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Respectful Relationships: A Phenomenological Study on the Lived Experience of Respect for Second-Generation Korean Canadian Pastors within the Korean Church Context

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RESPECTFUL RELATIONSHIPS: A PHENOMENOLOGICAL STUDY ON THE LIVED EXPERIENCE OF RESPECT FOR SECOND-GENERATION KOREAN CANADIAN PASTORS WITHIN THE KOREAN CHURCH CONTEXT

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DISSERTATION

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ABSTRACT

Respectful Relationships: A Phenomenological Study on the Lived Experience of Respect for Second-Generation Korean Canadian Pastors within the Korean Church Context

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This qualitative research explored the lived experience of respect for second-generation Korean Canadian pastors within the Korean Church context. In order to gain a deep understanding of the lived experience of respect, the hermeneutic phenomenological approach was used to collect the data and document the findings. All the twelve participants participated in an in-depth semi-structured interview which lasted 50-75 minutes. The transcribed participant interviews were analyzed for themes and sub-themes.

The following three themes emerged: why is respect expected within the Korean Church, when is respect expressed within the Korean Church, and how is respect experienced within the Korean Church. From these three themes, sixteen sub-themes emerged. Every theme and sub-theme that is illustrated with direct quotes from the interviews in which the participants describe their experiences of respect reflect an essential part of the lived experience of respect for second-generation Korean Canadian pastors within the Korean Church context.

The results of this research illustrate the complexities of both the collectivistic and individualistic cultural values embedded in the perceptions and experiences of respect in the participants. The results also showed that there are similarities and differences in how the first-generation Korean Canadians experience respect and how the second-generation Korean Canadians experience respect. The strength of the Confucian Korean cultural values found in the Korean Church is that it promotes a sense of togetherness and order, but if it is pushed to the extreme it also has the potential to become abusive in the practice of its social hierarchy and gender relations. Further, for the twelve participants, respect is sometimes seen as a behaviour that one shows to others based on their internalized values, cultural expectations and social context. But respect is also more than behaviour for the participants. Respect is an attitude toward others that stands for justice and equality.

The findings from this research will help further the understanding of pastor Church relations within the Canadian Korean culture and bring awareness to the growing second-generation Korean Canadian population in Canada. Moreover, the research findings should help spiritual care providers and therapists working with the second-generation Korean Canadian population to be more culturally sensitive when providing assessment and intervention.

Keywords: Korean Canadian, second-generation, Korean Church, Phenomenology, Respect, Collectivism

DEDICATION

This work is dedicated to *all* the pastors, spiritual care providers and therapists who are committed to creating a respectful, non-anxious and hope filled presence for *all* people.

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Why Research the Phenomenon of Respect?

In a distant land, a prince lost his mind and imagined himself a rooster. He sought refuge under the table and lived there, naked, refusing to partake of the royal delicacies served in golden dishes – all he wanted and accepted was the grain served for the roosters. The King was desperate. He sent for the best physicians, the most famous specialists; all admitted their incompetence. So did the magicians. And the monks, the ascetics, the miracle makers; all their interventions proved fruitless.

One day an unknown sage presented himself at court. "I think that I could heal the prince," he said shyly. "Will you allow me to try?"
The king consented, and to the surprise of all present, the sage removed his clothes and, joining the prince under the table, began to crow like a rooster.

Suspicious, the prince interrogated him. "Who are you and what are you doing here?"- "And you," replied the sage, "who are you and what are you doing here?" – "Can't you see? I am a rooster!" – "Hmm," said the sage, "how very strange to meet you here!" – "Why strange?" – "You mean, you don't see? Really not? You don't see that I'm a rooster just like you?"

The two men became friends and swore never to leave each other. Then the sage undertook to cure the prince by using himself as an example. He started putting on a shirt. The prince couldn't believe his eyes. "Are you crazy? "Are you forgetting who you are? You really want to be a man?" – "You know," said the sage in a gentle voice, "you mustn't ever believe that a rooster who dresses like a man ceases to be a rooster." The prince had to agree. The next day both dressed in a normal way. The sage sent some dishes from the palace kitchen. "Wretch! What are you doing?" protested the prince, frightened in the extreme. "Are you going to eat like them now? His friend allayed his fears. "Don't ever think that eating like man, with man, at his table, a rooster ceases to be what he is; you mustn't ever believe that it is enough for a rooster to behave like a man to become human; you can do anything with man, in his world and even for him, and yet remain the rooster you are."

And the prince was convinced; he resumed his life like a prince.

~Jewish Folktale (Augsburger, 1986, pp. 346-347)

Like the Jewish folktale illustrates, a phenomenological research involves the researcher's readiness to enter deeply into the world of lived experience of a particular person or a group. Moreover, any phenomenon that is being researched must also have a personal significance, social meaning and be of serious interest for the researcher as it inspires the research and shapes the questions for the research (McWey, James & Smock, 2005; Moustakas, 1994). This chapter introduces the research topic: a phenomenological study on the lived

experience of respect for second-generation Korean Canadian pastors within their Korean Church. Then it goes on to describe my personal experience and professional interest in the topic, the core questions that guide the research, the nature of the research and the assumptions made in the research to highlight the key characteristics of the research process. The introductory chapter ends with a definition of terms and an overview of the chapters in the dissertation.

My Personal Experience of Respect

I grew up in the South Indian cultural context for the first two decades of my life. It is hard for someone to comprehend social life in India without having some understanding of the caste hierarchy (Stroope, 2012). Medora (2007) states that "caste is an exclusive phenomenon highly characteristic of Indian society" (p. 170). The caste hierarchy is very much part of the Hindu social structure and is detailed in the Hindu sacred text *Manusmriti*. The word caste is derived from the Portuguese word *casta* meaning "something not mixed", "pure" or "chaste" (Saha, 1993). Mullatti (1992) notes that most Indians are associated with a religion and caste by the time they are born.

The first three caste hierarchy categories are *Brahmins* (priests), *Kshatriyas* (warriors and farmers) and *Vaishyas* (merchants, traders, businessmen) who are considered the upper caste. They enjoy the highest social status in Indian society. *Shudras* (laborers, workers, servants) or "other backward castes" comes next in the hierarchy of the caste structure and are considered the lower caste. The last group that follows are considered impure and categorized as the "untouchables." They are commonly known as Dalits, which means the oppressed (Fontaine &Yamada, 2014; Medora, 2007; Saha, 1993). In recent years, many of them prefer to call themselves as Dalits to mean broken ones (Saha, 1993). Dalits experience prejudice and discrimination in their everyday life.

Medora (2007) stresses that the caste hierarchy sets the norms of social interactions by bringing the people of the same caste closer and splitting the Indian society into sub-groups in which people "socialize, work, conduct business, live, and marry within their own caste" (p. 171). The social position of each person under the caste hierarchy is based on heredity and not accomplishments, gender or age. Moreover, a central belief in Hinduism is Karma. It is basically the belief that all human behaviours and actions have consequences. In other words, it is the belief that a person's birth into a particular caste is the consequence of their actions in their past life (Medora, 2007). While the caste system was abolished by the Indian government in 1950, it continues to influence life in the Indian society in many significant ways (Mullatti, 1995).

Commenting on hierarchy, Augsburger (1986) notes: "In traditional societies the central value or the vertical virtue, is hierarchical respect and obedience. Although it bears different names and varied forms in each culture, its obligational generational character is consistently central" (p.164). Further, Augsburger (1986), in his discussion on the beliefs and hierarchy in the Indian culture refers to Hiebert's (1976) helpful illustration which compares the Indian and American way of life. This illustration could also be seen as the Christian and Hindu way of life (Figure 1).

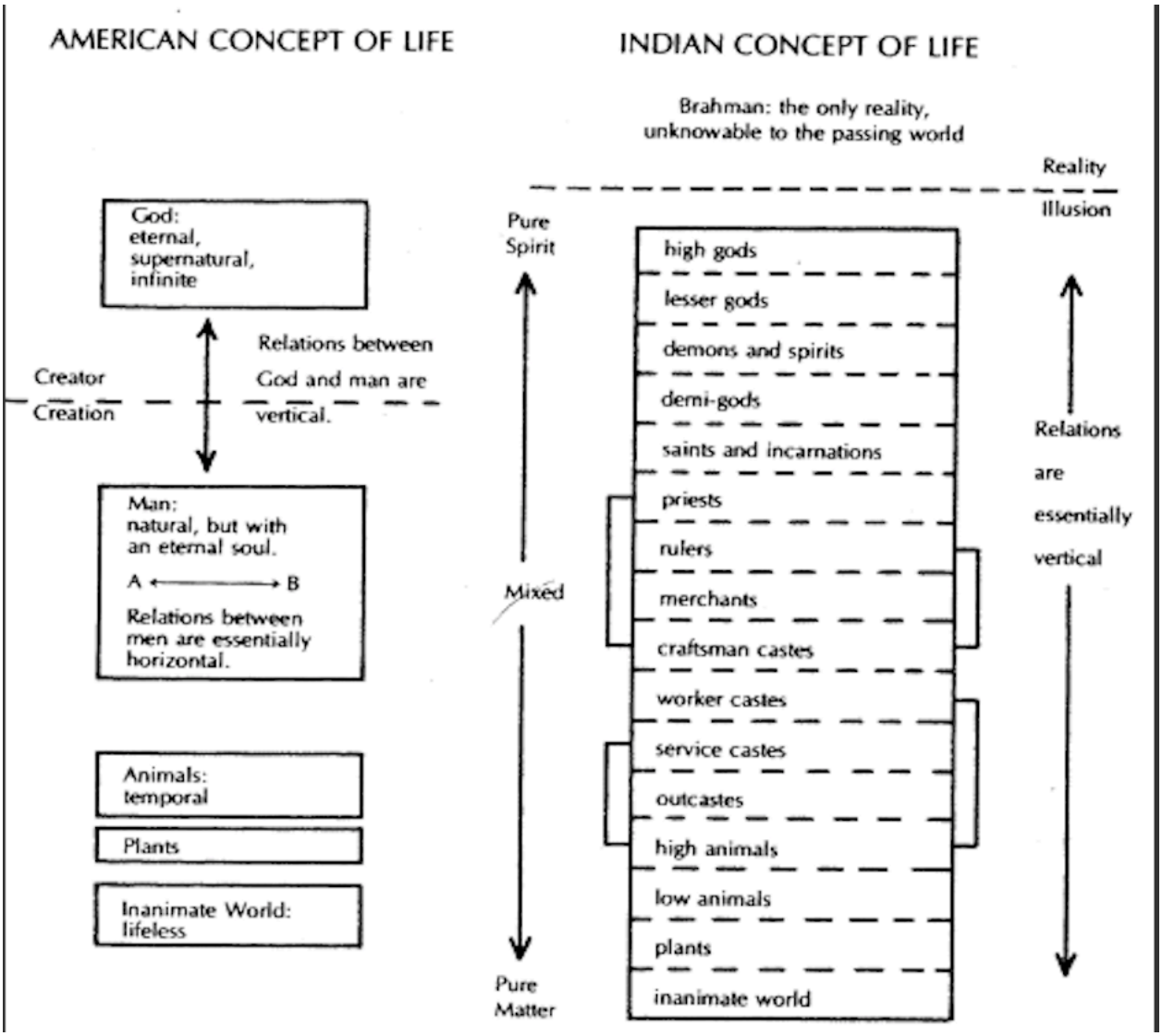

Figure1: Comparison of American and Indian Views of Life *(*(Augsburger 1986, p.159)

The first time I realized that I belonged to the second group *Shudras* (labourers, workers, servants) was when I was required to submit a document in grade school. The document clearly indicated my caste and religion on it. My religion was stated as 'Christian' and my caste as 'most backward class'. I began to slowly pay attention to how these social hierarchies dominated conversations when it came to university admissions and marriage proposals. I engaged with my social relationships with a constant awareness of authority, status and title. However, as Swallow (1982) contends, I have also experienced the authority, social status and lifestyle of the caste

hierarchy challenged in big cities, like the city of Chennai I grew up in.

Despite all these differences and hierarchy that is woven into the fabric of the South Indian society, family relationships are central to the life of an individual and to the life of the South Indian society. In an Indian family "the individual self is derived from the familial self" (Augsburger 1986, p. 189). This is seen in how one values family life and takes responsibility for their family before they think about self. South Indian families have a strong emphasis on closeness, family loyalty, togetherness, sacrifice for family at the expense of personal goals, dependence on the family, submission to authority, and respect for elders (Adams & Trost, 2005; Chadda & Deb, 2013; Chekki, 1996; Medora, 2007; Sethi, 1989; Tuli & Chaudhary, 2010). Since family is highly valued, if one tries to seek independence, it is considered a direct disrespect of one's family and culture. As a result, there is a strong emphasis on collectivism and interdependence in the Indian society (Tuli & Chaudhary, 2010).

Traditional Indian families involve three or more generations where men, women and children have specific roles. The hierarchy and the flow of authority is clear in these families. Families follow a patriarchal ideology and men are respected and treated as the head of the family and they often are the main bread winners who provide basic necessities and security to women and children (Chadda & Deb, 2013; Medora, 2007). Women provide care for the children and maintain household responsibilities. Although the status of women in Indian society is changing, they still do not have the same rights and privileges as men. Additionally, the power differentials between a parent and a child and an authority figure and a child are pronounced in the South Indian culture. Children obey their parents and work hard in school. Moreover, the Indian society prefers male children over female children because of the belief that male children continue the family lineage. As a result, male children are treated with more respect and special

privileges than female children (Medora, 2007).

According to research, conflict style, communication, intimacy, loyalty, respect, moral values, understanding of views, support of one's spouse, a willingness to forgive and be forgiven and a desire to be a good parent are all important factors contributing to healthy relationships in every culture (Young, 2004; Young & Kleist, 2010). I grew up in a home where my mother took care of all of the household responsibilities, cared for my family and also worked as a teacher. My father worked and made major decisions for the home. Whenever my father felt that my mother challenged his authority, he demanded her submission and my mother complied to maintain togetherness. There were times when my mother felt unsafe in her relationship and was not able to openly share about how she felt and what she thought. This resulted often in a lack of open, honest and safe communication between my parents (Johnson, 2004). The issues that came up in their relationship were avoided in order to maintain peace at home and to maintain an image to friends and extended family. My mother did not address my father by his first name as an act of respect towards him. From a very young age, I was taught directly and indirectly to practice gratitude, be obedient, respect elders, and bring honor to my family by contributing to the well-being of my family, by maintaining good behavior, by sacrificing to maintain togetherness and aim for high academic achievement. There is also the expectation to care for my parents in their old age. These values and beliefs shaped my social interactions.

By the time I came to Canada as an international student for graduate studies in 2001, I was largely influenced by the collectivistic worldview. As a result, I experienced the difficulties of acculturation. On the first day of one of my courses, the professor introduced himself to the whole class by his first name and requested the students to address him by his first name. As soon as I heard that, I felt very uneasy in my stomach. I realized deep within me is an

understanding that to call someone who is older or in authority by name is to disrespect them. It has been nineteen years since that incident. I am in my third graduate degree and those feelings have not changed. My heart begins to beat faster when I am asked to address my professors by their first name. These personal experiences in relation to respect and disrespect have intrigued me in many ways.

After living in Canada for over a decade, I began to realize that I was open to be influenced by the Western values. I began to integrate some of the Western values like equality and open conversations (Augsburger, 1986). I married a Korean Canadian in my mid-thirties and I quickly realized that being in an intimate relationship was both, mentally and physically healthy for me (Dandeneau & Johnson, 1994). Unlike my family of origin, I share the household responsibilities and we make decisions together. Based on my current understanding that adult love involves respect and open and honest communication, I have been working on identifying, naming and expressing my emotions even though it does not come easy for me (Johnson, 2004). In my desire to love my wife and my children, I am continuing to learn and grow in how and when I choose to talk about my needs to them and at the same time be able to empathize with them and respond to their needs without feeling threatened by it. My experience of marriage and parenthood continues to affirm my understanding that healthy relationships provide a sense of comfort, safety, security and respect.

While in my first year of doctoral studies, I was in a conversation with someone who had immigrated to Canada with his wife. When he learnt that the focus of my studies was psychotherapy, he began to tell me about his recent visit to a psychotherapist to work through an issue that involved his parents. During the therapy session, the therapist listened to him for

a while and then said that he was enmeshed with his parents and that he had to assert himself to them. Even though the therapist meant it for good, my friend was so shocked that he simply got up and left the room. He never went back to that therapist again. He said to me, "I felt that she disrespected my culture." This story stuck with me and I was continually intrigued by this phenomenon of respect.

During doctoral studies I also did a research paper on the lived experience of "we-ness" in second-generation Korean Canadian pastors in relation to their church relationships. I was surprised to find "respect" as one of the themes that emerged in my research findings. What I heard in those interviews and the findings in my analysis instilled a new excitement for the phenomenon of respect and eventually became the topic of my doctoral dissertation. This asserts Moustakas (1994) claim that a researcher's "personal history brings the core of the problem into focus" (p. 104). While respect is universally recognized and vitally important for everyday life for people of all cultures, there is not much systematic research on this topic (Frei & Shaver, 2002).

My Professional Interest in the Korean Canadian Context

Canada has a continual growth in the second-generation Korean population. Yet, there is clearly a lack of research on this population (Statistics Canada, 2007). This particular research emerged out of my own interests in working professionally with the second-generation Korean Canadian population for over seventeen years in the Greater Toronto Area. My graduate studies in the Master of Divinity program at Tyndale Seminary in Toronto and my Master of Sacred Theology program at Regis College at the University of Toronto have created space for me to explore multicultural issues in church and counselling contexts. I have many years of clinical experience, including working through my advanced certification with the Canadian Association

for Spiritual Care, working as a psychotherapist at Christian Counselling Services (CCS) in Toronto, having a private psychotherapy practice and working as an ordained pastor for Avenue Community Church, providing spiritual care and counselling for predominantly second-generation Korean Canadians. Moreover, I am married to a second-generation Korean Canadian. My personal and professional experiences have not only helped me gain some practical knowledge regarding second-generation Korean Canadians, but also an ongoing understanding of the Korean cultural issues. Based on my own experiences and my assumptions about respect, I maintain both personal and professional interest in the lived experience of respect in second-generation Korean Canadian pastors. However, as a South Asian male who has moved to Canada in my twenties, I am fully aware that I can only contemplate and research the lived experiences of second-generation Korean Canadians from an outsider's perspective.

Research Purpose, Significance and Guiding Questions

My personal experiences and professional context have compelled me to pursue this research study. The purpose of this research is to understand the meaning of what the participants have experienced in relation to respect. Specifically, to gain a better understanding of the experience of respect for second-generation Korean Canadian pastors within the Korean church context and to contribute to the existing knowledge of research. The findings from this research will help further the understanding of pastor Church relations within the Canadian Korean culture and bring awareness to the growing second-generation Korean Canadian population in Canada. Moreover, the research findings should help spiritual care providers and therapists working with the second-generation Korean Canadian population to be more culturally sensitive when providing assessment and intervention.

What is the lived experience of respect for second generation Korean Canadian pastors in the Korean church context? This is the core question that guided this phenomenological research from the beginning to the end. The following sub-questions which emerged from the core question also guided the research:

1. What themes and statements emerge from the lived experience of respect?
2. What understandings, values, issues, thoughts and feelings emerge from the lived experience?
3. What is essential for the lived experience to be described as being respected and/or disrespected?

Nature of the Research and Research Assumptions

This research explored the lived experience of respect from the perspective of second-generation Korean Canadian pastors within the Korean Church context. The purpose of this research was not to just describe the experience of respect, but to understand the experience of respect. Hermeneutic phenomenology provided the in-depth understanding of respect. The hermeneutic phenomenological research approach was selected because I consider this method as the most appropriate approach for studying the lived experience of respect for second-generation Korean Canadian pastors in their Korean church context. Additionally, an important consideration in hermeneutic phenomenology is the researcher's relation towards the phenomenon being studied. Although van Manen (2016) does not approach the phenomenology process rigidly, he suggests a dynamic interplay among the following six research activities:

(1) Turning to a phenomenon which seriously interests and commits us to the world;

(2) Investigating experience as we live it rather than as we conceptualize it;

(3) Reflecting on the essential themes which characterize the phenomenon;

(4) Describing the phenomenon through the art of writing and rewriting;

(5) Maintaining a strong and oriented pedagogical relation to the phenomenon;

(6) Balancing the research context by considering parts and whole. (p. 54)

I used these six research activities in the data collection process and the data analysis process, not as rigid sequence steps but more as a dynamic interplay. Moreover, phenomenological research assumes that in order to explain a phenomenon, researchers must be free of preconceived ideas (Creswell, 2013). Moustakas (1994) called this concept as epoche, also known as bracketing. However, in hermeneutic phenomenology, the researcher becomes aware of their own experiences, beliefs, assumptions and judgment, not so they could set them aside to focus on the experiences of the participant but to consider how their own experience might relate to the experience that is being researched. This self-reflection by identifying and naming of the researcher's assumptions, biases and experiences are crucial contributors to the research in hermeneutic phenomenology (van Manen, 2016). With this in mind, I thought carefully about my own experiences of respect and claimed the ways they relate to the phenomenon under investigation, and then included these personal assumptions and philosophical biases even before I began the research.

Based on my personal and professional experiences and based on my understanding that the Korean culture is a collectivistic culture, my assumption is that the Korean culture has a strong emphasis on closeness, family loyalty, family unity at the expense of individuality, sacrifice for family at the expense of personal goals, dependence on the family, submission to authority, and respect for elders. If one tries to seek independence in the Korean culture, it is considered a direct disrespect of one's family and culture as a whole.

Definition of Terms

For the purpose of this research study, the following definitions of terms were used:

- ***Korean Canadians*** in this study are those who emigrated from South Korea and currently reside in Canada and those who are of Korean origin born in Canada.
- ***First-generation*** refers to people who were born outside Canada according to Statistics Canada (2007).
- ***1.5 generation*** refers to those who immigrated to Canada as a child.
- ***Second-generation*** includes individuals who were born in Canada and had at least one parent born outside Canada.
- ***Culture*** is defined as "the cluster of learned and shared beliefs, values (achievement, individualism, collectivism etc.), practices (rituals and ceremonies), behaviours (roles, customs, traditions, etc.), symbols (institutions, language, ideas, objects, artifacts, etc.), and attitudes (moral, political, religious, etc.) that are characteristic of a particular group of people and that are communicated from generation to another" (Gardiner and Kosmitzki 2011, p.5).
- ***Korean Canadian Church*** refers to all the Korean churches in Canada regardless of tradition or denomination. This term is used interchangeably with the Korean churches in Canada.
- ***Korean Ministry (KM)*** refers to the part of the Korean Church that specifically provides ministry in the Korean language to the first-generation.
- ***English Ministry (EM)*** refers to the part of the Korean Church that specifically provides ministry in the English language to the second-generation.
- ***Elders*** refer to those who are chosen by the particular Korean church and become the

members of the governing body of the Church.

- ***Deacons*** refers to those who are chosen by the Church to provide leadership for specific ministries in the church.
- ***Moksanim*** refers to an ordained pastor in the Korean Church
- ***Jundosanim*** refers to a non-ordained pastor in the Korean Church
- ***Insa*** refers to the Korean word for greeting. The most common way of greeting in Korea is bowing. A person who is younger or lower in position bows to someone older or in authority.
- ***Calling*** in Christianity refers to God's calling of an individual person or a community to Himself and to a particular vocation and to a particular place.
- ***The Greater Toronto Area (GTA)*** refers to the central city of Toronto, and the four regional municipalities that surround it: Durham, Halton, Peel, and York.

Overview of the Dissertation

This dissertation is organized into six chapters. Following this introductory chapter, the organization of this dissertation will be as follows:

The second chapter discusses the literature on the Korean Canadian context, the Korean Canadian culture, the Korean Canadian Church and respect in Korean culture. This literature review provides a context for this research.

In chapter three, I will briefly clarify the research question and explain why the qualitative method of hermeneutic phenomenology was the most appropriate approach for this research. This will be followed by a summary of the procedures that was followed, which include participant selection, phenomenological data collection, phenomenological data analysis, ethical considerations and the trustworthiness of phenomenological research.

Chapter four begins with the review of the research questions guiding the research. It then provides demographic information and descriptions of the twelve research participants followed by the findings from the data gathered from the twelve interviews. Observations on the themes and sub-themes that emerged from the interviews are highlighted.

Chapter five engages the themes and sub-themes that emerged from the interviews with my personal assumptions and the literature on Korean Canadians and respect. It also discusses the implications of the present research for clinical practice, limitations of the present research and suggestions for future research.

In the concluding sixth chapter of this dissertation I continue to reflect theologically on my research on the second-generation Korean Canadian pastors and their experience of respect within the Korean Church context. A closing prayer is followed with a list of references consulted, and the appendices.

Chapter Two

Review of Literature on the Research Topic

> *A group of porcupines were enduring a particularly cold winter. In spite of being natural loners, they discovered that when they moved closer together, they felt more comfortable because they could share their bodily warmth with one another. If they moved too close, however, they were pricked by each other's needles. Through trial and error, they were able to establish a distance that allowed them some benefit of each other's warmth, without being jabbed by each other's needles. They called this distance from one another "right and proper."*
>
> (Richardson, 1996, p. 66)

Just like the porcupines in this story, every culture has its own understanding of what a "right and proper" individuality and togetherness looks like. The Korean culture is no exception to this. In the previous chapter I reviewed why I identified the lived experience of respect as the phenomenon for this research and the second-generation Korean Canadians as the context for this research. The purpose of this research is to develop an in depth understanding of the experience of respect for second-generation Korean Canadian pastors within the Korean Church context. In this chapter, I will briefly review the literature on the Korean Canadian context, the Korean Culture, the Korean Church, and respect in Korean culture, which provides the background for the research questions that will be examined in this study. Using the electronic database through Laurier's online library I searched to find relevant peer reviewed articles, abstracts, dissertations and books. I also referenced textbooks specific to the courses I took during my doctoral program at Martin Luther University College and the textbooks I used for my graduate studies at Tyndale Seminary and Regis College. The following search terms were used: Korean Canadian, second-generation, Korean Church, phenomenology, respect, collectivism and differentiation of self.

The Korean Canadian Context

The increase in immigration, tourism, technological advances, employment, and education opportunities have not only made the world more accessible but also opened the door in Canada for countless possibilities that were considered only a dream in the past. Not only that, many people have fled persecution, oppression and war in their home countries and have come to Canada as refugees from South America, Southeast Asia, Central America, the Middle East and Africa (Balmer, 2006). As a result, Canada has become one of the most ethnically diverse countries in the world with immigrants making up 20.6% of Canada's total population (Statistics Canada, 2011).

A Brief History of the Korean Immigration in Canada

Korean migration to Canada started in the early twentieth Century when some Korean students were sponsored by Christian missionaries to study in Canada (Yoo, 2002). At the same time, Korea began to allow American and Canadian missionaries into Korea (Kim, Noh & Noh, 2012). Around 1965, the total permanent Korean population of Canada was estimated at only 70. Korean immigration to Canada started growing after 1967 when Canada removed its discriminatory immigration policies and established diplomatic relationship with Korea. Since then, Korean immigration to Canada has been growing steadily for the past five decades (Kim, Noh & Noh, 2012; Min, 2013). Kim, Noh & Noh (2012) highlights a brief chronology of selected events in the Korean Canadian history (See Figure 2).

1962 Canada abolishes national origin as criterion for immigration.

1963 Diplomatic relations between Republic of Korea (South Korea) and Canada begin.

1967 Canada introduces a points system for admitting immigrants.

1973 Canada opens its first embassy in South Korea.

1976 Immigration Act of 1976 permits federal-provincial agreements with respect to immigration policy.

1978 Business class immigration is introduced and expanded throughout the 1980s.

1994 Canada grants a visa exemption to visitors from South Korea staying less than six months.

2009 By August 2009, nine provinces and two territories have Provincial Nominee Programs in place (Quebec has had its own agreement with the federal government since 1975).

Figure 2: Selected Events in Korean Canadian Immigration History (Kim, Noh & Noh, 2012, p. 6)

According to Statistics Canada (2007), of the foreign-born Koreans who immigrated to Canada in 2001, 60% immigrated in the previous decade, 19% arrived between 1981 and 1990, 17% came between 1971 and 1980, and only 4% immigrated to Canada before 1971. In 2001, 21% of Korean immigrants were aged 45 to 64 years, and 5% aged 65 years and older. In the late 1990s, Korea became the fifth-largest source of immigrants to Canada. Today, the Korean people group is one of the largest and fastest growing non-European ethnic groups in Canada.

