showed that those two independent variables (Acculturation and Religious Commitment) affected the dependent variable, Father Involvement.

As shown in Figure 4.6, when Path *a* and *b* are controlled in the SEM model, the previously significant relations between Acculturation and Father Involvement (Path *c*) and between Religious Commitment and Father Involvement (Path *c*) were no longer significant. This implies that Acculturation and Religious Commitment positively and indirectly affected Father Involvement, appearing to be mediated by Father Identity.



$\chi^2(376) = 359.34$; $\chi^2 / df(113) = 3.18$; $p = .000$
 RMSEA = .066, RMR = .069, GFI = .92, NFI = .95, IFI = .96, NNFI = .96, CFI = .96

Figure 4.6. Parameter estimates of both Acculturation and Father Involvement and Religious Commitment and Father Involvement

Note. DT: Discipline and Teaching Responsibility; SE: School Encouragement; MS: Mother Support; PV: Providing; TT: Time and Talking Together; PA: Praise and Affection; DF: Developing Talents and Future Concerns; RH: Reading and Homework Support; AT: Attentiveness; FRIS: Father Role Identity Saliense; FRS: Father Role Satisfaction; RA: Reflected Appraisals; BA: Behavioral Acculturation; CVA: Cultural Value Acculturation; EOS: Ethnic Orientation Scales; IntraRC: Intrapersonal Religious Commitment; InterRC: Interpersonal Religious Commitment. * $p < .05$, *** $p < .001$

Research Question Four: Relationship between Demographic Factors and Father Involvement

Do demographics (father factors, mother factors, child factors, religious factors, and so forth) as control variables significantly affect the level of Korean immigrant fathers' involvement with their adolescent children?

Since demographic data are non-normally distributed, it is not appropriate to combine demographic factors with other factors in the SEM model. Thus, a Pearson correlation coefficient was calculated for the relationship between continuous father factors (age, length of marriage, age at immigration, working hours per week, annual income, and length of residency in the U. S.) and Father Involvement (see Table 8). Also, an analysis of variance (ANOVA), a simple linear regression, and a multiple linear regression were calculated predicting Father Involvement on continuous father factors (see Table 9). For categorical variables of father factors (marital status, education level, and current employment status), mean differences in each group on Father Involvement were compared (see Table 10). In addition, one-way ANOVA (analysis of variance) and multi-way ANOVA were computed comparing the mean scores of Father Involvement from one of the groups under the categories of marital status, education level, and current employment status.

For the relationship between continuous father factors and Father Involvement, the results showed that there were no statistically significant correlations between the continuous factors and Father Involvement except one factor, working hours per week. A low but significant negative correlation between working hours per week and Father

Involvement ($r(349) = -.134, p < .05$) was found, indicating a significant linear relationship between the two variables (see Table 8). This implies that fathers who reported more working hours per week were less involved in father-child relationship. In addition to a Pearson correlation test, General Linear Model (GLM) analyses were calculated to predict Father Involvement level based on the continuous father factors (age, length of marriage, immigrated age, working hour per week, annual income, and length of residency in the U. S.). With the results of GLM on Father Involvement, a significant regression equation was found on the variable of working hours per week ($F(6,334) = 1.66, p < .01$) with an R^2 of .029 (see Table 9). Fathers' working hours per week can be used to predict Father Involvement. These GLM results were consistent with the result of the Pearson correlation and simple linear regression.

For the relationship between grouping father factors (current marital status, education level, and current employment status) and Father Involvement, mean differences between groups on Father Involvement were compared, where current marital status is coded as 1 = married, 2 = divorced, and 3 = remarried; education level is coded as 1 = less than high school, 2 = high school, 3 = associate degree, 4 = bachelor's degree, 5 = master's degree, and 6 = doctoral degree; and current employment status is coded as 1 = self-employed, 2 = full-time employed, 3 = part-time employed, and 4 = unemployed.

In the mean comparison between groups of current marital status and Father Involvement, divorced group showed the highest mean item score ($M = 5.46, SD = 1.05, n = 6$), then remarried group ($M = 5.19, SD = .90, n = 10$), and married group ($M = 5.10, SD = 1.02, n = 358$) in order. These results imply that currently married fathers are less

involved in father-child relationship, while divorced fathers are more involved in father-child relationship. However, the results are questionable because there is a big difference in number of participants, and the results of Analysis of Variance (ANOVA) are not significant. Thus, GLM analysis was calculated predicting Father Involvement based on fathers' current marital status. The regression equation was not significant ($F(5,366) = 1.69, p > .05$) with an R^2 of .061. Fathers' current marital status cannot be used to predict Father Involvement (see Table 10).

And with the comparison between fathers' current employment status and Father Involvement, the unemployed group showed the highest mean item score ($M = 5.37, SD = 0.77, n = 44$), then the part-time employed group ($M = 5.16, SD = 1.12, n = 27$), the full-time employed group ($M = 5.14, SD = 1.10, n = 157$), and the self-employed group ($M = 4.99, SD = 0.96, n = 147$) in order. These results imply that the more time fathers worked, the less likely they were to participate in Father Involvement. However, since the results of ANOVA were not significant, GLM analysis was calculated predicting Father Involvement based on fathers' current employment status. The regression equation was not significant ($F(5,366) = .71, p > .05$) with an R^2 of .061 (see Table 10). Fathers' current employment status cannot be used to predict Father Involvement in this sample.

Lastly, for the comparison between education level and Father Involvement, the master's degree ($M = 5.39, SD = 0.93, n = 96$) and the doctoral degree group showed the highest mean item score ($M = 5.39, SD = 0.60, n = 37$), then the bachelor's degree group ($M = 5.07, SD = .91, n = 141$), the associate degree group ($M = 4.90, SD = 1.26, n = 42$), the high school graduated group ($M = 4.72, SD = 1.22, n = 57$), and less than high school

group ($M = 4.69$, $SD = 2.39$, $n = 2$) in order. These results show that the higher the levels of education fathers have, the more they are involved in father-child related activities. 274 fathers (73%) had graduated from a four-year college or graduate school. Also, the results of ANOVA indicated that there were significant relationships between Father Involvement and fathers' education level. GLM analysis was calculated predicting Father Involvement based on fathers' education level. The regression equation was found ($F(5,366) = 17.99$, $p < .001$), with an R^2 of .061 (see Table 10). Fathers' education level can be used to predict Father Involvement.

In sum, only fathers' working hours per week among six continuous father factors significantly and negatively affected the level of Korean immigrant fathers' involvement with their adolescent children, while only fathers' education level among three categorical father factors affected Father Involvement significantly and positively.

For influences of the mother factors on Father Involvement, a Pearson correlation coefficient was calculated for the relationship between the continuous mother factor (working hours per week) and Father Involvement (see Table 11). Also, GLM analysis was calculated predicting Father Involvement on the continuous mother factor (see Table 12). For the categorical variable of mother factor (current employment status), mean differences in each group on Father Involvement were compared.

Table 8

Intercorrelations for Six Continuous Father Factors and Father Involvement

Measure	1	2	3	4	5	6
1. Age	1.00					
2. Immigrated Age	0.14**	1.00				
3. Length of Marriage	0.69***	0.04	1.00			
4. Working Hours per Week	0.10	-0.27***	0.12*	1.00		
5. Annual Incomes	0.11*	-0.39***	0.29***	0.29***	1.00	
6. Length of Residency in the U.S.	0.34***	-0.85***	0.29***	0.29***	0.41***	1.00
7. Father Involvement	-0.08	-0.01	-0.05	-0.13*	0.08	-0.03
<i>M</i>	46.59	34.27	18.45	40.32	70,464.18	12.40
<i>SD</i>	4.21	7.94	3.95	18.84	44,293.19	8.32
<i>n</i>	376	376	376	371	348	375

Note: Coefficient alphas are significant at * $p < .05$, ** $p < .01$, *** $p < .001$.

Table 9

GLM Findings for Fathers' Continuous Factors Predicting Father Involvement

Dependent Variable	Independent Variable	<i>F</i> -value	<i>R</i> -square
Father Involvement	Age	.05	.03
	Immigrated Age	-.53	
	Length of Marriage	-.01	
	Working Hours per Week	-6.10*	
	Annual Incomes	3.28	
	Length of Residency in the U.S.	.58	

Note. * $p < .05$

Table 10

Means and Standard Deviations and GLM Findings for Effects of Fathers' Grouping Variables on One Dependent Variable (Father Involvement)

IV	Group	<i>n</i>	<i>M</i>	<i>SD</i>	<i>F</i> -value	<i>R</i> -square
Current Marital Status	Married	358	5.10	1.02	1.69	
	Divorced	6	5.46	1.05		
	Remarried	10	5.19	.90		
Current Employment Status	Self-employed	147	4.99	.96	.71	
	Full-time	157	5.14	1.10		
	Part-time	27	5.16	1.12		
Education Level	Unemployed	44	5.37	.77	17.99***	.06
	less than HS	2	4.69	2.39		
	High School	57	4.72	1.22		
	Some college	42	4.90	1.26		
	Bachelor's degree	141	5.07	.91		
	Master's degree	96	5.39	.93		
	Doctoral degree	37	5.39	.60		

Note. IV: Independent Variable, *** $p < .001$.

For the relationship between the continuous mother factor and Father Involvement, the results showed that there was a statistically significant correlation between spouses' working hours per week and Father Involvement. A weak negative correlation between working hours per week and Father Involvement ($r(354) = -.129, p < .05$) was found, indicating a significant linear relationship between the two variables (see Table 11). This implies that fathers who had spouses who worked more hours per week were less involved in the father-child relationship. In addition to a Pearson correlation test, a simple linear regression was calculated to predict Father Involvement based on the spouses' working hour per week. With the results of a simple regression on Father Involvement, a

significant regression equation was found on the variable of spouses' working hours per week ($F(1,350) = 5.95, p < .05$) with an R^2 of .017 (see Table 12). Spouses' working hours per week can be used to predict Father Involvement. This regression result was consistent with the result of Pearson correlation. This could be explained in that most Korean immigrant couples in the current sample were employed (88.27% of husbands and 56.38% of wives). Since both husbands and wives were working, it is understandable that the relationship between spouses' working hours and the level of Father Involvement was negatively correlated.

For the relationship between the categorical mother factor (current employment status) and Father Involvement, mean differences between groups on Father Involvement were compared, where spouses' current employment status is coded as 1 = self-employed, 2 = full-time employed, 3 = part-time employed, and 4 = unemployed. The self-employed group showed the highest mean item score ($M = 5.23, SD = 0.93, n = 78$), then unemployed group ($M = 5.21, SD = 1.00, n = 161$), the part-time employed group ($M = 5.09, SD = 0.93, n = 65$), and the full-time employed group ($M = 4.83, SD = 1.16, n = 65$) in order (see Table 11). These results imply that the more flexible time fathers had because spouses worked together in family owned business or because their spouses were unemployed, the more likely they were to participate in Father Involvement, and the opposite is also possible. However, since the results of ANOVA were not significant, a simple linear regression was calculated predicting Father Involvement based on spouses' current employment status. The regression equation was not significant ($F(3,365) = 2.60, p > .05$) with an R^2 of .021 (see Table 12). Spouses' current employment status cannot be

used to predict Father Involvement. In sum, only working hours per week among mother factors inversely affected the level of Father Involvement.

Table 11

Intercorrelations for Continuous Mother Factor and Father Involvement

Measure	Working hours per week
Working Hours per Week	-
Father Involvement	-0.13*
<i>M</i>	20.22
<i>SD</i>	20.91
<i>n</i>	354

Note: Coefficient alphas are significant at $*p < .05$.

Table 12

Means and Standard Deviations and GLM Findings for Effects of Mothers' Factors on One Dependent Variable (Father Involvement)

IV	Group	<i>n</i>	<i>M</i>	<i>SD</i>	<i>F</i> -value	<i>R</i> -square
Working Hours per Week					5.95*	.02
Current Employment Status	Self-employed	78	5.23	.93	2.60	.02
	Full-time	65	4.83	1.16		
	Part-time	65	5.09	.93		
	Unemployed	161	5.21	1.00		

Note. IV: Independent Variable, $*p < .05$.

For the effect of the religious factors on Father Involvement, a Pearson correlation coefficient was calculated for the relationship between continuous religious factors (age

at becoming born-again Christian and time spent at the church per week) and Father Involvement (see Table 13). Also, a simple linear regression was calculated predicting Father Involvement on continuous religious factors (see Table 14). For categorical variables of religious factor (religious denomination and assurance of salvation), mean differences in each group on Father Involvement were compared. In addition, GLM analysis was computed comparing the mean scores of Father Involvement from one of the groups in fathers' religious denomination and assurance of salvation.

For the relationship between continuous religious factors and Father Involvement, the results showed that there was a statistically significant correlation between continuous religious factors and Father Involvement. A mild negative correlation between fathers' age at becoming born-again Christian and Father Involvement ($r(324) = -.202, p < .001$) and a mild positive correlation between fathers' time spent at the church per week and Father Involvement ($r(336) = .154, p < .01$) were found, indicating a significant linear relationship between the two variables (see Table 13). In addition to a Pearson correlation test, a multiple regression was calculated to predict Father Involvement based on the fathers' age at becoming born-again Christian and the fathers' time spent at the church per week. With the results of the multiple regression on Father Involvement, a significant regression equation was found both on the variable of the fathers' age at becoming born-again Christian ($F(2,300) = -5.76, p < .05$) with an R^2 of .038 and on the variable of the fathers' time spent at the church per week ($F(2,300) = 3.88, p < .05$) with an R^2 of .038 (see Table 14). The fathers' age of becoming a born-again Christian and the fathers' time spent at church per week can be used to predict Father Involvement. These regression

results were consistent with the results of Pearson correlation. This implies that fathers who were older when they became a born-again Christian are less likely to be involved in father-child relationship and that the more time fathers spent at the church, the greater their level of involvement in the father-child related activities.

