

Construct Validity of the Korean Women's Abuse Intolerance Scale

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- ▶ **Background:** Domestic violence against married women has persisted throughout Korean history. However, very little empirical research has been conducted in Korea about domestic violence, its causes, or women's responses.
- ▶ **Objective:** To develop and test psychometrically the Korean Women's Abuse Intolerance Scale (KWAIS) to measure women's propensity or desire to leave abusive husbands in Korea.
- ▶ **Methods:** The first phase of the investigation involved qualitative research to explore the themes of women's responses to domestic violence and the development of the instrument. The second phase was a preliminary study conducted to examine women's responses to domestic violence. In the third phase, construct validity of the scale was established, using a sample of 184 married women living in Korea.
- ▶ **Results:** The KWAIS adequately supported the underlying theory of women's responses to domestic violence, demonstrating strong content validity, high internal consistency (Cronbach's α of .98), and criterion-related validity evidenced by significant correlations that supported hypotheses among abuse intolerance and abuse ($r = .69$), traditional family ideology ($r = -.78$), marital satisfaction ($r = -.85$), attitude toward power ascription ($r = .63$), and collectivism ($r = -.88$). Factor analysis yielded a four-factor structure, explaining 78.4% of the common variance. Factor loadings ranged from .65 to .93.
- ▶ **Discussion:** The findings for the psychometric properties of the KWAIS established its potential as a research instrument in measuring Korean women's propensity or desire to leave abusive husbands. Future studies need to focus on determining the predictive validity of the KWAIS and evaluating cross-cultural differences in women's propensity or desire to leave abusive husbands.
- ▶ **Key Words:** abuse intolerance • construct validity • Korean women

Domestic violence against married women has persisted throughout Korean history (Chang & Moon, 1998; Kim-Goh, 1998). Traditionally, women have been

taught to be very tolerant of abuse in order to preserve valued kinship and family structures. Korean values about family privacy have made it nearly impossible for wives to leave abusive husbands.

The Korean Violence Law became effective in 1998 and affected women's perception of domestic violence. The number of women who terminate their marriages is increasing due to women's growing awareness of domestic violence, and 70% of divorces have been attributed to domestic violence (Kim, 1998; Korea Focus, 2002). The prevalence rate of violence against wives varies from 12% to 70%, but the issue of spousal abuse is not a public priority in Korea (Choi, 2004; Kim, 1998; World Health Organization, 2002).

Despite legal protection, many Korean women remain in violent marriages due to financial dependency and lack of social and family support (Campbell et al., 2002; Kim, 1998). Choi and Harwood (2004) hypothesized that increasing intolerance of abuse—a woman's propensity or desire to leave an abusive husband—is key to whether an abused wife stays or leaves. The Korean Women's Abuse Intolerance Scale (KWAIS) was developed (Choi, 2004) to measure a woman's beliefs about the unacceptability of abuse as these beliefs likely influence her propensity or desire to leave. The development and testing of the KWAIS are described in this article.

Background

In Korea, women's high tolerance for abuse is linked tightly to cultural values that sanction violence against wives. Korean Confucianism is a system of cultural values that has influenced women's perception of and tolerance for abuse

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significantly. Korean women tend to be highly tolerant of abuse within marriage for four reasons. First, women are taught that family harmony and preventing feuds within the family are the woman's responsibilities. Many women internalize these teachings and, hence, believe that abuse is justified or appropriate. Second, Korean men are socialized to value heavy drinking. Many men drink heavily on a daily basis, often for the sake of their businesses. Korean men's drinking is reinforced socially and triggers domestic violence (Lee, 1999; World Health Organization Regional Office for the Western Pacific, 1992). Korean Confucianism teaches that it is a wife's duty to accept and obey her husband regardless of the situation and to sacrifice herself for the sake of family harmony. Third, in Korean society, divorce brings shame and disgrace to the wife. Regardless of the reason for divorce, usually, the wife is blamed. Korean wives are not able to divorce easily, and leaving an abusive marriage is quite difficult. Last, financial dependency contributes to Korean women's tolerance of abuse. When women marry, most quit their jobs, which creates financial dependency from the outset of the relationship regardless of their education level due to a socially constructed concept about married women's inefficiency at work (Cho, 1998; Song & Moon, 1998). Often, Korean women have no choice but to stay in marriages even when the husband is unfaithful and abusive.