Korean Canadians in Ontario

In 2011, the vast majority (94.8%) of Canada's foreign-born population lived in four provinces: Ontario, British Columbia, Quebec and Alberta. The Korean population in Canada is mainly concentrated in Ontario and British Columbia (Statistics Canada, 2007). Park (2012) notes that in 2006, out of the 146,550 Korean Canadians, about 50% lived in Ontario and 35% in British Columbia. Moreover, around 57, 235 Korean Canadians lived in Toronto and 46, 035 lived in Vancouver. Forty-one percent of Korean Canadians are under the age of 25 and Korean

Canadians aged sixty and over were only 6 percent of all Korean Canadians. Today, the number of Korean Canadians is rapidly increasing.

Second-Generation Korean Canadians

According to Statistics Canada (2007), first-generation Korean Canadians refers to people who were born outside Canada and second-generation Korean Canadians are individuals who were born in Canada and had at least one parent born outside Canada. And 1.5-generation Koreans are generally those who were born outside Canada and migrated to Canada with their parents as a child (Song, 1999). Many of them were old enough to retain their language and culture and young enough to assimilate into a new culture and learn a new language. Some would consider those who immigrated to Canada with their parents as an infant as second-generation and not as 1.5 generation. For the purpose of this research, I would like to note that I define second-generation Korean Canadians as Statistics Canada defines it, which is, people of Korean origin who were born in Canada and had at least one parent born outside Canada.

Due to their socialization in both Korea and Canada, 1.5 generation Korean Canadians are considered to be bilingual (Hurh, 1993; Park, 2004). On the other hand, Song (1999) points out that second-generation Korean Canadians are fully functioning bicultural people. While this may be true to some extent, many of the second-generation Korean Canadians do not speak the Korean language and due to their socialization in Canada from birth, they tend to be more 'Westernized' than 'Korean' in their cultural orientation.

According to Statistics Canada (2007), in 2001, ethnic minorities made up 73 percent of immigrants to Canada. Three in ten (29.8%) of all second-generation Canadians were members of a visible minority group. The average age of second-generation for the three largest visible minorities in Canada were 12.2 years for South Asians, 16.8 for Chinese and 14.5 for Blacks. In

2000, there were about 100,000 second-generation Korean Canadians. In 2006, there were 146,500 people of Korean origin living in Canada. The Korean Canadian population has increased by 44 percent since 2001 and doubled since 1996 (Park, 2012). The increasing presence and participation of the people of Korean origin highlights the need to better understand them. There is a lack of research on the growing second-generation Korean Canadian population.

The Korean Cultural Context

While the Korean people have experienced many cultural influences, Confucianism in particular, plays a significant role in shaping the Korean culture. Confucianism has been in Korea for many generations. Today, Korea is considered to be one of the most Confucian society in the world (Rozman, 2002). Decades of living in Canada has not changed how Koreans value their family and culture. Therefore, understanding the influence of Confucianism on the Korean culture helps us to place the first-generation and second-generation Korean Canadians in their cultural contexts.

The Influence of Confucianism

Confucianism is based on the teachings of Confucius who lived around 552–479 B.C in China. Mencius, Hsun Tzu and Tung Chung-Su continued to expand on the teachings of Confucius after his death (Hofstede, 1991; Yao, 2000). Since, Korea is in close proximity to China geographically, Confucian teachings influenced Korea. Confucianism was first taught in Korea in A.D. 372 at a school called Tae Hak during the Kokuryu Dynasty. During the Silla Dynasty (668-936), the basic ethical teachings of Confucianism like filial piety and faithful service to the king was emphasized and studied. After the Silla Dynasty and during the Koryo Dynasty (936-1392) Confucianism was developed to help social structures and ethical behaviours in relationships. By the time of its last dynasty, the Yi Dynasty (1392-1910), Korea

became hugely influenced by Confucianism. Sung Ge Yi, the first king of Yi Dynasty declared Confucianism as the national polity. Eventually, Confucianism was applied to every aspect of the Korean society (Chin, 1997).

Summarizing Kum, a scholar of Korean Confucianism, Chin (1997) points out three main reasons which explain how Confucianism became the foundation of the Korean culture. He writes:

> Firstly, Confucianism is the first school of thought which came about and influenced Korea historically. Secondly, Confucianism and its social ethics and teachings on morality were received as the basic rules and regulations of the Korean society, as Korea imitated China. Thirdly, Confucianism was very prominent during the Yi Dynasty for five centuries. It has been only this century that Korea had opened the World to the Western world. Until then, Confucianism was ruling Korea for five hundred years (Chin, 1997, pp. 7-8).

Confucianism influenced the political, economic, social and religious institutions in Korea and became the way of life in society.

The five significant relationships in Korean Confucianism are ruler and subject, father and son, older and younger siblings, husband and wife, and friend and friend. These five social relationships are emphasized to preserve security and harmony. Confucius suggested moral obligations and expected behaviors in these social relationships so that honour is preserved in family relationships and harmony is preserved in society at all costs and on a daily basis. The first four relationships are very hierarchical in nature. The only horizontal relationship is between friends. Even in that case, older age demands a certain respect. Confucianism assumes that if the subjects are loyal to their rulers, children are devoted to their parents, younger siblings are

respectful to their older siblings, wives are faithful in their relations with their husbands, and friends are authentic with their friends, there will be less conflict and more security and harmony. In other words, if everyone in society live into their assigned roles within the Confucius social hierarchy, then it would be good for the family and society as a whole (Baker, 2008; Chin, 1997).

The influence of Confucianism has shaped the Korean culture to be patriarchal and authoritarian (Chin, 1997; Palley, 1994). However, Korea's capitalist development as a late-industrializing nation in the 1960's began to bring more employment opportunities and pave way for women to get employment outside of home. The demand for women workers "increased and extended to technical, administrative, and managerial roles" (Park Matthews, pg. 91). Despite these changes and developments and the integration of Western values, the role of women in senior leadership remains marginal in comparison to men in senior leadership. The development and modernization of Korea continues to test the traditional Korean values and the tension between the traditional values and modern values is acknowledged by most people in Korea. While Korean women are having more opportunities than ever before, they are also continuing to experience challenges at home and in society at large (Park Matthews, 2005).

Korean Family Values

In Korean Confucianism, relationships and not individuals form the basic family unit (Kim, 1994). Among the five social relationships stressed in Confucianism, three are related to the family. Namely, the relationship between the parent and child, older and younger siblings, and husband and wife. Filial piety is the context where social relationships are first learnt and practiced (Augsburger, 1986; Kim & Park, 2000). Confucianism emphasizes that the family members value family harmony and interdependence among family members. According to the

hierarchical roles of Confucianism, husband and wife had different roles. The husband is the head of the family and has the most authority in the family. The husband represents the family and speaks and acts on behalf of the family and the family property. The husband is also responsible for maintaining or elevating the social status of the family. This involves giving birth to a son and educating the son to continue the family line (Kim & Park, 2000). Moreover, the husband spent most of his time and energy at work and less time with his family (Kwon & Chuang, 2012).

The wife, on the other hand, maintains a distinct and unequal role with the husband in order to not disrupt the security of the hierarchy. The wife is not just required to respect and submit to her husband, but also respect and submit to other men, like her father and her father in-law (Lee & Mock, 2005; Kim & Rye, 2005). The wife is responsible for caregiving, nurturing and raising the children. The wife also makes sure the children respect the husband, the elderly parents are taken care of and she also manages household affairs (Kim & Park, 2000; Park & Cho, 1995). Further, Kang (2004) points out that the women in Korean Confucianism subject their will to the men in the family and follow the Tao of Three Obediences throughout their life. The Tao of Three Obediences are: “Before marriage, to obey her father, after marriage to obey her husband, and in the event of the husband’s death, to obey her son” (p. 185). Since the Confucian roles keep women dependent on patriarchal authorities it is oppressive to women in many ways.

Children are expected to love, obey, honor and respect the older generation by being obedient, greeting with deep bowing and putting the older people’s comfort and wishes ahead of their own. This is the reason why thoughts and opinions are not communicated directly and candidly by children. If the children don’t meet these expectations, they would be considered

disrespectful. Simply put, filial piety is considered to be the primary role of children (Kim & Park, 2000; Kim & Rye, 2005; Lee & Mock, 2005; Tokunga, 2003). Because the children are shaped by the expectation to be devoted to their parents and to submit to their parents and to care for their parents, it is hard for them to separate their identity from their parents. Kim & Park (2000) stress that filial piety to "one's parent is not a matter of choice or behaviour in response to feeling indebtedness or gratitude, but it is considered to be a basic duty that everyone must fulfil" (p. 232). With the modernization and industrialization of Korea, the Korean family values are gradually shifting. Now, both men and women are educated and gender role differentiation between men and women is gradually changing (Kim & Park, 2000).

The Korean Concept of Self

The literature categorizes both the Western and Eastern cultures in terms of individualism and collectivism (Augsburger, 1986; Hofstede, 2001; Triandis 1995). Chung and Gale (2006) and Neuliep (2015) point out that individualism emphasizes I-ness, which is to become independent from others and collectivism emphasizes we-ness, which is to maintain connectedness by fulfilling roles, meeting expectations and living into various interpersonal relationships.

According to Jung (2011), Koreans have a collective self and the word "we" is significant for them. In other words, Koreans do not think of themselves as "I", but as "we." In particular, the Korean collectivistic culture which is influenced by Confucian value systems, primarily emphasizes family harmony, connectedness, and obedience, and does not necessarily encourage children to achieve independence from their parents (Chung & Gale, 2006; Tang, 1992). Slote (1992) and Tang (1992) stressed that children in collectivistic cultures have a greater sense of security from their obedience and dependence on parents. They suggested that the children's

obedience to their parent's values may not necessarily mean they are not capable of challenging parental pressure. Instead, they contend that obedience may be an active decision integrated in a we-ness concept of self. However, Choi and Choi (1994) compared the social representation of we-ness between Koreans and Canadians. Interestingly, they conclude "the majority of the Korean participants feel that their we-ness to some extent restricts their psychological and social operations" (p. 72). In addition, in the Korean culture, the experience of shame is dominant, whereas in individualistic I-ness cultures, the experience of guilt is dominant (Augsburger, 1986). According to Bradshaw (2005) shame results from authority figures like parents, teachers, older siblings, and people in authority. Augsburger states:

> in a culture shaped predominantly by shame controls, the expectations, sanctions and restraints of the significant others in a person's world become the agents of behaviour control. The shame incorporates the basic anxiety and shapes the guilt through the promises of acceptance or the threats of rejection. (Augsburg 1986, p. 123)

Interestingly, Neuliep (2015) stresses that individualism and collectivism can coexist within a person and may be triggered by their social contexts and their social relationships. Therefore, labeling a culture as individualistic or collectivistic may lead to overgeneralizations. For example, he says, "a person may find that individualistic relations are motivated in particular situations, such as in business relationships, whereas with family members, the relationship is collectivistic" (Neuliep 2015, p. 50).

The Korean Church Context

Warner (2001) contends that immigrant cultures, regardless of religion, engage in religious activities in the country they immigrate to. Drawing from the 2001 census of Canada,

Park (2012) states that 51% of Korean Canadians are Protestant, 25% are Catholic, 4% were Buddhists and 20% had no stated religion (see Figure 3).

	2001
Catholic	24.5
Protestant/non-Catholic	50.7
Buddhist	3.9
Other Religions	0.6
No affiliation	20.3

Figure 3. Religious Affiliations of People of Korean Origin in Canada (Park, 2012, p. 27)

In addition, there is a lot of literature that shows the importance of the Korean Church in the life of the Korean immigrants (Lim, 1997; Min, 2001; Shin & Shin, 1999; Yeh & Inose, 2002).

The Social Role of Korean Immigrant Churches

Hurh and Kim (1990) wanted to study the Korean immigrants' religious practices to find out how Korean ethnic churches influence Korean immigrants' life, specifically in the United States. They interviewed 622 first-generation Koreans in the Chicago area. Among the 622 participants, a considerable number of participants were not Christians and were not actively engaged in a Church before immigration. The study confirmed that Korean Churches have served religious, social, educational, and psychological needs of the Korean immigrants. Churches have provided spaces for the Korean immigrants for worship, to maintain language and culture and also to teach language and culture to the second-generation Koreans.

There was also another study done by Min (1992) to examine the social roles of Korean Churches in the United States. He interviewed 131 senior pastors from 165 Korean Churches located in New York City. The results revealed that a considerable number of Korean immigrants, who were not Christians and who were not actively engaged in Churches prior to their immigration became Christians and active members of a Church after their immigration. His study also confirms that many Korean immigrants become Christians and actively engage in Churches because of the diverse social roles that Korean Churches provide. It was identified that the Korean Church provides places and activities where Korean immigrants can come together; it provides a space to find practical help and guidance for social integration, it enhances first-generation Korean's social standing in the country they have immigrated to, and it preserves traditional Korean culture and its values. He also adds that the Korean Churches play an important role in preserving language by providing language programs.

In regard to the role of immigrant churches in Canada, Ley (2008) conducted a study where 46 semi-structured interviews were conducted with pastors and church members from 20 Chinese Canadian churches, 16 Korean Canadian churches, and 10 German Canadian churches located in the Vancouver area. The study concludes that common ethnicity, religious resources and practical settlement services and language school encourage people to gather in their ethnic churches. Hong (2015) adds that Korean Churches teach language, martial arts, calligraphy, dance and other cultural traditions to the successive generations.

Based on these studies we understand that the Korean Churches are more than a place of worship. They play an integral role in providing assistance to Korean immigrants. The Korean Church creates an environment for immigrant Korean people where the Korean culture, its values and its language are preserved, practiced and also taught.

Family Values in the Korean Church

Differentiation of self is a central concept in Murray Bowen's family systems theory (Papero, 1990). According to Gilbert (1998), the term "differentiation" is borrowed from the science of embryology. "In the developing fetus, groups of cells that are identical in the beginning become different from each other. They 'differentiate' in order to form the different organs of the body" (p. 181). Kerr and Bowen (1988) stress, "The more differentiated a self, the more a person can be an individual while in emotional contact with the group" (p. 94). Augsburger explains it this way: "A person without a "self" shares the common self of the family "group self", or ego mass. As people differentiate into distinct persons, two dimensions of differentiation occur: differentiation within, which separates emotional reacting from rational responding to life and others, and differentiation between, which provides the necessary separation between persons in the family matrix so that each can think, choose, and act as a centered person rather than react as a non self, expressing only thoughts, values, feelings, and opinions of the system" (1986, p. 180).

In a fused family, if a family member moves towards independence it may be experienced as abandonment by the other members of the family. Lack of differentiation creates interpersonal conflict because people react anxiously with submissiveness or defiance to the expectations of family members or other authority figures. In contrast, differentiated people take an individual stand on issues because they are able to think on their own and decide what they believe and then act on those beliefs (Nichols & Schwartz, 1998).

Chung and Gale (2006) examined both a Korean and a European American sample to examine cultural differences and similarities in the relationship of self-differentiation with psychological well-being. The Korean participants were more fused with others than the

European Americans. The results suggested that the differentiation of self is more valued in individualistic cultures than in collectivistic cultures. However, people in individualistic cultures have a higher risk to have cut off relationships. In addition, it was also asserted that fusion may be more valued in collectivistic cultures than in individualistic cultures (Lee, 1998; Tuason & Friedlander, 2000). However, Augsburger (1986) stresses, "Differentiation is not radical independence but centered responsive interdependence" and "cultures vary on the degree of dependence and independence appropriate to the particular context" (p. 181).

Kim (2016) uses Tokunaga's chart that contrasts the Collectivistic Eastern values and Individualistic Western values to point out that the Western values favor the individual and the Eastern values favor the collective group.

Western (Mainstream) Values	**Eastern (Asian) Values**
* *Spontaneity/casualness* - importance of social skills, informal relationships, small talk - all right to show all kinds of emotion - promote flexibility	* *Self control/discipline* - speaks only when spoken to - inner stamina/strength to tolerate crisis - solid performer - doesn't show emotions
* Respect for change/control over one's environment/belief in self-determination - more risk-taking - more aggressive - concrete/strive for explicitness - initiates	* Fatalism - acceptance of ambiguity and uncertainty - more patient, more ready to accept things as they are
* *All right to question authority* - anticipates problem areas opportunities and initiates appropriate actions	* *Obedient to authority* - respect those who lead - loyal - trustworthy - follow through on assignments
* *Cites accomplishments* - visibility (individual) is all right - rewards individual for outstanding actions - power is perceived as individual power	* *Humbleness* - low individual visibility - power is shared with others
* *Tough, individualistic and authoritative leadership* - individual leadership - individual responsibility - independence - "pioneer spirit"	* *Collective decision-making* - proving the sources - collective responsibility and ownership - interdependence - strong teamwork

Figure 4. Collectivistic vs. Individualistic Values (Kim, 2016, p. 64)

The Confucius Korean culture values age and title. Because of this, age and hierarchy influences church relationships. Richardson (1998) takes a quote from Michael Kerr's (1996)

book Family Evaluation that refers to differentiation of a family and rewords it to apply to a church. He states:

> The higher the level of differentiation of people in a church, synagogue, or faith group, the more they can cooperate, look out for one another's welfare, and stay in adequate emotional contact during stressful as well as calm periods. The lower the level of differentiation, the more likely the faith group, when stressed, will regress to selfish, aggressive, and avoidance behaviors; cohesiveness altruism, and cooperativeness will break down. (Richardson, 1996, p. 88)

Tuason and Friedlander (2000) point out that in a collectivistic culture like the Korean culture, differentiation of self is working with and not against the family's values and traditions. As a result, there is an emphasis to become interdependent and not independent in Korean Church relationships.

Pastors, Elders, Deacons and everyone with titles and in authority are expected to be respected (Baker, 2008). Because the Confucius Korean culture values education, most Korean churches prefer pastors who have doctoral and master's degrees to be their pastors. Ordained pastors are respected more than the non-ordained pastors (Chang & Chang, 1994). However, Hong (2015) states that because of the Confucian family values, women in the Korean Church had no room for Church leadership roles. She points out, "Korean women are entrusted with tasks that only further marginalize them" (Hong 2015, p. 28). In addition, Kim (2016) cited an Asian North American (ANA) gathering of scholars and ministers in 2009 from across the United States and Canada at Trinity Evangelical Divinity School in Deerfield, Illinois. In this gathering she points out that the lack of women in leadership and the need for gender relations in the Church was emphasized. Professor Lisa Sung, a delegate in the conference, is quoted saying:

> Without harnessing all that these godly, gifted women have to contribute, the church will keep attempting to minister with one hand tied behind its back—limping along, when we could be personifying as well as proclaiming the gospel that reconciles men and women with God and with one another, in Christ. (Kim 2016, p. 57).

English Ministry in the Korean Church

Kim (2016) stresses that the English Ministry (EM) in Korean Churches birthed in the 1980's as the second-generation Korean Americans began to ask for a worship service in the language they spoke. Prior to the 1980's, worship services were in the Korean language for the second-generation Korean Americans. The English Ministry was also a response to the second-generation Koreans leaving the church in the 1990's in alarming rates. Kim (2016) writes: "As a result of, and reaction to, the silent exodus, many churches that have been targeting the second-generation Americans are developing strong and successful EM's" (p. 47). Song (1999) adds that the Korean Church recognized the need to create an English-speaking worship service to retain the second-generation Korean Canadians in the Korean Church (Song, 1999). Further, Chai (2001) states that the second-generation Koreans desire Korean Churches because "church is where they find their all-consuming identity as Koreans, Americans, and as Christians" (p. 172). Kim (2016) notes that the second-generation Korean pastors want to preserve the Korean Church's passion for prayer and the practice of the collective over the individual.

Referring to Danny Han's (2013) work on connecting first-generation and second-generation pastors, Byun (2015) addresses the intergenerational relationship challenges between first-generation Korean pastors and second-generation Korean pastors in the Korean Church. He notes:

Danny Han points out three large key barriers in this relationship: (1) language barrier; (2) cultural barrier; and (3) age/Asian barrier. Han states that since KM pastors primarily speak Korean, and EM pastors primarily speak English, this may lead to difficulties in communication, which can further lead to cessation of communication. Han further notes that both KM and EM pastors deal with their own cultural difficulties.

Due to different upbringings, KM and EM pastors may react differently to various situations. He states, "What is considered honesty in Western culture is taken as lack of respect in the Asian culture. These kinds of mistakes can isolate the second-generation pastor even within his or her church.

The final barrier between KM and EM pastors is what Han calls the age/Asian barrier. Han explains that KM pastors tend to be older than EM pastors, and in many Korean families, "fathers usually do not have close relationships with their sons. The father's role in an Asian family lies in being an authority figure and a provider. Fathers are not usually involved in raising children." Han states that KM pastors tend to take on this type of role of father, whereas the EM pastors are often seen as the sons. For these reasons, many barriers and difficulties can exist between KM and EM pastors (Byun 2015, pp. 31-32).

Understanding Respect

Respect is something that is perceived and experienced on a daily basis by people of different cultures all around the world. I was not only surprised to find very few academic resources on the phenomenon of respect that we experience daily, but I was also confounded by the fact that there is a lack of a proper definition for respect in the existing literature. Best (1997) points out this gap in literature by saying, while psychotherapy literature encourages therapists to

respect people in their clinical practice, “there is no discussion or definition of what respect entails” (p. 1).

Concept of Respect

If there is no proper definition of respect, where do we go from here? I think, a good place to start would be to look at the different concepts of respect in its parts to make sense of the whole. In reviewing the literature, I found that there are many characteristics used to describe the phenomenon of respect.

But before I review the literature, I want to highlight my Christian assumption of respect. In the creation account of the Christian Tradition, we see God saying, “Let us make human beings in our image, to be like us” (Genesis 1:26). While the exact nature of the *imago Dei* is debated by theologians, Scripture’s frequent emphasis of a right relationship with God and with neighbors suggest that some aspect of *imago Dei* is to be in relationship, just as the Triune God is in relationship as Father, Son and the Holy Spirit (Sherlock, 1996). God created human beings in his image so they could be in relationship with God, self, others and creation as a whole. In this sense, being created in the image of God is both a gift and a task. Augsburger (1986) adds:

> It is both being and doing, both responsivity and responsibility. Yet the image is not in our individuality but in our relatedness, not in our separateness but in our responsible co-humanity with each other, not in our autonomy but in our responsive co-existence before God (Augsburger, 1986, p. 106).

This is why, in the Christian worldview, every human being has worth, dignity, value and respect, because we are created in God’s image for relationships. And when sin disrupts this relationship, disrespect is experienced in the context of human relationships. Therefore, in the Christian assumption, respect and disrespect is experienced only in the context of relationships.

While the Christian assumption is that respect and disrespect is experienced in the context of relationships, it still does not give clarity to what respect is.

The online Oxford English Dictionary gives four definitions for respect. They are: "feeling of deep admiration for someone or something elicited by their abilities, qualities, or achievements," "due regard for the feelings, wishes, or rights of others," "avoid harming or interfering with," and "agree to recognize and abide by" ("Respect", 2019).

Best (1997) defines respect by tracing the English word respect to its Latin meaning. He writes:

> Etymology traces the English word respect to the Latin *re* meaning "back" and *specere* meaning "to look at." This original idea of the word, "to look back at," implies a second look…. the first look sees a person through the eyes of one's own assumptive world and the second look sees the world through the eyes of the other person. However, "to look back" at or "to look at again" was first used as a noun meaning honour, high regard, and esteem and later as a verb meaning to regard, consider, or take into account. Both meanings still exist today (Best, 1997, p. 2).

According to the psychological literature, respect consists of a reasoning and a feeling component to it (Bae, 2014). Both Alfred Adler and Carl Rogers affirm that intrinsically every person has worth and is worthy of respect (Coon and Mitterer, 2007; Corey, 2013). Social Psychologist Eric Fromm (2000) contends that to respect a person is to become aware of their individuality and to accept the person as he is. He writes:

> Respect is not fear and awe; it denotes, in accordance with the root of the word (*respicere* = to look at), the ability to see a person as he is, to be aware of his unique individuality. Respect means the concern that the other person should grow and unfold as

> he is. Respect thus implies the absence of exploitation. I want the loved person to grow and unfold for his own sake, and in his own ways, and not for the purpose of serving me. If I love the other person, I feel one with him or her, but with him as he is, not as I need him to be as an object for my use. It is clear that respect is possible only if I have achieved independence; if I can stand and walk without needing crutches, without having to dominate and exploit anyone else. Respect exists only on the basis of freedom: *'l'amour est l'enfant de la liberte'* as an old French song says; love is the child of freedom, never that of domination. To respect a person is not possible without knowing them. (Fromm, 2000, pp.51-52).

Cranor (1997) theorizes respect in four ways: (a) appraisal respect, (b) consideration respect, (c) observation respect and (d) identification respect. Appraisal respect necessitates that the other person has some characters or accomplishments that the respecter appraises and admires. Consideration respect is the concern for others by taking into account the way in which the other person may be affected by one's actions. The observation respect is the respect extended to power, position, authority, skills or strength. Finally, identification respect is to put oneself in another person's place.

How one considers others and responds to the other and how one considers self and responds to self is based on one's own values, experiences, culture, beliefs and assumptions. In all the literature I reviewed there seems to be a common assumption of what the characteristic of respect is, but I was not able to find any clear definition of respect.

Empirical Research on Respect and Disrespect

Some empirical studies on respect and disrespect are explored to help us further

conceptualize respect. Harwood, Yalcinkaya and Lavendecker (2006) described three dimensions of respectfulness in their work with Puerto Rican mothers in both Puerto Rico and Connecticut. The three dimensions of respectfulness are: first, being polite, well behaved and well-mannered are proper interpersonal behaviours that is important to harmonious relationships; second, there is a high regard for life lived in the context of wide relationships in community that has the power to offer love and acceptance or rejection and pain. Third, respect for family, especially for older people and an emphasis on family obligations. Here, children who misbehave bring shame to the family. These three dimensions of respect that were identified in Puerto Ricans were tested to see if they would emerge in Turkish people in Germany. The results showed that the Turkish culture was endorsing interpersonal relationship particularly toward authority and older people. There was a huge emphasis on close, lasting, family relationships. Finally, the Turkish culture strongly emphasized the dimension of respect, honor and shame. Research on self-esteem of Turkish migrant youth and Turkish migrant women in Germany has shown that both groups view themselves as respectful. The study results confirmed that respect is a multidimensional construct. Respect for elders was mentioned more by second generation Turkish mothers whereas respect for one another was mentioned by first generation Puerto Rican mothers (Harwood, Yalcinkaya & Lavendecker, 2006).

Bankston and Hidalgo (2006) did research on respect on American immigrant and refugee population from five Southeast Asian cultures. The results showed that Southeast Asian cultures value respect highly. The Vietnamese culture values social organization developed around the value of respect. The Cambodian culture values respect for elders, authority, peers and self. The Thai and Filipino culture also value respect and required that individuals feel ashamed when they fail to behave according to expected social roles.

Shwalb and Shwalb (2006) interviewed 450 children at one American elementary school. There were equal number of boys and girls. They showed kindergartners and first and second graders pictures of prosocial behaviours (e.g. sharing) and asked why the behaviours were respectful. Most kindergarten children reported that the behaviours were respectful because they were important for friendships. For example, they said, 'So friends remain friends', 'because they are friends', and 'So he doesn't lose friends' (p. 73). Through this study, prosocial respect behaviours were conceptualized to occur within positive peer relationships.

Hsueh, Zhou, Cohen, Hundley, and Deptula (2005) constructed a questionnaire to evaluate definitions and conceptualizations of respect toward specific targets, including peers. Children primarily defined respect toward their peers in terms of reciprocity—treating others the way you want to be treated. However, when asked why they should respect their peers, there was more differentiation. About one third of the children responded, 'If you show respect to them, they will respect you' (p. 73). The results also showed that respect was more of a core consideration for Chinese children than for American children.

Florez-Gonzolas (2005) reported that Latino adolescents who were sociometrically popular sought respect due to their academic, social, or athletic abilities. Adolescents who were known to be rebellious sought respect based on fear. Specifically, by creating conflict and fighting with other students. This report shows that while respect is important for positive relationships, it may also foster negative peer relationships. Sugie, Shwalb and Shwalb (2006) did research in Japan by giving a questionnaire to sixth grade students about the awareness of respect. About 90 percent seem to have a prior understanding of respect, yet they did not have experience of it at school and home. The Japan Youth Research Institute compared samples of 15-18 years old adolescents in China, US and Japan. The overall response of high school

students was that there was respect for fathers, mothers, teachers and friends.

Best (1997) examined the experiences of attaining respect in the face of differences in eight North American Caucasians in the helping professions. The meaning of respect that came out of the study was acceptance of the other person as they are and genuinely caring for that person.

The literature on respect clearly show that there is a huge need for further conceptualization and cross-cultural research on the phenomenon of respect. While there seems to be different concepts of respect, one general distinction among them is respect as behaviour and respect as an attitude (Dillon, 2016). Based on the definitions and conceptualizations of respect in the literature, I would like to define respect as both a behaviour and an attitude one shows or has towards another person based on internalized values, cultural expectations and social context as long as it is not oppressive and enhances relationships. In other words, respect is truly both a behaviour and an attitude one shows or has towards another person without any conditions.