For the relationship between categorical religious factors (religious denomination and assurance of salvation) and Father Involvement, mean differences between groups on Father Involvement were compared, where fathers' religious denomination is coded as 1 = Presbyterian, 2 = Baptist, 3 = Methodist, 4 = Holiness, 5 = Pentecostal, 6 = non-denominational, and 7 = others; and fathers' assurance of salvation is coded as 1 = yes, and 2 = no. In the groups of religious denomination, nearly 90% of fathers were Presbyterian (52.3%) and Baptist (34.15%), and the rest of the fathers were non-denominational (5.15%), Methodist (4.07%), others (1.9%), Holiness (1.36%), and Pentecostal (1.08%). The Pentecostal group showed the highest mean item score ($M = 5.55$, $SD = 0.88$, $n = 4$), then Holiness group ($M = 5.38$, $SD = .51$, $n = 5$), the non-denominational group ($M = 5.29$, $SD = 0.68$, $n = 19$), the others group ($M = 5.29$, $SD = 0.64$, $n = 7$), the Baptist group ($M = 5.29$, $SD = 0.64$, $n = 7$), the Presbyterian group ($M = 5.04$, $SD = 1.04$, $n = 193$), and the Methodist group ($M = 4.82$, $SD = .97$, $n = 15$) in order (see Table 13). And, GLM analysis was calculated predicting Father Involvement based on the grouping religious factors. The regression equation was not significant on the fathers' religious denomination ($F(2,361) = 1.87$, $p > .05$) with an R^2 of .011, or on the fathers' assurance of salvation ($F(2,361) = 3.18$, $p > .05$) with an R^2 of .011 (see Table 14). Thus, those two religious factors cannot be used to predict Father Involvement. In

sum, fathers' age of becoming a born-again Christian inversely affected the level of Father Involvement, and fathers' time spent at church per week positively affected Father Involvement. And, since those two factors were inversely correlated (see Table 13), fathers who became a born-again Christian at an older age may be less likely to be involved in church-related activities as well as father-child related ones, and the opposite is also possible.

Table 13

Intercorrelations for Continuous Religious Factors and Father Involvement

Measure	1	2
1. Age at becoming born-again Christian	1.00	
2. Time spent at the church per week	-.20***	1.00
3. Father Involvement	-.20***	.15**
<i>M</i>	28.74	8.44
<i>SD</i>	11.76	6.69
<i>n</i>	326	338

Note: Coefficient alphas are significant at ** $p < .01$, *** $p < .001$.

In addition to father factors, mother factors and religious factors, child factors were also examined. General Linear Model (GLM) analyses were calculated because children's sex is a categorical variable and age is a numerical variable. The results of ANOVA were not significant. Also, a simple linear regression was calculated predicting Father Involvement based on the grouping child factors. The regression equation was not

significant on the child's sex in the group having one child ($F(2,35) = 1.12, p > .05$), with an R^2 of .059; having two children ($F(4,201) = .85, p > .05$), with an R^2 of .091, and having three children ($F(6,61) = 1.01, p > .05$), with an R^2 of .09. For examining the effect of categorical variables of child factors (numbers of children, sex, and age) on Father Involvement, the General Linear Model (GLM) analyses were calculated predicting Father Involvement based on the grouping child factors; the results of GLM on children's number, sex, and age were not significant (see Table 15). In sum, no child factor was related to Father Involvement, indicating that the number of children, children's sex, and children's age do not predict Father Involvement.

Table 14

Means and Standard Deviations and GLM Findings for Effects of Religious Factors on One Dependent Variable (Father Involvement)

IV	Group	<i>n</i>	<i>M</i>	<i>SD</i>	<i>F</i> -value	<i>R</i> -square
Age at Becoming Born Again Christian					-5.76*	.04
Time Spent at the Church per Week					3.88*	
Assurance of Salvation	Yes	336	5.14	1.02	1.87	
	No	33	4.85	1.04		
Current Employment Status	Self-employed	78	5.23	.93	3.18	.01
	Full-time	65	4.83	1.16		
	Part-time	65	5.09	.93		
	Unemployed	161	5.21	1.00		

Note. IV: Independent Variable, * $p < .05$.

Table 15

Summary of General Linear Model Analysis for Children Factors Predicting Father Involvement

Independent Variable	<i>n</i>	<i>F</i> -value	<i>R</i> -square
<u>Having One Child</u>			
The First Child	42	1.89	.18
The Child's Age		.46	.50
<u>Having Two Children</u>			
The First Child	248	2.19	.14
The Second Child	248	.36	.55
The First Child's Age		.53	.47
The Second Child's Age		.38	.54
<u>Having Three Children</u>			
The First Child	86	1.02	.33
The Second Child	86	.31	.58
The Third Child	86	.34	.56
The First Child's Age		.02	.89
The Second Child's Age		1.93	.17
The Third Child's Age		3.39	.07

Note. No significant *p*-value ($p > .05$)

For examining the effect of the categorical variable of other factor (participation in fathering-related program) on Father Involvement, mean differences in each group on Father Involvement were compared. In addition, a one-way ANOVA (analysis of variance) and a simple linear regression were computed comparing the mean scores of Father Involvement from one of two groups of participation in fathering-related program and examining predictive variable influencing Father Involvement.

Lastly, for the relationship between categorical other factor (participation in fathering-related program) and Father Involvement, mean differences between groups on

Father Involvement were compared, where fathers' experience of participation in fathering-related program is coded as 1 = yes and 2 = no. The participation group showed a higher mean item score ($M = 5.34$, $SD = 1.02$, $n = 115$) than the nonparticipation group ($M = 5.02$, $SD = 1.00$, $n = 254$). This implies that fathers who have participated in fathering-related class are more likely to be involved in father-child related activities than those who have not. In addition, General Linear Model (GLM) was calculated predicting Father Involvement based on the categorical other factor. The regression equation was significant on the participation in fathering-related program ($F(1,367) = 8.14$, $p < .01$), with an R^2 of .022.

In sum, with the results of examining the relationship between demographic factors (father factors, mother factors, child factors, religious factors, and other factor) and Father Involvement, the level of Father Involvement was affected by (a) fathers' working hours per week inversely, (b) fathers' education level positively, (c) spouses' working hours per week inversely, (d) fathers' age at becoming born-again Christian inversely, (e) fathers' time spent at the church per week positively, and (f) participation in fathering-related program positively.

Research Question Five: The Most Predictive Factor

What factor appears the most predictive in influencing Father Involvement?

In order to examine the most predictive variable influencing Father Involvement, general linear model (GLM) analyses were calculated predicting father involvement based on 10 factors including Marital Satisfaction and six demographic factors. The 10

factors were Acculturation, Religious Commitment, Marital Satisfaction, Father Identity, fathers' working hours per week, fathers' education level, spouses' working hours per week, fathers' age at becoming born-again Christian, fathers' time spent at the church per week, and participation in fathering-related program. In the first model, all 10 predictors were analyzed simultaneously to determine the regression equation and multiple correlations. This was because of the exploratory nature of the analysis. There is no theoretically clear rationale in the literature to justify a specific entry order for the variables in a hierarchical multiple regression analysis. Then, the model was refitted by deleting the least significant variable among the 10 variables. This procedure was repeated until the best model (most parsimonious) was found to include Marital Satisfaction, Father Identity, and participation in fathering class related to Father Involvement. Considering the weak but significant correlations and GLM procedure results in previous analyses for most of the examined demographic variables, this result makes sense. The Marital Satisfaction (25.63***), Father Identity (61.54***), and participation in fathering-related program were predictive (4.76*), and Father Identity was the most predictive variable in influencing Father Involvement (61.54, *** $p < .001$, * $p < .05$).

Table 16

GLM Findings for Most Predictive Variable Predicting Father Involvement

Dependent Variable	Independent Variable	F-value	R-square
Father Involvement	Marital Satisfaction	25.63***	.03
	Father Identity	61.54***	
	Participation in Fathering Class	4.76*	

Note. * $p < .05$, *** $p < .001$

Summary

Overall, the modified hypothesized model comprising three factors (Acculturation, Religious Commitment, and Father Identity) on Father Involvement was supported by the SEM analysis, and the mediating effect of Father Identity was supported as well by the SEM analysis. Some of the demographic factors influenced Father Involvement: two father factors (fathers' working hours per week inversely and fathers' education level positively), one mother factor (spouses' working hours per week inversely), two religious factors (fathers' age at becoming born-again Christian inversely and fathers' time spent at the church per week positively), and one other factor (participation in fathering-related program positively). And Father Identity was found to be the most predictive variable in influencing Father Involvement.

CHAPTER FIVE: SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This study has four distinctions in the study of Father Involvement: targeting Korean immigrant sample (*Il-sei* fathers), focusing on adolescent fathering, examining influential factors on Father Involvement, and utilizing a multidimensional scale of Father Involvement rather than a unidimensional one. The current study originally desired to consider five influencing factors of Korean immigrant fathers' involvement with their adolescent children (Acculturation, Religious Commitment, Father Identity, Marital Satisfaction, and Demographic variables) through an exploratory cross-sectional Structural Equation Modeling (SEM) design. Non-normal Marital Satisfaction and Demographic variable characteristics led to the SEM focusing instead on three factors (Acculturation, Religious Commitment, and Father Identity) (see Figure 4.1). The SEM was also used to examine the mediating effect of Father Identity on Father Involvement. Additional analyses were used to consider the role of Marital Satisfaction and Demographic variables. Further details will be found below.

The chapter that follows contains five parts: summary of the study, conclusions, implications, limitations, and recommendations. In the summary section, the study's methods are briefly described and major findings are reported. In the conclusions section, the meaning and importance of the findings are explained related to the findings of similar studies and considering various possible explanations for the study results. In the

implications section, the relevance of the findings in the context of counseling and in the context of Korean immigrant churches is discussed. And then the study's limitations are acknowledged, followed by suggestions for further research. Lastly, the chapter ends with a chapter summary.

Summary of the Study

This study used an exploratory cross-sectional structural equation modeling (SEM) design, in which 376 Korean immigrant fathers recruited both from Korean immigrant churches (320) and from outside the churches (56) were administered measures of Father Involvement, Father Identity, Acculturation, Marital Satisfaction, and Religious Commitment and a demographic questionnaire. Translation, back translation, and pilot testing of each instrument occurred. The surveys were administered primarily in Korean church environments throughout an 18-state region. Below the reader will find a summary of the study hypotheses and key findings.

Hypothesis 1—Partially Supported

The first hypothesis was that the psychometric data and the factor loadings of the Inventory of Father Involvement (IFI-26) reported by Hawkins et al. (2002), the Father Role Identity Salience Scale (FRISS) reported by Fox and Bruce (2001), the Father Role Satisfaction Scale (FRSS) reported by Fox and Bruce (2001), the Reflected Appraisals (RA) reported by Fox and Bruce (2001), the Religious Commitment Inventory (RCI-10) reported by Worthington et al. (2003), and the Kansas Marital Satisfaction Scale (KMSS)

reported by Schumm et al. (1986) for the U.S. population would be suitable for the Korean immigrant population in the present study. The Cronbach's alpha and the CFA results indicated that this hypothesis was partially supported.

In order to reduce error variance in the SEM, the most parsimonious amount of items from each measure were used. Thus, the SEM results support using a revised version from each of the above scales; however, additional CFA analyses would be needed to determine the maximum permissible number of items from each scale that could be used with this population. Thus, the current analysis provides initial evidence of the utility of these measures with the Korean *Il-sei* population and partially supports using each of these instruments.

Hypothesis 2—Partially Supported

The second hypothesis examined the modified theoretical model. The hypotheses were that Acculturation would positively and directly affect Religious Commitment, that Acculturation and Religious Commitment would positively and directly affect Father Identity, and that all three variables just mentioned would positively and directly or indirectly affect Father Involvement. The SEM analysis partially supported these hypotheses. The results showed that Acculturation positively and directly impacted Religious Commitment. This means that the less fathers are acculturated to the United States, the more they are religiously committed. Also, Acculturation and Religious Commitment positively and directly affected Father Identity. This implies that the less fathers are acculturated to American culture and the higher their degree of Religious

Commitment, the more likely fathers think of the role of father as the most important responsibility out of various roles. On the other hand, Acculturation and Religious Commitment positively and indirectly affected Father Involvement, appearing to be mediated by Father Identity, but Father Identity positively and directly affected Father Involvement.

Hypothesis 3—Supported

The third hypothesis proposed that the mediated pathways of Acculturation and Religious Commitment through Father Identity are more positively and indirectly influential on Father Involvement than direct pathways. As mentioned in hypothesis 2, the SEM results supported the mediating effect of Father Identity.

Hypothesis 4—Partially Supported

The fourth hypothesis examined the role of the variables of father, mother, child, and religiosity factors on Father Involvement. It was hypothesized that the level of Father Involvement would be influenced by father factors (as represented by age, education level, marital status, length of marriage, income, work hours per week, length of residency in the U.S., and resident status with his children), mother factors reported by fathers (as represented by work hours per week and current employment status), child factors reported by fathers (as represented by sex, age, and number), father's experience of taking a parenting class reported by fathers, and father's religious factors reported by fathers (as represented by assurance of salvation, age at salvation, time spent in the

church per week, and denomination). The results partially supported the hypotheses. The level of Father Involvement was affected by fathers' working hours per week, fathers' education level, spouses' working hours per week, fathers' age at becoming born-again Christian, fathers' time spent at the church per week, and participation in fathering-related program.

Hypothesis 5—Supported

The fifth hypothesis examined the most predictive variable on Father Involvement. The hypothesis was that Father Identity would be the most influential factor of Korean immigrant fathers' involvement with their adolescent children compared to the other four variables: Acculturation, Religious Commitment, Marital Satisfaction, and demographics. The general linear model (GLM) analyses supported this hypothesis.

Conclusions

In this conclusions section, the meaning and importance of the findings are considered in light of the current literature.

Hypothesis One: Usefulness of the Measures

This study is the first attempt to analyze most of these instruments for the Korean father immigrant population. The psychometric data and the factor loadings of several measures previously investigated with the U.S. population were found to be promising

for the Korean immigrant population. Preliminary evidence points to the utility of these measures.

The result of this study showed that the scales are useful for the Korean father population, but they may need to be revised by dropping some items, as was done for the SEM modeling design. Parsimony reduced the error variance for the SEM, so the small number of items for the sample was justified, but another CFA with a broader Korean sample may be needed to be more specific for the Korean population.

Very few Korean researchers have tried to create the Korean version of Father Involvement scale. For example, Kim (2005) developed a Korean scale of paternal involvement that was intended to be used when the children were in early adolescence. Kim categorized 54 items into seven dimensions of paternal involvement: recreation, proffering information, discipline, academic support, tradition inheritance, material support, and everyday life. However, Kim's scale was not multidimensional but unidimensional, focused only on engagement factor of Father Involvement with children, while the Inventory of Father Involvement (IFI-26; Hawkins et al., 2002) was designed in a multidimensional way compatible with Lamb and colleagues' (1985, 1987) threefold conceptualization of Father Involvement (i.e., engagement, accessibility, and responsibility). Thus, this preliminary finding in the current study gives Korean researchers a rationale to consider using the Inventory of Father Involvement (IFI-26) for the Korean population in addition to Kim's (2005) scale.

