

HIV/AIDS

Pastoral Resources for Action - Korean American

WHAT DOES THE BIBLE SAY?

Read Luke 17:12-19


The parallels between leprosy in scripture and HIV/AIDS are staggering. Both are dreaded, because there is stigma, shame, blame, and are seen as death sentences that cast the victims away from community and family. Hence, Christ's encounters with lepers sets standards for ministry with those infected with HIV/AIDS.



- Jesus hears and responds to the loud cry for mercy.
- Jesus immediately brings hope to what appears to be a hopeless situation.
- Jesus enables return to community.
- Jesus acknowledged the person's return.
- Jesus engenders praise, thanksgiving and glory to God.

For bible study ideas see Luke 17:12-19 questions.

WHAT DOES THE UNITED METHODIST CHURCH SAY?



“The global AIDS pandemic provides a nearly unparalleled opportunity for witness to the gospel through service, advocacy, and other healing ministries. United Methodist public health specialists, health workers, social workers, teachers, missionaries, clergy, and laity live and work in areas where the AIDS pandemic is spreading. United Methodist congregations, schools, health facilities, women's, men's, and youth groups can play a major role by providing awareness, support, education, and care to those affected by HIV/AIDS.”

2012 Book of Resolution, #3243, “The Church and the Global HIV/AIDS Pandemic”

In response to the HIV/AIDS crisis in the world, The United Methodist Church commits itself to a holistic approach of awareness, education, prevention, treatment, community organizing, public advocacy, and abstinence.

2012 Book of Resolution, #3243, “The Church and the Global HIV/AIDS Pandemic”

WHAT DO THE FACTS SAY?

Of the estimated 973 Asian adult and adolescent diagnosed with HIV infection in 2013, 82% (799) were men and 16% (159) were women.¹

There is high stigma within the Asian community when it comes to HIV/AIDS. This is a barrier to finding out one's status and also being open when talking about sexual health and HIV transmission.²

¹ <http://www.cdc.gov/hiv/group/raciaethnic/asians/index.html>

² <https://blog.aids.gov/2014/05/ten-reasons-to-address-hivaids-in-asian-american-and-pacific-islander-communities.html>

Undiagnosed HIV. The Center for Disease Control research shows that more than 1 in 5 (22%) Asians living with HIV do not know they have it. People living with undiagnosed HIV cannot obtain the care needed to stay healthy and may transmit HIV to others.³



More than one-third of Asians develop AIDS soon after being diagnosed. Suggesting that those who are infected with HIV do not receive adequate care and treatment with enough time to prevent the development of AIDS.⁴

Limited research about Asian health and HIV infection has resulted in only a few targeted prevention programs that are culturally relevant and provide language services.⁵

WHAT CAN THE CHURCH DO?

- The church must be a safe space. Start by talking about HIV and listening compassionately. Increase knowledge someone has about HIV, to prevent new infections and to help those who are living with HIV/AIDS. Together we will build a healthier community.⁶
- Scripture speaks. Host a bible study to discuss and identify the ways Luke 17:12-19 calls your community to respond to the burden of HIV/AIDS.

Prevention

- Know your HIV/AIDS status.
- Reduce stigma and eliminate myths by sharing your status and your story.
- Keep your community aware of the nearest testing center and service centers for treatment and care.
- Develop comfort in talking about sex. Create opportunities to talk about it within the context of reproduction, family planning, and Sexually Transmitted Diseases.

Education



- Teach adolescents about gender inequalities, sexual violence, unsafe sex, and drug use. Identify who in your community will be responsible for comprehensive and culturally appropriate sex education.
- Connect with: elders, youth, new immigrant families, educators, school administrators, clinics, community nurses and service providers.
- Find ways to support the work of clinics, testing centers and coalitions working to eliminate HIV/AIDS.
- Map out the resources that are available and needed in your community.