Respect in the Korean Culture

While there is a lack of literature on the second-generation Korean Canadian population, there has been no research done on the second-generation Korean Canadians and their experience of respect. During my doctoral studies, I wrote a research paper on the lived experience of "we-ness" in six second-generation Korean Canadian pastors. Five participants in this study were male and one was a female. Their ages ranged from 30 to 40 years old. The interviews were semi-structured and open-ended. The analysis of the six interview transcripts revealed five overarching themes that describe the complexity of the we-ness experience in relation to the second-generation Korean Canadian pastor's family of origin and church

relationships. The themes revolved around the identities of the second-generation pastors as well as their relationships with family, friends, and the church community. The research question, "What is the essence of the we-ness experience of the second-generation Korean Canadian pastors?" resulted in the following themes: Communication, togetherness, sacrifice, respect, and conflict (Williams, 2016). The major themes from the data analysis helped shed light on the lived experience of the six participants. One of the themes was respect, which was significantly present in all of the participant's data. Here are some of the direct quotes where each of the participant addresses respect.

Participant #4 said:

> *you are required to show respect not only to one's parents and elders but also to siblings or anyone who is even a year older.*

Participant #5 said:

> *I think the whole respect elder thing played a big part in my growing up.*

Participant #3 pointed out:

> *…the respect to elders, even people who are a year older than you…*

Participant #2 puts it this way:

> *The Korean culture is a respect culture…*

Participant #4 stated:

> *… this whole respect thing is sometimes misused and abused in the Korean culture...*

Participant # 1 stressed:

> *Respect is extremely important for me. Asian cultures have the shame and honour theology. So, I respect elders and parents greatly.* (Williams 2016, p. 41-49)

Not only do the participants state that respect is something they value in showing others but two

of the participants also pointed out that respect is something they would like to receive from others. In the context of the Korean culture, respect is sometimes seen in relation to hierarchy, age, conformity to the group and sensitivity toward others. When it comes to the Korean cultural context, it is helpful to understand respect as a behaviour that one shows to others based on their internalized values, cultural expectations and social context. There is a need for research on respect, not just with the Korean Canadian sample, but with various other cultures as well.

Summary of Literature Review

Respect is universally recognized and vitally important for everyday life and second-generation Koreans Canadians are a growing population in Canada. The literature review revealed that there is not much systematic research on both of these topics.

The literature review considered Confucianism, collectivism and church within the Korean culture. Confucianism, which has had a huge influence on the Korean culture, is expressed in its five social relationships: (1) ruler and subject, (2) father and son, (3) older and younger siblings, (4) husband and wife, and (5) friend and friend. This can inform how we understand first-generation Korean Canadian and second-generation Korean Canadian relationships.

The literature also shows that interpersonal relationships and sensitivity to the culture needs to be considered to understand the second-generation Korean Canadian pastor's idea of self. The Korean Culture is a collectivistic culture. Second-generation Korean Canadian pastors have a concept of collective self and they don't think of themselves in terms of "I." For the Korean Canadians differentiating a self means working with and not against the family's and church's values and norms.

The phenomenon of respect within the Korean culture is a complex phenomenon. The literature review has demonstrated that there is a need for a conceptualization and cross-cultural research on the topic of respect. My conclusion from the literature review is that respect in Korean culture is rooted within interpersonal relationships and has many characteristics but cannot be clearly defined. Because the Korean culture emphasizes hierarchy, age, conformity to the group and sensitivity toward others, respect must be understood as a behaviour that one shows to others based on their values, cultural expectations and social context.

In light of the complexity of the Korean cultural context and its emphasis on respect, this phenomenological research will help us to further understand the phenomenon of respect as experienced by second generation Korean Canadian pastors.

Chapter Three

Method Used for Researching the Lived Experience

> *Many years ago, there was a young man who searched for truth, happiness, joy, and the right way of living. After many years of traveling, many diverse experiences, and many hardships, he realized that he had not found any answers for his questions questions and that he needed a teacher. One day he heard about a famous Zen Master. Immediately he went to him, threw himself at his feet, and said: "Please, Master, be my teacher."*
>
> *The Master listened to him, accepted his request, and made him his personal secretary. Wherever the Master went, his new secretary went with him. But although the Master spoke to many people who came to him for advice and counsel, he never spoke to his secretary. After three years, the young man was so disappointed and frustrated that he no longer could restrain himself. One day he burst out in anger, saying to his Master: "I have sacrificed everything, given away all I had, and followed you. Why haven't you taught me?" The Master looked at him with great compassion and said: "Don't you understand that I have been teaching you during every moment you have been with me? When you bring me a cup of tea, don't I drink it? When you bow to me, don't I bow to you? When you clean my desk, don't I say: 'Thank you very much'?"*
>
> *The young man could not grasp what his Master was saying and became very confused. Then suddenly the Master shouted at the top of his voice: "When you see, you see it direct." At that moment the young man received enlightenment.*
>
> ~A Story told by a Buddhist Monk (Nouwen, 2006, pp. 3-4)

This story powerfully illustrates the importance of questions. The young man in the story has many questions about truth, happiness, joy and the right way of living. These kinds of questions are often answered in the context of a supportive community. The purpose of this study is to gain a better understanding of the experience of respect for second-generation Korean Canadian pastors in their Korean church context. This process involves asking the right questions. In chapter two, the review focused on the current literature related to second-generation Korean Canadian pastors and respect. In this chapter, I will briefly clarify the research question and explain why the qualitative method of hermeneutic phenomenology was the most appropriate approach for this research. This will be followed by a summary of the procedures that was followed, which include participant selection, phenomenological data collection, phenomenological data analysis, ethical considerations and the trustworthiness of

phenomenological research.

Research Questions

According to van Manen (1990), "phenomenological questions are meaning questions" designed to help the researcher understand the lived experience of the participants (p. 23). Moreover, the phenomenon that is researched must have a personal significance, social meaning and be of serious interest for the researcher as it continues to inspire the research and shapes the questions (McWey, James & Smock, 2005; Moustakas, 1994). I have identified 'respect' as the phenomenon of personal significance, social meaning and serious interest for this current research.

The core question that guided this research is: What is the lived experience of respect for second-generation Korean Canadian pastors in the Korean church context? A phenomenological research's core question "does not seek to predict or to determine casual relationships" and "it is illuminated through careful, comprehensive descriptions, vivid and accurate renderings of the experience, rather than measurements, ratings, or scores" (Moustakas, 1994, p. 105). To that end, the goal of this research was not to just describe the experience of respect, but to understand the experience of respect from the perspective of second-generation Korean Canadian pastors. There are no existing studies that focus on the qualitative aspects of respect as a phenomenon from the second-generation Korean Canadian pastor's perspective. The following sub-questions related to the core question also guided the research:

1. What themes and statements emerge from the lived experience of respect?
2. What understandings, values, issues, thoughts and feelings emerge from the lived experience of respect?'
3. What is essential for the lived experience to be described as being

respected and disrespected

Qualitative Research Method

According to van Manen (2016) a research methodology "is the theory behind the method, including the study of what method one should follow and why" (p. 50). A qualitative method is selected over a quantitative method because the purpose of this research is to understand the lived experience of respect for second-generation Korean Canadian pastors and not to analyze data using surveys and statistical procedures (Creswell, 2013; van Manen, 2016). Moreover, qualitative research differs from quantitative research in its philosophical assumptions. While social constructivists look for subjective truth and acknowledge that their personal, cultural and historical experiences shape their interpretation of research, the positivists start their research with a theory and continue to engage in the research that either supports or disproves the theory they started with (Creswell, 2007). Therefore, it is important for qualitative researchers to identify the axiological assumptions they bring to their research so that they engage in the research with the goal of understanding and accepting the participants' lived experiences, instead of just presenting the researcher's own values, assumptions and experiences (Creswell, 2013; Moustakas, 1994).

Qualitative research does not predict future experiences. Rather, its strength is in the richness of its data and the ability to understand how people make sense of their experiences (McWey, James & Smock, 2005; Moustakas, 1994; Patton 2002). Creswell (2007) adds that in qualitative research we cannot separate people's experiences from the context in which they experience it, because they are connected meaningfully to it (Vagle, 2014). The researcher's epistemological assumptions are that the lived experience can only be understood in context. Therefore, the experiences explored in a context become the focus of the qualitative research (Creswell, 2013). An important distinction between quantitative and qualitative methods is their

flexibility. In qualitative research the researcher collects the data by talking directly to the participants and observing them in their natural setting (Creswell, 2007; Patton, 2002). The in-depth data is collected through open-ended interviews, direct observations and examining documents like journals and notes, rather than just focus on a single data source that is inflexible. The participants in qualitative research are free to respond to the open-ended interviews in their own words instead of a simple "yes" or "no" (Patton, 2002; Creswell, 2007). The researcher's ontological assumptions are based on the subjective responses of the participants (Creswell, 2013). Commenting on lived experiences van Manen (2016) asserts:

> A person cannot reflect on lived experiences while living through the experience. For example, if one tries to reflect on one's anger while being angry, one finds that the anger has already changed or dissipated. Thus, phenomenological reflection is not introspective but retrospective. Reflection on lived experience is always recollective; it is reflection on experience that is already passed or lived through. (van Manen, 2016, p. 29)

Therefore, it is by interpreting the multiple lived experiences of the subjective responses of the participants that the researcher comes to understand how second-generation Korean Canadian pastors experience respect.

The qualitative data analysis is done in a such a way that no stone is left unturned to find patterns and themes which helps in understanding the lived experiences of the participants (Creswell, 2007; Vagle, 2014). Patton (2002) illustrates the difference between innovators and qualitative researchers this way:

> Innovators are told: "Think outside the box." Qualitative scholars tell their students: "Study the box. Observe it. Inside. Outside. From inside to outside, and outside to inside. Where is it? How did it get there? What's around it? Who says it's a box? What do they

> mean? Why does it matter? Or does it? What is not 'box'? Ask the box questions. Question others about the box. What's the perspective from inside? From outside? Study diagrams of the box. Find documents related to the box. What does thinking have to do with the box anyway? Understand this box. Study another box. And another. Understand box. Understand. Then you can think inside and outside the box. Perhaps. For a while. Until it changes. Until you change. Until outside becomes inside again. Then start over. Study the box." (Patton, 2002, pp. 2)

Hermeneutic Phenomenological Approach

McWey, James & Smock (2005) assert that it is important for a qualitative researcher to be clear about the approach they intend to use and the process they intend to follow in their research. Creswell (2013) describes in detail a "baffling number of choices of approaches" (p.7) to qualitative research and then proposes the five general approaches, namely narrative research, phenomenology, grounded theory, ethnography and case study (Creswell, 2007). While all of these five approaches have a similar process of research, they have some fundamental differences. The narrative approach focuses on the life of a single participant. The case study focuses on the study of an issue involving one or two cases. The ethnography approach focuses on cultures and usually involves a large participant involvement. While the grounded theory approach emphasizes the meaning of an experience for a number of participants, the intent of grounded theory is to move beyond the lived experience and to develop a theory grounded in data (Creswell, 2007). For this research, the researcher chose the phenomenological approach of data collection and analysis over the other four approaches because in phenomenological approach the focus is to better understand the lived experience of the participants (Creswell, 2007; Moustakas, 1994).

Creswell (2007) and Moustakas (1994) suggest that every phenomenological researcher needs to understand the philosophical perspectives. The philosophical perspective in phenomenology finds its origin in the writings of German philosopher Edmund Husserl (1859-1938), who is considered the father of phenomenology. However, Husserl was not the first to use the term phenomenology as it had appeared earlier in philosophy texts in the eighteenth century (Vagle, 2014). Husserl and his student colleague Heidegger (1889-1976) disagreed about the way lived experience occurs. While Husserl focused on understanding an object or phenomena, Heidegger focused on Dasein, which simply means being in the world (Moran, 2000). Merleau-Ponty, a French philosopher and a follower of Heidegger asserted that phenomenology describes rather than explains (Moran, 2000). During the 1990s, Family Therapy researchers "became increasingly interested in how family members experience their everyday realities and how their perceptions of what they experience lead to different meanings" (Dahl & Boss, 2005, p. 65). As Vagle (2014) stresses, a quick review of the history and thought of phenomenology reminds every researcher that phenomenology "is not a singular, unified philosophy and methodology" (p. 17).

However, there are two main approaches to phenomenology. The first approach is Husserl's transcendental phenomenology. Giorgi is credited as the person who followed Husserl's approach in developing the directive approach. In this approach, it is important for the researcher to focus on Husserl's concept of epoche (or bracketing) in which the researcher sets aside his experiences, biases, assumptions and judgments. This process was developed by Husserl in an effort to successfully get to the essence of the phenomena being studied. He believed true clarity of the phenomena and precise description of the experience could not be

achieved without the suspension of personal beliefs, assumptions and biases through bracketing (Creswell, 2007; Moustakas, 1994; Sokolowski, 2000). This is the reason the approach is called transcendental where "'transcendental" means, "in which everything is perceived freshly, as if for the first time" (Moustakas, 1994, p. 34). While Moustakas (1994) admits that bracketing is hard to achieve perfectly, it does not deter transcendental researchers from starting a research by describing their own experiences with the phenomenon and bracketing out their views before they study the experiences of others. In addition, Husserl's transcendental approach asserts that phenomenological research is purely description and any interpretation is not phenomenological research (van Manen, 2016). However, van Manen (2016) argues that a good phenomenological description is something "we nod to, recognizing it as an experience that we have had or could have had" (p. 48). In other words, van Manen (2016) asserts that phenomenology is not a simple description of events but also an interpretive process in which the researcher makes interpretation of the meaning of the lived experiences.

The second approach is the Heideggerian hermeneutic phenomenology. Gadamer, who was both a student of Heidegger and a learned philosopher, is credited as the person primarily associated with phenomenological hermeneutics (Sokolowski, 2000). Van Manen (2016) who is a Canadian educator and a well know phenomenologist describes hermeneutic phenomenology as a research that involves the study of lived experience and interpreting the "texts of life" (van Manen, 1990, p. 4). The basic assumption in this approach is different than Husserl's approach. In hermeneutic phenomenology, the researcher becomes aware of their own experiences, beliefs, assumptions and judgment, not so they could set them aside to focus on the research but to consider how their own experience might relate to the experience that is being researched. This clear identifying and naming of the researcher's assumptions, biases and experiences are crucial

contributors to the research in hermeneutic phenomenology (van Manen, 2016). Additionally, in hermeneutic phenomenology, the researcher moves the focus from the stories a participant tells to the participant's interpretation of that experience.

A hermeneutic phenomenological approach as described by van Manen (2016) will be used to answer the core research question and the sub-questions that guides this research. The hermeneutic phenomenological research approach was selected because the researcher considers this method as the most appropriate approach for studying the lived experience of respect for second-generation Korean Canadian pastors in their Korean church context, because the lived experience cannot be separated from the context. In other words, the purpose of the research is not to just describe the experience of respect but to understand the experience of respect within the context it was experienced.

The phenomenological method will be used for this research so that the researcher can gain a better understanding of what it means to experience respect as a second-generation Korean Canadian pastor while taking into account the religious, social, cultural and historical realities of both the researcher and the participant. Since this is a cross cultural research the researcher is aware of the potential challenges in cross cultural research and is committed to a safe, sensitive, rigorous and ethical process. Having said that, the researcher is convinced that the hermeneutic reflection and reduction process is culturally sensitive. In preserving cultural differences, it is assumed that the respect for Korean cultural values and expressions would be demonstrated.

Participant Selection

In phenomenological research, one of the most important considerations in selecting participants is to find candidates who have a lived experience of the phenomenon that is being researched (Creswell, 1998; Moustakas, 1994). I used purposeful sampling which involved

selecting participants for the research who could contribute to an understanding of the central phenomenon of the study. For this reason, I came up with three requirements for participation in this research. First, the participant needed to be someone who was born in Canada. Secondly, the participant needed to be an active pastor in a Korean church in Ontario to qualify for this research, and thirdly, the participant needed to have a minimum of one year working experience in a Korean Church (Creswell, 2007).

Another important consideration for this research was the sample size. Since, hermeneutic phenomenology requires analysis of large data, the participant selection was limited to 12 participants (Creswell, 2007). I visited the Korean Church websites in the Greater Toronto Area and collected the email information of their English Ministry pastors. I also collected information through referrals from second-generation Korean Canadian pastors I had networked within the Greater Toronto Area. Once the Wilfrid Laurier University's Research Ethics Board (REB) reviewed and approved my research, I made initial contact with the potential participants from different Korean Church denominations through email (Appendix A). During this contact, I clearly outlined the purpose of the research and the nature of the participant's involvement in the research using the recruitment letter (Appendix B) and a Demographic Data Questionnaire (Appendix C). When the potential candidate met the criteria and was interested in the research, an informed consent form (Appendix D) that included the name, contact information, the criteria for inclusion, an overview of the study, confidentiality and anonymity of the participants data and a description of the compensation for participating in the study was sent by electronic mail. This was followed up with a phone call or email to finalize details about the interview for the research. Prior to the interview I instructed the participants to read the consent form and we signed it together. Two informed consent forms were signed with each participant. One signed

informed consent was retained by the researcher and another one was given back to the participant as the participant's copy (see Appendix D).

Phenomenological Data Collection

Although van Manen (2016) does not approach the phenomenology process rigidly, he suggests a dynamic interplay among the following six research activities:

(1) Turning to a phenomenon which seriously interests and commits us to the world;

(2) Investigating experience as we live it rather than as we conceptualize it;

(3) Reflecting on the essential themes which characterize the phenomenon;

(4) Describing the phenomenon through the art of writing and rewriting;

(5) Maintaining a strong and oriented pedagogical relation to the phenomenon;

(6) Balancing the research context by considering parts and whole (van Manen, 2016, p. 54).

I used van Manen's (2016) first two research activities in the data collection process and the remaining four activities in the data analysis process, not as rigid sequence steps but more as a dynamic interplay.

(1) Turning to a phenomenon, which seriously interests and commits us to the world: As mentioned earlier, I identified 'respect' as the phenomenon of interest and the research questions were developed out of a personal significance, social meaning and serious interest of this phenomenon (Moustakas, 1994). The following core question guided the research: What is the lived experience of respect for second-generation Korean Canadian pastors within the Korean church context? Throughout the research process this question was continually referred back to in order to ensure that the methods continued to be appropriate to answer it.

(2) Investigating experience as we live it rather than as we conceptualize it: The data

collection method was semi-structured in-depth interviews. The purpose of a phenomenological interview was to gather data surrounding the lived experience of respect for second-generation Korean Canadian pastors within the Korean Church context (van Manen, 2016). The interviews were conducted in the month of December 2017 and January 2018 after receiving approval from Wilfrid Laurier University's Research Ethics Board (see Appendix A). All the interviews were conducted at a time and place that was most convenient and comfortable for the participants. I integrated the research questions with the interview questions (see Appendix F). All the semi-structured interviews were done within the time indicated in the Recruitment Information Letter for Participants (Appendix C) and the Informed Consent (Appendix E). The length of the interviews ranged from 50-75 minutes each. Nine participants chose to be interviewed via Skype and three chose to be interviewed in person. One participant was interviewed in his church office, one at his seminary campus and one at a restaurant. The research questions and interview questions were helpful in guiding and engaging in the conversations during the interview. I took notes of my initial thoughts and observations during the interviews.

I began the interview by drawing attention to the phenomenon of respect. The interview questions were focused on the participant's perception of respect and the participant's experience of respect in the Korean Church ministry context (Appendix F).

1. How has your experience been working in a Korean Church context?
2. How would you define respect?
3. Can you tell me about how respect is viewed in your family?
4. Can you tell me about how respect is viewed in your church?
5. Can you tell me about your experience of respect in your church relationships? What was it like for you? Were there some things you noticed? What were some thoughts that went

through your mind? Any feeling? Was there any physical sensation?

6. Can you tell me about your experience of disrespect in your church relationships? What was it like for you? Were there some things you noticed? What were some thoughts that went through your mind? Any feeling? Was there any physical sensation?
7. Why do you comply (or) not comply to someone in the church, even if you don't respect someone in your church?
8. What are some things you noticed in those who showed respect/disrespect in your church relationships? Do you comply when you are respected or disrespected or both? Were there any changes to your relationship with that person as a result of this experience?
9. Is there anything else about respect in a Korean Church that you think that might be important for me to know?
10. Do you have any questions for me?

The questions were designed to facilitate exploration of the participant's experience of respect within the Korean Church context. I was intentional in making the participants feel safe by encouraging them to share their subjective experience of respect with as much details as they were comfortable sharing. I emphasized to the participants that they could share the experiences in their own terms and there were no "right" or "wrong" answers to the questions. I also reminded the participants that their participation is completely voluntary and that they had the right to skip questions, stop the interview or to withdraw at any time. Upon withdrawal, all material collected from them would be shredded and/or deleted. However, the participants were also reminded that after the dissertation was formally submitted, materials could no longer be withdrawn.

Following each interview, I asked the participants how they were doing and how the

interview went for them. This was done to make every effort to minimize any discomfort and to refer the participants to counselling as needed. Moreover, all conversations were treated with utmost confidentiality. All interviews were audio recorded, transcribed and the data was stored in a password protected computer at my home office and will be destroyed after the successful completion of the dissertation. All names and identifying remarks were changed in the final transcribed data to protect confidentiality. Additionally, the completed dissertation report makes reference to the content of the interview and contains a few direct quotes in order to substantiate the findings.

Phenomenological Data Analysis

After each phenomenological interview, I transcribed the audio recording and got a member check and then conducted analysis using thematic analysis outlined by van Manen (2016). This approach reflected the hermeneutic circle where I moved to and from one transcript to another. Van Manen (2016) suggests that it is necessary for the researcher to acknowledge their previous experiences, beliefs, values, and assumptions and how they may influence the researcher throughout the data collection process, data analysis and data interpretation process. A journal of personal reflections on the interviews as well as my personal thoughts were kept throughout the research process to find meaning for the researcher's own experiences of respect.

(3) Reflecting on the essential themes, which characterize the phenomenon: During the interview, I attempted to recognize significant themes as the participants shared their experience of respect. I encouraged explanation on those points that I thought needed explanation so that there was sufficient data collected for analysis. I took reflective notes, both during and after the interview and during the whole analysis process. After each interview with the participants the audio recording was transcribed verbatim and was then sent to the

participants for member checking (Appendix F). This allowed the participants to add more details or remove anything they wanted to remove. The participants were encouraged not to do any grammatical changes so that the data remained just the way it was relived during the initial interview. Only two out of the twelve participants made minor changes to their transcribed interviews during member check. Following the member checks, I immersed myself in the final interview transcripts. I read and re-read the transcripts and moved between transcripts looking for common meaning in the lived experience of respect for all the second-generation Korean Canadian pastors interviewed. Statements, words and phrases that were felt to be of significance were selected, while reading and re-reading the data. These statements, words and phrases formed the early themes and sub-themes in the data analysis. I also purchased a one-year subscription to NVivo 10 QSR International. This is a software program used to analyze data for qualitative research. I uploaded the twelve interview transcripts into the software and then used it to review and code each transcript again. I used the software to see if there were any statements, words and phrases that I had missed in my initial reading and re-reading of the transcribed transcripts.

(4) Describing the phenomenon through the art of writing and rewriting: The data analysis process also had a writing and re-writing process. I had regular meetings with my academic advisor to help in my reflective process. This helped to constantly revisit and refine my thoughts. The ideas and themes that were formed during data collection and during the transcription of the interviews became more and more clarified during writing and re-writing and also in reading and re-reading. My constant questioning and reflection of the emerging themes allowed for a deeper understanding of the lived experience of respect.

(5) Maintaining a strong and oriented pedagogical relation to the phenomenon: At

times I found myself getting distracted from the research as a whole. This happened, especially, when I immersed myself in the individual stories of each participant. During these times of distractions, the core research question helped as a guide to remain focused. Continuing to write and re-write and reflect the process with my academic advisor was very helpful during this process.

(6) Balancing the research context by considering parts and whole: I needed to balance the parts and the whole during the analysis process. Although data analysis began with the interviewing of the twelve participants, the 'parts', ongoing reflection allowed the stories that were shared to be gathered together as a 'whole.' Reading and rereading the interview transcripts, reflecting on the understandings of the whole with my academic advisor, writing and rewriting about the phenomenon, analyzing the parts again, reading and reflecting some more and discussing with my academic advisor and writing again and reflecting again was involved several times throughout the whole analysis process. This whole process was not as simple as it sounds. It was through this rigorous research process I came to understand how second-generation Korean Canadian pastors experience respect (van Manen, 2016).

Ethical Considerations

Phenomenological research assumes that in order to explain a phenomenon I need to become aware of my own experiences, beliefs, assumptions and judgment, not so I could set them aside to focus on the experiences of the participant, but to consider how my own experience might relate to the experience that is being researched. This self-reflection by identifying and naming my assumptions, biases and experiences are crucial contributors to the research in hermeneutic phenomenology (van Manen, 2016).

I completed an online ethics tutorial and submitted the certificate(s) of completion with

my Research Ethics Board (REB) application for approval. I was guided by these ethical standards and constantly reflected on ethical issues throughout the research process with my academic advisor, starting with "prior to conducting the study; beginning a study; during data collection and data analysis; and in reporting, sharing, and storing the data" (Creswell 2013, p.130). Once the research was reviewed and approved by the University's Research Ethics Board (REB) I proceeded to make contact with the potential candidates for the research. Polkinghorne (1989) and Creswell (2007) suggest that an appropriate sample size for phenomenological research ranges from five to twenty-five participants. I initially had 15 participants confirmed to be interviewed but three of them withdrew. I stopped contacting potential participants once twelve participants were interviewed.

I took the necessary ethical steps to fully disclose the nature, purpose and requirements of the research and explained the informed consent before the interview and clarified questions as and when they arose (Moustakas, 1994). I took careful care to make sure participants did not feel pressured to sign the consent forms. This was very critical to the research because participation in the research was voluntary and the participants were clearly informed that they could decide not to participate in the study if they choose to do so at any time (Creswell, 2013).

I was born in Chennai, India and came to Canada in 2001 to do my graduate studies. After graduating with two master's degrees and after over fifteen years of pastoral work experience, mostly among second-generation Korean Canadians in the Greater Toronto Area, I started my doctoral studies at Martin Luther University College (formerly Waterloo Lutheran Seminary) at the Wilfrid Laurier University. My graduate education and my experiences with second-generation Korean Canadians helped me to narrow down my research focus to the second-generation Korean Canadian pastor's experience of respect in Korean Church contexts.

In order to prepare for this task, I made every effort to be aware of the cultural, religious, social, power imbalances or any other differences in the participants so that I could address it ethically throughout the research process (Creswell, 2013). At the completion of the final transcript of the interview I gave a ten-dollar ($10) Tim Hortons card as compensation to the participants for their participation in this research. At the completion of the final dissertation I offered to provide a summary of the findings to the participants upon request. I affirmed the participants that all conversations would be treated with utmost confidentiality. I followed this up with changing names and identifying remarks in the final transcribed data to protect the participants.

Trustworthiness of Phenomenological Research

How can the trustworthiness of this research be assessed? The goal of phenomenological research is to describe and discover the meaning of the experience of respect from the second-generation Korean Canadian pastors' perspective. In order to verify the accuracy of the data, interpretations and findings, I needed to follow rigorous and ethically sound procedures. I took measures to be transparent by describing the research process. The data collection process as well as the data analysis and interpretation process have been clearly outlined in the data analysis section. I have also disclosed the safety measures taken to preserve the confidentiality of the audio interview and the ethical considerations during the whole research process (Creswell, 2007).

I also took measures to preserve authenticity. This was done through in-depth interviews, journal notes, and member checks (Creswell, 2007). I got the participants' feedback using member checks. This process allowed the participants to judge the accuracy and credibility of the data, findings, and interpretations, and conclusions. Van Manen (2016) suggests that it is necessary for the researcher to acknowledge their previous experiences, beliefs, values, and

assumptions and how they may influence the researcher throughout the data collection process, data analysis and data interpretation process. I disclosed and clarified my bias, assumptions, values and beliefs in the beginning of this research. Further, consistency and clarity were ensured during data analysis by examining and clearly explaining consistencies and inconsistencies found within the themes. The whole data analysis process began with getting the ethical approval, recruiting participants, collecting data, analyzing and interpreting data. The discussions with my academic advisor was crucial to the ongoing phenomenological nod (van Manen, 2016). The continuous nature of the hermeneutic reflection is also crucial to understand the lived experience of second-generation Korean Canadian pastors in their Korean Church context.