Also, this study examined the importance of Father Identity on Korean immigrant Father Involvement, but no scale for measuring Father Identity has been created for the

Korean population. Thus, this preliminary finding opens the possibility for the researchers to use these translated versions of Father Identity scales (Father Role Identity Salience, Father Role Satisfaction, and Reflected Appraisals) for the Korean population.

With the Religious Commitment Inventory (RCI-10; Worthington et al., 2003) and the Kansas Marital Satisfaction Scale (KMSS; Schumm et al., 1986), the current study's finding supports the usefulness of those two scales to measure the degree of Religious Commitment and Marital Satisfaction for the Korean population. Again, further CFA analyses would be needed to determine the maximum number of items from each scale that should be used.

Hypothesis Two: The Roles of Acculturation, Religious Commitment, and Father Identity on Father Involvement

Acculturation and Korean Immigrants' Father Involvement. With regard to the role of Acculturation on Father Involvement, the previous studies' results seemed to be mixed. Results from a few studies indicated that Acculturation may be positively associated with Father Involvement with children. For instance, Jain and Belsky (1997) found that there was a relationship between Father Involvement and Acculturation in the Indian immigrant population, revealing that fathers who were less acculturated were the least engaged and fathers who were the most acculturated were more involved in almost all dimensions of fathering. On the contrary, Kwon (2010) found that there was no significant relationship between the level of Acculturation and Father Involvement. Furthermore, in her doctoral dissertation, Jain (1997) examined the nature of father-child

relationships and the influence of Acculturation on fathering and found that although it was expected that more acculturated fathers would be more involved in their children's day-to-day life, there were no consistent results about the association between Acculturation and fathering.

As hypothesized, Acculturation had a statistically significant association with Father Involvement in the current study. According to the result of a simple regression, the parameter estimate of the relationship between Acculturation and Father Involvement was .4094 ($p < .05$) (see Figure 4.6). This implies that the independent variable of Acculturation directly affected the dependent variable, Father Involvement. That is to say, less acculturated fathers are likely to be more involved in all dimensions of Father Involvement. This result is inconsistent with the results of Jain and Belsky's (1997) study (the less acculturated fathers were the least involved) and Kwon's (2010) study (no relationship between the level of Acculturation and the Father Involvement). This inconsistency with other studies' results might be due to using a different population sample (Koreans) and the possibility that Father Identity was an unmeasured confound variable in the other studies.

Korean Immigrant Fathers' Involvement with Their Adolescent Children. The focus on a Korean sample led to an intriguing finding. A commonly held notion is that immigration itself is a risk factor for decreased Father Involvement (Roer-Strier, Strier, Este, Shimoni, & Clark, 2005). Based upon the current study's findings on Korean immigrant fathers' involvement ($M = 132.86$, $SD = 26.52$, ranges 29.12-182), this notion was not supported in this study. Overall, the findings showed that Korean immigrant

fathers were highly involved in the fathering-related activities. One reason why Korean immigrant fathers were relatively highly involved in the fathering-related activities may be that 96% of participants in this study were married and had biological children, consistent with the findings of Hofferth and colleagues (2007) which reported that married biological fathers were likely to spend significantly more time with their children than either unmarried resident biological fathers or married nonbiological stepfathers or cohabiting nonbiological partners. Also, as Yang (1999) found that Father Involvement was positively affected by fathers' education level, more than 72% of participants of this study had a bachelor's degree (37.6%) or higher degrees (25.6% Master's degree and 9.87% doctoral degree).

Another possible explanation for the high degree of Father Involvement may be found that 98% of participants in this study were affiliated with evangelical churches and that approximately 92% of fathers had assurance of salvation. In general, Korean immigrants have a tendency to attend immigrant churches after coming to the U.S. because such churches function as a social center and a means of cultural identification, providing education for American-born Koreans in Korean language, history and culture, and keeping Korean nationalism flourishing (Choy, 1979; Hurh & Kim, 1984; Kim, 1987; Min, 1991). In addition, the Korean immigrant churches function as a mediator for entrepreneurial activities of Korean businesses (Kwon, Ebaugh, & Hagan, 1997). More than that, they provide the individual church members with psychological comfort or personal solace.

Another reason for high involvement in the fathering-related activities may be that most Korean immigrants come to the United States with expectations of economic benefits and educational opportunities for their children (Rhee, 1996), thus for Korean immigrant fathers in this study, immigration may be a good chance to exercise fathering roles more frequently than previously done in Korea, especially relating to their adolescent children. If they had stayed in Korea, culturally, they would not be expected to be more involved in the fathering-related activities because fathers are expected to put their priority on the company they work for rather than the family duty and because adolescents are expected to spend their time mostly in school and in other institutions after school.

Of all the subscales, as shown in Table 2-1, Korean immigrant fathers reported the highest mean score of 11.26 ($SD = 2.40$, Ranges 2-14) in the subscale of Providing. This again suggests that the immigrant fathers did not lose their cultural value of Providing as a demonstration of Father Involvement. While no data was gathered on a Korean father sample within Korea itself, one might anticipate a similar result based on Korean cultural characteristics. While sample participants reported low mean scores compared to Providing in the subscale of Reading & Homework Support ($M = 13.53$, $SD = 4.08$, Ranges 3-21) and Time & Talking Together ($M = 14.43$, $SD = 3.57$, Ranges 3-21), these scale scores still are in the mid-range, indicating a moderate level of Father Involvement in these areas. Some of these findings may have resulted from the fact that the participants worked on average 40 hours per week with annual income of over \$70,000, that most Korean immigrants come to the United States with expectations of

economic benefits and educational opportunities for their children (Rhee, 1996), and that the nature of the children themselves (adolescents) leads to naturally lower levels of involvement in these areas.

These results can also be explained in a different way. As mentioned in the literature review, the Inventory of Father Involvement (IFI-26; Hawkins et al., 2002) is created in multidimensional ways, but it is very compatible with the threefold conceptualization of Father Involvement (i.e., engagement, accessibility, and responsibility) which was presented by Lamb et al. (1985, 1987) and has been a very well known concept in fathering study. Korean immigrant fathers had a tendency to be supporting their adolescent children financially more than involved directly and physically in the fathering-related activities. Such dimensional findings are consistent with what the researcher might predict for non-immigrant, traditional Korean fathers whose roles would be only focused on the role of provider (responsibility) rather than engagement or availability because both fathers and children might have limited time to see each other.

In summary regarding the literature's overall finding that immigration decreases Father Involvement, the current study's findings may be explained in a variety of ways noted above. It appears culturally that *Il-sei* fathers are already predisposed to spend a limited amount of time with their adolescent children; however, this predisposition does not appear to increase further upon immigration. Of course, a comparative study utilizing a sample of fathers in Korea and fathers in the U.S. would be needed to confirm this initial interpretation; thus, caution is needed regarding this finding.

In another area, the result of this study may conflict with previous studies' findings. Other studies report that fathering satisfaction is at its lowest level during the period of fathering adolescent children (e.g., Canfield, 1995; Pasley & Gecas, 1984). As shown in Table 2-1, however, the mean scores of Father Involvement and Father Role Satisfaction were 132.86 ($SD = 26.52$, ranges 29.12-182) and 53.4 ($SD = 5.4$, ranges 37.95-70.95), respectively. This implies that fathering satisfaction in the current study was not as low as might have been predicted from the literature. Of course, the study did not measure Father Role Satisfaction with younger children, so a direct comparison cannot be made. Accordingly, one should not overinterpret this finding.

Religious Commitment and Korean Immigrants' Father Involvement. Even though more than 70.0 percent of Korean immigrants in the United States are affiliated with Christian churches (Huh & Kim, 1988; Kim, 1987; Shin & Park, 1988; Warner, 1993) and approximately 4,000 Korean immigrant churches are present in the United States (Korean Churches Yellow Pages, 2009), no study has been attempted on the relationship between Father Involvement and father's Religious Commitment using the sample of Korean immigrants. Thus, Religious Commitment of Korean immigrant fathers was considered as an important spiritual factor in this study.

Worthington (1988) speculated that people who were highly religiously committed had a tendency to view their world on religious dimensions based upon their religious values. Those religious dimensions, according to Worthington, are authority of scripture or sacred writings, authority of ecclesiastical leaders, and degree of identity with their religious group. Worthington defined religious commitment as the degree to which a

person holds to his or her religious values, beliefs, and practices and uses them in daily living. Thus, a highly religiously committed person can evaluate the world through his or her religious views and integrate his or her religion into much of his or her daily living. Therefore, it could be hypothesized that highly religiously committed fathers could be more involved in childrearing than less committed fathers because of religious teachings regarding the importance of being a good father.

With regard to the role of religiosity in general on Father Involvement, most previous studies' results indicated that religiosity may be positively associated with Father Involvement with children (Bartkowski & Wilcox, 2000; Brody, Stoneman, & Flor, 1996; Brody, Stoneman, Flor, & McCrary, 1994; Chadwick & Top, 1993; Dollahite, 2003; Hawkins, 2007; Latshaw, 1998; Letiecq, 2007; Marks & Dollahite, 2001; Snarey, 1993; Wilcox, 1998, 2002, 2006). Given that Religious Commitment is a major component of religiosity, one might predict this component of religiosity would also have a positive association.

As hypothesized by the researcher, Religious Commitment had a statistically significant association with Father Involvement in the current study. According to the result of a simple regression, the parameter estimate of the relationship between Religious Commitment and Father Involvement was .3302 ($p < .001$) (see Figure 4.6). This implies that the fathers' degree of Religious Commitment has an influential power on Korean immigrant fathers' involvement with their adolescent children. This also shows that the independent variable of Religious Commitment directly affected the dependent variable, Father Involvement. That is to say, highly religiously committed

Korean immigrant fathers were likely more involved in the fathering-related activities in this study.

This result is consistent with most previous studies. For example, Wilcox's studies (1999, 2002) found that religiously affiliated fathers with school aged children and adolescent children were more likely involved with their children. Another example is that Bartkowski and Xu (2000) found that conservative Protestant fathers are considerably more likely than their nonevangelical counterparts to engage in paternal supervision and effective parenting. More recently, Hawkins (2007) and Wilcox (2006) found the same results as this study that fathers who attend church more often are more likely to take an active role in childrearing. In sum, this study confirms that highly religiously and highly committed Korean immigrant fathers are more likely to be involved in the fathering-related activities.

Father Identity and Korean Immigrants' Father Involvement. Father Identity has been taken into account as a motivation factor of Father Involvement (Lamb et al., 1987; Pleck, 1997). With regard to the relationship between Father Identity and Father Involvement, the results of previous research seemed to be mixed (Mauer et al., 2001). Some studies found a positive association between Father Identity and Father Involvement (Appleby, 2003; Fox & Bruce, 2001; Minton & Pasley, 1996) and some did not (Rane & McBride, 2000).

Father's perceived paternal identity was also considered as a major influencing factor of Father Involvement with children (McBride & Rane, 1997b; Pleck & Stueve, 2004; Rane & McBride, 2000). Based on identity theory, some research with U.S.

samples found that fathers' perceived identity was strongly related to fathers' behavior (Father Involvement) (McBride et al., 2005; McBride & Rane, 1997b; Pleck & Stueve, 2004; Rane & McBride, 2000) and fathers' cultural context. Conceptually cultural context includes Immigration, Acculturation, and Religious Commitment. Researchers hypothesize that this is because the level of Father Identity interacts with social and contextual variables (McBride et al., 2005). Even so, the research on the relationship between Father Involvement and father's Paternal Identity is relatively new to the study of fatherhood (Marsiglio et al., 2000). Thus, this study explored how Korean immigrant men negotiate and reconstruct their identity as fathers within the contexts of family while they are acculturating to the United States. Prior to the current study, no research on Father Identity relating to Father Involvement has been done using the population of Korean immigrants.

Because Father Identity is a combination of culturally defined behavior and individual father's perceptions of that behavior (Minton & Pasley, 1996; Pedersen, 1985), Father Identity was operationalized in three constructs in this study: Father Role Identity Salience (Fox & Bruce, 1996), Paternal Role Satisfaction (Fox & Bruce, 2001), and Reflected Appraisals (Fox & Bruce, 2001).

As hypothesized, father's perceived Paternal Identity in this study was found as an influential factor on Korean immigrant fathers' involvement with their adolescent children. This result supports previous studies that father's perceived Paternal Identity had an effect on Father Involvement with children (McBride et al., 2005; McBride & Rane, 1997b; Pleck & Stueve, 2004; Rane & McBride, 2000), and that fathers' Paternal

Identity is an important motivator in Father Involvement with their children (Pleck, 1997). This implies that the more fathers give priority to the fathering-related activities and identification over other roles (Father Role Identity Salience, Fox & Bruce, 1996), the higher the degree of satisfaction fathers derive from being a father (Father Role Satisfaction, Fox & Bruce, 2001). It also implies the more strongly Korean immigrant fathers perceive the appraisals of significant others on their fathering ability as being important (Reflected Appraisals, Fox & Bruce, 2001), the more likely they are involved in the fathering-related activities. This is consistent with the assertion of identity theory, which posits that fathers' perceived Father Identity is strongly related to Father Involvement with their children (Fox & Bruce, 2001; LaRossa & Reitzes, 1993a, 1993b; Marsiglio, 1993; Stryker, 1980; Winton, 1995).

Relating to cultural and spiritual factors, Father Identity was affected directly and positively by Acculturation and Religious Commitment. This result suggests that the less fathers acculturate to American culture and the higher the degree of Religious Commitment, the more likely fathers are to give priority to the role of being a father over other roles, the more satisfied they are with being a father, and the more they perceive significant others' appraisals on their fathering-related activities as important. The finding on Father Identity and culture (Acculturation) appears consistent with other studies (Jain & Belsky, 1997; McBride et al., 2005; Kwon, 2005, 2010).