Ask for more

- Create a plan of action, gather information, and review policies that relate to HIV/AIDS prevention and treatment while generating community support.
- Lobby to increase funding for research that would generate how the Korean community is directly affected by HIV/AIDS.
- Encourage the government to support prevention, care and treatment services that are holistic, comprehensive, and culturally relevant. Ensure that all of these services are offered in Korean.
- Plan an event for National Asian and Pacific Islander HIV/AIDS Awareness Day May 19th.
- **Get connected.** The General Board of Church and Society can support your efforts. Contact **Susan Greer Burton** at sburton@umcjustice.org

³ <http://www.cdc.gov/hiv/group/raciaethnic/asians/index.html>

⁴ <https://blog.aids.gov/2014/05/ten-reasons-to-address-hiv-aids-in-asian-american-and-pacific-islander-communities.html>

⁵ <http://www.cdc.gov/hiv/group/raciaethnic/asians/index.html>

⁶ <http://banyantreeproject.org/wp2014/>

Pastoral Resources for Action

Guided Questions for Luke 17:12-19

In your community what gets in the way of people experiencing hope?

What does it feel like when you are shunned or excluded from your community?

How is shaming and stigma visible?

Why do we blame victims of HIV/AIDS? How do we benefit from this blame?

How do we make those who are infected and affected seem estranged?

If we were to be more like Christ we would offer healing, and care for those living with HIV/AIDS and those who are affected; how have you been a part of this healing?

In your community a place of welcome or does it hold on to the fear and stigma associated with HIV/AIDS? How could you change this culture of misinformation and fearful?

What traditions or customs do we have to welcome people back to the community?

How will you celebrate God's presence among you as you work to end HIV/AIDS in our community?



DOMESTIC VIOLENCE

Pastoral Resources for Action – Korean American

WHAT DOES THE BIBLE SAY?

The frequency and acceptance of domestic violence within our communities is sometimes overlooked. Yet it weighs down, isolates, creates pain, seems endless, and limits vision, making life unbearable for the survivors of abuse. Luke 11:46, tells of loading people with burdens that are hard to bear, grievous and undesirable by others; yet no one is willing to lift a finger to help them. Such is domestic violence.

In Luke 13: 10-17, Jesus encounters the woman who had been bent over for eighteen years, unable to stand straight. She was so overcome with the burdens that she could only see the ground, she saw feet rather than faces, was alone, helpless and appearing to be worthless. That is what the burden of domestic abuse does, as it grips, immobilizes, and keeps victims oppressed. It is the role of the church to intervene and stop the abuse.



Jesus calls, not waiting to be asked, a gracious initiative that would change her life. He gives a kind yet powerful touch, speaks to her situation, brings freedom and courageously goes against cultural norms. God was glorified, and a woman and daughter who was bound for a long time was set free.

Everyone did not celebrate. Jesus shamed those gathered because their excuses for keeping her a victim were not acceptable. Something wonderful had happened – that which bound the woman had been broken. Christ touched one who was doubled over in pain and enabled her to walk upright again. May we go and do likewise and remove the burdens of violence, and abused suffered by so many, allowing freedom and glorifying God.

WHAT DOES THE UNITED METHODIST CHURCH SAY?

We recognize that family violence and abuse in all its forms—verbal, psychological, physical, sexual—are detrimental to the covenant of the human community. We encourage the Church to provide a safe environment, counsel and support for the victim. While we deplore the action of the abuser, we affirm that person to be in need of God’s redeeming love.”



161.G Social Principles of the United Methodist Church

The United Methodist Church affirms the sacredness of all persons and their right to safety, nurture and care. It names domestic violence and sexual abuse as sins and pledges to work for their eradication. The church commits itself to listen to the stories of battered spouses, rape victims, abused children, adult survivors of child sexual abuse, and all others who are violated and victimized. The church further commits itself to provide leadership in responding with justice and compassion to the presence of domestic violence and sexual abuse among its membership and within the community at large.

2012 Book of Resolutions, #3423, “Violence against Women and Children”

WHAT DO THE FACTS SAY?