Traditional Korean culture is changing, affecting some women more than others. Whereas some women are gaining new understandings about what constitutes abuse and the nature of the abuse experience, others are holding firmly to traditional beliefs that domestic violence involves only acts that cause severe physical harm and that other types of abusive behavior, such as forced sexual relations and emotional abuse, are a normal part of marriage (Choi & Harwood, 2004). One explanation for the variation is that Korean women experience domestic violence within an integrative social process that is influenced strongly by Korean Confucianism. In this framework, understanding women's intolerance for abuse is a key to understanding whether a woman will leave the relationship. Thus, this study focused on developing a new research instrument, the KWAIS, to measure women's level of intolerance for abuse and to test its psychometric properties within the cultural context.

Methods

The KWAIS was developed and tested using qualitative interviews, explication of objectives and development of a blueprint, construction of the instrument, evaluation of the instrument, and translation of the instrument into Korean (Phase I); preliminary study and reevaluation of the instrument (Phase II); and validity testing (Phase III).

Phase I

Qualitative Interviews The initial qualitative study (Choi & Harwood, 2004) was undertaken to determine the dimension of married Korean women's abuse intolerance. A convenience sample of six women who self-identified as being abused by their husbands was selected to interview.

The interviews via telephone were conducted using semi-structured questionnaires and phenomenographic approach (van Manen, 2002; Figure 1).

The interview study explored women's understanding of domestic violence and desire to leave their abusive husbands. The level of acceptance of abusive treatment emerged as a major theme. Because it appeared that individuals with high tolerance had remained in the marriage and those with low tolerance had left, it appeared that the degree of intolerance influenced whether the woman was likely to leave the marriage. The dimension was composed of five different elements: (a) being abused is normal for a wife; (b) never thinking about leaving my husband; (c) having become accustomed to my husband's abuse; (d) sacrificing myself is important for family harmony; and (e) having been taught not to discuss abuse with family or others.

Women who had terminated their marriages were younger and had higher education and income (mean age of 40 years, education of 21.5 years, and monthly income of \$1,750) than the four women who were living with their abusive husbands (mean age of 60.75 years, education of 8.25 years, and monthly income of \$150). The six women had one to four children.

Explication of Objectives and Development of Blueprint Three objectives were used initially to guide the development of the KWAIS: (a) the purpose of the instruments are clear; (b) the items are written clearly, and reversed items are understood correctly; and (c) there can be variability in responses reflecting different levels of abuse intolerance. The instrument blueprint specified the five themes from the qualitative study that would be the basis on which items were to be written.

Construction of the Instrument From the five themes, 10 items were constructed. These items were written originally in English to minimize the variability of meaning during back-translation to Korean because there are certain words that cannot be back-translated into English but can be into Korean. The author was well trained as a bilingual researcher. Five items were written to represent high tolerance and the other five to represent high intolerance. Because the goal was to measure the level of intolerance for abuse, the first five were to be reverse scored, and a Likert-type scale ranging from 1 = *strongly disagree* to 5 = *strongly agree* was used.

Initial Evaluation of the Instrument A panel of three experts residing in Korea was selected based on accessibility, qualifications, experiences, and consent. Two were involved in a broad coalition of the nation's leading experts on domestic violence. The third was a psychiatrist and clinical faculty member dealing with women's issues. These experts were provided with a copy of the blueprint and objectives, the conceptual definition for abuse intolerance, and a copy of the instrument in English. They were asked to complete two tasks: (a) to determine whether the instrument, as written, met the three objectives for the scale, and (b) to evaluate the instrument for content validity in five categories with content validity index (CVI). The panel of experts unanimously agreed (CVI = .85) that