The data on the Reflected Appraisal scale needs to be interpreted somewhat cautiously since it was somewhat incomplete compared to the other two Father Identity subscales. Of the total sample of 376, the number having over 5% missing items was 27

in Reflected Appraisals, which had 13 total questions. This result could be explained in several ways. First, Korean immigrant fathers may be afraid of answering significant others' assessments on their Father Involvement. Second, since this question was placed at the last part of the questionnaire, the participants' concentration may have been distracted by this point. Third, when the researcher made the questionnaire as one format, two questions were placed in one category as shown in Appendix L. This complication may have caused the high missing rate in one of two questions. With regard to the appropriateness of keeping the 27 samples, the researcher did statistical analyses to investigate if there was a significant difference in demographics between participants with incomplete Reflected Appraisal data and those with complete data. The appropriateness of keeping the 27 samples was confirmed by conducting t-test and chi-squared analyses on demographic characteristics looking for significant differences between the 349 participants who answered the Reflected Appraisals scale versus the 27 participants who did not respond completely to it. No statistical differences were found between the two groups on several demographic characteristics.

Hypothesis Three: The Mediating Role of Father Identity

Consistent with the researcher's hypothesis, Korean immigrant fathers' perceived identity as fathers was found as a mediating effect in the relationship between Acculturation and Father Involvement and the relationship between Religious Commitment and Father Involvement. As shown in Figure 4.4, Acculturation and Religious Commitment affected Father Involvement only through the mediated path of

Father Identity. This result supports the results of previous studies that Father Involvement was significantly influenced by Father Identity (McBride & Rane, 1997b; Pleck, 1997; Pleck & Stueve, 2004; Rane & McBride, 2000), but more importantly also suggests a plausible path through Father Identity for several influential factors (such as Acculturation and Religious Commitment) on Father Involvement.

When Acculturation was considered simultaneously with Father Identity as an influential factor on Father Involvement, the previously significant direct relationship between Acculturation and Father Involvement (see Figure 4.6) was no longer significant (see Figure 4.4). This means that Acculturation indirectly affected Father Involvement, appearing to be mediated by Father Identity. That is to say, Korean immigrant fathers who are less acculturated and who have a higher degree of identity as fathers are likely to be more involved in fathering-related activities. Likewise, the association between Religious Commitment and Father Involvement was explained only through the mediating effect of Father Identity. When Religious Commitment was considered simultaneously with Father Identity as influential factors on Father Involvement, the previously significant direct relation between Religious Commitment and Father Involvement (see Figure 4.4) was no longer significant (see Figure 4.4).

These mediated relationships of Father Identity are supported by identity theory, which posit that fathers' perceived identity is strongly related to fathers' behavior (Father Involvement) (McBride et al., 2005; McBride & Rane, 1997b; Pleck & Stueve, 2004; Rane & McBride, 2000) and fathers' cultural context (such as Immigration, Acculturation, and Religious Commitment). Thus, the results of this study's SEM support identity

theory as a viable interpretive framework for understanding the role of Acculturation and Religious Commitment in Father Involvement for Korean *Il-sei* fathers.

Hypothesis Four: The Role of Father, Mother, Child, and Religiosity Variables on Father Involvement

Several factors relating to fathers were taken into account as control variable influenceing Father Involvement with adolescents. In the current study, since demographic data were non-normally distributed, the demographic variables could not be included in the SEM model. In GLM analyses, this study found that two father factors influenced Father Involvement. Father's working hours per week negatively affected Father Involvement, while fathers' education level affected it positively. These results are consistent with previous research, which reported that there are associations between a father's work and his paternal involvement (Feldman et al., 1983; Kwon, 2005, 2010). For Korean immigrants, working hours and environment are changing remarkably while Korean immigrant fathers experience cultural change. If Korean immigrant fathers are spending long hours working and devoting energy to being a good provider, they are likely to detract their time and energy from being involved with their children (Townsend, 2002b). On the contrary to the previous study's findings, the current study did not support the significant relationship between Father Involvement and several father factors such as age, length of marriage, immigrated age, annual income, length of residency in the U.S., current marital status, educational level, and current employment status. These findings for the father variables that were not significant may result from the sample

characteristics such as the limited focus on immigrant resident fathers and fathers with an adolescent child. If one uses other samples, perhaps including non-immigrant fathers, divorced fathers, non-resident fathers, stepfathers, and fathers with young children, the study's results may be different from the current study's ones.

The results also found an association with mother factors. Spouses' working hours per week inversely affected Father Involvement. This is inconsistent with a previous study, which reported that mother's extended work hours could be a factor to increase the Father Involvement in childrearing (Bonney et al., 1999). This could be explained in that over half of the Korean immigrant couples in the current sample were both employed (88.27% of husbands and 56.38% of wives). Since both husbands and wives were working, it is understandable that the relationship between spouses' working hours and the level of Father Involvement was negatively correlated.

In addition, two religious factors predicted Father Involvement. Fathers' age at becoming a born-again Christian inversely affected the level of Father Involvement, and fathers' time spent at church per week positively affected Father Involvement. This implies that fathers who were older when becoming born-again Christians are less likely to be involved in the father-child relationship, and that the more time fathers spent at the church, the greater their level of involvement in the father-child related activities. Furthermore, since those two factors were inversely correlated (see Table 13), fathers who became born-again Christians at an older age may be less likely to be involved in church-related activities as well as father-child related ones, and the opposite is also possible since this is a correlation.

On the other hand, no child factor was related to Father Involvement, indicating that the number of children, children's sex, and children's age do not predict Father Involvement. This result is consistent with the findings of McKenry, Price, Fine, and Serovich (1992), which reported that none of the child characteristics among younger, male, and only child were significantly correlated with Father Involvement. However, this result is inconsistent with Henry, Peterson, and Wilson's (1997) finding that fathers were more satisfied with fathering sons compared to daughters and Hofferth and colleagues' (2002) finding that fathers who have more children were less likely to be involved in the father-child related activities. This contradicted finding could be explained in that the population sample in this study (immigrant fathers with adolescent children) is different from other studies, and the level of Father Involvement was accessed only through fathers rather than through children. Most previous studies focused on Father Involvement with younger children and non-immigrant fathering (cf., Barnett & Baruch, 1987; Belsky, 1984; Doherty, Kouneski, & Erickson, 1998; Hofferth & Anderson, 2003; Grossman, Pollack, & Golding, 1988; Hofferth, Cabrera, Carlson, Coley, Day, & Schindler, 2007; Paquette, Bolte, Trucotte, Dubeau, & Bouchard, 2000; Volling & Belsky, 1991; Woodworth, Belsky, & Crnic, 1996).

One other significant finding is that fathers who have participated in a parenting program are more likely involved in the fathering-related activities. This implies that parenting programs provided in the churches may stimulate Korean immigrant fathers to be more involved in the fathering-related activities with their adolescent children.

Hypothesis Five: The Study Variable Most Predictive of Father Involvement

For examining the most influential factor on Father Involvement, the GLM analysis was calculated based on the 10 previously significant factors which included Marital Satisfaction, Acculturation, Religious Commitment, Father Identity, fathers' working hours per week, fathers' education level, spouses' working hours per week, fathers' age at becoming a born-again Christian, fathers' time spent at church per week, and participation in fathering-related program. In the first model, all 10 predictors were analyzed simultaneously to determine the regression equation and multiple correlations. Then, the model was refitted by deleting the least significant variable among the 10 variables. This procedure was repeated until the best model (most parsimonious) was found to include Marital Satisfaction, Father Identity, and participation in fathering class related to Father Involvement.

As hypothesized, father's perceived Paternal Identity in this study was found as the most predictive factor on Korean immigrant fathers' involvement with their adolescent children. This result builds preliminary evidence for the potential validity of Father Identity theory to understand Father Involvement. And the preliminary evidence strengthens the Father Identity theory as an exploratory model in the study of Father Involvement. Of course, more research would be needed to confirm this initial finding; thus, caution is needed regarding this finding. One potential reason why Father Identity was more predictive than Marital Satisfaction in this study may be drawn from identity theory. Theoretically, Father Identity is a direct motivating factor of Father Involvement, while Marital Satisfaction is an indirect motivating.

Marital Satisfaction and Korean Immigrants' Father Involvement. Fathers' perceived Marital Satisfaction was examined as a family factor regarding Father Involvement (Lamb et al., 1987; Pleck, 1997). Increasing divorce rates are becoming one of the factors that influence fathering negatively (Coiro & Emery, 1998). According to the results of the 2000 census (U.S. Census Bureau, 2001), Korean immigrants' divorce rate is significantly higher (5.3%) than that of the corresponding population in Korea (1.9% in 2000) (National Statistical Office, 2001). Also, according to Min (2001), the divorce rate of Korean immigrant men was three times higher than that of men in Korea, while Korean immigrant women's divorce rate was five times higher than that of women in Korea. However, no studies on the relationship between fathers' perceived Marital Satisfaction and Korean immigrant Father Involvement were identified in the literature.

Many non-Korean fathering studies have examined how Marital Satisfaction is associated with Father Involvement (Lee & Doherty, 2007). The results have produced mixed findings. Some studies have found a positive relationship between Marital Satisfaction and Father Involvement (Belsky, Rovine, & Fish, 1989; Blair, Wenk, & Hardesty, 1994; Bonny, Kelley, & Levant, 1999; Cowan & Cowan, 1987; Cummings & O'Reilly, 1997; Feldman, Nash, & Aschenbrenner, 1983; King, 2003; Lee & Doherty, 2007; Levy-Shiff & Israelashvili, 1988; McBride & Mills, 1993; NICHD Early Child Care Research Network, 2000; Nugent, 1991; Phares, Fields, & Kamboukos, 2009; Seo, 2007; Volling & Belsky, 1991), while other studies found no relationship (Aldous, Mulligan, & Bjarnason, 1998; Deutsch, Lussier, & Servis, 1993; Grossman et al., 1988; Grych & Clark, 1999; Harris & Morgan, 1991; McBride & Mills, 1993; NICHD Early

Child Care Research Network, 2000; Paquette et al., 2000; Robson & Mandel, 1985; Seo, 2007; Woodworth et al., 1996) or a negative relationship (Goth-Owens, Stillak, Messe, Peshkess, & Watts, 1982; Nangle, Kelley, Fals-Stewart, & Levant, 2003; Russell, 1986). Furthermore, some studies found that Marital Satisfaction has been determined to be an outcome (Palkovitz, 2002a; Phares et al., 2009; Russell, 1986; Snarey, 1993) and a cause of fathers' involvement in childrearing (Feldman et al., 1983; Voling & Belsky, 1991; Seo, 2007).

In this current study, even though Marital Satisfaction could not be loaded simultaneously with Acculturation on the modified 3-factor hypothesized SEM model, GLM analyses demonstrated that Marital Satisfaction as a family factor was one of the three most influential predictors on Korean immigrant fathers' involvement with their adolescent children. This result is consistent with the findings of Cowan and Cowan (1987), which reported that fathers are more likely to be involved in taking care of their children if they have greater marital satisfaction, and the finding of Seo (2007), which reported that interparental marital relationship directly and positively affected Father Involvement with adolescent children. On the other hand, this finding is not compatible with the results of Phares et al. (2009) and Russell (1986), which reported that Marital Satisfaction is an outcome of Father Involvement, and the results of Paquette et al. (2000) and Grossman et al. (1988), which concluded that no significant correlation was found between Marital Satisfaction and Father Involvement.

The current study's findings were similar to the first set of studies because of examining a similar population sample (fathers with adolescent children). The current

study also differed from the second set because of utilizing different measures for Marital Satisfaction. Regarding such measures, Pleck (1997) hypothesized that Father Involvement increases in poor Marital Satisfaction as an artifact of the marital outcome measures in such studies which primarily focus on negative marital relationship issues such as conflict and disagreements, whereas Father Involvement increases in positive Marital Satisfaction when the marital measures are more global measures of Marital Satisfaction. Thus, this current study's finding lends support to Pleck's hypothesis in that the Kansas Marital Satisfaction (KMS) scale which was used in this study is a global measure of Marital Satisfaction.

Implications

This writer works in pastoral settings. In the Washington D.C. area, several Korean immigrant service centers are operated by Korean immigrants to help other Korean immigrants who experience problems related to immigration; such problems include marital problems, cultural adaptation problems, language problems, parenting problems, difficulty in finding jobs, and other adjustment problems. A practical outcome from this study was to provide some useful information for Korean immigrant churches and service organizations so that they might assist immigrant fathers to build healthy father-child relationships. Thus, this study's findings give those organizations practical indications regarding the importance of the father-child relationship. This study's findings also can be used to increase Korean public awareness of the importance of

Father Involvement, to reduce father absence, to increase Father Involvement, and to improve the lives of adolescents in the Korean immigrant community in the United States.

For carrying out the practical purposes, this study identifies four imperatives for counselors and social workers who help Korean immigrants. First, counselors and social workers need to teach Korean immigrant fathers who come to the Korean immigrant service centers and churches how important and valuable Father Identity on Father Involvement is. The current study's findings showed that Father Identity was the most predictive variable on Father Involvement and mediated both relationships between Acculturation and Father Involvement and between Religious Commitment and Father Involvement.

Second, counselors and social workers need to help Korean fathers recognize how valuable it is for them to spend time with their children. The current study's findings showed that Korean immigrant fathers are more likely focusing on Providing rather than being with their children. Counselors and social workers can instill a higher priority to other aspects of Father Involvement.

Third, counselors and social workers need to recognize the importance of Korean immigrants' marriage life in Father Involvement. This study confirmed that Marital Satisfaction is a very predictive factor on Father Involvement.

And lastly, counselors and social workers need to recognize the importance of incorporating any identified clients' support systems such as the church in treatment planning. More than 70% of Korean immigrants in the U.S. are affiliated with Korean immigrant churches and 98% of the current study's sample is affiliated with Korean

immigrant churches. As found in this study, fathers' participation in a parenting program provided by the church affected Father Involvement. Thus, Korean immigrant churches can work with counselors to provide fathering-related programs in the church. They might help Korean immigrant families to build a strong and healthy relationship between parent and children.