Summary of the Research Method Used

In summary, the purpose of this research is to gain a better understanding of the experience of respect for second-generation Korean Canadian pastors within their Korean church context. Qualitative research was the appropriate choice to explore the phenomenon of respect because of the opportunities in this method for rich data collection from the growing second-generation Korean Canadian population (Creswell, 2007). Additionally, the hermeneutical phenomenological approach provided an in depth understanding of the lived experience of respect. Strict ethical considerations were taken to address confidentiality and procedures for research with all the participants. The data collection and data analysis process involved van Manen's (2016) six research activities. In order for trustworthiness of the research, I followed rigorous and ethically sound procedures. I also practiced reflexivity throughout the research process by documenting my perceptions and thoughts and discussing it with my academic advisor.

CHAPTER 4. PARTICIPANT'S LIVED EXPERIENCE OF RESPECT

> *There are four blind men who discoverer an elephant. Since the men have never encountered an elephant before, they grope about, seeking to understand and describe this new phenomenon. One grasps the trunk and concludes it is a snake. Another explores one of the elephant's legs and describes it as a tree. A third finds the elephant's tail and announces that it is a rope. And the fourth blind man, after discovering the elephant's side, concludes that it is, after all, a wall. Which one is right? Each in his blindness is describing the same thing: an elephant. Thus, all are right, but none wholly so.*
>
> ~ An Indian Tale (Nouwen, 2006, pp.71-72)

In the well-known story of the four blind men and an elephant, each of the four blind men describe their lived experience of the elephant and together they try to make sense of the elephant. Similarly, the purpose of this study is to explore the lived experience of respect in a Korean Church context from the second-generation Korean Canadian pastor's perspective. This chapter begins with the review of the research questions guiding the research. It then provides demographic information and descriptions of the twelve research participants followed by the findings from the data gathered from the twelve interviews.

Guiding Questions for the Interviews

The main research question that guided this study was: What is the lived experience of respect for second-generation Korean Canadian pastors within the Korean church context? The following sub-questions related to the core question explored the experience of respect as a phenomenon: What themes and statements emerged from the lived experience of respect? What understandings, values, issues, thoughts and feelings emerged from the lived experience? What was essential for the lived experience to be described as being respected and/or disrespected?

Demographics of the Twelve Participants

There were twelve participants who were interviewed. Two other prospective participants dropped out of the research study after communicating with me about their interest in

participation. One of them did not respond to several attempts to contact and the other person withdrew their interest in participation. I audio-recorded the interviews with the consent of the twelve participants and transcribed the contents of the entire interviews. Field notes were also taken during the interviews. The figure below (Figure 5) provides a brief description of each participant to assist the reader in looking at the data. To maintain the confidentiality, the participants names are not disclosed.

Participants	Age	Gender	Province of Birth	Korean Spoken	Korean Comprehension	Korean Church Work Experience	Church Location	Education
#1	40	Male	Ontario	Yes	good	18 years	GTA	Masters
#2	29	Male	Ontario	Minimal	good	2 years	GTA	Masters
#3	44	Male	Ontario	Yes	good	5 years	GTA	Masters
#4	37	Female	Ontario	Yes	good	8 years	GTA	Masters
#5	31	Male	Ontario	Minimal	good	5years	GTA	Masters
#6	38	Male	Ontario	Minimal	Not good	9 years	GTA	Doctoral
#7	40	Male	Alberta	Yes	good	13 years	GTA	Masters
#8	34	Male	Ontario	Not Well	Not good	3 years	GTA	Masters
#9	30	Male	Quebec	Yes	good	6 years	GTA	Completing Masters
#10	26	Male	Ontario	Yes	good	3 years	GTA	Masters
#11	27	Male	Ontario	Yes	good	2 years	GTA	Completing Masters
#12	26	Male	Ontario	Not Well	Not good	2.5 years	GTA	Completing Masters

Figure 5. Participant Demographics

The participants comprised of eleven males and one female. All of them expressed their love for God and the Church. All participants disclosed their ages. Their ages ranged from 26 years to 44 years, with an average age of 33.5 years. Their Korean Church work experience

ranged from 2 years to 18 years. Ten of the twelve participants were born in Ontario, one was born in Alberta and the other in Quebec. Seven participants spoke fluent Korean, three spoke minimally and two did not speak Korean well. Nine said their Korean comprehension was good and three said it was not good. Education levels of the participants varied from working to complete a master's degree (three participants) to having a master's degree (eight participants), to a doctoral degree (one participant). All of the participants are involved in pastoral ministry in Ontario (see Figure 5).

Overview of Themes and Sub-themes

The following three themes emerged through the analysis of transcripts from the participants' interviews: why is respect expected, when is respect expressed, and how is respect experienced. From these three themes, sixteen subthemes emerged. An overview of these three themes, their subthemes and their descriptions are presented in this section. Every theme and subtheme that is illustrated with direct quotes from the interviews in which the participants describe their experiences of respect reflect an essential part of the lived experience of respect for second-generation Korean Canadian pastors in a Korean Church context.

Participants shared specifics about their overall perception of why respect is expected within the Korean Church context. Five subthemes emerged from this theme: age, authority, gender, submission and title. Participants shared their perceptions of when respect is expressed within the Korean Church. Expressions of respect occurred with the following five subthemes: care for each other, flexible, give honor, maintain togetherness and speak the language. All participants talked at length about how they experienced respect and disrespect within the Korean Church. These were captured in the six subthemes: Acknowledgement, being heard, being valued, communication, genuine relationship and trust.

Descriptions of Themes and Sub-themes

The following section presents a detailed description of themes and subthemes derived from the 12 interviews on the lived experience of respect. Subthemes are presented and explored in detail for each of the three themes – why is respect expected within the Korean Church, when is respect expressed within the Korean Church and how is respect experienced within the Korean Church.

Direct quotes from the original transcripts of the participant interviews are presented to illustrate the essences of these themes and subthemes. These quotes are presented without disclosing the names or any specific reference to the participants to ensure confidentiality.

	Themes	Sub-themes	Sub-themes found in the following number of participant interviews
1.	Why is *Respect* expected within the Korean Church	a. Age	9
		b. Authority	9
		c. Gender	5
		d. Submission	8
		e. Title	12
2.	When is *Respect* expressed within the Korean Church	a. Caring for each other	10
		b. Being Flexible	10
		c. Speaking the language	9
		d. Maintaining togetherness	8
		e. Giving Honor	7
3.	How is *Respect* experienced within the Korean Church	a. Being Acknowledged	8
		b. Being heard	6
		c. Being valued	10
		d. Communication	11
		e. Having a Genuine relationship	8
		f. Trust	10

Figure 6. Themes and Sub-Themes

Theme #1 Why is Respect Expected Within the Korean Church

All participants described in detail five different expectations of respect they encountered within the Korean Church context and their lived experiences with each of the expectations. First, many of them reported that respecting someone based on their age was a given in the

Korean church context. Second, many participants considered the expectations of respect for authority as necessary in the Korean Church context. Third, some participants mentioned that the expectations of respect varied based on a person's gender. Fourth, many participants talked about submission to leadership as an expectation of respect. Finally, all of the participants described that there is an expectation in the Korean Church context to respect those with titles. Each of these five subthemes: age, authority, gender, submission and title are presented and illustrated with direct quotes from the interviews.

Subtheme #1 Age

Nine participants shared that they had a previous understanding that respecting older people is important even before they started pastoral work in the Korean Church context. Participant #2, for example, talked about how this was part of his early development in his family of origin:

> *I feel as though respecting elders in a Korean context is huge and has been instilled in me since a young age. Therefore, I have the belief, and even urge, to bow to people in the church as a sign of respect...*

Participant #3 discussed this in the context of previous understanding:

> *Age is a big thing in the Korean culture. And I understand that… I felt I was in that position all the time just in the way I had to speak with the others and act. Anyone that was sort of in my age range I would have to treat them almost as superior. It was a very conscious effort to speak that way and act that way because of the way I understand mannerisms in Korean culture. So, age does play a factor, but it wasn't as difficult for me to fall into that.*

Several participants talked about their need to respect older people. Participant #5 felt that he was very aware of respecting older people:

> *If they are older, I will naturally, before anything is said or done, my assumption or natural reaction is to respect them and be respectful. If it's a brother that is older than me there is this word called 'hyeoung' which literally translates older brother. And 'nuna' means older sister. Even though I grew up not speaking Korean well I would add these words to everyone who were older than me. Or even in the church, this word*

> *'jipsanim' which is translated into deacon. Not everybody in the church are deacons but for some reason I just call them deacons out of the respect that they are older than me.*

Participant #10 explained it this way:

> *Growing up I myself knew that my grandparents had to be respected and honoured with utmost respect. Then after that my parents of course. I don't have any older siblings but if I had older siblings. Like, older cousins that even counts. Like I need to respect them. Even older friends as well. Just culturally speaking.*

Within the context of age, participants also talked about how they were treated like a child even when they were a grown adult. Participant #7 went on to reflect upon the effect of his experience:

> *I think it is a pretty typical experience. I am probably not unique in saying… despite being financially independent and contributing the ways that we can, we are still seen as kids or almost like second-class congregational members.*

Participant #10 explained how sometimes he was overlooked because of his age.

> *So, for example, like there was a mission trip that we were going on and we were planning for something and I knew right away that the way that we were planning I thought it wasn't right. It wasn't efficient. Maybe even to the point where it wasn't even biblical and knowing that I have a conviction I would address it and bring it up. My voice didn't really matter. So, who are you? You are just young. And kind of brushed off in that way.*

While participant #3 described how it made him feel:

> *I was not treated as a 43-year-old man should be treated. I felt like a much younger person… I felt they kind of viewed me as a nine or ten-year-old.*

He also stated:

> *So, things like age. I used to see it in a very disrespectful way when I was younger. Because when you are young you don't have a voice. But living in Korea, I could see that it is actually two ways. It's not only the elder who gets to exercise his authority, but they also have the responsibility to care for the younger. And there is a lot of reciprocal parts to this relationship other than what I had initially seen.* – Participant #3

Not only did the experience of the expectation of respecting someone based on their age begin in their family of origin, but also continued within the Korean Church context. The

participants found this to be an important aspect of respect.

Subtheme #2 Authority

Nine participants considered the expectations of respect for authority as necessary in the Korean Church context. Two participants shared that sometimes positions of authority are desired by some people because they feel insecure with who they are.

> *I do see people wanting to be in positions of authority. I see people revel in being acknowledged.* – Participant #5

> *A lot of times the only people who ask for respect are those people who are not secure. In terms of how they are feeling about and where they are.* - Participant #6

However, some participants pointed out that pastoral authority is God given and has responsibilities attached to it.

> *Even at my Church… people do give me that respect knowing that I am a pastoral figure. They know that I have a sense of a God given authority. So, in a biblical standpoint there is that respect that I receive.* – Participant #10

Participant #9 shared that disagreeing with someone in a position of authority is disrespectful:

> *So, if someone doesn't agree with you or someone doesn't agree with someone who is in a position of authority, that is ultimately a kind of a sign of disrespect. And so, generally, people who are, you know, in the position of authority, would be the ones to end up staying or being able to stick around and the lesser person would either, in worse cases, end up leaving. Leaving the church.*

Another participant added that he almost always complies with those in authority to be respectful:

> *My overseer keeps on giving me add on tasks which I don't see the benefit. No one is involved in my ministry, but they keep giving extra things. I almost always comply and do the requested tasks out of respect for his authority. It was only once I said I was hesitant to do it.* – Participant #2

Some participants pointed out that the second-generation Korean Canadians prefer pastors to earn their respect rather than use their authority to demand respect:

> *Our generation grew up saying, "you earn your respect." And when I talk to pastors who have, like, done ministry in both contexts, they say English Ministry is just harder because nothing is afforded to you. You got to earn it. Whereas, in Korean ministry, you just say something, and people do it. They just automatically give you respect.* - Participant #4

> *I think for me, I would say it is something where someone isn't just entitled to it just because of the cultural expectations. I would say it is something that is earned. Actually, not earned but something that is mutually given and received. Because I think once again according to the culture, sometimes if it is expected, for one, it is automatically given.* – Participant #11

> *I still think respect can be earned in the sense it is earned. I think you base it on character and the relationship that is formed. It is a fruit of the by-product of your character.* – Participant #5

One participant shared his experience of going against authority:

> *And then I actually apologized. And I said I am sorry I know you must be disappointed. It's not what you wanted. But it's not realistic for me to agree to what you would like me to do. And he said that was fine. And then I asked if I could leave the room and then I just left…he was not expecting me to do that…I believe that he expected that his authority would triumph what I wanted to do as it had in the past or how he may have perceived in the past that I would do what he was asking.* – Participant #3

Overall participants were favourable towards respect for authority, despite some challenging experiences with people in authority in the Korean Church context. However, one participant stressed that, while respect is given to people in authority it needs to be reciprocated by those in authority as well.

> *…because even in other cultures you would respect the elderly or the older people. You wouldn't talk rudely to them or anything like that. But when it comes to the point where the other side expects that respect automatically and doesn't reciprocate in the same way, I think that's where it becomes a little challenging. Because…I just don't…I don't agree. Why should I respect you when you are kind of…when you are a little ruder? I would say respect is something that is given and received. And it is not exclusive to one direction only.* – Participant #11

Subtheme #3 Gender

Five participants shared about the expectations of respect in regard to gender in the Korean cultural context. One participant stated:

> *With the Korean church it is a lot more external. Are you male or female? How old are you? Almost like a resume.* -Participant #8

One participant adds:

> *…my dad would say things like, 'men do the work outside the house and women do the work inside the house'.* —Participant #4

Another participant described that he was uncomfortable with the idea of a woman being ordained as a pastor. While he was honest about how he felt, he attended the ordination service so that the woman pastor would not feel disrespected. He stated:

> *If the denomination is about infant baptism and women ordination, those are secondary issues that I don't personally agree with. I think it doesn't align with Scripture. And so recently we had a woman, a good friend of ours, being ordained to our church. So, for me to not show up to that ceremony would be disrespectful. So, I did go. But when we were making an oath as a congregation asking, "do you agree with this?" I had my hand raised but I couldn't say 'yes.' And I think because there is a relationship between me and the staff, I don't feel so uncomfortable to say I don't agree.* -Participant #12

However, one participant argues that the gender dynamic has changed in the Korean culture. He said:

> *… the male/female dynamic in Korea has also changed quite drastically, in my opinion. In Korea…I was there for three months and the dynamic that I saw with male and female seemed to be traditional in the sense that women had certain duties but also women had quite a bit of authority in the relationship as to decisions towards finances, children and things like that.* —Participant #3

One participant was concerned about the lack of women pastors in senior leadership roles. She stated:

> *I think being woman, being young, being single… that's quite interesting…I'm an associate minister. And it's okay to be a woman as an associate. But the church has never had or, in my knowledge, considered a woman for lead ministry*. —Participant #4

The same participant also shared how she was not acknowledged the same way as male pastors. She found it surprising that the women were the more hesitant ones to acknowledge her because of her gender:

> *I just have past encounters…um…in the hallways, and for some reason, to tell you the truth, I actually experience it more from women in Korean speaking ministry than from men. This sense of like… disrespect is kind of a big word. I don't know if that's the word. But almost like, just a passing over without an acknowledgement.*
> *When I hear 'jundosanim', I recognize it almost always comes from a woman…from the Korean speaking ministry. English speaking ministry, it doesn't matter for me…for a long time now, our senior pastor has really been pushing to have women elected as elders… it sounds like it's actually the women who have issues with women in ministry more than men who have issues with women in ministry… I can feel it or see it.* – Participant #4

Another participant adds that women are given pastoral positions that does not require ordination. Ordained pastors are called "Mok-sa-nim" and a non-ordained pastor is called "Jun-do-sa-nim." And the difference between them in the Korean Church context is significant. He shares:

> *I think it is easy to observe, like, even just the simple fact, that all the ordained ministers at our church or any other church I have been to, tend to always be male. Women were always given kind of the "Jundosanim" positions*. – Participant #9

Since men occupy the senior pastoral roles, men more than women make the decisions in the Korean Church context. One participant pointed out:

> *Many of the males make the decisions. Even in the English Ministry Church as well.* – Participant #8

Subtheme #4 Submission

Submission was described by eight of the participants as a reason why respect is expected in the Korean Church context. Participant #1, who stressed on his obedience to the Word of God and his commitment to Jesus, talked about respect as a way of submission to people in leadership:

> *And there are couple of examples in the bible either in the Pauline letters where Paul says servants obey your masters and in the same way in Hebrews in Chapter 13 God has placed spiritual leaders over us. We need to submit to our spiritual leaders. And also, you see throughout the Old Testament God anoints a leader whether they are good or bad. And he tells us to pray for your leaders because God has placed us in that position. So, if those are all true, and if the bible is true, then who am I to go against it and what God has placed. Because whether they are obeying God or not, it's not my issue. My issue is,*

> *am I obeying God? And if God tells me to obey my leaders then that's what I need to do. I need to comply whether I respect him or not. But I do it because I respect God.*

Participant #3 also went on to describe how his view of the senior pastor as God's chosen representative obligated him to submit to the senior pastor as an act of respect even if he disagreed with him:

> *To put it sort of bluntly, I really felt called to the position and I felt that the senior pastor was also sort of God's chosen representative to be in that setting. And I still do believe that…I had to compromise a lot of things, the way I thought, and the way I believed ministry should be done, out of respect for him. Because of him being God's servant in that church. And so, I was very agreeable. I was willing to be very submissive.* I would still not say no*. I would still be obedient to him regardless of his honesty to me.*

Participant #4 talked about what respectful submission would look like:

> *respect looked like um…not talking back, it looked like listening and doing what they said.*

In addition, two other participants shared that there was not a lot of space for dialogue and there was also no point in disrespecting the senior leadership by not submitting:

> *I think obedience would be the primary way. There wasn't a lot of space for questions or conversation. That may be due to language, in large part. Just the fact that immigrant parents are hustling pretty hard and working a lot and so I think the expectation was that, like, 'hey man, you just got to do this. That's just the way it's going to be.' And so yeah…I think that's a real big part of it.* - Participant #7

> *And. Think…it is actually printed example. But I'll just share right now. When someone who is above you asked you to do something. And the example that was given was your senior pastor asked you to come out to a prayer meeting. You just have to say 'yes.' That's an aspect of respect. There is no, you know like, I don't want to go. You just don't do that. It's just assumed that if that person is the senior above you, you just need to listen.* -Participant #6

The participants also pointed out that showing respect by submission is inspired by the unwavering commitment and hard work of other pastors:

> *You want to show that you are competent. You want to show that you are willing and that embeddedness of sacrifice too. You know like being a martyr. When I look at the Korean*

> *full-time associate pastors, they are constantly non-stop working and I see that. So part of me is like this is just one thing they are asking me to do. Because I look up to them I could do it. You want to show them that you could do it. And you want to show them that through my sacrifice I am respecting them*. -Participant #5

Subtheme #5 Title

All twelve of the participants described that there is an expectation in the Korean Church context to respect those with titles. Since there is such a huge emphasis on titles, they all talked about using the appropriate titles to refer to people in the church. Some participants shared:

> *I don't know if it is my own perception of Korean culture. Because I am second generation. I feel like I need to show respect to people with title with pastor, elders and deacons.* -Participant #2

> *I would make sure to call them by their appropriate title. If it's a pastor I would make sure I say, "Pastor" or if it's a deacon, I would say "Deacon James" or "Elder John".* -Participant #12

> *I knew that deacons were supposed to be called deacons by their title in Korean. Elders where supposed to be called elders. Pastors by pastors. Reverends by Reverends. And that was a must. But then on the English Ministry side its funny because it's like…in the English side even deacons we would call them by their names. This was something that was said. Make sure you call elders, elder so and so. Don't just call them by their name... That was in a sense enforced on us.* -Participant #10

> *There is a Korean word for older people. If it's a brother that is older than me there is this word called 'hyeoung' which literally translates older brother. And 'nuna' means older sister. Even though I grew up not speaking Korean well I would add these words to everyone who were older than me. Or even in the church, this word 'jipsanim' which is translated into deacon. Not everybody in the church are deacons but for some reason I just call them deacons out of the respect that they are older than me*. - Participant #5

Participant #1 talked about how there is a certain level of respect that is expected by those who hold a title:

> *So, if you are a pastor it's a certain aura that is associated with what it means to be a pastor and automatically because of that title certain respect is expected to be given. Same thing with an elder or a deacon. There is a different level of respect that is associated with a person's title which they expect because they hold that title.*

Participant #4 added that these titles create a hierarchy among the leaders in the church that eventually affects their social interactions:

> *Within the Korean Ministry there is very much a hierarchy between the pastors, I find. Like, example, nobody will sit beside the senior pastor. Poor guy. It's like he has no friends…are you kidding me? And especially the female jun-do-sa-nim's are like, they're like, there's like a hierarchy of where you need to sit at the lunch tables where we have our weekly staff lunch…I really appreciate our senior pastor … he does not expect any of that. And when people do it to him, he doesn't say anything either, but he does not expect it at all...* – Participant #4

Not only that, participant #8 shared that there is more weight to the words of people with titles in the Korean Church context:

> *…More on the idea of elders and pastors. When they say something there is usually more weight to their words. There is more of an emphasis on that. There is more structure.*

Two participants shared about the respect that was specifically extended to elders and pastors:

> *There was a good amount of respect for the office of pastor minister.* – Participant #7

> *Traditionally, I think status. When you become an elder you are immediately respected by the Church. Or at least that's the assumption that the church has voted and agreed that they will follow the leadership of this individual who is becoming an elder. They are the decision makers and we respect that. Even in the Korean Church especially if you are older among the elders you are respected more. I think status and age are two prominent things.* – Participant #5

However, participant #6 pointed out that the title he has is not his identity. They are two separate things:

> *So, even recently just getting ordained I was talking to one of the associates over lunch and he said becoming an ordained minister is a huge thing. He referred to it as being a change of identity so to speak. For me that goes in contrast to how I think of it because getting ordained for me was not so much a change of identity, but it was just having a title that already reflects what my identity is. You know my identity is not associated with the title. And so, for me, becoming a minister does not reflect the same thing that it kind of infers for him. You know, for me it's just a title. So, a little bit of a different understanding there.*

Participant #9 talked about how each title has expectations and responsibilities attached to it:

> *Because if you walk into the Korean Church and you have that title of pastor or whatever there is this initial kind of respect that people give you because of a title, I think. But then in terms that title they have a very strong kind of expectation in terms of what that title means for their church or for their family or for the ministry. And if you don't necessarily live up to that then there's a lot of tension that grows out of that.*

Participant #3 pointed out that being respectful to people with titles is closely connected to a happy work environment and success in the Church context:

> *If you are not respectful to leadership and elders, you will not have a happy work environment or you will not be successful, in my opinion and in my experience in the Korean church.*

Participant #1 talked about how respect must be reciprocal, especially among people with titles:

> *Because if you are demanding respect from me because of the title and you disrespect me even though I have a title then the game is not fair. You can't expect me to give you something and I have the same thing you are demanding but you don't give it back that's not cultural anymore. Now you are going on a different personalized level where you are measuring who is worthy of respect or not. So, I don't mind giving respect based on their cultural values and titles and I will play that but if you are not playing it back then I won't play that game with you anymore.*

However, participant #1 went on to explain how he prefers to use 'called' instead of 'title':

> *Personally, the way that I understand respect and how I would like to be respected is a blend of both the Korean and the second generational mindset where I live up to the title, in the traditional Church context it is called the title of pastor, but I like 'called' better. I see the way I would like to be respected is people know that I am called to be as a pastor, and I live up to my call as a pastor. So, in their mindset I am being authentic with the call God has placed on my life. And then in the parental context I am a good pastor, or I am living up to the title of the pastor. So, personally for me the way that I simply see respect is I really do just want to honor God in what he has called me to and to live in obedience to that no matter what that is. If people can see that that's what I am trying to do then I would understand that as respect.*

In summary, the expectations of respect within the Korean Church context gives a framework for how respect is experienced by second generation Korean Canadian pastors. Age, titles and gender provide the basic context for respect. Authority and submission create an interesting space for interaction and integration between the second-generation Korean Canadian pastors and their Korean Church.

Theme #2 When is Respect Expressed Within the Korean Church

The participants shared the framework in which they expressed respect and their general orientation towards respect in the context of the Korean Church. The participants described in detail the different expressions of respect they encountered. Expressions of respect occurred with the following five subthemes: caring for each other, being flexible, giving honour, maintaining togetherness and speaking the language. Each of these five subthemes are presented and illustrated with direct quotes from the interviews.

Subtheme #1 Caring for each other

Most of the participants expressed caring for each other as a way respect is expressed in relationships. Nine of the participants related to the overall challenges and struggles each of the participant's family faced as they immigrated and started life in a new country like Canada. A majority of the participants stated that the older Koreans sacrificed a lot to make life better for them. These sacrifices seemed to have impacted the participants in significant ways and they felt respected. And when the participants acknowledged these sacrifices and worked harder, the older generation felt respected. Participant #5 explained it this way:

> *I think respect for our parents' generation is appreciation for their sacrifice. And for the second generation who grew up in Canada it will affect what you do as well, and, in the future, it will affect how you take care of them. You know... for many of the parents who immigrated, maybe it wasn't the life that they wanted to live. Their love and respect for their children comes out of their sacrifice. I think that is the biggest thing. They come to Canada because they want their children to have a better life which means they struggle, and they go through a lot so that their child could get better than what they ever had. They feel respected when there is an appreciation of that. For the child to know the sacrifice. Maybe that's why there's so much pressure on the second generation to study hard and get good jobs here. And become doctors and lawyers and you fill in the blanks... you know. because their whole purpose is for us to have a better life. Your appreciation leads you to work hard and be successful. I think that's a big thing that you see in the Korean circles.*

Participant #6 stated:

> *If they have seen that you have done ministry well, they'll stand behind you and they'll be very loyal to you. And so that's an aspect about Korean culture that sometimes you don't see in Western culture. Like, they will really devote themselves to you. And they will be very faithful to you.*

Participant #9 described that he was appreciative when older people with titles took time to care for him:

> *I think the most positive experiences that I get are from those who are in older positions who show a certain amount of care towards me. In that, you know, they are very intentional about whether it be reaching out to me and kind of trying to build a relationship in that regard. Which doesn't happen very often. Though I guess the fact that someone who is older and who is in that age hierarchy level, higher level than I am, caring for me and thinking about me in that respect. They take me out for a coffee or for a meal or whatever it maybe. That's always been very positive in that sense. And so, I really appreciate those kinds of gestures.*

Participant #5 felt respected when the other pastors expressed care for him:

> *That is how I see respect. Even though I'm a young pastor, the way the other pastors respect me is to care for me, I think. And that they have the best interest.*

Two other participants shared similar experiences. For them, they felt respected when the Korean leadership expressed concern and care for them:

> *I've felt respected as a whole being, a whole person the way our leadership congregation at large but particularly the leadership has expressed concern and care for me and my well-being and my family and so more than simply saying whatever metric or result you want to be thinking about when it comes to church, a good amount of consideration to physical, emotional, spiritual well-being and so encouragement to rest and to break, to take more vacation, to take full allotment of vacation, stuff like that. I would say that is respect.* – Participant #7

> *I felt respected just because she has this title and she oversees all of us and yet she cares for each of her pastors. It was very warm and welcoming for me. So, I appreciated the respect that she showed me.* - Participant #11

Some participants shared that the Korean Ministry and the English Ministry caring for each other and about each other is crucial for their relationship. It is being respectful of each other.