Domestic violence is a pattern of abusive behavior in any relationship that is used by one person to gain or maintain power and control over another intimate partner or family member. Abusive behavior can be physical, emotional, verbal, financial, and sexual.¹

41% - 61% of Asian women report experiencing physical and/or sexual violence by an intimate partner during their lifetime.²

Domestic violence is under-reported in the Korean-American community.³

One study suggested that 29% of Korean respondents said a woman who is being abused should not tell anyone about the abuse. Another 29% said the woman should turn to a family member while 41% responded that the survivor should go to a friend to share about the abuse.⁴



- **Immigration.** As of 2013, approximately 1.1 million Korean immigrants (overwhelmingly from South Korea) resided in the United States.⁵ The social pressures of adapting to a new culture and changing gender roles contribute to insecurity that contributes to silence around domestic violence. Some women facing abuse fear being deported and therefore neglect to name their abuse.
- **Language barriers** keep survivors from being able to navigate services.⁶ Advocates often lack the appropriate language skills, vocabulary, and cultural understanding to know how to address the sexual violence committed with their client.⁷ Meet with advocates and support services to discuss culture and vocabulary around sex can help to decrease these barriers.
- **Not wanting to report.** Many women do not know their rights and protections under the law. Others feel as if exposing the abuse will bring shame to her and to the extended family.⁸ Silence and creates a culture of blaming the person who has been abused for the abuse inflicted.
- **Inequality and the family system** promotes spousal abuse within the historical patricidal structure of heterosexual male domination in the family.⁹ Domestic violence is a clear indication that there is inequality in the relationship which can result in an environment of fear. We must name that gender roles are changing as division of labor is changing in the household.¹⁰

WHAT CAN THE CHURCH DO?

Be a place of healing

¹ http://nkaceda.org/wp-content/uploads/2015/08/Brochure_ENG_KAN-WIN.pdf

² <http://www.api-gbv.org/files/Violence.against.API.Women-FactSheet-APIIDV-6.2012.pdf>

³ Korean-American Coalition Created to Address Domestic Violence on National Level. Retrieved November 17, 2015, from <http://www.nbcnews.com/news/asian-america/korean-ameriacn-coalition-created-address-domestic-violence-national-level-n448086>

⁴ <http://www.api-gbv.org/files/DVFactSheet-Korean-APIIDV-2012.pdf>

⁵ Korean Immigrants in the United States. (2014, February). Retrieved November 17, 2015, from <http://www.migrationpolicy.org/article/korean-immigrants-united-states>

⁶ Korean-American Coalition Created to Address Domestic Violence on National Level. Retrieved November 17, 2015, from <http://www.nbcnews.com/news/asian-america/korean-ameriacn-coalition-created-address-domestic-violence-national-level-n448086>

⁷ <http://www.api-gbv.org/files/SexualViolence.HowtoInclude-APIIDV-2009.pdf>

⁸ <https://www.atask.org/site/images/pdf/asianfamilyviolencereport.pdf>

⁹ Rhee, S. (2015). Domestic Violence in the Korean Immigrant Family. *The Journal of Sociology and Social Welfare*, 24 (1 March) 63-77. Retrieved from <http://scholarworks.wmich.edu/cgi/viewcontent.cgi?article=2397&context=jssw>

¹⁰ <http://www.api-gbv.org/files/Engendering.Change-Report-APIIDV-2013.pdf>

- The church is the center of the community. The church can use this position to be a place of safety as the survivor engages in the process of healing.¹¹
- Preach and teach biblical messages that emphasize the sacredness of women and children. (*Genesis 1 Created in the image of God*)
- Boldly speak against violence in our communities. Silence allows for abuse to be accepted as the norm. (*Matthew 5:9 Peacemakers will be called children of God*)
- Engage in conversation with Korean immigrants and work to understand and incorporate cultural language.
- Reach out confidently to those families where abuse is suspected.
- Empower survivors for their courage and strength to seek support.¹²
- Encourage the family to be involved and support the survivor and abuser.
- Know the social services providers and shelters in your area. Build relationships with caregivers so you trust referring community members.¹³

Take steps

- Create intergenerational spaces to confront gender roles and how negative aspects of those roles can lead to gender based violence. Look to the Engendering Change-Report-APIIDV-2013 for ideas.¹⁴
- Mobilize cultural change and transformation by emphasizing individual and community accountability, and by establishing new social norms.¹⁵
- Create holistic comprehensive community solutions that include men. Holistic comprehensive care is important as women build trust with their care provider and may not feel comfortable being referred to another service agency.
- Train service providers to see individual battered women in light of her socio-cultural and immigration history, consider her vulnerabilities and possible victimization.¹⁶ This helps advocates see the barriers that survivors face in their own communities.
- Encourage men to see their role in ending domestic violence. Work to shape positive identities for boys.¹⁷
- Train law enforcement on domestic violence and cross cultural competence.