Limitations

In this section, the limitations are acknowledged in several ways. Even though the researcher made an effort to recruit the sample from both inside and outside of the churches in order to avoid having restricted range of scores (that is, scores from a test that have a small range) resulting in low correlation between variables (Lane, 2007), the restricted range issue was discovered in the data of several factors. As shown in Table 2, all three factors' mean item scores fall into the issue of restricted range: Marital Satisfaction (mean item score = 5.83, $SD = .99$, ranges 1-7), Father Involvement (mean item score = 5.11, $SD = 1.02$, ranges 1.12-7), Religious Commitment (mean item score = 3.82, $SD = .92$, ranges 1-5), Acculturation (mean item score = 3.82, $SD = .30$, ranges 2.98-5), and Father Identity (mean item score = 3.5, $SD = .34$, ranges 2.53-4.62). These mean item scores indicated that more than 68% of respondents (within 1 standard deviation) of each scale were located in the area above half scores, which indicated negative skew. Skewness implies that "the shape of a unimodal distribution is asymmetrical about its mean" (Kline, 2005, p. 49). In other words, positive skew

indicates that most of the scores are below the mean, and negative skew indicates the opposite.

Another limitation is that Marital Satisfaction and demographics were not included in the modified SEM model due to the limitation of SEM modeling design. The reason why it was safer to use ANOVAs, GLMs, and regression analyses than SEM to analyze the five factors of Father Involvement including Marital Satisfaction and demographic variables is that ANOVAs and GLMs are less sensitive to non-normally distributed variables than SEM. The non-normality does impact these analyses, but not as severely as it does for SEM.

Also, the results of the study cannot be generalized to a wide population, because this study used a small sample of *Il-sei* Korean immigrant fathers without a non-immigrant comparison group and was based on responses from a non-representative sample of a limited number of Korean churches and organizations and public places outside the church such as SAT academies, Korean Community Centers, Korean food grocery stores, Korean language schools, universities, and businesses in a geographic area with a high Korean population in the United States.

Furthermore, this study investigated resident fathers' involvement with their adolescent children in two-parent intact families, and in turn the findings may not be applicable to fathers who have children of different ages, to single-parent families, or to non-resident parents.

Also, Father Involvement in the study is assessed by the father's self-reported perception of his competency in the paternal role, and in turn social desirability and self-presentation bias cannot be ruled out.

And, more than 98% of the sample recruited for this study is church-affiliated fathers. Thus, the result could not be applied to non-Christian religions including Judaism, Buddhism, and Islam.

Finally, this study used an exploratory analysis method because there exists no well-documented theory considering comprehensively all five factors (Father Identity, Acculturation, Religious Commitment, Marital Satisfaction, and demographics) influencing Korean immigrant fathers' involvement with their adolescent children. Thus, for the reliability and validity of the final results, this exploratory analysis requires replication or cross-validation, either by analysis of an alternative data set or by other statistical techniques.

Recommendations

As mentioned above, this study was designed as a cross-sectional way to examine the factors influencing Korean immigrant fathers' involvement with their adolescent children rather than the effects of Father Involvement. And, this cross-sectional study can give a snapshot rather than a whole picture of Father Involvement. Therefore, a future researcher needs to take into account fathers' contribution to their children's moral, religious, and spiritual development. For this purpose, a longitudinal study will be able to give a broad spectrum for influential factors on Father Involvement.

Also, the current study failed to include wives' and children's perceptions about Father Involvement. In other words, this study was done based on only father's perceived notion rather than on wives' and children's. These, triangulated with those of the fathers, could lead to a better understanding of Father Involvement in the context of cultural change (Feldman & Quatman, 1988; Feldman, Wentzel, & Gehring, 1989; Kwon, 2005; Noller & Callan, 1986, 1988; Rosenthal, 1984; Rosenthal & Feldman, 1989). In addition, future research needs to examine how wives' and children's behaviors, personalities, and perceived needs influence Father Involvement.

Moreover, although this study has several latent variables, this study is limited in the measurement scales used to measure the variables of interest. There are more factors influencing father involvement such as work-family conflict, mother's gatekeeping, father's psychological characteristics, and so forth. Thus, a future study needs to pay attention to other influential factors on Father Involvement.

In addition, the current study failed to load Marital Satisfaction into the SEM model, but the GLM analysis revealed Marital Satisfaction as one of the three most predictive variables. Thus, a future study would be very beneficial to test the researcher's initiated hypothesized model in which Marital Satisfaction and Father Identity were included as the very influential factors along with Religious Commitment and Acculturation on Father Involvement.

Lastly, since this study's finding supports Father Identity theory as a worthwhile one in father study, additional father studies using different population samples need to be focused on Father Identity as an influential factor on Father Involvement.

Biblical Aspects of Father Involvement and Personal Implications

At the request of my committee right after the oral defense, I added these two sections: biblical aspects of Father Involvement and personal implications.

Biblical Aspects of Father Involvement

In this section, I integrate Father Involvement with the Word of God. For the purpose of integration, biblical meaning of father, biblical male nurturance, and biblical model of fathering are discussed in brief, followed by the biblical aspects of the Inventory of Father Involvement (IFI-26).

The word for father in Hebrew is *abba* (אבא) which was formed from the first and second letters of Hebrew, *alleg* (א) and *bet* (ב). This indicates that a father was important to the ancient Hebrews (Maurice, 1993). *BDB* (Brown, Driver, & Briggs, 1981) defined the word *abba* (אבא) as supplier, protector, guider, and instructor. Jesus used *abba* as a friendly appellation when He addressed God the Father (Mark 14:38). According to Bauer's lexicon, the word for father is *pater* (πατήρ) in Greek, which means a man who became a father (Bauer & Danker, 2001). The roles of a father in the Bible are to select his son's wife (Gen. 24:4) and daughter's husband (Gen. 29:19-28; Judges 1:12), to love and look after his children (Deut. 1:31; Col. 3:21), to educate and discipline the children in faith (Deut. 4:9; 6:7; Prov. 1:8; 13:24; 19:18; Eph. 6:4), to be a spiritual leader in the family (Gen. 27:25-29), and to provide for the needs in the family (1 Tim. 5:8).

For biblical male nurturance, the word *'omen* (a nurse, *NIV*) in Numbers 11:12 could be related to Father Involvement with children. According to the definition of the

scholarly lexicon, *BDB* (Brown, Driver, & Briggs, 1981), primary meanings of 'omen are as follows: support, confirm, nourish, sustain, train, instruct, and educate; related meanings are as follows: faithful, reliable, true, make firm, sure, lasting, trust in, and be secure. The word in the masculine form in Numbers 11:12 is primarily associated with fathers' activities and roles focusing on their children. Forster (1993) classified the word into fathers' three actions with young ones: (a) nurturing (suckling), (b) rearing, and (c) educating.

For a biblical model of fatherhood or fathering, Stoop (2004) suggests four roles of fathers based upon children's developmental stages: the nurturer in early childhood (birth to age five), the lawgiver in the elementary school years (ages six to twelve), the warrior/protector in adolescence (ages thirteen to eighteen), and the spiritual mentor (after age nineteen). A father needs to provide care as the nurturer (Numbers 11:12), set up the rules or standards in the family as the lawgiver (Exodus 20; Jeremiah 31:33), defend his children and help them develop their potentiality as the warrior or protector (Psalms 91:2-4), and make an intimate relationship with his children as the spiritual mentor (Psalms 23: 1-6). Similar to Stoop's view, in his dissertation on fathering, Kong (2006) organized the six elements of fathering: the presence of the father, support, leadership, protection, spiritual leadership, and growth.

As mentioned earlier, there are nine dimensions in the Inventory of Father Involvement (IFI-26, Hawkins et al., 2002). This scale is designed for examining the extent of Father Involvement with children in multidimensional way. The nine dimensions are Discipline and Teaching Responsibility, School Encouragement, Mother

Support, Providing, Time and Talking Together, Praise and Affection, Developing Talents and Future Concerns, Reading and Homework Support, and Attentiveness. Most of the subscales can be supported by the Word of God.

One of the most important roles of Christian fathers is to train their children. Christian fathers are to be diligent in instructing their children in what the Bible says. This brings us to Proverbs 22:6, “Train a child in the way he should go, and when he is old he will not turn from it.” To “train” indicates the first instruction that Christian fathers give to children. In this regard, the IFI-26 has two subscales: Discipline and Teaching Responsibility and School Encouragement. These roles of fathers are also mentioned in Scripture (Deut. 4:9; 6:7; Prov. 1:8; 13:24; 19:18; Eph. 6:4). Christian fathers should train and discipline their children according to the Word of God. If they do not spend time to train them, their children’s future may be the same as Eli’s sons’ in 1 Samuel 2:12-17. The priest Eli is a bad example of a father who ignores his training role. Eli’s sons had no regard for the Lord (1 Sam. 2:12), and then they did not listen to their father’s rebuke (1 Sam. 2:25).

When Christian fathers train and discipline their children, they have to follow the biblical instructions written in Ephesians 6:4, saying, “Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.” Fathers should not foster negativity in their children by severity, injustice, partiality, or unreasonable exercise of authority which may exasperate their children. On the contrary, fathers need to educate their children, bring them up, and develop their conduct in all of life by the instruction and admonition of the Lord. Christian fathers should remember that

they are really an instrument in God's hand and that they are not the ultimate authority to determine truth and duty. In the IFI-26, the role of God's instrument is not mentioned because the scale was designed for general purposes. Christian discipline is needed to enable children to grow up with reverence for God, respect for parental authority, knowledge of Christian standards, and habits of self-control. Discipline must be exercised with watchful care and constant training with emotional support.

Along with the discipline and training children with the Word of God, fathers need to keep a present beside the rod to give the children when they do well. Thus, another role of fathers is to give emotional support by praising the children for being good or doing the right thing, by praising the children for something they have done well, and by telling the children their fathers love them. Those roles were included in the subscale of Praise and Affection in the IFI-26. This characteristic of father is discovered in God the Father. Deuteronomy 1:31 tells that "there you saw how the Lord your God carried you, as a father carries his son, all the way you went until you reached this place."

As a provider, a Christian father needs to take care of his family. In this regard, 1 Timothy 5:8 says that "if anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever." The IFI-26 has the subscale of Providing in which fathers' responsibility for the financial support of the children is examined.

As a mentor or a leader in the family, a Christian father has to encourage his children to develop their talents, spend time with his children doing things they like to do, and manage his own family well. In this regard, 1 Timothy 3:4 says that "he must manage

his own family well and see that his children obey him with proper respect.” The IFI-26 has several subscales related with these fathers’ characteristics, such as Developing Talents and Future Concerns, Reading and Homework Support, Time and Talking Together, and Attentiveness.

As a husband of children’s mother, a Christian father has to give children’s mother encouragement and emotional support. In this regard, Ephesians 5:25 says, “Husbands, love your wives, just as Christ loved the church and gave himself up for her.” Following Ephesians 5:25, we read again, “In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself” (v. 28). The IFI-26 has the subscale of Mother Support in which fathers’ cooperation with children’s mother in the rearing of children is examined.

Even though the IFI-26 was well designed, it does not include the most important role of what the Bible says about Christian fathers. The great commandment to all Christians in Scripture is this: “Love the LORD your God with all your heart and with all your soul and with all your strength” (Deut. 6:5; Matt. 22:37-38). Christian fathers should obey this commandment in their lives. Furthermore, they should take the responsibility related to their children, as mentioned in Deuteronomy 6: 6-7: “These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.” As Christian fathers, we have to teach the Word of God. That is the most important role as fathers. However, this study has a limitation to examine this important role because the sample was recruited both from inside and outside the church.

Personal Implications

There are three reasons for me to be interested in the fathering study. For the first reason, related to my childhood experience, I have no memories of family connection and loving attachment to my father because my father passed away when I was seven years old. Thus, my father and I could not do much together. I did not have any sense of emotional connection with my father. Without knowing what fathering is, I became a father in 1996. I have been struggling with being a good father to my children: two adolescent children (an 8th grader, Sam and a 7th grader, Juhee) and a 1st grader, Andrew. My primary life goal is to be a good father to my children. Being a good father, I would like to be involved in the fathering-related activities in multidimensional ways (engagement, accessibility, and responsibility). My poor childhood experience with my father became a motivation for me to pursue being a good father.

For the second reason, related to my ministerial experience, I have had a faith in Jesus Christ since March 1985, when I was in high school. After that, in 1992, God called me as a full-time minister through John 15:13, "Greater love has no one than this, that he lay down his life for his friends." Since then, I have been serving the Lord in the church. Before coming to America in 2003, I had served the Lord in two local churches as a part-time and a full-time pastor in Korea. At the Taereung Bible Baptist Church as a full-time minister from 1998 to 2003 in Korea, I had taken charge of the group of newlywed couples composed of seven or eight couples. Two of those couples got divorced while I was taking care of them. I was well trained in theology, but I was not able to help them

keep their marriage healthy. I felt so incompetent. That experience led me to focus on counseling ministry.

The last reason is related to my academic experience. In order to be prepared in counseling ministry, I needed to learn more about human beings. Thus, I began to take classes relating to counseling and family after coming to America in 2003. Among those classes, I took the fathering class taught by Dr. David Appleby in Fall 2005. Since then, I have focused my study on fathering. In order to recover a fallen family and build a healthy family, I became convinced that the role of father is the most important element. If fathers would like to be involved in childrearing activities, their children may grow in health emotionally and physically, and also their spouses may feel very happy. Thus, I have emphasized my study on family and fathering.

Furthermore, this study impacted my life as a father in many ways. While writing this dissertation, I have kept in mind how important being a good father is because Dr. Garzon (my committee chair) kept admonishing me to spend time with my children as well as my wife. Thus, I put my priority on taking a responsibility to play with my children. After coming back home from school, I have tried to spend time with my children playing tennis, checkers, or Uno, jumping on the trampoline, watching a movie, reading a book, riding on a bicycle, and so forth. When I was doing internship and practicum in Fall 2009 and Spring 2010, I stayed at home from Monday through Wednesday, in Maryland from Thursday through Friday due to practicum and internship, and in Hopewell, VA from Saturday through Sunday due to my weekend pastoral ministry. I had only two nights (Monday and Tuesday) to be able to spend time with my

children because on Wednesday our family went to church. Thus, I set my schedule on Tuesday night to play tennis with my son and kept the schedule successfully. Even though my friends asked me to play tennis with them, I thoughtfully rejected their request and played tennis with my son rather than playing with them because that was the only time with my son for a week. It was a precious and important time.

Not only did the process of writing dissertation affect my life as a father, but so did the results. I had no time to play with my children when I was a pastor in Korea. I never spent time to read a book to my first son and daughter in Korea. However, I have spent time to read Korean books as well as English books to the youngest son, Andrew, in America. Also, I have played tennis with my children and wife at least once a week. I pray for my children every day, encourage them to have a vision for their future, try to talk to them as much as I can, and pay attention to their school life and friend relationships. Also, I have cooperated with my wife regarding parenting.