> *The important thing is that we care about each other and we openly talk about stuff.* - Participant#8

> *They don't care how much I know or how well I perform until they know how much I care for them. So, I think, respect will not be given to me in this second generational context simply based on my performance. I think they will give their personal respect towards me based on "does this guy really care about me?" "Does he care about who I am?" "Does he even know who I am?" So, I found respect given in that kind of light for the context I am serving in now*. -Participant #1

Participant #12 described his experience of being taken care of in challenging times. The care he experienced compels him to respect elders and leaders. He stated:

> *For the English Ministry, in terms of respect, again, I think a great example is the leaders are very humble leaders or elders. Deacons are very humble people. And so, when you see them wanting to do what is best for them and the congregation then that makes the people want to respect them. That's just example of them serving their approach to how they deal with people and how they listen. When people are in need. When my father had passed, elder was trying to help me find a job at that time to make ends meet for me and my mother. So, it's things like that. Them being there during the funeral and what not talking to me. Yea, those are the things.*

Subtheme #2 Being Flexible

Ten participants discussed how respect is expressed by being flexible to the older generation. Some participants talked about the ease in which the second-generation Koreans can move back and forth between two cultures. Participant #3 described it this way:

> *What might be helpful to counsellors is understanding how second generation, I guess, Korean kids and pastors, how easily they can switch modes. They can jump into a family, especially if they are brought up in that Korean family. They have no problem walking into a situation like that and feeling right at home. But they can also jump right back into a very Canadian scene…they could do it seamlessly. And I don't know if that's a good thing or a bad thing*. -Participant #3

Some participants shared that they are able to fit and adapt to different contexts:

> *I tend to believe, and people have told me that I am more of a very particular second generation where I know the first-generation culture. I also know the second-generation culture. I know the in-betweens. So, I just tend to be able to adapt and fit in where I am placed.* – Participant#10

> *I find, for me, I can just move from one to the other without problem. I know exactly what is expected and for me that's normal. There is a fluidity. But that it has to do with how*

> *the individual grew up. Like I grew up mainly in the second-generation culture. But then as I was growing up I made a lot of friends who were international students that were part of the Korean Ministry. So, I was able to be experience and be exposed to both cultures. So that played a huge role for me when I was older to go from one to the other.* -Participant#3

> *I think whether it is the Korean Church or any situation in life you adapt to who you are talking to and who you are around. So, I think it's true you adapt to Korean Ministry or English ministry based on the situation.* -Participant #8

Participant #2 explained:

> *In my mind the second generation are Canadianized. With Korean Ministry I will abide by that with them. And in my context, I don't have to abide by those rules. For me it's my way of being respectful to that culture. And how I can be relational with my ministry.*

Subtheme #3 Speaking the Language

Nine participants talked about speaking the language as an expression of respect for the older generation. Participant #10 shared that not speaking the language is a barrier for respect:

> *So, serving in the English Ministry context, especially, I have seen that there are lots of barriers between the two. Between Korean Ministry and the English Ministry. So, the first generation and the second generation. And barriers. Anywhere from language barriers to cultural barriers. And because of these barriers there is a lot of misunderstanding. And this misunderstanding leads to…I would say it is a misunderstanding of respect.*

On the other hand, participant #12 shared that in the English ministry there is a fluency in English:

> *With the English Ministry elders, I think, it's more comfortable. It is a little more laid back. There is already more of a relationship there. And you are fluent in the language.*

Participant #12 shared with humour that one of the questions people asked about his role as a pastor is do you speak the Korean language? He stated:

> *And ever since I have been brought on the resounding question that people have been asking me from the Korean Ministry side is are you going to learn Korean. So that's one of the biblical languages. You have Greek, Hebrew and Korean. Is your Korean going to improve? For me I am speaking to a congregation of predominantly English-speaking students. Like five of them don't speak English. So that's something I had to enter into the sermon adding main points that have Korean in them.*

Participant #3 describes how learning the Korean language has opened new doors for him:

> *Getting a grasp of the Korean language really helped me understand people because I could speak with them now and hear what they have to say. And that also really helped in my experience with the church. Now these mothers who never spoke to me, but they knew me all their lives. Now, I could ask questions and I could hear things that they have to say.*

However, participant #6 adds that not speaking the language helps him to get away with some things:

> *And to add another point to that I think what also allows me to get away with certain things is because I do not speak the same language. And I think that's a huge thing. And I think if I were to come into a session meeting and they knew that I spoke the language well. They knew that I understood everything hundred percent, I think they would automatically assume that I knew the culture as well too. So, I think by them knowing that he grew up here and he doesn't speak the language well gives me more freedom to make certain blunders and mistakes. So, I think the language aspect is a huge thing.*

Another participant shared that since he found the Korean language difficult to communicate in, he felt uncomfortable using it:

> *With the English Ministry side, I would feel comfortable in speaking at meetings just because it is in English and I can better articulate or express my thoughts. With the KM side I think I would just listen. Just because I am not as comfortable. Like, I can speak Korean, but I choose not to. I don't feel too comfortable speaking Korean all the time. I wouldn't be comfortable to speak just because of the Korean language. It's just more difficult to communicate. So, if anything I would talk to the pastor who oversees us. If there is any questions or concerns I would just ask her.* – Participant #11

One participant shared his frustration on being required to be in meetings where he does not understand the language:

> *All of our pastoral meetings are in Korean. I have basic understanding of Korean. I do have a translator (one of the other pastors translates for me voluntarily). It's not like they translate every word. For me it's a waste of time. Why am I even in this meeting? Why can't you talk to me separately? I have communicated that I don't speak Korean. For me it's more like they either want me there because I am one of the pastors even when I don't make any contribution or get anything out of it.* – Participant #2

Participant #5 describes that his ability to speak the language helps express respect to the Korean ministry and also creates space to receive respect from them:

> *I can speak Korean a little bit. I can't write. Because I can communicate with them, I think that really helps. If I didn't know any Korean and I just bowed, and I walked away. That could be very rude too. I can understand what they are saying as well and so I can communicate with them. Just the fact that I am a second generation and I understand what they are saying, and I can speak a few words, the Korean Ministry is impressed by that. Immediately they respect me a little bit more because I can speak Korean. Even though I am younger. Maybe a second generation who doesn't know Korean they won't approach them because they can't communicate.*

Subtheme #4 Maintaining Togetherness

The participants emphasized on working together and maintaining togetherness even if there were disputes and disagreements. Most of the participants stressed either praying together or eating together as an important value for them both in their family and also in their Korean Church. Eight of the participants stated that there is a sense of togetherness in the Korean Church which compels them to move together. Participant #1 puts it this way:

> *there is a strong sense of community within the Korean Church. And so, there is almost a sense of obligation that when we move, we move together. It isn't so much of an individual, you know, if that seems right to you then you do it. But there is a sense of comradery and obligation towards one another…we can look to the Korean church and see their passion that never dies and their communal respect for one another, to go together, and their insistence almost pressure that we have to go together and the obligation that is associated with that so that the church remains intact in going together.*

Participant #12 explained how maintaining togetherness is practiced even when there are disagreements:

> *Whatever the pastor needs me to do to make that happen I am going to make that happen. Even if I don't agree with it. So, whatever the pastors need me to do I am going to do it.*

Participants also explained that they complied with the majority during times of disagreements because they did not want to be perceived as being disrespectful. Participant#1 said that he did not want to be labelled as someone who is self-centered:

> *So, I found out very quickly once you play a very different beat and you don't go alongside with what everyone else is doing then you are labelled a black sheep. Or you are labelled as someone who is a boat rocker or someone who disrespects everything as you just care about yourself.*

Participant #12 stated:

> *And whenever someone new or anyone comes into the room I would not get out of my chair. I would still "insa", but I wouldn't get out of my chair. And everyone in the room got out of their chair. And I was like I got to get out of my chair too.*

While most participants choose to comply to maintain togetherness, some shared how they struggle to decide when to comply and when to say no. Participant #12 expressed it this way:

> *So, I think the harder place for me to discern is those times when I need to do that. I don't need to do it every time. For example, the morning prayer thing. But there are times I have to submit even though I am not in the wrong or I feel like it is an unfair expectation that they have placed for the sake of greater peace in that community. Because I know that situation or that issue can be blown up to become something that it shouldn't be. The easiest way to put out that fire is for me to simply comply without causing issue even if I have any rights in my own life to make it an issue. I wouldn't know how to tell you how I judge that because there has been a wrestling with every different situation that has happened and sometimes, I land at complying and sometimes I land at, 'no', this one, I don't have to comply.*

Participants also emphasized that part of the reason they complied is because they disliked conflict. Participant #6 said:

> *So, that's a problem I think with Asian cultures. Is that they are not really good with dealing with conflict. Yea, they are not very good. If I have disrespected someone usually, they will not talk to me directly about it, but it will affect how they feel towards me and see me. And, so…yea, that's the thing about Asian culture, they are not as good about dealing with this situation.*

Participant #4 explained it this way:

> *Whether it is in Korean context or at least in second generation context it doesn't often look like a blowout. It often looks like a quiet fizzling out, I find. Because people are not confrontational. And so, I find that relationships fizzle out and I find there's hurt feelings. Maybe because we're in a church context and we're supposed to be "nice", we think nice means not telling the other brother or sister, like, that their actions hurt them and there just isn't good conflict management skills, including myself. That's something I'm still learning. I hate conflict.*

Two participants expressed the battle that goes inside them when they feel disrespected. However, they were quick to point out that they still maintained togetherness:

> *Well, I think when I disrespect someone, I think their natural tendency is to be more aloof. To be more, you know, not interact with me as much. Pretend not to see me so we don't have to say hi. You know, things like that. I think when someone disrespects me there is that element too. There is always this element inside of me, this battle that says, I just want to ignore them. Just forget them. But then there is that other aspect. There's this other side of me that says, just make an effort. You know, just continue to make an effort. Don't say forget it. Sometimes, I don't do it. But majority of times I think I still make the effort to always maintain relationship.* – Participant #6

> *I don't know if this is just a Korean thing, but my Koreanness tends to prevent me from speaking out loud out of respect for the more old and seasoned pastors.* – Participant #5

Interestingly, one of the participants pointed out how he recently decided not to comply and did so in a quiet and passive way instead of in a direct way:

> *So, now that I am in a point of my life where I have my wife and two children, and I have a third one on the way. I am beginning to work through, you know, what it means to have healthy boundaries as well. And being okay to not be perfect or perform or please everyone, kind of thing. So, there is a lot of this kind of individuation that is happening from within. So, in my first few years in my current church…first year, two years… maybe I was kind of a yes and I would just do whatever they asked of me. But I think now more increasingly I am resisting that desire to want to comply. But I am not yet very vocal about it. I am not at a point where I feel comfortable saying to their face, "no, I don't think that's right." Or "no, I can't do that kind of thing." I kind of just kind of nod my head and be like okay I understand and then just kind of quietly, you know, be quietly subversive and not follow what they necessarily ask kind of thing.*
> -Participant #9

Subtheme #5 Giving Honour

Most of the participants used respect and honour interchangeably. Seven of the participants thought that they were supposed to express their respect to older people and people with titles by honoring them in tangible ways. Participant #12 describes respect as honour:

> *I guess, the first word that comes up to me is honour. I see a kind of link to honour. Be it a brother or sister in Christ. The other person. You know, not being rude to them. Treating them well. Exalting them over yourself.*

Most thought of giving honour tangibly as something that came naturally and not something that

was imposed on them. When the participants saw people, who were older and people who held titles in the church they would “insa" to them. The word “insa” in Korean means to bow. Participant #5 stated:

> *We have a culture of bowing. So, if I were to walk past an elder or pastor without saying hello or bowing and if a lay person saw that they would be like why did he do that? I think even those small things is a form of you showing your respect. That you would stop and bow. Even that…is it 45 degrees? Is it 90 degrees? Things like that for some people it does matter. I think growing up in the church it is something that I naturally do. Even if I didn’t know people I will just bow and walk by. Just because they are my elder and older than me. I don’t want people to think I am a snob. I don’t want people to think I don’t show respect. So, it’s just easier to do a quick bow and keep going.*
>
> *Like I said, even with people I don’t know. If I am walking from the parking lot to the church and if there are ten people, I will bow to all ten of them. If an older Korean deacon or deaconess would just say hi to me because they know my parents, I would bow to them and greet them. It was kind of culture that I was always used to. That’s something that I continue to do. It was never forced. It was just my automatic reaction.* – Participant #11
>
> *As you know the Korean culture highly, highly values honour and respect. And so, I think when we see people older than us and wiser than us…you know, especially those who are first generation Koreans. I would ‘insa’ to them*. – Participant #12
>
> *Whenever I am going through the church on a Sunday morning, I feel the obligation to bow to people that I recognize or even people that I have eye contact with even if I really don’t know them. Because that’s like a sign of respect in the Korean culture.*
> *You always have to bow. It’s not like someone told me to do it. It’s just like my mind tells me to do it. If I see my elder who hasn’t seen me yet. It would be rude to not say hello. So, I would bow to them.* – Participant #2
>
> *The pastor is, from what I remember, typically someone who is distant and someone I would, again, in time bowing to them is very important.* -Participant #8

While most of the participants felt the expectation to bow was not imposed on them, one of the participant felt that a failure to bow will be perceived as disrespectful:

> *Like…even like a greeting. One if a pastor doesn’t bow to you or just say he missed one person. That one thing will become a thing that the whole church will know about. They would all be like...did you hear? The pastor doesn’t even greet everyone. He doesn’t have any manners. Once again, maybe he just had an off day. The expectation is just so unrealistic*. – Participant#10

Most of the participants used the words respect and honour interchangeably. Participant #10 also used the word reverence to talk about the same thing.

> *I think in the Korean Church respect is a matter of, I can't think of a better word, but the word that comes to mind is reverence. Because this person has a title I am going to revere. I am going to put them up on a pedestal. That's the idea of respect that comes to mind in the Korean Church.*

Two of the participants also pointed out that one could give honour by the way one uses their hands:

> *Even the way you stand in front of the elder you will never see someone with their hands in the pocket.* -Participant #12

> *The way your hands are matters too. Are your hands in your pocket while talking to them? Or are your hands down or is it cupped like this? For those that take that form of respect seriously, it matters. If I am shaking someone's hand with my right hand, the left hand, the position I hold my arm matters too. The higher up you are you show respect. If you don't understand that, Korean speaking people might think you are being rude*. -Participant #5

Showing honour also meant using language that is respectful. Participant #10 stresses that when it comes to using honourific language, it goes both ways. Older people using honourific language to address younger people and younger people using honourific language to address older people. He said:

> *If I don't use honourific language. It is disrespectful. Even as a pastor if you are not speaking honourifically to the younger people you are looked at with judgmental eyes. So, that's how I was brought up…Yea, I think respect and honour are very similar.*

Participant #5 also expressed that he felt the need to apologize to older people frequently to show honor.

> *I say I am sorry a lot to older people. I apologize a lot. Whether I know what I am apologizing for or not, my reaction is if they are upset, I will just apologize. I think that is another form of respect.*

Participant #12 thought that the more he understood what a Senior Pastor's title meant and what their role entails, the need to give honour only increased in him. He stated:

> *I remember when I was a younger member, I would Facebook message him one time asking I was wondering if you could send me any material for how you do your bible reading. Now I know more of what his position entails and his responsibilities and what not. And respect and honor in my mind has been more emphasized. I wouldn't approach it the same way probably. That might not be the best example. But I guess in that case, when I see him, I might just ask him or probably not shoot him an email because he gets a million emails. But now that I know the dynamics and what everyone is doing in terms of the responsibilities and duties. I would change that. I am not thinking about the best examples.*

He stated that he made sure he intentionally honoured the Senior Pastor in different situations. For example:

> *I was listing the names of people who I am thankful for in the congregation and what they have done. I shared about the pastoral staff first, but I left the Senior pastor to the very end. I did that intentionally as a place of honour.* – Participant #12

Having said that, he also felt that it is important that those who are honoured and respected have a posture of humility. According to him, there have been instances when those who were honoured and respected abused their power and hurt people:

> *But as long as it is done in the spirit of humility that person in that place of honour and respect, having the humility, because a lot of times people have been hurt when you are in a culture that so highly values respect and honour but that person in that position maybe proud. And that's when that power gets distorted and so when it is done in the right way with the right people and the right heart, I think a lot of great things can come out of that.* – Participant #12

In summary, the expressions of respect within the Korean Church gives the context for understanding how respect is experienced in the Korean Church. Care for each other, being flexible, speaking the language, maintaining togetherness and giving honour provide the basic context for respect. We can understand the experience of respect in the Korean Church when we have a grasp of the expectations of respect and the expressions of respect in the Korean Church context.

Theme #3 How is Respect Experienced Within the Korean Church

The participants described in detail the different ways they experienced respect in the Korean Church. Experiences of respect occurred with the following six subthemes: being acknowledged, being heard, being valued, communication, having a genuine relationship and trust. Each of these six subthemes are presented and illustrated with direct quotes from the participant interviews.

Sub-theme #1 Being Acknowledged

Some participants described their experience of being acknowledged as being respected. One participant said:

> *I would say it's like a full acknowledgement of the personhood of another being, like, acknowledging and um…that…the individual as God's created person and yeah and upholding them in that place.* – Participant #4

Another participant stated the same thing as follows:

> *Yea, I think that's a form of respect. Just acknowledging too. You don't want to walk by someone without saying hello…In the Korean side if you don't stop to acknowledge people it is disrespectful.* – Participant #5

Eight of the participants experienced respect when they were acknowledged by those who were older than them. For example, Participant # 8 notes:

> *So, if I speak to someone older than me, are they going to really consider what I am saying, and will they take that to affect their opinions or will they just kind of brush me off. To me the opposite would be like someone that is condescending. They talk as if they know more than you. So, respect is about listening and acknowledging.* \

Some participants expressed how they felt disrespected when they were ignored by an older person:

> *…there was a whole line of people that I said hello to everyone. I fired off four hellos. One of which was to her. Three just like, oh, right back at me, but the fourth, this lady, she just like, I don't know, started looking away…* - Participant #7

> *What I find disrespectful is that he ignores. He turns away and walks away. Just very cold. Don't talk to me kind of a thing. He is upfront about it. He doesn't simmer it down.* – Participant #2

Two participants explain how when they are invited to the table and have a voice at the table, they feel respected:

> *I guess in meetings, let's say, with our leadership team and our elders um…I always feel like there is um…such an equal space for everyone at that table whether they're young or, by age, or gender, or even, like, experiences in life, I don't feel like there's any one voice that is too loud or there's one or there are, like, factions or there're different…um…understanding of, like, 'oh, but you're young', there's none of that and I find there's such a…a respect for everyone being at that table.* – Participant#4

> *so yeah, respect is acknowledgement of my contributions as having value as me as a whole person...and so I have a voice at the table* – Participant #7

Similarly, Participant #10 described how they felt disrespected when they were not included in the discussion.

> *I still remember that feeling of just feeling uncomfortable because I felt like I am a person here too I am part of this discussion. Include me. But I wasn't included …I felt disrespected.*

Interestingly, some of the participants also expressed the need for the English Ministry to acknowledge what the Korean Ministry has done for them. Participant #8 stated:

> *English speaking second generation would say we should acknowledge what they have done for us. It's a way to kind of bridge that gap.*

Sub-theme #2 Being Heard

Six participants expressed that they felt respected when they were listened to. Some participants described being listened to this way:

> *Respect, yeah, looks like listening…looks like um…physically, it just looks like eye contact looks like um…engaging and thoughtfulness and conversation and discussion. Respect looks like…um…being heard, I think um…in being heard in my opinion and what I thought what I wanted for my life.* – Participant #4

> *I think for me… it's just…are you willing to consider the thoughts and opinions of the person that is speaking to you.* – Participant #8

> *Regardless of how old I am and how much experience I have, I was always heard. –* Participant #10

Participant #5 reflected on a past experience where his father listened to him even when he said lot of wrong things:

> *I think my dad, as a pastor, even though he was first generation Korean he wasn't a prototypical, like a stereotype of a Korean dad because I think the way he respected me and my sister, as his children, was he listened. He was a very good listener. I probably said a lot of wrong things, but he would listen.*

Participant #8 explained how he felt respected when kids listen to what he said:

> *For me as a youth pastor it's whenever kids listen to what I say I feel respected. I have a tendency to be very friendly with them and it's so easy for them to consider me to be another buddy. And so, for me when I say something, and it makes sense to them and I can see that they are getting it I guess that's when I feel respected.*

Some participants also described how they listen to others as an act of respect towards them. For example Participant #12 said:

> *But I will still make sure when I am talking to them to be very respectful. In terms of making sure when they have something to say I am listening. But it's never been like, with them, I haven't felt like I need to. It's more so I want to. We have been blessed to have Elders who are very humble. They listen well. They put others before themselves. And so, I have always wanted to be respectful to them.*

Participant #5 talked about how he shows respect by listening without biases and judgements:

> *I show respect by listening to all the advice they have. I don't think you agree with everything that is said to you all the time. But with someone you respect you are able to listen without any biases or judgments.*

Participant #12 described how not being part of a hiring conversation that involved the English Ministry made him feel unheard and bothered, and ultimately disrespected:

> *And their pastor had just left. She had resigned and moved on. They felt kind of felt…these were all English Ministry young adults. So, they were helping out with the High school leaders there. And after the High school pastor had left, they kind of…I think one error in that was the pastor kind of left them feeling like they would be responsible for certain areas. That was what they were prepared to do. And that was what was proposed to the KM elders. But in that process, they felt that the KM elders were not*

> *listening. They just hired a new guy and then put him there. By God's grace he is great. But that process they didn't feel like they were heard. And so, there was no real dialogue there. And there was false expectations and assumptions. And they were really bothered by that.*

Sub-theme #3 Being Valued

Ten participants described that they experienced respect when they were valued by others. Participant #6 described that everyone has and also deserves a general level of respect:

> *Well, I think respect is giving to everyone a certain level of, I don't know, dignity or response regardless of who they are or how they act or what status they have. I just think there is a general level of respect that just needs to be given to everyone.*

Most described that each person has dignity and worth and are valuable because they are created in God's image.

> *I think the fundamental is the recognition of the image of God in the other person.* -Participant #3

> *It really comes down to the image of God. The value of a human person. Every person deserves respect because they are created in the image of God whether they are a pastor or congregational member. For me that is what it narrows down to.* -Participant #2

According to Participant #3 this is the reason we cannot lose respect for people even if we are wronged:

> *I think respect is seeing another person in the image of God. And that is marvelous and wonderful and beautiful. But it can also be very ugly, and it can also be very hurtful. I kind of feel the same way. I like to believe that I have a deep respect for everyone. And it is not easy for that person to…for me to lose respect for that person. Even if I am wronged.*

However, Participant #1 whose experience of respect was largely performance based rather than being valued for who he is, stated:

> *I think with my experience with the parental generation, when I was a youth pastor or younger, the respect that I was given in the church or my experience of respect in the church was largely performance based and so in their mind if I was attracting a lot of youth to our ministry and the youth were growing in numbers and they were excited about being at church, in those kind of contexts, the adults or the parental generation*

> *would respect my position or respect who I was because I was producing the results that appeared to be successful.*

Participant #3 described his experience of having no more value in the eyes of the Senior Pastor because of saying no to an unrealistic expectation from him:

> *But the first time I did something, or I said 'no' to something that he asked me, I felt instantly that I had no more value to him because I did not do what he asked me to do. And what he was asking was unrealistic.*

Since then, the participant was made aware that the Senior Pastor was attempting to replace him which confirmed he had no value in his eyes.

> *But when I said no to something, he asked me to do, I felt very instantly that my value had…I had no value to him. And that was actually confirmed by the actions he took. He tried to take them secretly but for some odd reason somebody else made me aware of them and it was actually proven to me that he had been taking actions to replace me which was just kind of confirmed that I had no value to him anymore.* -Participant #3

Participant #11 describes being valued as something that is reciprocal.

> *If I see that they value my opinions and they value me, I at the same time would want to reciprocate that.*

Subtheme #4 Communication

Communication is another subtheme within the theme how is respect experienced. Most of the participants stressed that communication was an issue in their Korean Church Context. Eleven participants experienced respect when things were clearly communicated by the Korean Ministry. Participants described it this way:

> *In regard to Respect, communication is important. Letting us know if they make changes. It tells me that they value us.* – Participant #2

> *Communication is so important if you want a relationship.* – Participant#3

> *I am in an environment where I see healthy communication happening. where I can go to the Korean speaking elders and just talk with them. There is a healthy environment there. When there is a lack of communication, I think that causes a lot of misunderstanding… Communication is very important. I think for me the biggest form of disrespect is in the way you communicate and speak.* -Participant #5

Some participants explained that their lack of proficiency in Korean hindered communication with the Korean Ministry.

> *I wouldn't be comfortable to speak just because of the Korean language. It's just more difficult to communicate. So, if anything I would talk to the pastor who oversees us. If there are any questions or concerns, I would just ask her.* – Participant #11

> *But she would always speak to me in Korean. So, there were times there was miscommunication happening between us. But for the most part, you know, I would probably say sixty percent we were able to communicate what we wanted to communicate. Sixty or seventy percent.* -Participant #6

Several participants described how there was a communication break down when it came to use of the building space or use of equipment. Often, the Korean ministry would use the room which was already booked by the English Ministry and this created a lot of frustration for the participants. Most of them expressed that they felt disrespected when this happens:

> *We have a church with many rooms. We have a system where we have to book the rooms. Many times, if English Ministry has to book a room for whatever event, Korean Ministry trumps it because they have more people and they take precedence. That could be frustrating. Because we booked it in advance and because of certain things happening or maybe someone forgot to book it, they will come to us and say, can you move, or can you go to a different room.* – Participant #5

> *I feel disrespected is when things I have scheduled with facilities. Things like that gets pushed aside because Korean ministry needs it. I may have a meeting with the leadership. They would take it away without telling me. It just communicates to me that their ministry is more important than us. If we are important, they shouldn't treat us that way.* – Participant #2

> *And I just remember, like, distinctly going into, like, preparing for Sunday worship and wondering where all our sound equipment was for our praise team and realizing the adults had taken it and said, 'oh, it's okay, we needed it' and so you just had to give it up without a conversation. For some reason, that is always the kind of, um…image I get when I think of other relationship between first and second generations. Um…it just uh…uh…thought…thoughtlessness and disrespect for the worship and spiritual growth or what it takes to make the church happen.* - Participant #4

Two participants expressed their helplessness when the Korean Ministry made sudden changes without clearly communicating them to the English Ministry. They felt that the Korean Ministry was treated as more important than their own.

> *Actually, this past Sunday I felt disrespected. Because I don't have much contact with others. This, one elder, I guess retired elder, told me to come. So, I came, and he told me we are going to convert one of your rooms into something we can use. I said ok I'll talk to my senior pastor about it. He said, yeah, you tell him that this is what we are going to do. Like, what am I supposed to say or what am I supposed to do? They just decided and told me. There were no conversations plus the fact that there was no relationship. There haven't been any conversations to begin with.* – Participant #8

> *I haven't personally brought this up. I never thought of it as a big deal. I think even if I brought it up nothing would change. Even last Friday I booked one of the TV for a games night and they ended up using it and we had to move everything around. I kind of feel like there is a structure is already there is no room for it to change. Their ministry is more important and so if they need us to move, they move us.* – Participant #2

However, Participant # 12 described that when the communication is good and when the English Ministry is grateful, the Korean Ministry would want to do more for them.

> *The English Ministry may need to borrow from the KM. Or use rooms that might be used during particular times by KM. And when we have communicated with them often times, they have been very generous and even more giving than we needed. And that builds more comradery and that makes us feel more grateful that they want to do more for us even though they don't have to.*

Participant #9 described how he experienced disrespect when there was no direct communication. Often, he heard information indirectly through other people:

> *Well, I mean I think in front of me or to me or respect is generally there. In terms of how people talk to me directly. But I think in terms of the inability to kind of express concerns or questions or things like that to me directly in some ways is something I read or understand as a lack of respect. Because if they have any concerns about the ministry, if they have concerns about whatever may be, I usually hear it second handedly. Or maybe even third handedly. I guess in terms of disrespect, the biggest disrespect that I feel when they don't feel comfortable enough to come and speak to me directly. And they would have to go and talk to the Education Pastor and I would have to hear it through them kind of thing. So, I guess I just feel like they don't…maybe they don't respect me enough to be willing to have this face to face with me.*

One of the participants expressed that there are challenges in having a direct and honest

conversation with someone in authority in the Korean Church context. He stated:

> *And so, someone like me, I think, if I were to…another example of disrespect is, if I were to criticize or make any critical comments about the actions of someone who is above me that's a sign of disrespect. And so, in that sense, it becomes difficult to have open and honest conversations. You'll have to, you know, talk about head on, so to speak. But, maybe ask it in terms of a question. So, yea, any direct questioning is a "no, no!' That's not something that you are just supposed to do*. -Participant #6

Subtheme #5 Genuine relationship

Eight participants shared about their experience of respect in the context of having a genuine relationship. One participant acknowledged that establishing a genuine relationship takes time. He stated:

> *Our Korean culture is highly relational. Once…I think as an outsider coming into the culture is hard. But once that relationship and that trust is established you have people for life. You have relationships for life.* – Participant #12

Some participants added that respect should flow out of a mutual relationship.

> *I think the relationship needs to be established before respect is kind of given and depending on personality or behavior, understanding those things can go a long way to building and establishing relationships that will lead to respect. -Participant#3*

> *Because it doesn't hurt to respect the elders and people who are in a position where they have been around for a little bit longer. But at the same time, I don't think you can automatically expect it or they anticipate it from you even before getting to know you. That I don't fully agree with.* – Participant #11

One participant stated that one needs to be in a relationship to have a conversation.

> *There were no conversations plus the fact that there was no relationship. There haven't been any conversations to begin with.* -Participant#8

While participant #5 talked about the experience of respect not being dependant on an existing relationship, he felt the experience of disrespect can be addressed when a genuine relationship exists. However, he felt that it may take some time to process and address it. He stated:

> *Every person I am respectful to doesn't mean that I have a relationship with them either. If it was someone I knew well, and they are being disrespectful, I think I would address it.*

> *I don't know if I would address it right away too. I think I will take some time to process it and reach out to them.*

Participant #6 added that a genuine relationship creates space to deal with a conflict in a healthy way.