Ask for more

- Lobby to have the US government spend more to provide resources and support survivors of domestic violence. Services should be multilingual, holistic, comprehensive, and culturally specific to navigate the barriers that prevent the abused from seeking care.
- Work for immigration reform so women can speak up and seek assistance from first responders.
- For more information, please email **Susan Greer Burton, Director of Women's & Children's Advocacy**, sburton@umcjustice.org

¹¹ <http://www.faithtrustinstitute.org/training/events/70112000001ANuQAAW>

¹² <http://www.api-gbv.org/organizing/prevention-organizing.php>

¹³ See National Center for Domestic and Sexual Violence <http://ncdsv.org/> as a resource

¹⁴ <http://www.api-gbv.org/files/Engendering.Change-Report-APIIDV-2013.pdf>

¹⁵ <http://www.api-gbv.org/organizing/prevention-organizing.php>

¹⁶ <http://www.api-gbv.org/files/SexualViolence.HowtoInclude-APIIDV-2009.pdf>

¹⁷ Principles of Healthy Masculinity, <http://www.maleallies.org/principles-of-healthy-masculinity>

HUMAN TRAFFICKING

Pastoral Resources - United States of America

WHAT DOES THE BIBLE SAY?

Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage. For surely it is not with angels that he is concerned but with the descendants of Abraham. *Hebrews 2:14-16*



Woe to him who builds his house by unrighteousness and his upper rooms by injustice; who makes his neighbor serve him for nothing, and does not give him his wages. *Jeremiah 22:13*

Open your mouth for the dumb, for the rights of all who are left desolate. Open your mouth, judge righteously; maintain the rights of the poor and needy. *Proverbs 31:8-9*

WHAT DOES THE UNITED METHODIST CHURCH SAY?

The 2008 Book of Discipline of the United Methodist Church ¶161 states that United Methodists “deplore all forms of the commercialization and exploitation of sex, with their consequent cheapening and degradation of human personality. To lose freedom and be sold by someone else for sexual purposes is a form of slavery, and we denounce such business and support the abused and their right to freedom. We call for strict global enforcement of laws prohibiting the sexual exploitation or use of children by adults and encourage efforts to hold perpetrators legally and financially responsible.



Today’s child, in too many parts of the world... is often being denied a childhood itself by being forced into labor under abusive and destructive condition. Many millions of children around the world labor in work that is coerced, forced, bonded, enslaved or otherwise unfair in wages, injurious to health and safety, and/ or obstructive of educational or moral development.

2012 Book of Resolutions, #3083 “Eradicating Abusive Child Labor”

WHAT DOES TRAFFICKING LOOK LIKE IN THE US?

Who is vulnerable? Any person who has been victim of violence and abuse, those who are financially insecure, runaway and homeless youth, temporary visa holders and undocumented foreign nationals.¹ Sex trafficking occurs on the internet, through escort services, street prostitution, commercial fronts, residential brothels, stripping and pornography.²



Labor trafficking is created by the **demand** for goods and services at a low cost on the individual level, for low cost of labor in the household with domestic workers, and low labor cost of small business and corporations.³

¹ <https://traffickingresourcecenter.org/resources/human-trafficking-101>

² Ibid.


³ Ibid.

Labor trafficking occurs in agriculture, domestic work, construction, begging, nail salons, spas, hotels, restaurants, fisheries, traveling sales crew and in drug trafficking.⁴

- Customers fuel the commercial sex industry. In the US, 1 out of every 5 to 6 adult males admit to purchasing sex.⁵
- Victims of sex trafficking often share risk factors, including: child sex abuse, parental neglect, parental drug use, emotional and/or physical abuse by a family member, and poverty.⁶
- Since 2007, the National Human Trafficking Resource Center hotline, has reported more than 4,000 labor trafficking cases inside the United States.⁷
- In a study from San Diego State University, 31% of undocumented, Spanish-speaking migrant workers interviewed in San Diego County had experienced labor trafficking.⁸
- Victims of labor trafficking have been found among the nation's migrant and seasonal farmworkers, including adults and children who harvest crops and raise animals.⁹

WHAT CAN THE CHURCH DO?