In conclusion, this study makes me keep focusing on being a good dad for my children, humble myself as a father because fathering is so hard, stretch my arms to help other fathers, and have a vision for developing a fathering ministry in the church as well as in the community.

Summary

The current study was designed with significant elements. This study attempted to make the hypothesized model and then to test the model using an SEM design. Through examining the 3-factor modified SEM model, this study was the first attempt to examine

the relationship between Father Identity and Father Involvement, Acculturation and Father Involvement, Religious Commitment and Father Involvement, Marital Satisfaction and Father Involvement, Acculturation and Father Identity, and Religious Commitment and Father Identity using the sample of the 376 *Il-sei* Korean immigrant fathers who have at least one adolescent child in an intact Korean immigrant family. In addition, this was the first attempt to examine comprehensively the five factors influencing Korean immigrant fathers' involvement with their adolescent children. More than that, this study examined a mediating effect of Father Identity on Father Involvement in the modified 3-factor hypothesized SEM model and also found the motivation factor (Father Identity) as the most influential factor on Korean immigrant fathers' involvement with their adolescent children. Also, this study was focused on the factors influencing Korean immigrant fathers' involvement with their adolescent children rather than the effects of Father Involvement. This was the first attempt to investigate the influential factors on Father Involvement using Korean immigrant population. Lastly, this study targeted Korean immigrant fathers with adolescent children rather than young children specifically in an immigrant family context. Even though fathers' role satisfaction is at its lowest level during the period of fathering adolescent children (Canfield, 1995; Pasley & Gecas, 1984), a few studies on Father Involvement with adolescent children have been done to date. On the other hand, many studies on Father Involvement with adolescent children have been attempted in Korea (Kim, 2005; Yang, 1999).

This chapter summarized the results of the current study in brief and examined the meaning and importance of the findings related to the findings of similar studies and

considered other possible explanations for the study results. Also, the relevance of the findings in the context of counseling and in the context of Korean immigrant churches was discussed. And then, the study's limitations were acknowledged, followed by suggestions for further research. Finally, biblical aspects of Father Involvement and personal implications were discussed.

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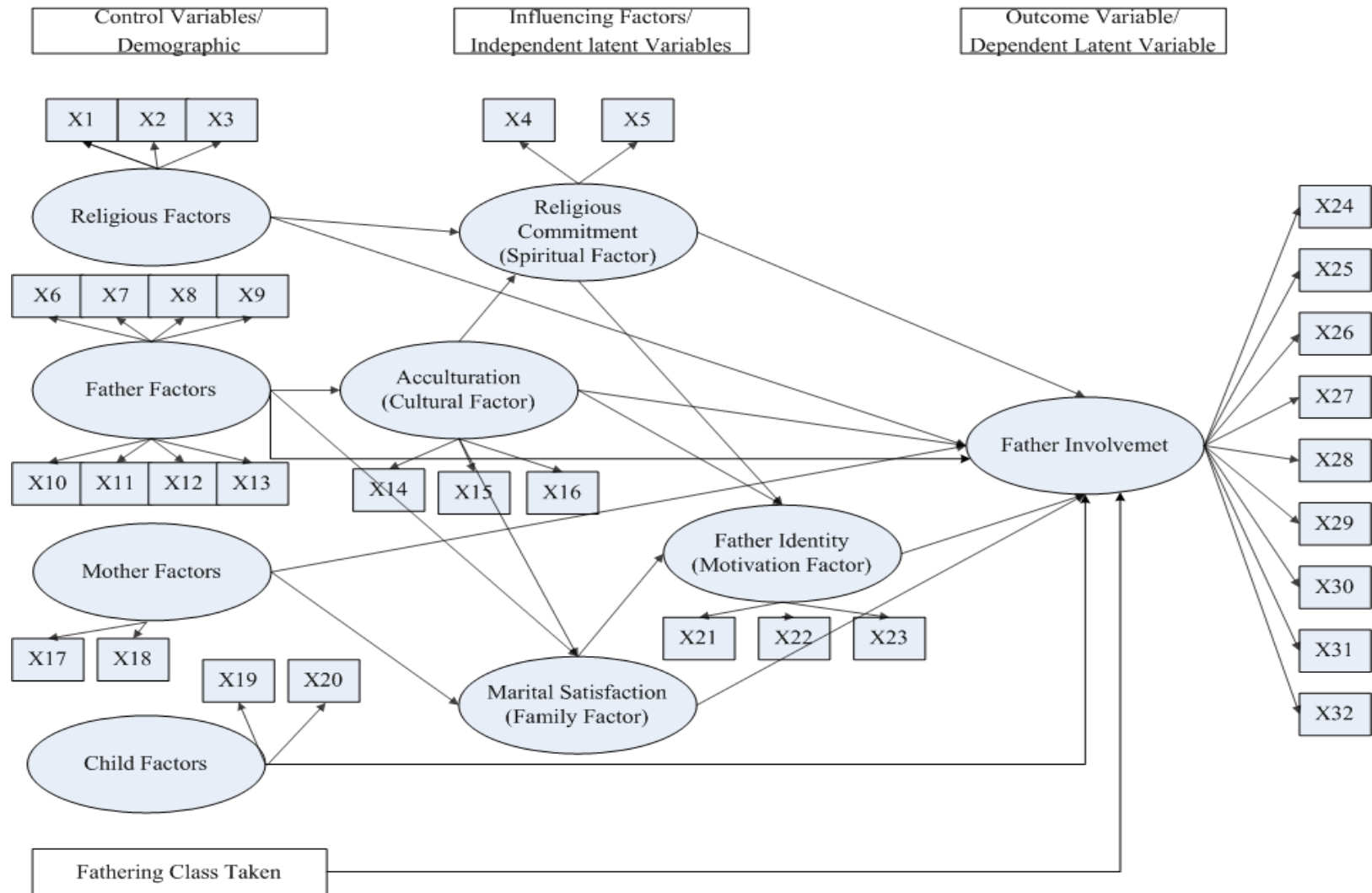
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APPENDIX A
A HYPOTHESIZED MODEL AND THE DESCRIPTIONS OF THE OBSERVED
VARIABLES IN THE MODEL



Latent constructs are shown in oval circles and observed variables are shown in rectangles

The Descriptions of the Observed Variables in the Model

X1: Born Again Christian

X2: Time Spent in the Church per Week

X3: Denomination

X4: Intrapersonal religious commitment (Largely Cognitive)

X5: Interpersonal religious commitment (Largely Behavioral)

X6: Father's Age

X7: Father's Education Level

X8: Father's Marital Status

X9: Length of Marriage

X10: Family Incomes

X11: Father's Work Hours per Week

X12: Father's Length of Residency in the State

X13: Father's Resident Status with their Children

X14: Behavioral acculturation (Usage & Social Contact Factors)

X15: Cultural value acculturation (Collectivism, Success, & Self-Control Factors)

X16: Acculturation styles (Ethnic Orientation Scales: Korean Orientation & Other-Group Orientation)

X17: Mother's Current Employment Status

X18: Mother's Work Hours per Week

X19: Children's Sex
X20: Children's Age
X21: Father Role identity salience
X22: Father Role Satisfaction
X23: Reflected appraisals
X24: Discipline and teaching responsibility
X25: School Encouragement
X26: Mother support
X27: Providing
X28: Time and talking together
X29: Praise and affection
X30: Developing talents and future concerns
X31: Reading and homework support
X32: Attentiveness
Marital Satisfaction
Fathering Class Taken

APPENDIX B: SURVEY INVITATION LETTER IN ENGLISH

How are you involved in childrearing as a father?

Dear Sir:

I am a doctoral student in Liberty University's Counseling program. The purpose of my study is to investigate the factors influencing Korean immigrant fathers' involvement with their adolescent children. This survey will provide the empirical basis for my dissertation.

Your participation in this survey will take approximately 10-15 minutes. This study is for research purposes only. Your responses will not be associated with you in any way and will remain strictly **confidential**. Your identity will not be linked to the data you provide. You consent to voluntarily participate in this study by completing this survey, and you may choose not to participate at all, or you may refuse to answer certain questions. If you can, however, please answer all the survey questions. There are no right or wrong answers.

Please direct any questions about this study to Chan Young Park at cpark@liberty.edu, phone (434) 592-4167, fax (434) 522-0418. If you have any questions or concerns regarding your rights as a study participant, or are dissatisfied with any aspect of this study, you may contact anonymously, if you wish: Fernando Garzon, Psy.D., Liberty University's Chair of Institutional Review Board (IRB) by phone: (434) 592-4054, e-mail: fgarzon@liberty.edu, or regular mail: 1971 University Blvd., Lynchburg, VA 24502.



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APPENDIX C: THE KOREAN AMERICAN ACCULTURATION SCALE

Please read the following statements and decide how you think about each statement.
Place a check mark on the degree to which each statement best reflects your situation.

(1) Never – (2) Seldom – (3) About half the time – (4) Usually – (5) Always

1. I speak Korean with other Koreans.
2. I watch Korean language TV (and/or Videos).
3. I celebrate Korean holidays (e.g., Chusuk, Sul).
4. Currently, my best friends are Koreans.
5. I use a Korean name instead of an English name.
6. I listen to Korean music.
7. My family cooks Korean foods.
8. I speak Korean at home.
9. It is easier to make friends with Koreans than Americans.
10. I invite Koreans to my home rather than Americans.
11. My thinking is done in Korean.
12. I read books in Korean.
13. I write letters in Korean.
14. When I was a child, most of my friends were Koreans.
15. I engage in Korean forms of recreation and social activities.

Please place a check mark on the degree to which each statement best describes how much you agree or disagree with each item.

(1) Strongly Disagree – (2) Disagree – (3) Undecided – (4) Agree – (5) Strongly Agree

1. It is important to work hard for the future.
2. One should think about one's social group before oneself.
3. Older persons have more wisdom than younger persons.
4. Parents should encourage their children to achieve for the honor of the family.
5. One should follow the role expectations of one's family (parents, siblings).
6. When one receives a gift, one should give a gift of equal or greater value.
7. One should remain reserved and tranquil.
8. Educational failure brings shame to the family.
9. Maintaining interpersonal harmony is important.
10. It is necessary to be patient to get what one wants.
11. One should respect elders and ancestors.
12. One should achieve academically to make parents proud.
13. The ability to control one's emotions is a sign of strength.

14. Modesty is an important quality for a person.
15. It is important to have a good education.
16. One should control one's public expression of emotions.
17. One should not boast.
18. Failure in work brings shame to the family.

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APPENDIX D: THE ETHNIC ORIENTATION SCALE

Please place a checkmark on the number that best applies to you.

(1) Strongly Disagree – (2) Disagree – (3) Undecided – (4) Agree – (5) Strongly Agree

1. I try to learn about the culture and history of Korea.
2. I have Korean cultural practices (e.g., food, music, or holiday).
3. I spend time with people other than Koreans.
4. I am happy that I am a Korean.
5. I like to meet and know people other than Koreans.
6. I feel it would be better if I were not a Korean.
7. I have a sense of Korean and what it means for me.
8. I go to places where people are Korean.
9. I try to become friends with people from other ethnic groups.
10. I talk to other people about Korea.
11. I am proud to be a Korean.
12. I understand how I behave as a Korean.
13. I have a sense of being a Korean.
14. I am involved with people from other ethnic groups.
15. I have attachments to Korea.
16. I feel comfortable being with people other than Koreans.

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APPENDIX E: THE RELIGIOUS COMMITMENT INVENTORY - 10

Please read the following statements and place a checkmark on the number that best describes you with each item.

1 = not at all true of me, 2 = somewhat true of me, 3 = moderately true of me, 4 = mostly true of me, 5 = totally true of me

1. I often read books and magazines about my faith.
2. I make financial contributions to my religious organization.
3. I spend time trying to grow in understanding of my faith.
4. Religion is especially important to me because it answers many questions about the meaning of life.
5. My religious beliefs lie behind my whole approach to life.
6. I enjoy spending time with others of my religious affiliation.
7. Religious beliefs influence all my dealings in life.
8. It is important to me to spend periods of time in private religious thought and reflection.
9. I enjoy working in the activities of my religious organization.
10. I keep well informed about my local religious group and have some influence in its decisions.

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APPENDIX F: THE INVENTORY OF FATHER INVOLVEMENT-26

Instructions: Think of your experience as a father over the past 12 months. Please rate how good a job you think you did as a father on each of the items listed below. If an item is not applicable to your situation, circle “NA” for not applicable. (Response choices were 0 through 6, with 0 anchored by “Very Poor” and 6 anchored by “Excellent.” “NA” was also a response choice.)

IFI- 26 items Version

F1. Discipline and Teaching Responsibility

1. Disciplining your children.
2. Encouraging your children to do their chores.
3. Setting rules and limits for your children’s behavior.

F2. School Encouragement

4. Encouraging your children to succeed in school.
5. Encouraging your children to do their homework.
6. Teaching your children to follow rules at school.

F3. Mother Support

7. Giving your children’s mother encouragement and emotional support.
8. Letting your children know that their mother is an important and special person.
9. Cooperating with your children’s mother in the rearing of your children.

F4. Providing

10. Providing your children’s basic needs (food, clothing, shelter, and health care).
11. Accepting responsibility for the financial support of the children you have fathered.

F5. Time and Talking Together

12. Being a pal or a friend to your children.
13. Spending time just talking with your children when they want to talk about something.
14. Spending time with your children doing things they like to do.

F6. Praise and Affection

15. Praising your children for being good or doing the right thing.
16. Praising your children for something they have done well.
17. Telling your children that you love them.

F7. Developing Talents and Future Concerns

18. Encouraging your children to develop their talents.
19. Encouraging your children to continue their schooling beyond high school.
20. Planning for your children's future (education, training).

F8. Reading and Homework Support

21. Encouraging your children to read.
22. Reading to your younger children.
23. Helping your older children with their homework.

F9. Attentiveness

24. Attending events your children participate in (sports, school, church events).
25. Being involved in the daily or regular routine of taking care of your children's basic needs or activities (feeding, driving them places, etc.)
26. Knowing where your children go and what they do with their friends.