> *Unless I have some sort of rapport, like a real relationship to him or her, majority of the cases if I do respect someone, they will not come back to me and say something. So, that's a problem I think with Asian cultures. Is that they are not really good with dealing with conflict. Yea, they are not very good. If I have disrespected someone usually, they will not talk to me directly about it, but it will affect how they feel towards me and see me and so yea that's the thing about Asian culture, they are not as good about dealing with this situation.*

Additionally, participants stressed that second-generation Korean Canadians experience respect in genuine relationships, and they are more than willing to extend respect to someone who is authentic and honest about their shortcomings.

> *I find that respect is given based on how authentic you are. So, people will also respect you in the second-generation context even if you are doing things that are wrong and you keep doing things that are wrong, but you are honest about it. Because you are honest about it you are respected because they would say, "well at least he is honest." So, the authenticity that is attributed to how a person carries themselves or what they say they are is how I think the second generation or those who are younger, that's how they would experience or give respect.* -Participant#10

Subtheme #6 Trust

Ten participants talked about their experience of respect and disrespect in relation to trust and distrust. Most participants felt respected when they were trusted.

> *I guess the way I have been landing on my understanding of respect is "trust." You can't force someone to trust you. Either they do or they don't.* -Participant#1

> *That's why it takes time. In my own experience, I think trusting in somebody, trusting in their heart and trusting even in their gifts and to really respect them because of their character. -Participant#5*

Participant #5 also added that trust is integral to respect someone appropriately.

> *I guess respect for me is developing trust. I think when you are in ministry trust is very important. Whether you were working as a senior pastor or lead Pastor or even as*

> *volunteers or leaders who are helping out. Without trust I don't think you can really respect appropriately… Trusting them with responsibilities. Trust is a big part of respect.*

Some participants expressed that when they were given space to make decisions and lead the Church ministry they were entrusted with, they felt respected.

> *For me the senior pastor of the church is allowing to make a significant decision. I am new to ministry and new to the church. And I guess he trusted me in my decision. I think that was most positive in terms of someone showing respect to me. To have trust in me to make that decision. It felt good because he trusted me. I was pretty surprised. –* Participant#2

> *I think certainly for my senior minister, there's a really great experience of respect, of mutual respect. Rather than dictating things, there's been plenty of conversations and working collaboratively when we have the chance to do so and a lot of empowerment as well. So, in terms of respect, I've had a pretty good experience with my senior, in that, he's been very much hands-off in allowing me to grow, the way, I think God is leading me to grow, allowing me to make all the mistakes I need to make so I can learn on my own and yeah, so to that end, really empowered. Really empowered to make my choices, to make choices for the ministry, and yeah, in the collegial setting with my senior minister. It's been a pretty good experience, in the sense of respect. –* Participant#8

Participant #7 adds:

> *And so, always a privilege, I never really thought of it in terms of respect but yeah, come to think of it right now, entrusting this care and this moment for this family, the English Ministry minister, not the Korean Ministry senior minister. So again, less to do with ability or anything like that but just being entrusted with the care for the family.*

Some participants talked about giving someone the benefit of the doubt as an act of respect.

> *If I respect someone and say something to get things done. Then I will trust them to get it done. Because what they say, I am respecting what they are saying. At the same time if they can't get it done. If I respect the person, then I will give them the benefit of the doubt. I'll say I guess they tried their best, but they were not able to get it done. If it repeats and it is constant, then I interpret it as something about their character. I guess I can't trust who they are and what they do. So, if I were to talk to someone from the first generation, I would say let's work together instead of telling each other what to do. And through that we will have a better sense of who we are and what we are capable of doing. And then if we need to we can correct each other. That's what I want to say. –* Participant#7

> *I think in terms of how I understand respect is kind of this notion of…I think in terms of how I define it would be almost this sense of given the opportunity or the benefit of the doubt I think in some ways. I think people kind of entrust another person with a certain*

> *level of opportunity to do whatever they are supposed to do, I think. And to try and trust that person. I think that's a big part of how I understand respect. And I feel it's needed in some way at our church.* – Participant #9

Participant #1 shared that when there was lack of trust, they felt disrespected. He said:

> *I think like I mentioned before it is really about trust. So, I found that if they respect me they give me the benefit of the doubt. Even if they might not fully understand why I am doing something, instead of landing at a negative assumption of why I am doing it, they try to land at a positive assumption of trust. We may not know what's going on but I trust that he is leading us in the right way. And then when we have space to talk about it they do ask and when they hear what the reasoning is it just continually affirms, "oh, yes! our assumption was right and we can continually trust." But I found the same to be true for those who disrespect or don't trust me is they place their negative assumptions of why I am doing something.*

The subthemes of being acknowledged, being heard, being valued, communication, having a genuine relationship and trust gives us the context for understanding the experience of respect for second generation Korean Canadian pastors in the Korean Church context. We can understand the experience of respect in the Korean Church when we have a grasp of the expectations of respect and the expressions of respect in the Korean Church context.

Summary of Findings

The purpose of Chapter 4 was to present the findings from the interview data using the hermeneutical phenomenological method which answered the question: "*What is the lived experience of respect for second-generation Korean Canadian pastors within their Korean Church context*?" The three themes and the sixteen subthemes represent the essence of the experience of respect for the twelve participants.

It was truly an honor and a humbling experience to be able to interview these twelve energetic, passionate and gifted pastors who welcomed me into their lives and willingly shared their stories and experiences without hesitation. The process of analysis was a great opportunity for me to not only study about the lived experience of respect for second-generation Korean

Canadian pastors, but also to reflect deeply about respect in my own culture and experience and also to deeply reflect on respect in relation to humanity as a whole. In the next Chapter we will engage the themes that have emerged in the research findings with the literature we have reviewed in Chapter 2.

Chapter Five

Discussion on the Participant's Lived Experience of Respect

> *There was once a sculptor who worked hard with hammer and chisel on a large block of marble. A little child who was watching him saw nothing more than large and small pieces of stone falling away left and right. He had no idea what was happening. But when the boy returned to the studio a few weeks later, he saw, to his surprise, a large, powerful lion sitting in the place where the marble had stood. With great excitement, the boy ran to the sculptor and said, "Sir, tell me, how did you know there was a lion in the marble?"*
>
> (Nouwen, 2000, pp. 83-84)

Just like the story of the sculptor who worked hard with the hammer and chisel on a large block of marble, I began this research process with some assumptions. But I realized that I was also like the little child in the story who was excited and surprised with the findings. In this chapter, I will engage the research findings with my personal assumptions. Then I will engage the existing literature on Korean Canadians, the Korean culture, the Korean Church and respect with the themes and sub-themes that emerged from the data analysis. I follow this with some practical implications of the present research for clinical practice. Then, I point out some limitations of this study and make some suggestions for future research. I end this chapter with some concluding thoughts.

Research Objective

The purpose of this research study was to explore the lived experience of respect for second-generation Korean Canadian pastors within the Korean Church context using the hermeneutical phenomenological research method. The experience of respect for second-generation Korean Canadian pastors cannot be understood outside of the Korean cultural context. The literature review explored the influences and the context of the second-generation Korean Canadian pastors, including Korean Canadian immigration history, Korean Canadian Church, Korean concept of self and Korean experience of respect. The research participants welcomed

me into their lives and trusted me by sharing their stories during the open-ended interviews. Following the participant interviews, I transcribed the interviews and sent it back to the participants for member check. I did not move forward with my data analysis until all the twelve research participants read the transcribed transcripts and gave me their final approval. While the whole process of reading and re-reading the transcripts was cumbersome, it was interesting and thought provoking and it took me to new depths of reflection. One participant noted, "It's kind of weird. I have been reflecting on respect lately and I am glad to be involved in this research. It will help me further my reflection."

I was not only interested in the participants' experience of respect, but also the language that they used to describe their experience of respect. When the twelve participants explored their experience of respect as second-generation Korean Canadian pastors, it gave them an opportunity to articulate their perceptions and experiences of respect within the Korean Church context.

Participants shared specifics about their overall perception of why respect is expected within the Korean Church context. Five subthemes emerged within this theme: age, authority, gender, submission and title. Participants shared their perceptions of when respect is expressed within the Korean Church. Expressions of respect occurred in the context of care for each other, flexible, give honor, maintain togetherness and speak the language. All participants talked at length about how they experienced respect and disrespect within the Korean Church. These were captured in the six subthemes: Acknowledgement, being heard, being valued, communication, genuine relationship and trust (See Figure 7).

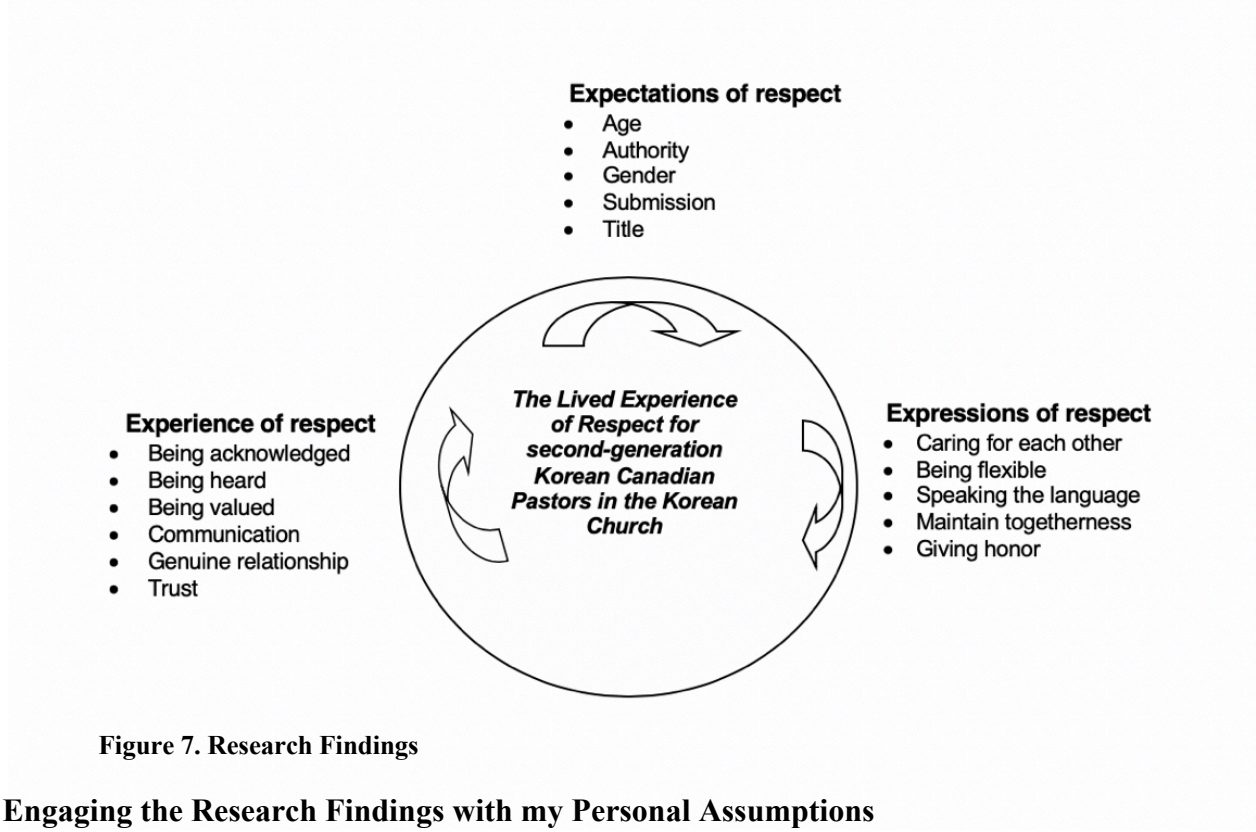

Figure 7. Research Findings

Engaging the Research Findings with my Personal Assumptions

As indicated in the introductory chapter, a number of assumptions and biases preceded this research study. Based on my personal and professional experiences and based on my understanding that the Korean culture is a collectivistic culture, my personal assumptions of the Korean culture at the beginning of this research was that they had a strong emphasis on closeness, family loyalty at the expense of individuality, sacrifice for family at the expense of personal goals, dependence on the family, submission to authority, and respect for elders. While the findings in this research show that many of my assumptions were supported by data there were some differences as well.

I find that both the Caste hierarchy and Confucian hierarchy are very similar in that they both influence the social relationships in family and society. The family relationships between the Indian and Korean cultures is very similar. There is a strong emphasis on family loyalty,

togetherness, sacrifice for family at the expense of personal goals, dependence on the family, submission to authority, and respect for elders. The power differentials between a parent and a child and an authority figure and a child are pronounced in both cultures. Men are the head of the house and women submit to their authority and male children are valued more in both cultures. The difference between the Indian caste hierarchy and Korean Confucian hierarchy is that the caste hierarchy is based on the Hindu Religion and the Korean Confucianism is based on ethical teachings of Confucius. In the Indian caste hierarchy, a person from a lower caste is not guaranteed respect because of their title or age. Respect is based on the caste one is born into. Moreover, the caste hierarchy encourages interactions only within people of the same caste. A person is born into the hierarchy and the only way for a person in the lower caste to move to a higher caste or experience respect from people of other castes is to do good deeds in this present life and hope that a direct result of that would be being born into a higher caste in the next life. Whereas the Korean Confucian hierarchy encourages social interactions between all groups as long as everyone live into their roles and maintain harmony. Additionally, respect is demanded based on age, title and gender.

I was also surprised to hear that the second-generation Korean Canadians in the English Ministry prefer pastors to earn their respect rather than use their authority to demand respect. I found this to be very interesting because while they valued submitting to authority, they also believed submission to be a voluntary act and not something to be coerced into. I was very surprised that there were not many second-generation women clergy in the Korean Church. In addition, my assumption that the role expectations and needs of the Korean Church often outweigh the desires of women was not totally supported by the research findings. I interviewed only one female pastor and expected her to share her frustrations working with men and the

patriarchic values in the Korean Church. I was totally surprised by the fact that the women in the Korean Church were the more hesitant ones to acknowledge her as a pastor because of the existent gender stereotypes. Because of this, female pastors face continual questioning and judgements in the Korean churches they serve. I was also surprised by the difference in the female pastor's experience of respect compared to that of the male pastors' experience of respect.

Since I had experienced a lot of anxiety about disrespecting people who are older and in authority, I expected the second-generation Korean Canadians to identify with these feelings. While most of the participants said they would comply in situations to show respect, they also said they would not hesitate to speak up if something unjust was required of them. While they seemed ambivalent, I was surprised how the second-generation Koreans were fluent in moving back and forth between two cultures based on their social contexts and their social relationships.

I was surprised by how the second-generation Korean Canadians experienced respect within the Korean Church. My assumption was that their Korean cultural understanding of respect would also be the way they experienced respect and disrespect. However, the participants stated that they experienced respect when they were acknowledged, valued and invited to the table to contribute to discussions. I was also surprised to find most participants emphasize trust when talking about respect. In the context of the Korean culture, respect is sometimes seen in relation to hierarchy, age, conformity to the group and sensitivity toward others. When it comes to the Korean cultural context, it is helpful to understand respect as a behaviour that one shows to others based on their internalized values, cultural expectations and social context. But for the second-generation Korean Canadian pastor's respect is also more than behaviour. It is an attitude towards others that stands for justice and equality.

Engaging the Research Findings with the Reviewed Literature

The core research question that guided this research was: What is the lived experience of respect for second-generation Korean Canadians in the Korean Church context? Other questions that emerged from the core question that guided this research were: What themes and statements emerge from the lived experience of respect? What understandings, values, issues, thoughts and feelings emerge from the lived experience? What is essential for the lived experience to be described as being respected and/or disrespected? Keeping these guiding questions in mind, this section engages the three themes and subthemes that emerged from the interview data with the literature that was reviewed in the second chapter.

Respect is Expected within the Korean Church

The Korea culture is influenced by Confucianism which stresses social relationships that involve obligation and expectations (Baker, 2008; Rozman, 2002)). All of the twelve participants in this research study had a prior understanding that respect is an obligation and is expected within the Korean Church context. The expectation of respect within the Korean Church relationships were mainly in relation to age, authority, gender, submission and title. This confirms the literature that respect is a multi-dimensional construct (Cranor, 1997; Harwood, Yalcinkaya & Lavendecker, 2006). The theme that respect is an obligation and is expected in Korean social relationships is also an idea that is present in the existing literature (Augsburger, 1986; Baker, 2008; Kim & Rye, 2005; Lee & Mock, 2005; Palley, 1994; Rozman, 2002; Sugie, Shwalb & Shwalb, 2006; Tokunga, 2003).

The findings of this research study provide empirical evidence that expectations of respect in relation to behaviour and role are ingrained in the Korean culture to preserve honour

and harmony in social relationships (Augsburger, 1986; Baker, 2008). The participants understood, as the literature supports, that not meeting the behavior and role expectations would be considered disrespectful in the Korean Church relationships (Kim & Rye, 2005; Lee & Mock, 2005; Tokunga, 2003). Slote (1992) and Tang (1992) stress that meeting the expectations provide a sense of security and dependence for Korean children. The research findings show that the majority of participants consider meeting the expectations in their church relationships as something that is important for them. However, as Byun (2015) and Choi and Choi (1994) point out that these expectations create barriers and difficulties in the church relationships and restrict their daily work (see figure 7)

Age

While the literature points out that the expectation of respecting elders is found in many cultures, the second-generation population in some cultures consider respecting elders as very important (Bankston & Hidalgo, 2006; Harwood, Yalcinkaya & Lavendecker, 2006; Williams, 2016). In this research study, nine participants shared that respecting elders is important for them which confirms the literature. Most of the participants shared that their understanding of respect for people based on age began in their family of origin and continued on into their church relationships.

This confirms the literature that family life is the context where social relationships are first learnt and practiced (Augsburger, 1986). According to the literature, children are expected to honor and respect the older generation by being obedient (Kim & Park, 2000; Kim & Rye, 2005; Lee & Mock, 2005; Tokunga, 2003). This was evident in the findings as some participants pointed out that even as grown adults, they were treated like children in the Korean Church relationships. For examples, participant #3 described his experience:

> *I was not treated as a 43-year-old man should be treated. I felt like a much younger person… I felt they kind of viewed me as a nine or ten-year-old.*

The second-generation Korean pastors seemed to feel they were treated like children and children in the Korean Church are expected to honor and respect the elders.

Authority

Existing literature show that Asian cultures value respect for authority (Chin, 1997; Palley, 1994; Bankston & Hidalgo, 2006). Moreover, the assumption in the Confucian Korean culture is if everyone in society live into their assigned roles within the social hierarchy it would be good for the family and society as a whole (Baker, 2008; Chin, 1997; Palley, 1994). Nine participants in the research study considered the expectations of respect for authority as necessary in the Korean Church context. Another participant added that he almost always complies with those in authority to be respectful.

While one participant shared his experience of speaking against authority, he also pointed out that he quickly apologized for disappointing the person in authority. In addition, participants viewed disagreeing with someone in a position of authority as disrespectful. The existing literature confirms this (Kim & Park, 2000; Kim & Rye, 2005; Lee & Mock, 2005; Tokunga, 2003). Some participants also pointed out that in comparison to the Korean Ministry, the second-generation Korean Canadians in the English Ministry prefer pastors to earn their respect rather than use their authority to demand respect.

Finally, I found it interesting that one participant referred to pastoral authority as God given authority. As the literature review that I did for the purpose of this research was not exhaustive, it would be interesting to explore the literature on religious views on authority so that it could be compared and contrasted with the cultural views on authority. Overall, participants

were favourable towards respect for authority, despite some challenging experiences with people in authority in the Korean Church context. However, one participant stressed that, while respect is given to people in authority it needs to be reciprocated by those in authority as well.

Gender

Five participants shared about the expectations of respect in regard to gender in the Korean social relationships. The existing literature stated that in the Korean culture gender roles and social relationships are first learnt and practiced in the family. Confucianism is shaped by patriarchy and assumes that if wives are faithful in their relations with their husbands and live into their role, there will be less conflict and more security and harmony in the family and in society (Augsburger, 1986; Baker, 2008; Kim & Rye, 2005; Lee & Mock, 2005; Palley, 1994).

According to the hierarchical roles of Confucianism, men are the head of the family and have roles that has the most authority in the family. The women are expected to maintain distinct and unequal roles in relation to men to avoid disrupting the security of the hierarchy in the social relationships. Moreover, women are not just expected to respect and submit to their husbands, but also respect other men, including their father and father in-law (Kim & Rye, 2005; Lee & Mock, 2005).

"Hartford Institute for Religion Research" (2018) contends that several Christian traditions don't ordain women for pastoral ministry and only 9 percent of Protestant Churches ordain women in America. Out of that, only 9 percent of Protestant Churches have women in senior leadership. In Canada, until the 19th century, women were denied ordination to pastoral ministry by almost all Christian denominations. Full integration of women into Church leadership is still in the works in several denominations and traditions in Canada (Rois et al., 2017). The Korean Church has very few women pastors and Elders. Min (2008) cites a

Presbyterian Racial and Ethnic Panel Study to point out that women compose only 8 percent of Korean Elders, compared to 44 percent of white elders. This is attributed to the Korean Confucian patriarchal traditions. However, in his study of a second-generation Korean congregation, Alumkal (1999) reports that women were discouraged from church leadership and ordination based on their interpretation of the Christian Scripture. Both these factors seem to have contributed to the lack of representation of women in leadership in the Korean Church.

As a result, the lack of women pastors is even evident in the gender representation of the participants for this research. There are eleven male pastors and only one female pastor represented in this research study. The female participant shared that she was not acknowledged the same way as the male pastors. Not only that, she was concerned about the lack of women senior pastors in the Korean Church. She also pointed out that since senior pastors are mostly men, most of the decisions in the Korean Church are made by men. She adds:

> *I am an associate minister. And it's okay to be a woman as an associate. But the church has never had or, in my knowledge, considered a woman for lead ministry*.

Her sentiments are a reflection that the second-generation Korean Canadian women pastors are beginning to challenge the gender roles within the Korean Church. At the same time, another male participant described that he was uncomfortable with the idea of a woman being ordained as a pastor. While he was honest about how he felt, he forced himself to attend the ordination service so that the woman pastor would not feel disrespected. However, another participant argues that the gender dynamic has changed in the Korean culture and women have authority and make decisions. Yet, another participant made an observation that women are given pastoral positions that do not require ordination. These present realities in the Korean Church and the ongoing conversations among second-generation Korean Canadian pastors is becoming more and more counter cultural. This further confirms the literature that because of the Confucian family

values and despite the development and changes in women's involvement outside the home the women in the Korean Church often have no room for Church senior leadership roles or have only minimal room for Church senior leadership or sometimes they are only entrusted with tasks that only further marginalize them (Hong, 2015). Since the Confucian roles keep women dependent on patriarchal authorities, it is oppressive to women in many ways. While some of the literature acknowledge how the patriarchal hierarchy is oppressive to women, it does not provide correctives for the oppressive practices, especially in the Korean Church.

Submission

In this research study, eight participants described that submission is an obligation and an expectation within the Korean Church relationships. The participants also described submission within Church relationships as not talking back, obeying the elders and listening to them. Participants also pointed out that to not meet these expectations is disrespectful. The Confucian value system emphasizes submission and obedience which provides a greater sense of security for the second-generation Korean Canadians. This subtheme of submission based on the hierarchy in the social relationships is present in the existing literature (Augsburger, 1986; Baker, 2008; Chung & Gale, 2006; Sugie, Shwalb & Shwalb, 2006; Tokunga, 2003).

Some literature suggest that undifferentiated people react anxiously with submissiveness or defiance to the expectations of family members or other authority figures. In contrast, differentiated people take an individual stand on issues because they are able to think on their own and decide what they believe and then act on those beliefs (Kerr and Bowen, 1988; Nichols & Schwartz, 1998; Richardson, 1998). However, there is also literature that contend that submission does not mean that one is not capable of choosing not to submit, but it may be an active decision on their part because of their collectivistic concept of self (Slote, 1992; Tang,

1992). In this sense, differentiation of self for second-generation Korean Canadian pastors may be to work with and not against the family's values (Lee, 1998; Tuason & Friedlander, 2000).

For some of the participants who took part in the present research study, the concept of submission went beyond working with the Korean culture and was also informed and shaped by their Christian faith tradition. For example, one participant describes how his view of the senior pastor as God's chosen representative obligated him to submit to the senior pastor as an act of respect even if he disagreed with him:

> *To put it sort of bluntly, I really felt called to the position and I felt that the senior pastor was also sort of God's chosen representative to be in that setting. And I still do believe that…I had to compromise a lot of things, the way I thought, and the way I believed ministry should be done, out of respect for him. Because of him being God's servant in that church. And so, I was very agreeable. I was willing to be very submissive.*

Some of the second-generation Korean pastors saw a direction correlation between obedience to God and obedience to the senior pastor.

Title

All twelve of the participants described that there is an expectation in the Korean Church relationships to respect those with titles. Since there is such a huge emphasis on titles, participants also talked about the importance of using the appropriate titles to refer to people in the church. This is because the research findings suggest that titles like elders and pastors have more recognition and weight than the other titles in the Korean Church. In addition, there are also specific expectations and responsibilities tied to each of the titles. As a result, participants emphasized that there is more weight to the words of people with certain titles than others.

The research findings confirm the literature that the Confucian Korean culture values hierarchy and titles like pastors, elders and deacons. Moreover, there is an obligation and an expectation to respect people with titles within Church relationships (Baker, 2008; Chang &

Chang, 1994; Cranor, 1997). Additionally, Korean churches prefer pastors with doctoral degrees over master's degrees and ordained pastors are respected more than the non-ordained pastors (Chang & Chang, 1994). Participants also pointed out that being respectful to the people with titles is closely connected to a happy work environment and success in the Church context:

While titles are valued, one of the participants clarified that his title as pastor is not the same as his identity as a Christian minister. He also preferred the designation 'called' than 'title. He explains:

> *Personally, the way that I understand respect and how I would like to be respected is a blend of both the Korean and the second generational mindset where I live up to the title, in the traditional Church context it is called the title of pastor, but I like 'called' better. I see the way I would like to be respected is people know that I am called to be as a pastor, and I live up to my call as a pastor. So, in their mindset I am being authentic with the call God has placed on my life. And then in the parental context I am a good pastor, or I am living up to the title of the pastor.*

This confirms that the differentiation of self for second-generation Korean Canadian pastors may be to work with and not against the e family's values even if they have certain personal preferences (Lee, 1998; Tuason & Friedlander, 2000).

In summary, the expectations of respect within the Korean Church context gives a framework for how respect is experienced by second generation Korean Canadian pastors. Age, titles and gender provide the basic context for respect. Authority and submission create an interesting space for interaction and integration between the second-generation Korean Canadian pastors and their Korean Church.

Respect is Expressed in Behaviour within the Korean Church

The Confucian Korea culture encourages social relationships with particular expressions of behaviour which provides more security and preserves harmony within the family and society (Baker, 2008; Rozman, 2002). Most of the participants described in detail the different

expressions of respect they experienced in the Korean Church context. Specifically, within the church relationships, respect was expressed in the form of caring for each other, being flexible, giving honour, maintaining togetherness and speaking the language (See Figure 7). This confirms the literature that respect is conceptualized in many ways (Cranor, 1997; Harwood, Yalcinkaya & Lavendecker, 2006).

The theme that respect is an expression of attitude and behaviour within Korean social relationships is also an idea that is present in the existing literature (Augsburger, 1986; Baker, 2008; Kim & Rye, 2005; Lee & Mock, 2005; Palley, 1994; Rozman, 2002; Sugie, Shwalb & Shwalb, 2006; Tokunga, 2003). The findings of this research study provide empirical evidence that respect is expressed in behaviour within social relationships to preserve honour and harmony in social relationships (Augsburger, 1986; Baker, 2008). Similar to the expectations of respect, the participants understood that not expressing respect through behaviour would be considered disrespectful in the Korean Church relationships (Kim & Rye, 2005; Lee & Mock, 2005; Tokunga, 2003).

Caring for Each Other

Most of the participants expressed respect by caring for each other in their Church relationships. Nine of the participants shared about the overall challenges and struggles each of the participant's family faced as they immigrated and started life in a new country like Canada. A majority of the participants stated that the older Koreans sacrificed a lot to make life better for them. These sacrifices seemed to have impacted the participants in significant ways and they felt respected. And when the participants acknowledged these sacrifices and worked harder, the older generation felt respected. Some participants shared that the mutual caring of the Korean Ministry and the English Ministry is crucial for their relationship. It is a sign of showing respect. The

findings confirm the literature that caring for each other enhances and deepens relationship in the Korean Church (Hurh and Kim, 1990; Ley, 2008; Min, 1992).