Be a gathering place that casts a vision of hope

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- Nurture all people celebrating their sacred worth and restoring dignity.
 - Create a place of belonging for children and youth so they know unconditional love and know they are cared for. Children deserve safe and respectful relationships and communities.
 - Children's ministries should help develop a positive self-esteem for children. One resource for this is the [Teaching Sacred Worth Book Initiative](#).¹⁰
 - Preach and teach of a world free of violence.
 - Interrupt gender based discrimination and sexual objectification where you see it.
 - Create space for intergenerational discussions of: identity, sexuality, sexual identity, sexism, sex and healthy relationships.

Educate

- Become informed about the many layers of injustice that create the vulnerabilities that allow the exploitation of people.
- Learn more about [what trafficking looks like in your community](#).¹¹
- Take the [slavery footprint quiz](#) to find out how much you benefit from slave labor.¹² Act to decrease your footprint.
- Learn the signs of human trafficking and report to The Human Trafficking Hotline 1-888-373-7888.
- Value and encourage youth and young adults to seek healthy relationships built on respect.
- Teach and model [healthy masculinity](#).¹³ Encourage men to see their role in ending gender and sexually based violence.

⁴ Ibid.

⁵ <https://traffickingresourcecenter.org/resources/human-trafficking-101>

⁶ <https://www.unicefusa.org/sites/default/files/Toolkit.pdf>

⁷ <https://polarisproject.org/labor-trafficking>

⁸ Ibid.

⁹ 2014 Trafficking Report

¹⁰ <http://umc-gbcs.org/sacred-worth-books>


¹¹ https://traffickingresourcecenter.org/sites/default/files/Human%20Trafficking%20in%20Your%20Community_1.pdf

¹² http://slaveryfootprint.org/#where_do_you_live

¹³ <http://www.mencanstoprape.org/Healthy-Masculinity-Action-Project/>

- Educate clergy, lay leaders, children and families, teachers, health care providers, outreach workers about fraudulent promises of traffickers and the resulting exploitation and abuse;
- Use [resources from the Human Trafficking Resource Center](#) in bible studies and church education.¹⁴
- Host community events that educate about the reality of human trafficking; invite other churches, organizations that work with survivors, and law enforcement to collaborate and create awareness together.
- Connect with organizations and agencies that are a part of the anti-trafficking task force.
- Be aware of the organizations in your area that work to gain freedom for those who are trafficked, and the organizations that work with survivors. Encourage your community to support their efforts. Click [here to find organizations](#) in your area.¹⁵
- Build relationships with emergency care, social services providers and shelters.
- Host community events to educate about the reality of human trafficking. Events could include a walk for freedom, hosting a screening of a film on trafficking, or be around a big sporting event.

Work to end trafficking

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- Address vulnerabilities that allow for trafficking to continue such as poverty, sexual and gender based violence, and media images, attitudes and beliefs that cause internalized oppression.
 - Advocate that the US sign the Convention on the Rights of the Child. Visit the UNICEF website to know more.¹⁶
 - Lobby the US government to continue funding initiatives and research centered on human trafficking.
 - Choose to [buy products that are fair trade and ethically sourced](#).¹⁷
 - Join with others [to petition your favorite companies](#) to demand slave free products.¹⁸
 - **Get connected.** The General Board of Church and Society can support your efforts. Contact Susan Greer Burton, Director of Women's & Children's Advocacy, sburton@umcjustice.org

¹⁴ <https://polarisproject.org/resources/outreach-and-awareness-materials>

¹⁵ <http://globalmodernslavery.org/>

¹⁶ unicefusa.org/advocate

¹⁷ <https://madeinafreeworld.com/members>

¹⁸ <http://chainstorereaction.com>

FAMILY PLANNING

Pastoral Resources for Action - Korean American

WHAT DOES THE BIBLE SAY?

I came that they may have life and have it more abundantly. *John 10:10*

Motherhood

Scripture reiterates the sacredness and significance of motherhood. God honors Eve, Hannah, and Elizabeth, whose roles as mothers are essential to our faith. Similarly, we also have stories of the sorrow and grief of maternal mortality, as seen in the lives of Rachel (*Genesis 35:16-20*) and Eli's daughter-in-law (*1 Samuel 4:19-20*).