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APPENDIX G: FATHER ROLE IDENTITY SALIENCE SCALE

For each of the next statements about fathering, please indicate how true each is of you. Circle 1 if it is not at all true of you, 2 if it is somewhat true of you, 3 if it is neither untrue nor true of you, 4 if it is usually true of you, and 5 if it is always true of you.

	Not at all true of me	Somewhat true of me	Neither untrue nor true of me	Usually true of me	Always true of me
1. I like being known as a father.	1	2	3	4	5
2. It annoys me when people I don't know ask me if I have children.	1	2	3	4	5
3. I prefer the company of adults to spending time with kids.	1	2	3	4	5
4. I enjoy volunteering in my kid's activities.	1	2	3	4	5
5. Being a father has changed me for the better.	1	2	3	4	5
6. Before I spend money on myself, I ask myself if the kids need something more.	1	2	3	4	5
7. I don't feel comfortable with a lot of kids running around.	1	2	3	4	5
8. I like for people to know I have children.	1	2	3	4	5
9. I enjoy talking to other parents about children.	1	2	3	4	5
10. I would rather work overtime than watch my kids for the evening.	1	2	3	4	5
11. I miss the running around I did before I had kids.	1	2	3	4	5
12. I discover that I meet many parents, now that I'm a parent myself.	1	2	3	4	5

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APPENDIX H: FATHER ROLE SATISFACTION SCALE

Now we want to get your opinion about being a father. Please respond to the next several statements by indicating whether you strongly disagree, disagree, have mixed feelings, agree, or strongly agree.

	Strongly Disagree	Disagree	Mixed Feelings	Agree	Strongly Agree
1. Being a father has given me a lot of pleasure.	1	2	3	4	5
2. All in all, I am very satisfied with my relationship with my child.	1	2	3	4	5
3. If I could, I would have started a family even sooner than I did.	1	2	3	4	5
4. Raising my child has been very hard so far.	1	2	3	4	5
5. I feel very close to my child.	1	2	3	4	5
6. I am very proud of being my child's father.	1	2	3	4	5
7. I hope my child tries to be the kind of father I am.	1	2	3	4	5
8. I am not very happy with the way my life is going now that I have a child.	1	2	3	4	5
9. I enjoy being a father.	1	2	3	4	5
10. Being a father has made me grow up faster than I wanted to.	1	2	3	4	5
11. I enjoy finding a family likeness in my child's looks and behavior.	1	2	3	4	5
12. It took me a while before I truly felt like a father to this child.	1	2	3	4	5
13. When I first found out about this pregnancy, I was not sure I was ready to be a father.	1	2	3	4	5
14. Nothing will ever make me stop loving this child.	1	2	3	4	5
15. If I could I would have as many children as possible.	1	2	3	4	5

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APPENDIX I: REFLECTED APPRAISALS (WEIGHTED REFLECTED
APPRAISALS) SCALE

How do you think other people would rate the job you do as a father?

First, tell us how important the opinion of each person is to you, if 1 = very important and 5 = not important at all.

Then, taking everything into account, what grade do you think you would get from this person, if A = excellent, B = good, C = average, and D = fair, and F = poor?

	Importance of Opinion					Grade				
	1	2	3	4	5	A	B	C	D	F
1. Your father	1	2	3	4	5	A	B	C	D	F
2. Your mother	1	2	3	4	5	A	B	C	D	F
3. Your wife/partner	1	2	3	4	5	A	B	C	D	F
4. Your brothers/sisters	1	2	3	4	5	A	B	C	D	F
5. Your close friends	1	2	3	4	5	A	B	C	D	F
6. Your neighbors	1	2	3	4	5	A	B	C	D	F

Now, how about yourself? How would you rate yourself as a father? A B C D F

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APPENDIX J: KANSAS MARITAL SATISFACTION SCALE (KMS)

	Extremely Dissatisfied	Very dissatisfied	Somewhat dissatisfied	Mixed	Somewhat satisfied	Very satisfied	Extremely satisfied
1. How satisfied are you with your marriage?	1	2	3	4	5	6	7
2. How satisfied are you with your wife as a spouse?	1	2	3	4	5	6	7
3. How satisfied are you with your relationship with your wife?	1	2	3	4	5	6	7

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APPENDIX K: DEMOGRAPHIC INFORMATION FORM

Participant Information

1. Please answer the following two questions:
 - a. Did you move (immigrate) to the U.S. after age 18? Yes (when?) No
 - b. Do you have at least one adolescent child (12-18 years old)? Yes No
2. How old are you? _____
3. How long have you been married? ____years ____month
4. What is your current marital status?
____Never married ____Married ____Divorced ____ Remarried __Widowed ____others
5. What is your education level?
____Less than High School ____Some College ____Masters Degree
____High School ____College Degree ____Doctoral Degree
6. What is your current employment status and working hours?
____Self-employed; _Full-time employed; _Part-time employed; __unemployed;
_____hours per week
7. What is your family approximate annual income? _____
8. What is your spouse's current employment status and working hours?
____Self-employed; __Full-time employed; __Part-time employed; __unemployed;
_____hours per week
9. What is your children's sex and age?
First child (M / F): ____ years old (____month)
Second child (M / F): ____ years old (____month)
Third child (M / F): ____ years old (____month)
10. Do you live with your adolescent child(ren) now? ____Yes; ____No
11. How long have you lived in the States? _____years _____months
12. Are you a born again Christian (believing in Jesus Christ as the only way to be saved)? ____Yes; ____No
13. If you are born again, at what age did you put your faith in Christ as your Savior?

14. How much time do you spend for church-related activities (such as attending regular worship services, prayer meetings, bible study groups, and other committee meetings) in a weekly base?
____hours ____minutes /per week
15. What is your religious denomination?
____Presbyterian; ____Baptist; ____Methodist; ____Holiness; ____Pentecostal;
____Non-denominational; ____Other _____
16. Have you ever participated in any other programs for father in your church (such as father school and parenting school)? ____Yes or ____No

< 이민 1세 아버지들의 자녀양육 참여에 관한 설문지 >

안녕하십니까?

설문에 참여해주신 것을 진심으로 감사 드립니다.

본 설문지는 미국 내에 거주하시는 한국인 1세 아버지들의 자녀양육 참여에 영향을 주는 요인을 연구하여 좀더 나은 아버지역할을 할 수 있도록 돕는데 그 목적이 있습니다.

본 설문지 작성에는 10-15분이 소요됩니다. 한 문항이라도 답하는 것이 빠질 경우 설문지를 사용할 수 없으므로 번거로우시더라도 한 문항도 빠짐없이 답해주시기 바랍니다. 귀하께서 모든 질문에 빠짐없이 응답해주시면 본 연구 목적에 유익하게 쓰여질 것입니다.

본 설문지는 연구목적으로만 사용되며 귀하의 의견은 대외비로서 귀하의 사적정보와 함께 최대한 보호될 것입니다. 귀하는 이 연구에 자유롭게 자발적으로 참여하실 수 있고 어떤 불이익없이 특정 질문에 대해서 응답을 거부하거나 설문 응답을 중단할 수 있습니다.

본 연구에 관하여 질문이 있으시면 박찬영(박사과정) Counseling Program, Liberty University, 전화번호 (434) 592-4167 (O), 팩스 (434) 522-0418, 혹은 이메일 cpark@liberty.edu 로 문의 바랍니다.

본 연구와 관련한 여러분의 권리사항에 대한 우려나 궁금한 점, 혹은 불만 사항은 Liberty University의 Institutional Research Review (IRB)의 Chair인 Fernando Garzon, Psy.D. 에게 전화번호 (434) 592-4054, 이메일 fgarzon@liberty.edu, 또는 우편주소 1971 University Blvd., Lynchburg, VA 24502 로 문의 바랍니다.



박 찬 영

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다음은 귀하의 사회경제적 배경, 종교생활 그리고 배우자와 자녀에 대한 질문입니다. 한 문항도 빠짐 없이 답해 주시기 바랍니다.

1. 다음 두가지 질문에 답을 해주십시오.

- ① 귀하는 18세 이후에 미국에(이민, 유학, 주재원 등) 오셨나요? ① 예 (몇세때 오셨나요?) ② 아니오
 ② 귀하는 청소년 자녀 (12세-18세 혹은 6학년-12학년)가 있나요? ① 예 ② 아니오

2. 귀하의 연령을 기입해 주십시오. 만 _____ 세

3. 귀하가 결혼한지 몇 년 되었는지를 기입해 주십시오. 만 _____ 년 _____ 개월

4. 현재 결혼 상태를 표시해 주십시오.

- ① 초혼 ② 이혼 ③ 재혼 ④ 사별 ⑤ 미혼 ⑥ 기타 (_____)

5. 귀하의 학력을 표시해 주십시오.

- ① 중졸 이하 ② 고졸 ③ 전문대졸 ④ 학사학위 취득 ⑤ 석사학위 취득 ⑥ 박사학위 취득

6. 귀하의 현재 취업 상태와 일주일 동안 일하는 평균 시간을 표시해 주시기 바랍니다.

- ① 자영업 ② 전일제 취업 ③ 시간제 취업 ④ 비취업 ⑤ 주 _____ 시간

7. 귀하의 가족 일년 평균 수입 총액을 표시해 주십시오. \$ _____/년간 총수입

8. 귀하의 아내의 현재 취업 상태와 일주일 동안 일하는 평균 시간을 표시해 주시기 바랍니다.

- ① 자영업 ② 전일제 취업 ③ 시간제 취업 ④ 비취업 ⑤ 주 _____ 시간

9. 귀하의 자녀들 성별과 연령을 기입해 주십시오.

자녀1 (남 / 녀): 만 세 개월
 자녀2 (남 / 녀): 만 세 개월
 자녀3 (남 / 녀): 만 세 개월

10. 귀하는 현재 자녀들과 함께 살고 있나요? ① 예 ② 아니오

11. 귀하가 미국에 거주하신 기간을 기입해 주십시오. 만 _____ 년 _____ 개월

12. 귀하는 구원의 확신이 있나요? (즉, 지금 죽는다고 해도 천국 갈 수 있는 확신이 있나요?) ① 예 ② 아니오

13. 구원의 확신이 있다면, 귀하는 몇 살때 구원의 확신을 갖게 되었나요? 만 _____ 세

14. 귀하는 일주일에 몇 시간정도를 교회 관련된 모임에 사용하나요? (예, 수요, 금요, 주일에 배 참석, 새벽기도 참석, 성경공부모임 참석, 구역모임 참석, 여러 부서모임 참석 등). 주당 _____ 시간 _____ 분

15. 귀하가 다니는 교회가 속한 교단을 기입해 주십시오.

- ① 장로교 ② 침례교 ③ 감리교 ④ 성결교 ⑤ 순복음 ⑥ 독립교단 ⑦ 기타

16. 귀하는 이전에 교회 내에서 제공하는 아버지학교와 같은 모임에 참석한 적이 있나요? ① 예 ② 아니오

다음의 문항은 아버지들이 미국 문화에 적응한 정도를 묻는 문항입니다. 각 문항을 읽고 자신의 경험과 가장 유사한 번호를 선택하여 주십시오.

1. 다음은 여러분의 현재 생활에 관한 질문입니다. 여러분의 상황에 가장 잘 나타내는 정도를 표시해 주십시오.

	전혀 아니다	아니다	중간이다	대개 그렇다	항상 그렇다
1) 나는 한국 사람과 이야기 할 때 한국말을 사용한다.	①	②	③	④	⑤
2) 나는 한국 방송 (TV/영화)을 본다.	①	②	③	④	⑤
3) 나는 한국 명절을 지낸다.	①	②	③	④	⑤
4) 현재 가장 친한 친구는 한국 사람이다.	①	②	③	④	⑤
5) 나는 영어이름 대신에 한국이름을 사용한다.	①	②	③	④	⑤
6) 나는 한국 음악을 듣는다.	①	②	③	④	⑤
7) 집에서 한국음식을 만들어 먹는다.	①	②	③	④	⑤
8) 나는 집에서 한국어를 사용한다.	①	②	③	④	⑤
9) 미국 사람보다 한국사람과 쉽게 친해진다.	①	②	③	④	⑤
10) 나는 미국사람보다 한국사람을 집으로 초대한다.	①	②	③	④	⑤
11) 나는 한국어로 생각한다.	①	②	③	④	⑤
12) 나는 한국어로 된 책을 읽는다.	①	②	③	④	⑤
13) 나는 한국어로 편지를 쓴다.	①	②	③	④	⑤
14) 어릴 때 가장 친한 친구는 한국사람이다.	①	②	③	④	⑤
15) 나는 한국적인 레크레이션이나 사회활동을 한다.	①	②	③	④	⑤

2. 여러분은 다음 질문에 대해 얼마나 동의합니까? 해당되는 것에 표시해 주십시오.

	전혀 아니다	아니다	중간이다	대개 그렇다	항상 그렇다
1) 미래를 위해 열심히 일하는 것이 중요하다.	①	②	③	④	⑤
2) 사람은 자신보다 다른사람(사회)을 먼저 생각해야한다.	①	②	③	④	⑤
3) 어른은 젊은 사람보다 더 현명하다.	①	②	③	④	⑤

4) 부모는 가족의 영광을 위해 자녀의 성공을 권장해야 한다.	①	②	③	④	⑤
5) 가족의 역할 기대 (예, 부모님/형제의 말)를 잘 따라야 한다.	①	②	③	④	⑤
6) 선물을 받았을 때, 받은 선물의 가치에 상응하는 것으로 보답해야 한다.	①	②	③	④	⑤
7) 사람은 자제력이 있어야 하고 차분해야 한다.	①	②	③	④	⑤
8) 공부를 못하는 것은 가족에게 수치스러운 일이다.	①	②	③	④	⑤
9) 다른 사람과 조화롭게 지내는 것이 중요하다.	①	②	③	④	⑤
10) 원하는 것을 얻기 위해선 참을성이 필요하다.	①	②	③	④	⑤
11) 어른과 조상을 공경해야 한다.	①	②	③	④	⑤
12) 부모님을 자랑스럽게 하기 위해 공부를 잘해야 한다.	①	②	③	④	⑤
13) 자신의 감정을 잘 통제하는 것은 장점이다.	①	②	③	④	⑤
14) 사람들에게 있어서 겸손은 중요한 자질이다.	①	②	③	④	⑤
15) 좋은 교육을 받는 것은 중요하다.	①	②	③	④	⑤
16) 사람은 공개적으로 감정을 표현하지 않도록 감정통제를 해야 한다.	①	②	③	④	⑤
17) 사람은 뽐내지 말아야 한다.	①	②	③	④	⑤
18) 직업세계에서의 실패는 가족에게 수치를 가져온다.	①	②	③	④	⑤

3. 다음 각 문항의 보기들 중, 당신의 생각이나 생활을 가장 잘 나타내는 것에 표시를 해 주십시오.