Being Flexible

Ten participants shared that respect is expressed to the first-generation Korean Canadians by being flexible to their needs and demands. Some participants talked about the ease in which the second-generation Koreans can move back and forth between two cultures. For example, one participant states:

> *What might be helpful to counsellors is understanding how second generation, I guess, Korean kids and pastors, how easily they can switch modes. They can jump into a family, especially if they are brought up in that Korean family. They have no problem walking into a situation like that and feeling right at home. But they can also jump right back into a very Canadian scene…they could do it seamlessly. And I don't know if that's a good thing or a bad thing.*

Two cultures can coexist within a person and may be triggered by their social contexts and their social relationships. The second-generation Korean Canadians' ability to be flexible and adapt to both cultures is confirmed in literature (Augsburger, 1986; Neuliep, 2015; Nichols & Schwartz, 1998; Song, 1999).

Speaking the Language

Literature shows us that the Korean Church play an important role in preserving the Korean language by providing Korean language programs for the second-generation Korean Canadians (Hong, 2015; Hurh & Kim, 1990; Ley, 2008; Min, 1992). Nine participants talked about speaking the Korean language as an expression of respect for the older generation. Participants also saw not speaking the language as a barrier for respect. One participant points out that his ability to speak the Korean language helps him to express respect to the Korean ministry and also creates room for him to receive respect from them.

However, some participants struggled with the emphasis on the Korean language and felt frustrated when they were in meetings that were held in the Korean language. Though some of the participants were bilingual, they did not see a need to use the Korean language in the English Ministry. This is confirmed by the literature (Chai, 2001; Kim, 2016; Song, 1999). One participant stressed that learning the Korean language has opened new doors for him in Church relationships. He states:

> *Getting a grasp of the Korean language really helped me understand people because I could speak with them now and hear what they have to say. And that also really helped in my experience with the church. Now these mothers who never spoke to me, but they knew me all their lives. Now, I could ask questions and I could hear things that they have to say.*

However, some participants felt uncomfortable speaking the Korean language. One participant confessed that not speaking the language helped him to get away with some mistakes.

Maintaining Togetherness

Most of the participants stressed either praying together or eating together as an important value for them both in their family and also in their Korean Church. Eight of the participants stated that there is a sense of togetherness in the Korean Church which compels them to move together. There is a lot of literature that shows that the Korean Church provides space for maintaining togetherness in the Korean social relationships (Jung, 2011; Lim, 1997; Min, 2001; Shin & Shin, 1999; Yeh & Inose, 2002).

The participants emphasized on working together and maintaining togetherness even if there were disputes and disagreements because they did not want to be perceived as disrespectful (Choi & Choi, 1994). While most participants choose to comply to maintain togetherness, some shared how they struggle to decide when to comply and when to say no. Interestingly, one of the participants pointed out how he recently decided not to comply and did so in a quiet and passive

way instead of in a direct way. The findings and the literature show that maintaining togetherness is an important value for the second-generation Koreans (Chai, 2001; Kim, 2016).

Giving Honour

Most of the participants used respect, honour and reverence interchangeably. Seven of the participants thought that they were supposed to express their respect to older people and people with titles by honoring them in tangible ways. Most thought of giving honour tangibly as something that came naturally and not something that was imposed on them.

Literature shows us that in the Korean culture there is an expectation to honor and respect the older generation by being obedient, greeting with deep bowing and putting the older people's comfort and wishes ahead of one's own. (Kim & Rye, 2005; Lee & Mock, 2005; Tokunga, 2003). When the participants saw people, who were older and people who held titles in the church they would bow to them to show respect. While most of the participants felt the expectation to bow was not imposed on them, one of the participants felt that a failure to bow will be perceived as disrespectful. Two of the participants also pointed out that the way one uses their hands in social contexts could be considered disrespectful. For example, having your hands in your pocket while talking to older people.

One participant also expressed that he felt the need to apologize to older people frequently as a way of expressing honor. Expressing honour also meant using language that is respectful. One participant stressed that when it comes to using honourific language, it goes both ways. Older people using honourific language to address younger people and younger people using honourific language to address older people. One participant felt that it is important that those who are honoured and respected have a posture of humility. According to him, there have

been instances when those who were honoured and respected abused their power and hurt people.

In summary, care for each other, being flexible, speaking the language, maintaining togetherness and giving honour are the basic ways respect is expressed in Korean Church relationships. We can understand how second generation Korean Canadian pastors experience respect in the Korean Church when we have a grasp of the expectations of respect and the expressions of respect present in the Korean Church relationships.

Respect as Experienced by Second-Generation Korean Canadian Pastors Within the Korean Church

The findings show that second-generation Korean Canadian pastors experience respect when they are being acknowledged, being heard, being valued, have good communication, have a genuine relationship and trust. Every time they are not acknowledged, not heard, not valued, have no communication, have an unauthentic relationship and are not trusted they feel disrespected (See Figure 7).

Being Acknowledged

Eight participants experienced respect when they were acknowledged by those who were older than them. Some participants described their experience of being acknowledged as being respected. Some participants expressed how they felt disrespected when they were ignored by an older person in the Korean Church. Two participants also noted that being invited to the table and having a voice at the table made them feel respected. In the same way, one participant felt disrespected when they were not included in discussions. This shows that the second-generation Korean Canadian pastors desire to be acknowledged and be invited to the table for discussions.

Being Heard

Six participants shared that they felt respected when they were listened to in Church relationships. Being listened to was described in terms of having eye contact, having their thoughts and opinions recognized, having thoughtful conversations and engaging discussions. Some participants also described how they listen to others as an act of respect towards them. In addition, one participant talked about how he shows respect to the other person by listening without biases and judgements. One participant felt disrespected for not being invited to contribute to a hiring decision that involved the English Ministry. The findings show that while the second-generation Korean pastors value their moral obligations and expected behaviors in the Korean Church relationships, they would also like to be active participants in relationships and Church ministry. In addition, while this confirms the literature that it is possible for people to have both the collectivistic and individualistic values that may be triggered depending on one's social contexts and social relationships, it seems the second-generation Korean Canadian pastors are primarily collectivistic and it takes a lot of energy for them to be individualistic (Baker, 2008; Neuliep, 2015; Palley, 1994). Moreover, it seems that they think through their actions carefully in the context of Korean Church relationships. This is because they experience internal shame when they do not live up to the rules and expectations of the Korean Church. And this shame is associated with the fear that they may be rejected or shunned from the group. Augsburger (1986) notes:

> "in a culture shaped predominantly by shame controls, the expectations, sanctions and restraints of the significant others in a person's world become the agents of behaviour control. The shame incorporates the basic anxiety and shapes the guilt through the promises of acceptance or the threats of rejection" (p. 123).

Being Valued

Most participants described that every person has dignity and worth and are valuable because they are created in God's image. According to one participant this is the reason we cannot lose respect for people even if we are wronged. Ten participants described that they experienced respect when they were valued by others. Participants felt disrespected when pastors did not value them because they did not meet their expectations. This confirms the Christian worldview that every human being has worth, dignity, value and respect, because we are created in God's image for relationships. And when sin disrupts this relationship, disrespect is experienced in the context of human relationships. Therefore, in the Christian assumption respect and disrespect is experienced only in the context of relationships. The findings show the tension of values in the lived experience of second-generation Korean Canadian pastors. While they have a theological understanding that everyone is created in the image of God, they also see people valued for their titles, authority, age and gender.

Communication

Most of the participants stressed that communication was an issue in their Korean Church Context. Eleven participants experienced respect when things were clearly communicated by the Korean Ministry. Some participants explained that their lack of proficiency in Korean hindered proper communication with the Korean Ministry. This finding is confirmed in the literature (Byun, 2015).

Several participants described how there was a communication break down when it came to the use of the building space or use of equipment. Often, the Korean ministry would use the room which was already booked by the English Ministry and this created a lot of frustration for the participants. Most of them expressed that they felt disrespected when things were not clearly

communicated and changed at the last minute. Two participants expressed their helplessness when the Korean Ministry made sudden changes without clearly communicating them to the English Ministry.

Some of this appears as usurping of power and acting passive aggressively by the Korean Ministry. In fact, some participants felt that the Korean Ministry was treated as more important than the English Ministry. However, one participant described that when the communication was good it impacted the Church relationships in a positive way. Participants also described how they felt disrespect when the Korean Ministry was passive aggressive and did not communicate things directly. Often, they would hear information indirectly through other people. One of the participants pointed out that it was challenging for second-generation Korean Canadian pastors to have a direct and honest conversation with someone in authority in the Korean Church context. One of the reasons could be because what is considered honest in the Western culture could be taken as lack of respect in the Asian culture (Byun, 2015; Kim & Rye, 2005; Lee & Mock, 2005; Tokunga, 2003). Individualistic cultures value conflict resolution where thoughts and feelings are communicated directly and clearly one-to-one. However, in a collectivistic culture like the Korean culture, a third person is intentionally chosen to communicate in order to save face and avoid shaming (Augsburger, 1986). It is important to keep in mind that "triangular patterns cannot be isolated from their cultural context, nor can they be judged as universally troubled or dysfunctional" (Augsburger 1986, p. 183). In collectivistic cultures a conflict is resolved in multiple triangles. However, triangulating people who are emotionally entangled and likely to be hurt by the process could become barriers between the first-generation Korean Canadians and second- generation pastor church relationships (Augsburger, 1986).

Genuine Relationship

Eight participants shared about their experience of respect in the context of having a genuine relationship. One participant acknowledged that establishing a genuine relationship takes time. Some participants added that respect should flow out of a mutual genuine relationship. One participant in particular was impacted by a genuine relationship with a Korean Ministry elder. Another participant added that a genuine relationship creates space to deal with a conflict in a healthy way. Additionally, some participants stressed that second-generation Korean Canadians experience respect in genuine relationships, and they are more than willing to extend respect to someone who is authentic and honest about their shortcomings. In a genuine relationship thoughts and opinions are communicated directly and candidly. But in a Confucius Korean culture this becomes challenging. This finding in relation to the literature shows the complex reality of second-generation Korean Canadian pastors when it comes to genuine relationships (Kim & Rye, 2005; Lee & Mock, 2005; Tokunga, 2003).

Trust

Ten participants talked about their experience of respect and disrespect in relation to trust and distrust. Most participants felt respected when they were trusted. Some participants expressed that when they were trusted to make decisions and lead the Church ministry, they felt respected. Some participants talked about giving someone the benefit of the doubt as an act of respect. One participant shared that when there was lack of trust, they felt disrespected.

Since the second-generation Korean Canadian pastors are bi-cultural (both Korean and Canadian) some of the issues they face are cultural conflicts which are put in terms of respect. In summary, there are similarities and differences in how the first-generation Korean Canadians experience respect and how the second-generation Korean Canadians experience respect. The

strength of the Confucian Korean cultural values found in the Korean Church is that it promotes a sense of togetherness and order, but if it is pushed to the extreme it also has the potential to become abusive in the practice of its social hierarchy and gender relations. For the twelve participants, respect is sometimes seen as a behaviour that one shows to others based on their internalized values, cultural expectations and social context. But respect is more than behaviour. Respect is an attitude toward others that stands for justice and equality.

Implications of the Present Research for Clinical Practice

Since respect is a universal experience and is experienced by people of all cultures on a daily basis, it is worth studying and reflecting this phenomenon. However, I was able to find only one research on respect in a bi-cultural context, specifically among second-generation Turkish German mothers. The lack of research on the phenomenon of respect and very few studies done on second-Korean Canadian population represents a barrier to culturally competent and culturally sensitive care to this population.

It was a privilege and honour to be able to be welcomed by the twelve participants and trusted with their intimate stories within their Korean Church. It is important for me and all the readers of this dissertation to receive the stories of the participants in the form of direct quotes from the interviews without judgement and correction. Listening to the participants perception and experience of respect is integral in understanding the second-generation Korean Canadians lived reality.

This research study revealed that many of the research participants desired to be treated with respect and considered it important to treat others with respect. This is influenced by both, their Christian understanding that every person is created in the image of God and therefore have dignity and worth and deserve respect and also the Confucian values embedded within the

Korean social relationships. As Canada becomes an increasingly multicultural society, the need to understand the existing cultural understandings of respect before providing assessment and intervention becomes paramount.

The findings of this research study provide important insights for Korean Canadians, the second-generation Korean Canadians and the spiritual care providers, therapists and counsellors who are working with them. Especially, it provides helpful insights for the professionals working with the second-generation Korean Canadian population helping them navigate their bicultural reality. The findings illustrate the complexities of both the collectivistic and individualistic cultural values embedded in the perceptions and experiences of second-generation Korean Canadians. For example: The findings show while the second-generation Korean Canadian pastors have a theological understanding that everyone is created in the image of God and deserve respect, they also see people valued for their titles, authority, age and gender. In the same way, while the second-generation Korean Canadian pastors valued submitting to authority, they also believed submission to be a voluntary act and not something one should be coerced into. The second-generation Koreans were fluent in moving back and forth between two cultures based on their social contexts and their social relationships. When providing therapy to a second-generation Korean Canadians, the therapist needs to be "culturally sensitive to what is universal, cultural, or individual, and valuing humans as essentially, culturally, and individually of ultimate worth" (Augsburger 1986, p. 372). The therapists and spiritual care providers also need to listen to the importance and expectations of respect embedded in the Korean culture. Since the expectation is to maintain harmony and order within the Korean social relationships, it may be very difficult for second-generation Korean Canadian pastors to assert themselves or seek outside help. This is because they fear causing shame or fear creating a space for the Korean

Church to be viewed negatively. The therapists and spiritual care providers need to be sensitive to the fact that second-generation Korean Canadian pastors may have many concerns about being in therapy. It is recommended that clinicians explore the client's experience of being in therapy and help them process the feelings they may have in relation to it. It would also be helpful if the therapists emphasize the strengths of the Korean Collectivistic values in order to alleviate some of the shame the second-generation Korean Canadian pastors may be experiencing in talking about their Korean Church relationships. It may also be helpful if the therapists use terms like close and bonded and not terms like enmeshed or chaotic to describe Church relationships to help the second-generation Korean Canadian pastors feel comfortable and respond better.

Every individual has personal values that shapes and motivates him/her whether they are aware of them or not. A value is a belief, attitude or a philosophy that one finds to be meaningful, which provides direction to everyday living. Value conflicts are inevitable and influence every therapeutic relationship (Corey et al., 2011). Therefore, it is essential that the spiritual care providers, therapists, counsellors, educators and pastors who engage in cross cultural work also seek to become aware of their own cultural contexts, beliefs, assumptions, experiences and bias they bring into their work. Being aware of one's values, beliefs, assumptions and behaviours helps to know how they might influence the therapeutic process with clients (Corey et al., 2011). This helps not just in awareness but also reduces the risk of misuse of power and privilege with clients or congregational members. The ethical acculturation process does not try to get rid of personal values, but acknowledges and uses them (Bashe et al., 2007). In addition, educational institutions must invest time and resources to train clinicians to think deeply and thoughtfully the intersection of culture, power and privilege before making assessments and interventions. This would allow for a greater self-awareness, meeting clients

where they are at and also create a safe therapeutic alliance where assumptions on both sides could be challenged and worked through.

The research findings help shed some light on the first-generation Korean Canadian pastor's and the second-generation Korean Canadian pastor's perceptions and experiences of respect. Respect, here, is both a behaviour and an attitude toward another person based on their internalized values, cultural expectations and social context that is important to harmonious relationships. Therefore, it is important that the Korean church pastors are aware that when intentionally and unintentionally they practice exclusion and inequality (i.e. marginalizing or discriminating people based on age, title, gender etc.) it becomes a hindrance to genuine relationships. Further, their behaviour and attitude, if left unchecked has the potential to become instruments of oppression and control.

Finally, in their work with the second-generation Korean Canadians, therapists, spiritual care providers and pastoral counsellors need to take their time to explore the various options that are available for the second-generation Korean Canadian clients, assess the consequences of specific choices and then give the second-generation Korean Canadian clients the freedom to make choices that is congruent to their unique situations. In other words, "recognizing the wise variation on what is normative and normal in each culture and seeing human frailty and suffering with insight and compassion" (Augsburger 1986, p. 373). This would create space for trust, self-discovery, personal responsibility and growth.

Limitations of the Present Research

The purpose of this phenomenological research is to better understand the phenomenon of respect as experienced by the second-generation Korean Canadian pastors within the Korean Church context. The findings of this research study provide valuable insight on the phenomenon

of respect as experienced by twelve second-generation Korean Canadian pastors. However, there are some limitations that are important to be acknowledged.

The first limitation of the current study is that the second-generation Korean pastors who participated in this research were recruited from the Greater Toronto Area. Therefore, this research is not intended to be a description of the experience of second-generation Korean Canadian pastors all across Canada. In addition, I was not able to recruit more female participants as there is a lack of female pastors in the Korean Church context. Out of the twelve participants interviewed for this research, eleven were men and only one was a woman. This may have affected the findings in this research as most of the responses were from the male pastors lived experience and perspective, which may be different than the experiences and perceptions of female pastors. Therefore, the results of this research cannot be generalized for the second-generation Korean Canadian female pastors.

The second limitation is in relation to the protection of the identity of the participants and the Korean Churches they represented. Since, all the Korean Churches represented were from the Greater Toronto Area, it makes keeping the identity of the participants and the Korean Churches they represent a challenging task. I discussed in detail with the academic advisor what information to disclose and what information to leave out in my final dissertation. I deliberately omitted certain information like the names of the pastors, elders, Church name and denominational affiliation from the direct quotes that was used in this research study. These cautious omissions may be a limitation of the research as it prevents me from documenting important data in relation to the context of the research.

The third limitation of this research has to do with my over fifteen years of involvement with the Korean Church community in the Greater Toronto Area and my familiarity with a

couple of the second-generation Korean Canadian pastors who were interviewed. In one sense, this familiarity helped me to quickly develop rapport and trust with the participants. However, I wondered if those participants who knew me felt obligated to be a part of this research because they felt that I would have a negative perception of them if they said no to their participation in this research. Being aware of this limitation, I made sure that the potential participants I contacted, while familiar, had not previously worked with me.

The final limitation of this research study is my unique position and relationship to the Korean Church community. Though I am an ordained pastor, familiar to the second-generation Korean Canadian pastors and involved with the Korean Church community, I am also an immigrant to Canada and do not have a shared ethnic heritage. I am also much older than most of the participants. Being aware of this limitation, I worked as best as I could to build rapport and gain trust with them. One of the ways I created trust and safe space was to organize the interviews based on the participants convenience and comfort. I found that giving the participants the choice of location and the preference to meet in person or via Skype made them comfortable and went a long way in building rapport.

Suggestions for Further Research

This research study produced findings which supported the existing literature while raising new issues to be explored. I hope this research will facilitate further dialogue and inspire additional research in the area of second-generation Korean Canadian population, the Korean Church, multicultural counselling and mental health issues.

For future research I would recommend recruiting beyond the Greater Toronto Area and from the other provinces to have a wider representation of the second-generation Korean Canadian population. I am also curious to know the similarities and differences between the

findings in this study and the findings in similar studies undertaken in other major cities in Canada like Vancouver and Montreal where there is a growing second-generation Korean Canadian population. I would also recommend further research on the collectivistic and individualistic values found within the second-generation Korean Canadian population. In addition, it would be interesting to compare these findings with the experience of respect in the younger population in Korea who are currently being influenced by Western values.

The findings from this research briefly touched on the similarities and the differences between the first-generation Korean Canadians and the second-generation Korean Canadians and raises curiosity around church relationship dynamics, such as open communication between the Korean Ministry and the English Ministry. To further explore this, I would recommend a comparative study on the lived experience of respect on the first-generation Korean Canadian pastors and the second-generation Korean Canadian pastors within the Korean Church.

This research study did not pay much needed attention to the gender dynamics of the Korean Church relationships. I believe this is an essential issue that should be addressed. I would recommend a comparative study on the lived experience of respect between second-generation Korean Canadian male and female pastors to explore the gender dynamics in the Korean Church relationships. I think an endeavor like this would bring deeper insights into the relational dynamics in the Korean Churches.

This present research sample was primarily based in the Greater Toronto Area and among the second-generation Korean Canadian population. While the experience of respect is universal, perceptions and experiences of respect vary greatly across different cultures. It is therefore recommended that future studies explore the experience of respect in different collectivistic cultures like Japanese Canadians, Chinese Canadians, Mexican Canadians, Indian Canadians,

Iranian Canadians, etc. Further studies examining how the lived experience of respect among collectivistic cultures are similar and/or different compared to individualistic cultures could provide valuable insight on the phenomenon of respect.

Finally, I would also recommend further research on spiritual care providers, therapists and pastoral counsellors use of self in cross cultural work. It may be interesting to explore the therapist's experience of respect in therapeutic relationships and consider how it interacts with clients who represent a different culture. Further, I would recommend future studies that compare the experiences of therapists who use a multicultural approach to therapy and those who use the dominant culture approach to therapy.

Endings and Beginnings

The goal of this research study was to explore the experience of respect for second-generation Korean Canadian pastors within the Korean Church. The research study provided an opportunity for twelve second-generation Korean pastors to articulate their perceptions and experiences of respect. The research method that shaped this study provided an open, nonjudgmental and story-based environment to explore the phenomenon of respect.

My hope is that this research study would create an awareness of the complex and unique nature of second-generation Korean Canadian Church relationships. Moreover, this research study is hoped to contribute to the existing body of literature and help provide a better understanding of the bicultural realities of the growing second-generation Korean Canadian population. I was compelled to engage in this research in the hope of increasing an awareness of the need to provide culturally sensitive assessment and intervention by the helping professions.

This research study not only provided me with an opportunity to share my personal journey and explore my interest in relation to the topic of this research, but it also created space

for me do deep theological reflection on the research study. Finally, while this dissertation has an ending, it is hopefully, the beginning of many thoughtful conversations.

Chapter Six

Theological Reflection

> *The rabbi asked his students: "How can we determine the hour of dawn, when the night ends and the day begins?" One of the rabbi's students suggested: "When from a distance you can distinguish between a dog and a sheep?" "No," was the answer of the rabbi. "It is when one can distinguish between a fig tree and a grapevine?" asked a second student. "No," the rabbi said. "Please tell us the answer then," said the students. "It is then," said the wise teacher, "when you can look into the face of another human being and you have enough light in you to recognize your brother or your sister. Until then it is night, and darkness is still with us."*
>
> ~An Old Hasidic Tale (Dy, 2009, p. 231)

This story is about a critical conversation between a rabbi and his students that challenges the students to engage deeply in relationship with others. In the same way, this research study has specifically created space for deeper and concentrated reflection on individuality and community. In the first chapter of this dissertation I shared how I am a psychotherapist and a pastor who lives and works predominantly with the second-generation Korean Canadian population in the Greater Toronto Area. As a reflective practitioner and a practical theologian, I have been having an ongoing conversation with my own experience as a South Indian immigrant working in a Korean Canadian context and my Christian faith tradition. In this concluding chapter of this dissertation I continue to reflect theologically on my research on the second-generation Korean Canadian pastors and their experience of respect within the Korean Church context.

The Art of Theological Reflection

What is theological reflection? I would like to mention two definitions that I particularly find helpful. Killen and de Beer (1994) state:

> Theological reflection is the discipline of exploring individual and corporate experience in conversation with the wisdom of a religious heritage. The conversation is genuine dialogue that seeks to hear from our own beliefs, actions, and perspectives, as well as those of our tradition. It respects the integrity of both. Theological reflection therefore may confirm, challenge, clarify, and expand how we understand our own experience and how we understand the religious tradition. The outcome is new truth and meaning for living. (p. viii)

McAlpin (2009) adds:

> Theological reflection is a way of doing theology that starts from the experiences of life and leads to searching in faith, for deeper meaning, and for the living God. However, it is deciding how to live out of this reflective search that is the critical intention of the process of theological reflection.
>
> Theological reflection places the reflector in conversation with other sources of the revelation of God, primarily the faith tradition of the person or community. The world context of the experience is also particularly revelatory of meaning and the living God. The faith tradition and spirituality of the reflector are additional significant sources revealing the experience of God. Critical conversation among the sources is a process by which clarification, differences, or insights mutually challenge and expand each other. From this deepened awareness of God's presence in the experience, decisions are made for more relevant and prophetic choices in ministry. Through this critical conversation the reflector is often challenged to a response of conversion of heart, mind, and action. (McAlpin, 2009, p. 7)

Simply put, “theological reflection is a process used by Christians to become aware of the living God in the context of daily life” (McAlpin 1997, p. 81).

While there are many models for theological reflection, I have followed a four-step method outlined by Killen and de Beer (1994). The first step is to re-live an experience intentionally and authentically and pay attention to the feelings that emerged. The second step is to let an image emerge from the feelings that surface when one re-lives an experience. This image that comes to memory provides guidance in the process. Third, the image that has surfaced is then engaged in conversation with one’s faith tradition. This engagement opens up the possibility for new insights to be gained. Finally, the fourth step is to put into action the new insights gained.

Re-Living the Experience and Paying Attention to the Feelings

As a part of this research study I am reflecting theologically on the experience of respect for second-generation Korean Canadians within the Korean Church context. As I began to reflect on the participant interviews, I began to notice some curiosity and anxiety in me. This was due to my desire to make sure the participants felt safe and comfortable during the interview process. Once the rapport and trust were built with some informal conversation, I began to feel at ease. I felt an appreciation for the participants who welcomed me with their lives and were willing to participate in the research. As I began to interview them, I felt empathy for each of the participant. To empathize is to understand and share the feelings of another.

Letting an Image to Emerge from the Feelings

The image that emerges as I re-live the feelings from my experience of respect in this research situation is finding a place at the table. This image emerges out of my personal experience of finding a place at the table within the Korean Church context. While I am

reflecting on my personal experience, I believe there are some similarities to the experience of second-generation Korean Canadians. I will describe the image that has emerged from my feelings as I re-lived the experience of respect and explain its relevance to my research.

As I had mentioned in the introductory chapter, I had been involved in pastoral ministry among second-generation Korean Canadians for over fifteen years. And out of the fifteen years I had pastored in an immigrant Korean Church for almost nine years. This is one of the reasons I feel a deep empathy for the second-generation Korean Canadian pastors. While I am not a Korean by ethnicity, my engagement with this particular population has enabled me to develop a deep sense of admiration and care for the Korean culture and Korean people.

However, I have had some experiences of not being able to find a place at the table while working within the Korean Church context. For example, difference in culture, lack of language skills, younger age, ordination status and title as an associate pastor working for the English Ministry created lack of space at the table. There were obvious power imbalances between first-generation and second-generation Korean Canadians even when one found their place at the table. And being someone from a different ethnicity and culture was a bigger barrier. Sometimes, there was a place at the table for me but there was no voice at the table.

The difference in one's culture and the differences in values and language and gender affects a community's interrelatedness. It is similar with the first-generation and second-generation. When difference results in inequality, it may affect the sense of fairness and inclusion among individuals and the community they are a part of. Does the church prepare a seat at the table for all people? Finding a place at the table is a powerful image of hospitality that communicates inclusion and exclusion.

Engaging the Faith Tradition

A study conducted by Beck (2006) indicated that people with theological interests who perceived God as a "secure base," were more likely to be able to consider a wider range of theological ideas, have a better capacity for self-regulation, and show respect to others. Beginning in my late teens, my Christian understanding of God as the Father, Son and the Holy Spirit (also known as the Trinity) began to form the essence of my vision for healthy relationships. Against growing heresies, the Council of Nicea (A.D. 325) and the Council of Constantinople (A.D. 381) confirmed the orthodox understanding of the Trinity that God is one essence but three independent realities, implying the three-in-oneness of God (Erickson, 2000; House 1992). Though there is no specific verse in the Scripture that explicitly says, "God is a community of three persons," there are Scripture passages which suggest that the Christian faith is essentially Trinitarian. For example, Matthew records Jesus' words this way:

> All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. (Matthew 28:19, NIV)

God revealing Himself as 'Three in One' in Scripture shows us that there is a "both/and" element to understanding the Person of God. God is one, and God is also three. Bursch (2018) notes:

> Although God is one, God is also community. Relationship and love abide within our triune God. The Father loves the Son and the Son loves the Father. The Father loves the Spirit and the Spirit loves the Father. The Spirit loves the Son and the Son loves the Spirit. God is one God but also perfect community. The three persons of our triune God live in complete unity and love. (p. 30)

Though this is challenging and hard to comprehend, the doctrine of the Trinity calls us to understand life in terms of both individuality and community. According to the Christian tradition, each of the three persons of the Trinity is understood to be distinct from one another and yet simultaneously each is understood to be fully God. The fourth century Cappadocian Fathers (Basil the Great, Gregory of Nyssa, and Gregory Nazianus) when illustrating the doctrine of the Trinity used the social analogy in which Father, Son and Spirit were likened to three persons (Gresham, 1993). The Spirit is not the Father, nor is He the Son. The Spirit is uniquely individual and distinct from the other two persons. The Father and the Son are unique, distinct persons. Each equally share the attributes, the power and the honor as deity. Not only that, the persons of the Trinity share with humanity in creating, redeeming and transforming the whole of creation. There is mutual reciprocity and interdependence.