Sadly, maternal and infant mortality are common tragedies for many women and families in developing countries. As frequently as once every 2 minutes, a woman dies while giving birth or in the days right after birth. Such tragedies can be prevented through interventions such as family planning, good prenatal and post-natal care, and skilled birth attendants.

Jesus' call to abundant life demands that his example, hearing the cries of those who bear great sorrow, cannot be ignored. Despite social isolation and rejection, the woman who is bleeding placed her faith in Jesus and reached out to touch his garments in order to be healed. Jesus' acceptance of her (*Matthew 9:20-22*) revealed his compassion, his acknowledgment of her suffering, and his boldness to challenge the status quo and intervene for her to have life in all its abundance.

The church is called to do the same.

WHAT IS FAMILY PLANNING?

Family planning matters, despite barriers of culture, misinformation, and gender inequalities. Since the formation of the Millennium Development Goals in 1990, the global community, through the United Nations, has proven that the decrease in maternal mortality is attributed to effective family planning made accessible in spite of economics or other hindrances.

Family planning:

- Enables spacing and timing of children so that a woman's body recovers, enhancing a healthier pregnancy
- Is a key factor for reducing infant and maternal mortality
- Promotes a clear understanding of sexual and reproductive health
- Prevents sexually transmitted infections (STIs)
- Gives tools to make the decisions that prevent unplanned pregnancies and the spread of HIV/AIDS, and reduces abortions
- Contributes to the wellbeing of women and girls increasing their opportunities for education, economic growth and contributions to the church and the nation.

WHAT DOES THE UNITED METHODIST CHURCH SAY?

Women, who are crying out for not only their own survival but also the survival of their families and communities, deserve access to services and care that empower their personal decision-making. As a global church, we are called to eradicate systems of oppression and marginalization that inhibit women's health and well-being.



2012 Book of Resolution, #3203, "Maternal Health: The Church's Role"

We affirm the right of men and women to have access to comprehensive reproductive health/family planning information and services which will serve as a means to prevent unplanned pregnancies, reduce abortions and the spread of HIV/AIDS.

162.G Social Principles of the United Methodist Church

WHAT DO THE FACTS SAY?

- Social and economic conditions, such as high rates of poverty, income inequality, unemployment, low educational attainment and geographic isolation can make it more difficult for individuals to protect their sexual health.¹
- Korean Americans have one of the lowest rates (49%) of employer-sponsored health coverage among Asian Americans. Some include: language and cultural barriers in the enrollment, misinformation and not qualifying due to immigration status.²
- Strong cultural barriers in Asian American communities include: sensitivity to discussing sexuality, presumed heterosexuality and homophobia.³
- While research data on the reproductive health of Asian and Pacific Islanders (API) women is scarce, the few studies completed indicate that API women have disproportionately high rates of unplanned pregnancies and abortion.⁴
- Cultural and linguistic barriers make it difficult for many API women and girls to access Plan B and other emergency contraceptives.⁵
- The majority of teen births are unplanned. In 2014 the teen birth rate for Asian/Pacific Islander was 8 births per 1,000 girls.⁶
- The stigma associated with Sexually Transmitted Infections in Asian American communities affect how they are understood, prevented and treated.⁷
- Married Asian American women and those in relationships are particularly vulnerable to HIV infection due to perceptions of low risk. But marital sex does not equate to safe sex. Women often find it difficult to negotiate condom use in relationships.⁸
- Asian American women's risk for HIV can be influenced by factors including their immigration experience, economic status, past or current exposure to violence or trauma, and relationship status.



¹ <http://www.cdc.gov/std/stats12/minorities.htm>

² <http://www.apiahf.org/policy-and-advocacy/focus-areas/health-care-access>

³ <http://www.apiahf.org/sites/default/files/APIAHF-HIV-DV-05-2011.pdf>

⁴ https://napawf.org/wp-content/uploads/2009/working/pdfs/issuebrief_ec_updated.pdf

⁵ Ibid.