	전혀 아니다	아니다	중간이다	대개 그렇다	항상 그렇다
1) 나는 한국문화와 역사에 대해 배우려고 노력한다.	①	②	③	④	⑤
2) 나는 한국 문화적인 것을 누린다 (예, 음식, 음악, 혹은 명절).	①	②	③	④	⑤
3) 나는 한국 사람보다 다른 사람과 시간을 보낸다.	①	②	③	④	⑤
4) 내가 한국 사람인 것이 행복하다.	①	②	③	④	⑤
5) 나는 한국 사람보다 다른 민족 사람을 만나고 아는 것이 좋다.	①	②	③	④	⑤

6) 자녀들이 학교 규칙을 잘 따르도록 가르치기.	①	②	③	④	⑤	⑥	⑦	NA
7) 자녀들의 어머니를 격려하고 정서적으로 후원하기.	①	②	③	④	⑤	⑥	⑦	NA
8) 자녀들에게 자신들의 어머니가 얼마나 중요하고 특별한 존재인지를 알게하기.	①	②	③	④	⑤	⑥	⑦	NA
9) 자녀 양육에 대해 아이들의 어머니와 상호협력하기.	①	②	③	④	⑤	⑥	⑦	NA
10) 자녀들의 기본적인 필요들을 공급해주기 (예, 의,식,주 및 건강 챙기기).	①	②	③	④	⑤	⑥	⑦	NA
11) 자녀들의 재정적인 후원자로서의 책임을 수행하기.	①	②	③	④	⑤	⑥	⑦	NA
12) 자녀들의 친한 친구가 되어주기.	①	②	③	④	⑤	⑥	⑦	NA
13) 자녀가 무엇인가를 아버지와 이야기 하고 싶을 때 대화를 위해 시간을 투자하기.	①	②	③	④	⑤	⑥	⑦	NA
14) 자녀들이 좋아하는 일을 하면서 함께 시간 보내기.	①	②	③	④	⑤	⑥	⑦	NA
15) 자녀가 바르고 착한일을 할 때 칭찬해주기.	①	②	③	④	⑤	⑥	⑦	NA
16) 자녀가 어떤 일을 잘 했을 때 잘했다고 칭찬해주기.	①	②	③	④	⑤	⑥	⑦	NA
17) 자녀들에게 사랑한다고 말하기.	①	②	③	④	⑤	⑥	⑦	NA
18) 자녀들이 자신의 재능을 개발하도록 격려하기.	①	②	③	④	⑤	⑥	⑦	NA
19) 자녀가 고등학교 졸업 이후에도 학업을 계속하도록 격려하기.	①	②	③	④	⑤	⑥	⑦	NA
20) 자녀들의 교육과 훈련을 위한 앞으로의 계획세우기.	①	②	③	④	⑤	⑥	⑦	NA
21) 자녀가 책을 읽도록 격려해주기.	①	②	③	④	⑤	⑥	⑦	NA
22) 어린 자녀에게 책 읽어주기.	①	②	③	④	⑤	⑥	⑦	NA
23) 학교 다니는 자녀의 숙제를 도와주기.	①	②	③	④	⑤	⑥	⑦	NA
24) 자녀가 참가하는 운동경기, 학교행사, 교회행사 등에 참여하기.	①	②	③	④	⑤	⑥	⑦	NA

25) 자녀의 기본적인 필요와 활동을 채워주는 일상생활에 참여하기 (예, 라이드). ① ② ③ ④ ⑤ ⑥ ⑦ NA

26) 자녀가 어디가는지, 그리고 자기 친구들과 함께 무엇을 하는지를 알기. ① ② ③ ④ ⑤ ⑥ ⑦ NA

다음의 문항은 당신의 종교 헌신도에 관한 문항입니다. 다음의 각 사항들에 대해 얼마나 동의하시는지 해당되는 것에 표시해 주십시오.

	전혀 그렇지 않다	조금 그렇다	중간정도 그렇다	대부분 그렇다	매우 그렇다
1) 나는 종종 신앙에 관한 책과 잡지들을 읽는다.	①	②	③	④	⑤
2) 나는 종교단체 (예, 교회)에 재정적으로 기부를 한다.	①	②	③	④	⑤
3) 나는 내 신앙에서 자라기 위한 노력에 시간을 투자한다.	①	②	③	④	⑤
4) 종교 또는 신앙은 인생의 의미에 대한 질문들에 답을 주기 때문에 나에게 특별히 중요하다.	①	②	③	④	⑤
5) 나의 종교적 신념들은 인생을 이해하는 내 전체 가치관의 바탕이 된다.	①	②	③	④	⑤
6) 나는 같은 종교를 (신앙을) 믿는 사람들과 함께 교제하는 시간이 즐겁다.	①	②	③	④	⑤
7) 나의 종교적 신념은 인생의 모든 문제를 다루는 방식에 영향을 준다.	①	②	③	④	⑤
8) 나는 종교적인 사색과 목상을 위해 시간을 정해놓고 나만의 시간을 갖는 것을 중요하게 여긴다.	①	②	③	④	⑤
9) 나는 나의 종교단체의 여러활동에 참여하는 것이 즐겁다.	①	②	③	④	⑤
10) 나는 나의 종교단체가 어떻게 돌아가는지 잘 알고 있고, 그 단체가 내리는 결정에도 영향력을 발휘하고 있다.	①	②	③	④	⑤

다음은 아버지들이 인식하는 결혼 생활 만족도에 관한 문항입니다. 각 문항을 읽고 1번부터 7번까지 자신의 생각에 가장 유사한 번호를 선택하여 주십시오.

극도로 불만족스럽다 매우 불만족스럽다 약간 불만족스럽다 그저 그렇다 약간 만족스럽다 매우 만족스럽다 극도로 만족스럽다

1) 당신의 결혼에 대해 얼마나 만족하십니까? ① ② ③ ④ ⑤ ⑥ ⑦

2) 당신의 아내를 배우자로서 얼마나 만족하십니까? ① ② ③ ④ ⑤ ⑥ ⑦

3) 당신의 아내와의 관계에 얼마나 만족하십니까? ① ② ③ ④ ⑤ ⑥ ⑦

다음은 아버지 역할에 대한 만족도에 관한 문항입니다. 아버지가 된 것에 대한 귀하의 의견을 얻기를 원합니다. 각 문항을 읽고 1번부터 5번까지 자신의 생각에 가장 가까운 번호를 선택하여 주십시오.

	전혀 아니다	아니다	중간이다	그렇다	정말 그렇다
1) 아버지가 된 것은 나에게 많은 즐거움을 가져다 주고 있다.	①	②	③	④	⑤
2) 대체적으로, 나는 내 자녀와의 관계에 매우 만족스럽다.	①	②	③	④	⑤
3) 할 수만 있었다면, 나는 지금보다 더 일찍 가정을 이루었었을 것이다.	①	②	③	④	⑤
4) 자녀를 양육하는 것이 현재까지는 아주 힘들다.	①	②	③	④	⑤
5) 나는 내 자녀와 아주 친근함을 느낀다.	①	②	③	④	⑤
6) 나는 내 자녀의 아버지임을 매우 자랑스럽게 생각한다.	①	②	③	④	⑤
7) 나는 내 자녀가 나와 같은 아버지가 되고 싶어하기를 바란다.	①	②	③	④	⑤
8) 나는 현재 자녀가 있는 나의 삶이 그렇게 행복하지는 않다.	①	②	③	④	⑤
9) 나는 아버지가 된 것을 즐기고 있다.	①	②	③	④	⑤
10) 나는 아버지가 된 이후 기대이상으로 빠르게 성숙하고 있다.	①	②	③	④	⑤
11) 나는 내 자녀의 모습과 행동 속에서 나와 닮은 점을 발견하는 것을 좋아한다.	①	②	③	④	⑤
12) 나는 내 자녀에게 내가 진정한 아버지 같다고 느끼는 데는 꽤 오랜 시간이 걸렸다.	①	②	③	④	⑤
13) 나는 아내가 임신했다는 것을 알게 되었을 때, 내가 아버지로서 준비가 되었다고 확신하지 못했다.	①	②	③	④	⑤
14) 그 무엇도 내가 이 아이를 사랑하는 것을 결코 막을 수 없다.	①	②	③	④	⑤
15) 가능하다면, 나는 자녀가 될 수 있는 한 많았으면 한다.	①	②	③	④	⑤

다음은 귀하께서 아버지 역할을 얼마나 중요하게 인식하는가에 관한 문항입니다. 자녀 양육에 관한 각 문항에 대해 귀하의 생각에 가장 가까운 번호에 표시해 주십시오.

	전혀 그렇지 않다	어느 정도 그렇다	그저 그렇다	대개 그런 편이다	항상 그렇다
1) 나는 아버지로서 알려지는 것을 좋아한다.	①	②	③	④	⑤
2) 내가 잘 모르는 사람이 나에게 자녀가 있느냐고 물을 때 짜증이 난다.	①	②	③	④	⑤
3) 나는 아이들과 시간을 보내기 보다는 어른들과 함께 있는 것을 더 좋아한다.	①	②	③	④	⑤
4) 나는 아이들이 참여하여 활동하는 모임에서 자원 봉사하는 것을 좋아한다.	①	②	③	④	⑤
5) 나는 아버지가 된 이후에 더 성숙해졌다.	①	②	③	④	⑤
6) 나는 나 자신을 위해 돈을 쓰기 전에, 내 자녀들에게 더 필요한 것은 없는지 스스로에게 먼저 묻는다	①	②	③	④	⑤
7) 나는 주위에서 많은 아이들이 떠들면서 놀고 있는 것이 불편하다.	①	②	③	④	⑤
8) 나는 다른 사람들이 내가 자녀가 있다는 사실을 아는 것을 좋아한다.	①	②	③	④	⑤
9) 나는 다른 부모들과 자녀들에 관해 얘기하는 것을 좋아한다.	①	②	③	④	⑤
10) 나는 저녁 시간에 내 자녀들을 돌보는 것보다 밤 늦게까지 일하는 게 더 좋다.	①	②	③	④	⑤
11) 나는 자녀들이 태어나기 전에 보냈던 시간들을 그리워한다.	①	②	③	④	⑤
12) 나는 내 자신이 부모이기 때문에 여러 부모들을 만나고 있음을 깨닫는다.	①	②	③	④	⑤

다음은 다른 사람들이 당신을 아버지로서 어떻게 평가하는가?에 관한 문항입니다.

- 아래에 열거된 사람들의 의견이 당신에게 얼마나 중요한지 1번에서 5번 중에서 자기의 생각에 가장 가까운 번호를 선택해 주십시오. 그리고, 모든 것을 고려해서, 당신은 아래 열거된 사람들로부터 어떤 성적을 받을 것이라고 생각합니까? A는 아주 훌륭하다, B는 좋다, C는 평균, D는 그저 그렇다, F는 아주 나쁘다.

의견의 중요성		매우 중요 하다	예상되는 성적
전혀 중요치 않다	----- -----		

1)당신의 아버지	①	②	③	④	⑤	A	B	C	D	F
2)당신의 어머니	①	②	③	④	⑤	A	B	C	D	F
3)당신의 배우자	①	②	③	④	⑤	A	B	C	D	F
4)당신의 형제,자매들	①	②	③	④	⑤	A	B	C	D	F
5)당신의 친한 친구들	①	②	③	④	⑤	A	B	C	D	F
6)당신의 이웃들	①	②	③	④	⑤	A	B	C	D	F

2. 당신은 아버지로서 자신을 어떻게 생각하십니까? 당신은 아버지로서 스스로에게 어떤 점수를 주시겠습니까?

(A는 아주 훌륭하다, B는 좋다, C는 평균, D는 그저 그렇다, F는 아주 나쁘다)

당신 스스로가 주는 점수	A	B	C	D	F
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감사합니다. 설문 응답을 모두 마치셨습니다. 응답하신 설문지를 준비된 봉투에 넣어주시면, 수집자가 연구자에게 전달하게 됩니다. 수집자 없이 개인이 직접 설문에 응답하셨다면, 동봉된 반송봉투나 우편 봉투에 넣으셔서 아래 연구자에게 보내주십시오!

지금까지의 설문 내용에 궁금한 사항이 있으시면 아래의 연락처로 문의해 주십시오.

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설문에 끝까지 응해주셔서 대단히 감사합니다.



APPENDIX M: INSTRUCTION FOR THE FACILITATORS

1. You as a facilitator need to provide the participants with the information quoted below prior to distributing the survey questionnaires. You need to read it out to the participants without any other comments. After the participants are ready in place, please read the following study information to them.

“You are invited to participate in a survey that will help the researcher investigate the factors influencing Korean immigrant fathers’ involvement with their adolescent children. The survey is part of a research project by Chan Young Park, a doctoral student at Liberty University and will provide the empirical basis for the research. After you complete your response to all the questions, you will place it into the box. Your participation in this survey will take approximately 10-15 minutes. This study is for research purposes only. Your responses will not be associated with you in any way and will remain strictly **confidential**. Your identity will not be linked to the data you provide. No one at the church will look at your responses and all the collected copies from many churches including yours will be randomly mixed up. There are no anticipated risks associated with participation. You consent to voluntarily participate in this study by completing this survey, and you may choose not to participate at all, or you may refuse to answer certain questions. If you can, however, please answer all the survey questions. There are no right or wrong answers. Without writing your name on it at all, after responding to all the questions, please put it into the prepared box here. The box will be directly sent to the researcher.”

2. You as a facilitator can contact the primary researcher by using the cell phone number given below whenever the participants ask questions to which you do not know the exact answer.
3. You as a facilitator need to hand the survey questionnaires out to the participants.
4. You as a facilitator need to have the participants put the completed survey into the box by themselves.
5. You as a facilitator, once all are collected in the box, need to seal the box and give it to the researcher either directly or by mail.
6. You as a facilitator will be reimbursed by the researcher for the mailing fee.

The contact information of the researcher:

Name: Park, Chan Young

Phone#: 434-509-9534

Address: 48 Macel Dr., Lynchburg, VA 24502