In addition, God is not only in love relationship with Himself as Father, Son and Spirit, He also extends the love relationship to His people who are created in His image. Reeves (2012) points out:

> The triune God, however, is the sort of God who will make room for another to have real existence. The Father, who delights to have a Son, chooses to create many children who will have real lives of their own, to share the love and freedom he has always enjoyed… The creatures of the triune God are not mere extensions of him; he gives them life and personal being. Allowing them that, though, means allowing them to turn away from himself—and that is the origin of evil. By graciously giving his creatures the room to exist, the triune God allows them the freedom to turn away without himself being the author of evil. (p. 57-58)

Therefore, to be human is to be in relationship. In Andrei Rublev's (1422-25) famous painting called *The Trinity*, we see the Father, the Son and the Holy Spirit in communion with each other around a table and there is a spot at the table that is open (See Figure 8). That opening is an invitation for us to join in the Triune God's communion of self-giving love. There is a place for everyone at the table.

Figure 8: Trinity (Rublev, 1422-25)

Relationality is the character or nature of God's very being and the *imago Dei* in us demands from us to be relational beings. The assumption of this dissertation is that faith in the triune God shapes our relationship with God, fellow humans and the world we live in. In other words, "Our faith in the triune God shapes us in profound ways—affecting what we believe, what we say, how we think, and how we live" (Cunningham 1998, p.ix). The Apostle John puts it this way,

This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another. No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us. (1John 4:9-12, NIV)

Further, the Scriptures show us that because of man's disobedience and sin, the relationship between God and people and the relationship among people have been disrupted. Healthy relationships were lost when our first parents, Adam and Eve did not trust God's love and chose their own way. Alienation from God led to anxiety and shame and disrespect, ultimately disrupting male, female and sibling relationships. The sinful pattern was handed down in history from parents to children and is still present when not affected by God's redemptive love. It was in the context of relationships respect was experienced and now because of sin it is in the context of relationships that disrespect is experienced. In other words, respect and disrespect are experienced only in the context of community. The Scriptures point out that while we were indifferent and helpless in our sins and suffering, Jesus loved us and incarnated in flesh to identify with us, empathize with our struggles and suffer on our behalf so that we would find reconciliation, healing, comfort and wholeness.

Similarly, for a Confucian, being a human is to be in relationship. Being human and growing in healthy relationships with others are not two separate things. As we have seen in the literature review, according to Confucius there are five basic relationships. Ruler and subject, father and son, elder brother and younger brother, husband and wife and friend and friend. Confucius believed that if we lived into these five relationships there will be harmony and flourishing. Three of the five basic relationships exist in the context of family. Within this family

context one learns their roles and how to live into their roles so that they could grow and flourish. It is only in the context of the family does one learn to live and navigate the other relationships at Church and society as a whole. According to the individualistic cultures, becoming independent is a sign of maturity and growth. In the collectivistic culture, being interdependent in community is a sign of maturity and growth. In the Korean culture the concept of self is collectivistic. The emphasis is on the community, rather than the individual. In this sense, belonging to a community is not a choice for individuals. It is the way of life. The relationship between the community and the individual is so intertwined that an individual's roles and responsibilities are not separate from that of the community. However, an emphasis on community at the cost of individuality have turned groups to exclude people who differ. In the same way, an emphasis on individuality at the cost of community fails to do justice to the relational dynamics of community. Those who emphasis only on community never really go beyond their filial relationships. Those who emphasis on individuality try to live beyond their own filial relationships without living into it first.

While the Confucius culture emphasizes community over individuality, the kind of community that it practices in reality is different than the trinitarian way of being in relationship. The Korean collectivistic culture's way of community is based on role fulfillment and patriarchal hierarchy. In Confucianism, a person has rights only if the person has a certain position in the family. A male person has rights not as an individual person but as a brother, son or father. The women, on the other hand, have no rights as an individual person and also have no rights as a wife, daughter or mother. This is a basic violation of human rights and leads to nepotism, favoritism, male dominance and oppression. This does not reflect true trinitarian reciprocity and mutuality. The moment the five Confucian basic relationships become an instrument of

oppression and control; it ceases to be respectful. When the Korean church intentionally and unintentionally practices exclusion and inequality, it disrupts the trinitarian way of life-giving community.

According to the Christian Scripture, both man and woman are created in the image of God, although biologically distinct from one another, they both equally share in the power, attributes and honor. As a result, healthy relationships have an awareness of each person's distinctness and boundaries and seeks to honor the other person. Relationships that are healthy are based on equality and respect, not power and control. However, in the Korean Church context and in many religious context's women are excluded and not given a place at the table. Sometimes they are given a place at the table but do not have a voice at the table. The Korean church excludes people based on age, gender, marital status, education, and ordination status. This results in exclusion and alienation of people that undermines the triune God's way of community. I had a friend in Toronto tell me that his black friend was not allowed to participate in his Asian church service because of his appearance. Instances like this are a call to churches to confront the practice of inequality and exclusion within their community.

I am reminded of the story in the Christian Scripture when the children wanted to come to Jesus and the disciples stopped them from coming because of their age and status. But we see that Jesus rebuked the disciples and invited the children close to him. To be the church today involves radical hospitality to the young, old, male, female, strangers, immigrants, refugees and people of different cultures. This is a reflection of the triune God who has invited us to the table.

Putting it Into Action

According to the Christian faith, transformation is the triune God's initiative act. The Father, the Son and the Spirit are actively at work in restoring humanity and all of creation to the

triune God's way of life in community. As we reflect theologically on the triune God who has started this transformation in Jesus and through the Spirit, we are compelled to action.

What does this look like for the Korean Church and the Church as a whole? The church community needs to gather around the table faithfully and inclusively, so that it can go deeper and connect with the larger community, the world, by inviting them to the table. Parker Palmer (1980) rightly states, "the core of the Christian tradition is a way of inward seeking which leads to outward acts of integrity service and acts of love" (p. 88).

Today, as I reflect on the current realities in Canada, more specifically on the current realities in the Korean Church, I ask: Who is at the table? Does the table represent hospitality? When the Christian community faces problems like exclusion, racism, inequality, prejudice, discrimination, poverty and violence in its communities and preaches the good news of Jesus to them without any tangible action, it fails to establish justice and represent the trinitarian way of life. In this sense, individualism over and against community and community over and against individualism contradicts the triune God's way of life. Both the community and the individual must be valued. Augsburger (1986) states it eloquently and clearly:

> Persons, as individuals in their respective communities, are irreducibly valuable, of unalterable worth, and are to be prized as ends in themselves. Thus, neither the community nor the individual is to be valued above the other. Both find maturity in the balanced prizing and integration of each with the other….Both community and individual contain polar possibilities and conflictual tendencies toward both good and evil, viewed philosophically; toward right and wrong, viewed morally; toward sin and wholeness, viewed theologically; toward health and unhealth, viewed psychologically; toward constructivity and destructivity, viewed relationally; toward life and death, viewed

> existentially. All these are present in out origins, in our environment, in our unconscious as well as conscious experience. The pastoral counsellor as a representative of community sees person and community as two aspects of common reality. (Augsburger, 1986, p. 110)

This awareness of a need for both individuality and community make one sensitive to personal, familial and national identity. The community of the triune God challenges Confucianism and invites the Korean Church to live into equal participation in power and authority and decision making. If respect is truly both a behaviour and an attitude one shows or has towards another person without any condition, then it challenges the form of hierarchy present in the Korean Church which creates exclusion and disruption in relationships. The community of the triune God affirms the dignity and worth of every individual and invites both men and women to flourish in leadership. When the Korean church community pays attention to the realities of today and reflects theologically on it, it is transformed to be more responsive and inclusive. In other words, the church begins to show up, speak up and stand with all people, especially those who are oppressed and marginalized.

It is also important to be reminded that the triune God does not call the representatives of the Korean Church to just blame the individuals and communities and systems and structures and cultural values, but identify and name the causes and to address the systemic issues and create redemptive alternatives that reflects the triune God. The call of the church is to be committed to justice, human dignity and equality, right here in Canada. This is not just for the Korean Church but also for every ethnic Church and the dominant culture as a whole. The church needs to identify itself not with the powerful, successful, resourceful and visible, but with those who are discriminated and excluded and are often found in the margins, like women, young, the poor,

immigrants, refugees, the ethnic minorities and others.

One of the profound realizations I had as I witnessed and heard the stories of the second-generation Korean Canadian pastors is how I have contributed to exclusion and inequality in my own life and in my areas of influence as a male senior pastor. The question that I was coming back to in my reflections is, "how have I used my position of power and influence to include people to the table and how have I used my position of power and influence to exclude people from the table?" As I reflect honestly and deeply, it only makes me stand in solidarity as part of the global communion that has both included and excluded instead of hurling accusations and pointing fingers.

As we continue to become contemplatives in action, to say a community is or an individual is transformed does not mean all need is erased or all conflict has been overcome and dealt with appropriately. Transformation is not a state that a community or an individual arrives at. Every community is made up of individuals whose respect and disrespect clearly impact the lives of others. Having this in mind, we can say community transformation is an ongoing process. The church is continually transformed to transform the world it finds itself in with its radical hospitality. Unless the church finds a way to open itself to others and invite others to the table, it will grow even more isolated and frightened. Because of fear, insecurity and concern for power, the church can tend to not welcome strangers, immigrants and refugees (Homan and Pratt, 1981). Parker Palmer (1980) adds:

> If Christians can lead such lives in the context of family and neighborhood, of school and workplace, and in the politics of our times, then we will contribute to the creation of a community both human and divine. There is no witness more urgent for our day. (Palmer, 1980, p. 91)

At its core, transformation means that the people in the communities around us are experiencing *shalom*. *Shalom* is a Hebrew word often translated as "peace". Shalom is best defined as "making things as they ought to be for people, in people and between people" (Yoder 1987, p. 10-11). My research question assumes there is a difference between my experience of respect and second-generation Korean Canadian pastors' experience of respect. In one sense, it is different because of the cultural context it is experienced in. In another sense, despite difference in ethnicity, culture, education and age, our universal human experiences remain the same.

Finally, how does the reality of the triune God relate to me in my practice of spiritual care and therapy and how does it lead me to action? Firstly, having the Trinity as the theological foundation for spiritual care and therapy forces me to think in relational terms. I believe as a pastor and psychotherapist, when I reach out to those who are struggling with relationships and engaging those who act out destructive patterns within relationships, it reflects the nature of the relational Triune God who reaches out to us. Secondly, love, freedom, empathy, acceptance, patience, and understanding are extended in the therapeutic relationship in order to allow participation with the other for the sake of the other. Here, it is important for me to remember that the essence of pastoral care and psychotherapy is the active relational presence. Henri Nouwen (1982) wrote:

God is a God-with-us, a God who came to share our lives in solidarity. It does not mean that God solves our problems, shows us the way out of our confusion, or offers answers for our many questions. He might do all of that, but his solidarity consists in the fact that he is willing to enter with us into our problems, confusions and questions" (Nouwen, 1982, p.12).

Similarly, for me as a pastoral care provider and psychotherapist, the way of being presupposes an open disposition free from prejudices toward others. Within the humanistic

tradition, Carl Rogers calls this the positive regard for the one who comes to us. Just as I have received God's love, acceptance and comfort freely and unconditionally, I am invited to freely and unconditionally extend it to my care seekers and congregants without reservations. Having a self-awareness of personal cultural background and religious values lessens the probabilities of me imposing my worldviews on others (Arthur & Stewart, 2001). My self-awareness of who I am and how much God loves me in Jesus, helps me to be more authentic and effective in my therapeutic relationships as I facilitate healing, reconciliation, and growth. I believe that Jesus calls us as therapists, counsellors and caregivers to bring hope to the hopeless, comfort to the comfortless, healing to those who are hurt, non-anxious presence to those who are processing and meaning and wholeness to those who are lost. In other words, it is in the context of relationship that disrespect, hurt and suffering exist, and it is in the context of relationship that healing, comfort and respect is extended and experienced. These beliefs tremendously shape my approach to pastoral work and therapy and how I see myself and how I relate to others.

A Prayer for Pastors and Clinicians

I would like to end this dissertation with a prayer by Eugene Peterson (1994) for all the pastors, spiritual care providers, therapists and educators who deeply care about people:

> Teach us to care, teach us to use all these occasions of need that are the agenda of our work as access to God, as access to neighbor.
>
> Teach us to care by teaching us to pray, to pray so that human need becomes the occasion for entering into and embracing the presence and action of God in this life.
>
> Teach us to care by teaching us to pray so that those with whom we work are not less human through our caring but become more human.

Teach us to care so that we do not become collaborators in self-centeredness, but rather companions in God-exploration.

Teach us to use each act of caring as an act of praying so that this person in the act of being cared for experiences dignity instead of condescension, realizes the glory of being in on the salvation, and blessing and healing of God, and not driven further into neurosis and the wasteland of self.

Teach us not to care, teach us to be reverential in all these occasions of need that are the agenda of our work, aware that you were long beforehand with these people, creating and loving, saving and wooing them.

Teach us the humility of not caring, so that we do not use anyone's need as a workshop to cobble together makeshift, messianic work that inflates our importance and indispensability.

Teach us to be in wonder and adoration before the beauties of creation and the glories of salvation, especially as they come to us in these humans who have come to think of themselves as violated and degraded and rejected.

Teach us the reticence and restraint of not caring, so that in our eagerness to do good, we do not ignorantly interfere in your caring.

Teach us not to care so that we have time and energy and space to realize that all our work is done on holy ground and in your holy name, that people and communities in need are not a wasteland where we feverishly and faithlessly set up shop, but a garden, a rose garden in which we work contemplatively. (Peterson, 1994, pp. 167-168)

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Appendices

Appendix A: Research Ethics Board Review

October 13, 2017

Dear Samuel Williams

REB # 5458
Project, "A Phenomenological Study on the Lived Experience of Respect for Second Generation Korean Canadian Pastors in their Korean Church Context"
REB Clearance Issued:October 13, 2017
REB Expiry / End Date: March 31, 2018

The Research Ethics Board of Wilfrid Laurier University has reviewed the above proposal and determined that the proposal is ethically sound. If the research plan and methods should change in a way that may bring into question the project's adherence to acceptable ethical norms, please submit a "Request for Ethics Clearance of a Revision or Modification" form for approval before the changes are put into place. This form can also be used to extend protocols past their expiry date, except in cases where the project is more than four years old. Those projects require a new REB application.

Please note that you are responsible for obtaining any further approvals that might be required to complete your project.

Laurier REB approval will automatically expire when one's employment ends at Laurier.

If any participants in your research project have a negative experience (either physical, psychological or emotional) you are required to submit an "Adverse Events Form" within 24 hours of the event.

You must complete the online "Annual/Final Progress Report on Human Research Projects" form annually and upon completion of the project. ROMEO will automatically keeps track of these annual reports for you. When you have a report due within 30 days (and/or an overdue report) it will be listed under the 'My Reminders' quick link on your ROMEO home screen; the number in brackets next to 'My Reminders' will tell you how many reports need to be submitted. Protocols with overdue annual reports will be marked as expired. Further the REB has been requested to notify Research Finance when an REB protocol, tied to a funding account has been marked as expired. In such cases Research Finance will immediately freeze funding tied to this account.

All the best for the successful completion of your project.

(Useful links: ROMEO Login Screen ; REB Students Webpage; REB Connect Webpage)

Yours sincerely,

Robert Basso, PhD
Chair, University Research Ethics Board
Wilfrid Laurier University

Rosemary A. McGowan, PhD
Vice-Chair, University Research Ethics Board
Wilfrid Laurier University

Appendix B

Email to Recruit Participants

Date_____

Dear Rev./Pastor _____

My name is Samuel Williams and I am a doctoral student at the Waterloo Lutheran Seminary at Wilfrid Laurier University. I am also an ordained pastor with Avenue Community Church in Toronto. As part of my doctoral degree I am currently recruiting participants to conduct a research study.

My research has been reviewed and approved by the university Research Ethics Board (REB 5458). The purpose of my research is to gain insight to the phenomenon of respect for second generation Korean Canadian pastors in their church contexts. The research specifically asks the question "How is respect experienced by second generation Korean Canadian pastors in Church relationships?"

I am seeking participants who meet three criteria to be eligible for participation in the research project. If you were born in Canada, if you are currently a pastor in a Korean immigrant church in Canada and if you have at least one year of pastoral experience, then you qualify for the study. I will be interviewing 12 to 15 second generation Korean Canadian pastors actively pastoring in Canada. If you meet the criteria and are interested in participating in this study, please read the information letter and return the demographic Data Questionnaire (DDQ) enclosed with this mail by November 15, 2017.

Thank you very much for your time and consideration. Looking forward to hear from you soon.

Blessings,

Rev. Samuel Williams

Rev. Samuel Williams
Doctoral Student
Waterloo Lutheran Seminary
Wilfrid Laurier University
Phone: (416) 833-6351 ; email: will5060@mylaurier.ca

Dr. Brice Balmer
Professor
Waterloo Lutheran Seminary
Wilfrid Laurier University
Phone: (519) 884-0710 ext. 3927; email: bbalmer@wlu.ca.

Appendix C

Recruitment Information Letter for Participants

Date _____

Title of Study:	A Phenomenological Study on The Lived Experiences of Respect for Second Generation Korean Canadian Pastors in their Church contexts
Principal Researcher:	Samuel Williams, Doctoral candidate, Waterloo Lutheran Seminary, Wilfrid Laurier University
Faculty Advisor:	Dr. Brice Balmer Telephone: (519) 884-0710 ext. 3927 email: bbalmer@wlu.ca.

Dear Pastor/Rev._____,

My name is Samuel Williams and I am a doctoral student at the Waterloo Lutheran Seminary at Wilfrid Laurier University. I am also an ordained pastor with Avenue Community Church in Toronto. As part of my doctoral degree I am currently recruiting participants to conduct a research study.

The purpose of my research is to gain insight to the phenomenon of respect in pastor- church relationship. The research specifically asks the question "How is respect experienced by second generation Korean Canadian pastors in Church relationships?" I hope your participation in this research will help further our understanding of pastor church relations and bring awareness to the growing second generation Korean Canadian population in Canada. Moreover, I hope the findings will propose effective ways to provide culturally sensitive Spiritual Care and Psychotherapy to second generation Korean Canadians.

There are only three requirements to be eligible for participation in this research. If you were born in Canada, if you are currently a pastor in a Korean immigrant church in Ontario and if you have at least one year of pastoral experience, then you qualify for this study.

The interview includes your personal experience of respect in your Korean Church setting. The sensitive and personal nature of this interview may cause you to feel slight discomfort during the interview process. Your participation in this research is completely voluntary and if at any point you experience any discomfort every effort will be made to minimize this discomfort and/or you will be referred to counselling as needed. You have the freedom to skip any questions, stop the interview or withdraw from this research at any time. Upon withdrawal, all material collected will be appropriately shredded and deleted. However, you cannot withdraw after the dissertation has been submitted and published.

If you choose to take part in the research, I will ask you to meet with me for an interview either via Skype or in person. The interview will focus on your perception of respect and your experience of respect in church ministry. There are no "right" or "wrong" answers to the questions. My interest is in your experience of respect. The semi-structured interviews will take about one to one and half hour of your time (60 to 90 minutes each) and will be at a time and place that is most convenient and comfortable for you. I may suggest a follow up interview if needed for about 30 minutes for further clarification and to make any necessary changes to the transcribed interview.

Please be affirmed that all our conversations will be treated with utmost confidentiality. All interviews will be audio recorded, transcribed and the data will be stored in a password protected computer at the researcher's home office and will only be accessed by the researcher during the research and will be destroyed once the thesis is successfully graded. Any names or identifying remarks will be changed in the final transcribed data and in all my reports resulting from this research to protect confidentiality. My dissertation advisor Dr. Brice Balmer will be the only one to see the final transcribed data of the interview. Additionally, the completed dissertation report will make reference to the content of the interview and may contain a few direct quotes in order to substantiate the findings.

At the completion of the final transcript of the interview you will receive a ten-dollar ($10) Tim Hortons gift card as compensation for your participation in this research. If you choose to withdraw from this research for any reason prior to the interview you will not be able to receive any compensation. If you choose to withdraw your participation from this research after the interview, and before its completion, you will still receive a ten ($10) Tim Hortons gift card for your time invested. At the completion of the final dissertation I will provide a summary of the findings to all participants.

If you are interested in participating in this research or if you have any questions about this research please do not hesitate to contact me by phone (416) 833-6351 or email will5060@mylaurier.ca.

Thank you very much for your time and consideration. Looking forward to hearing from you soon.

Blessings,

Rev. Samuel Williams

Appendix D

Demographic Data Questionnaire (DDQ)

1. Age: _____

2. Gender: _____

3. Province of Birth: _____

4. Father's Country of Birth: _____

5. Mother's Country of Birth: _____

6. Do you speak Korean? _____

7. Do you understand Korean? _____

8. Education: _____

9. Years of work experience in a Korean Church (to date) _____

Name and city of the church you currently pastor: _____

Appendix E

Informed Consent

Research Title:	A Phenomenological Study of The Lived Experiences of Respect for Second Generation Korean Canadian Pastor in their Church contexts
Principal Researcher:	Samuel Williams, Doctoral candidate, Waterloo Lutheran Seminary, Wilfrid Laurier University
Faculty Advisor:	Dr. Brice Balmer Telephone: (519) 884-0710 ext. 3927 email: bbalmer@wlu.ca.

Date _____

Invitation to Participate in Research:

You have been invited to participate in a research conducted by Rev. Samuel Williams under the supervision of professor Dr. Brice Balmer as part of a doctoral dissertation. You have been identified as meeting the three requirements for the research participants, namely, being born in Canada, currently working as a second-generation Korean Canadian pastor in a Korean immigrant church and have a minimum of one year of pastoral experience in a Korean Church.

The Purpose and Benefits of the Research

The purpose of this research is to gain insight to the phenomenon of respect in pastor- church relationship. The research specifically asks the question "How is respect experienced by second generation Korean Canadian pastors in Church relationships?" One of the personal benefits of this research is that you will get to tell your story in a safe context. It is anticipated that your participation in this research will help further the understanding of pastor church relations and bring awareness to the growing second generation Korean Canadian population in Canada.

Moreover, it is hoped that the findings will propose effective ways to provide culturally sensitive Spiritual Care and Psychotherapy to second generation Korean Canadians and also improve clinical training for future pastors, chaplains, mental health providers, psychotherapists and counsellors.

Procedures for the Research

Your participation in this research is completely voluntary. If you choose to take part in the research, please understand that you will be asked to meet with Rev. Williams in for one or two interviews, either via Skype or in person. The interviews will be at a time and place that is most convenient and comfortable for you. The semi-structured interviews will take about one to one and half hour of your time (60 to 90 minutes each). There will be a follow up interview for about

30 minutes for further clarification and to make necessary changes to the transcribed interview.

Confidentiality Agreement

Rev. Williams assures you that all conversations will be treated with utmost confidentiality. Any names or identifying remarks will be changed in the final transcribed data to pseudonyms in all the reports resulting from this research to protect confidentiality. Conversations will be audio recorded, transcribed and the data will be stored in a password protected computer at the home office of Rev. Williams. The researcher and the dissertation advisor will be the only persons who will have access to the transcribed data. All data will be shredded and deleted once the dissertation is successfully graded. Additionally, the completed dissertation report will make reference to some of the content of the interview and may contain a few direct quotes in order to substantiate the findings.

Anticipated Risks and Withdrawal from Study

The interview includes your personal experience of respect in your Korean Church setting. The sensitive and personal nature of this interview may cause you to feel slight discomfort during the interview process. If at any point you experience any discomfort, Rev. Williams assures that every effort will be made to minimize this discomfort and/or you will be referred to counselling as needed. You have the freedom to skip any questions, stop the interview or withdraw from this research at any time. Upon withdrawal, all material collected will be appropriately shredded and deleted. However, you cannot withdraw after the dissertation has been submitted and published.

Compensation for Participation in the Research

At the completion of the final transcript of the interview you will receive a ten-dollar ($10) Tim Hortons gift card as compensation for your participation in this research. If you choose to withdraw from this research for any reason prior to the interview you will not be able to receive any compensation. If you choose to withdraw your participation from this research after the interview, and before its completion, you will still receive a ten-dollar ($10) Tim Hortons gift card for your time invested.

Opportunity to Ask Questions

If you have any questions concerning this research you may contact the researcher at (416) 833-6351or via email: will5060@mylaurier.ca or contact his supervisor, Dr. Brice Balmer (519) 884-0710 ext. 3927; bbalmer@wlu.ca.

If you have any questions concerning your rights as a research participant that have not been answered by the researcher or to report any concerns about the research, you may contact Dr. Robert Basso, Chair, University Research Ethics Board, Wilfrid Laurier University, (519) 884-0710, extension 4994 or rbasso@wlu.ca.

Consent

I, _____[Name of participant], agree to participate in the doctoral research conducted by Rev. Samuel Williams under the supervision of professor Dr. Brice Balmer at Waterloo Lutheran Seminary, Wilfrid Laurier University. I have made this decision based on the information I have read in this Consent form. I have had the opportunity to receive clarifications and any additional details I wanted about the research. I will be given a copy of this consent form to keep.

Signature of Participant: _____

Name of Participant (Printed): _____

Signature of Researcher: _____

Name of Researcher (Printed): _____

Appendix F

Interview Questions

Title of Study:	A Phenomenological Study of The Lived Experience of Respect for Second Generation Korean Canadian Pastor in their Korean Church Context.
Principal Researcher:	Samuel Williams, Doctoral candidate, Waterloo Lutheran Seminary, Wilfrid Laurier University
Faculty Advisor:	Dr. Brice Balmer Telephone: (519) 884-0710 ext. 3927 email: bbalmer@wlu.ca.

The purpose of a phenomenological interview is to gather data surrounding the lived experience of respect for second generation Korean Canadian pastors in the church contexts. Each participant will participate in a semi-structured interview that will take about one to one and half hour of their time (60 to 90 minutes each). The interview will be either via Skype or in person and will be at a time and place that is most convenient and comfortable for the participant.

The researcher will begin the interview by drawing attention to the phenomenon of respect. The interview questions will focus on the participant's perception of respect and the participant's experience of respect in church ministry. There are no "right" or "wrong" answers to the questions.

- How has your experience been working in a Korean Church context?
- How would you define respect?
- Can you tell me about how respect is viewed in your family?
- Can you tell me about how respect is viewed in your church?
- Can you tell me about your experience of respect in your church relationships? What was it like for you? Were there some things you noticed? What were some thoughts that went through your mind? Any feeling? Was there any physical sensation?
- Can you tell me about your experience of disrespect in your church relationships? What was it like for you? Were there some things you noticed? What were some thoughts that went through your mind? Any feeling? Was there any physical sensation?

- Why do you comply (or) not comply to someone in the church, even if you don't respect someone in your church?

- What are some things you noticed in those who showed respect/disrespect in your church relationships? Do you comply when you are respected or disrespected or both? Were there any changes to your relationship with that person as a result of this experience?

Closing Questions

- Is there anything else about respect in a Korean Church that you think that might be important for me to know?

- Do you have any questions for me?

NOTE: Following each interview, the researcher will ask the participants how they are doing and how the interview went for them. The researcher will also inform the participant about contacting them for Member Check one week from the time of the interview.

Appendix G

Member Check Instructions for Participants

Date _____

Dear Pastor/Rev._____,

I want to take this opportunity to say that I am grateful for your participation in my doctoral research. I appreciate your willingness to take the in-depth interview and for sharing your lived experiences.

I have attached a Word document transcript of our interview to this email. Would you please review the transcript and see if this interview has fully captured your experiences of respect? If upon review you realize that an important experience(s) of respect was not captured in the interview or if you would like to add or change anything, please make the necessary changes and return the transcript within one week of receiving this email. Please do not edit the transcript for grammatical corrections, as it is critical to the research to retain your story the way it was told during the interview process.

If you have any questions, feel free to contact my supervisor Dr. Brice Balmer or myself at your earliest convenience.

Once again, thank you for your participation in this research and for your willingness to share your lived experiences.

Blessings,

Rev. Samuel Williams

Rev. Samuel Williams
Doctoral Student
Waterloo Lutheran Seminary
Wilfrid Laurier University
Phone: (416) 833-6351 ; email: will5060@mylaurier.ca

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