⁶ <http://thenationalcampaign.org/data/landing>

⁷ <http://www.apiahf.org/sites/default/files/APIAHF-HIV-DV-05-2011.pdf>

⁸ <http://www.apiahf.org/sites/default/files/APIAHF-HIV-DV-05-2011.pdf>

WHAT CAN THE CHURCH DO?

Be a space that cultivates community

- The church must encourage women and girls to live life abundantly, and encourage teaching that the body is a sacred gift from God.
- The church can be a space for intergenerational discussions of traditional and emerging concepts of family. Concepts for open discussion could include: identity, gender roles, sexuality, relationships, family structure, arranged marriages, and childrearing.

Teach and take steps

- Map out what resources are available by meeting with healthcare providers and social services agencies that focus on women's health, hygiene, and reproductive rights.
- Take note of which providers and social services agencies have the language skills to service your community.
- Work to build community initiated research on health disparities.
- Work with healthcare providers to understand the unique needs and culture of Korean women and their families.
- Ensure that there is comprehensive, culturally based sex education that includes sexual orientation, how to prevent sexually transmitted infections, pregnancy and awareness of reproductive rights.⁹ This could be used to educate youth and young adults.
- Create intergenerational spaces to confront traditional and changing gender roles, along with how negative aspects of those roles can lead to gender based violence. Look to the [Engendering Change-Report-APIIDV-2013](#) for ideas.¹⁰
- Educate women and girls about emergency contraception and care they have access to.
- Prioritize access to condoms and birth control to prevent unplanned pregnancy, and to reduce sexually transmitted infections and HIV/AIDS.

Ask for more

- Increase funding for Asian Health Services in order to ensue availability and access to maternal health and family planning services.
- Demand that the United States government improve their health data on Asian Americans in general and Korean Americans specifically.
- Work to ensure an increase in access to healthcare providers in Asian American communities.
- **Get Connected.** Contact **Susan Greer Burton, Director of Women's & Children's Advocacy**, sburton@umcjustice.org

⁹ Yee, J. (2012, Spring). Voice from the Field. Connections A Biannual Publication of Washington Coalition of Sexual Assault Programs, Vol XV, 9 http://www.wcsap.org/sites/wcsap.huang.radicaldesigns.org/files/uploads/resources_and_pubs/SPRING%202012%20CONNECTIONS.pdf

¹⁰ <http://www.api-gbv.org/files/Engendering.Change-Report-APIIDV-2013.pdf>, ^

SEXUAL VIOLENCE

Pastoral Resources for Action – Korean American

WHAT DOES THE BIBLE SAY?

And Tamar put ashes on her head and tore the long robe she wore. And she laid her hand on her head and went away, crying aloud as she went (*II Samuel 13:19-20*).

The horrors of sexual and gender based violence (SGBV) are brutal. SGBV is a demonstration of power and control that ignite deep emotional and physical wounds that scar one's life. Scripture records this in the stories of Tamar, (*II Samuel 13*), the victim of Judges 19, and Dinah (*Genesis 34*). All are grim reminders of the need to practice and affirm the sacredness of all and each person's right to safety and loving care.



The history of our faith is the history of attempts to recover the insight of Genesis 1, that all creation is sacred in God's sight, and all human beings are made in the image of God. Jesus was an advocate for the sacred worth of all. In the account of the woman caught in adultery (John 7:53-8:11), we see Jesus actively oppose violence against women. Jesus saw beyond the stigma and blame that her accusers imposed on her. Unlike King David, Jesus did not employ his power to conceal the injustice, but instead recognized her dignity, interrupted the proposed violence and sought to restore her to community. Jesus' response expresses his commitment to abundant life (John 10:10) and his call to create circumstances in which abundant life can thrive. Jesus' gracious response reaches for the redemption of both victim and perpetrator and stops the cycle of violence.

WHAT DOES THE UNITED METHODIST CHURCH SAY?



Violent, disrespectful, or abusive sexual expressions do not confirm sexuality as God's good gift. We reject all sexual expressions that damage the humanity God has given us as birthright, and we affirm only that sexual expression that enhances that same humanity.

161.H Social Principles of the United Methodist Church

WHAT DO THE FACTS SAY?



- Sexual assault occurs anytime a person is forced, coerced, and/or manipulated into any unwanted sexual contact, attempted or completed, without consent.¹
- Sexual violence is under recorded in the Korean American community, many survivors choose not report at all.²
- 41% - 61% of Asian women report experiencing physical and/or sexual violence by an intimate partner during their lifetime.³
- Sexual assault disempowers individuals, causing low self-esteem and worthlessness. Many survivors feel like they have lost control over their lives.⁴

¹ http://nkaceda.org/wp-content/uploads/2015/08/Brochure_ENG_KAN-WIN.pdf

² <http://www.mochimag.com/article/sexual-assault-asian-american-community-statistics-facts-prevalence>

³ <http://www.api-gbv.org/files/Violence.against.API.Women-FactSheet-APIIDV-6.2012.pdf>

⁴ <http://www.nurturingchange.org/resources/understanding-domestic-and-sexual-violence/impact-of-domestic-violence-and-sexual-assault>

WHAT CAN THE CHURCH DO?

Be a place of healing, grieving and hope

- We must uplift the sacredness of women and children. *(Scriptural inspiration Gen 1)*
- As church leaders we must be prophetic in sermons and Bible study; speaking truthfully about the violence in our communities and the call of scripture to live into a world free of violence. *(Matthew 5:9)*
- Create an intergenerational place of healing and safety in your church. Caring for survivors, reaching out to those experiencing harm and perpetrators alike.
- Support survivors this can be significant to beginning the healing process instead of feeling hopeless and isolated.⁵
- Build relationships with social services providers and shelters in your area.

Teach and take steps

- Become open to talking about our bodies, sexuality, and sex with youth and young adults.
- Ensure that there is comprehensive, culturally based sex education that includes sexual orientation, how to prevent sexually transmitted infections, pregnancy and awareness of reproductive rights.⁶
- Combine education and awareness events with other activities to help participants build trust and openness to ease into conversations about sexual violence.
- Train church leaders in [Safe Sanctuaries](#) procedures.⁷
- Foster awareness of sexual violence, dating violence, rape, stalking and their harmful effects. To destigmatize and lessen shame.⁸
- Build a coalition of Korean immigrants and non-Korean immigrants who are willing to fight against injustice in Korean immigrant community.
- Include men in preventing and speaking out against sexual violence. Encourage boys to develop positive identities build on a culture of respect for all members of the family.⁹
- Create intergenerational spaces to confront traditional and changing gender roles, along with how negative aspects of those roles can lead to gender based violence. Look to the Engendering Change-Report-APIIDV-2013 for ideas.¹⁰
- Train law enforcement on domestic violence and cross cultural competence.¹¹

Ask for more

- **Advocate** for victim services in your community which should include: legal, medical, and counseling services, housing assistance, emergency shelter and transportation.¹²
- Lobby to have the US government spend more to provide resources and support survivors of sexual assault. Asian Health Services should be multilingual, holistic, comprehensive, and culturally specific to navigate the barriers that prevent the abused from seeking care.
- **Get connected** the General Board of Church and Society can support your efforts. Contact **Susan Greer Burton, Director of Women's & Children's Advocacy**, sburton@umcjustice.org

⁵ Ibid.

⁶ Yee, J. (2012, Spring). Voice from the Field. Connections A Biannual Publication of Washington Coalition of Sexual Assault Programs, Vol XV, 9 http://www.wcsap.org/sites/wcsap.huang.radicaldesigns.org/files/uploads/resources_and_pubs/SPRING%202012%20CONNECTIONS.pdf

⁷ <http://www.umcdiscipleship.org/resources/getting-started-safesanctuaries>

⁸ See National Center for Domestic and Sexual Violence <http://ncdsv.org/> as a resource

⁹ Principles of Healthy Masculinity, <http://www.maleallies.org/principles-of-healthy-masculinity>

¹⁰ <http://www.api-gbv.org/organizing/prevention-organizing.php>

¹¹ Henry, M. (2012, Spring). Effective Outreach and System Advocacy. Connections A Biannual Publication of Washington Coalition of Sexual Assault Programs, Vol XV, 9 http://www.wcsap.org/sites/wcsap.huang.radicaldesigns.org/files/uploads/resources_and_pubs/SPRING%202012%20CONNECTIONS.pdf

¹² Ibid.