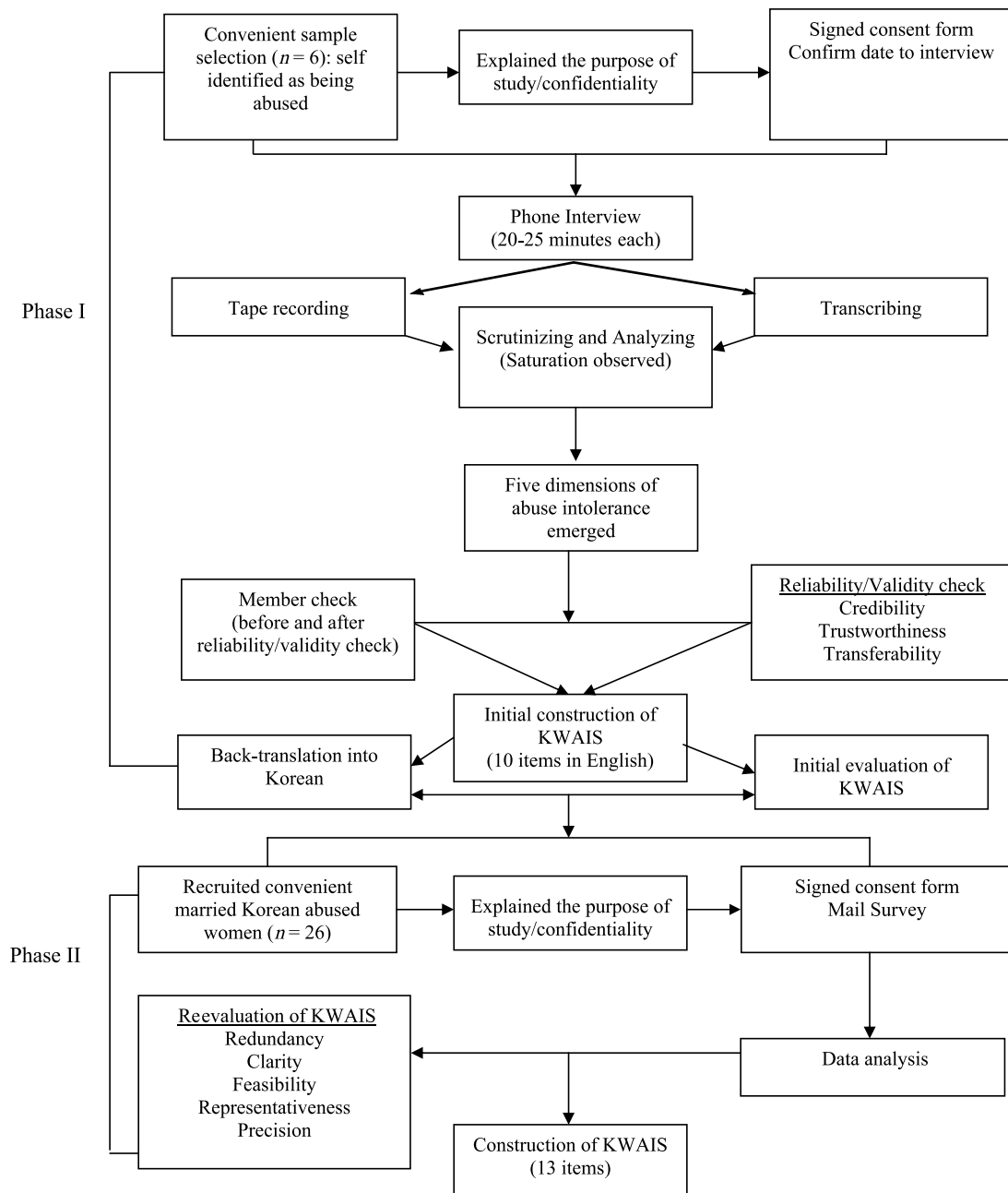


FIGURE 1. Process of Phases I and II. KWAIS = Korean Women's Abuse Intolerance Scale.

(a) the instrument met the objectives, (b) the items represented the concept of abuse intolerance, and (c) the items were culturally sensitive and appropriate to the context of the Korean family.

Translation of the Instrument Into Korean Before conducting the preliminary study, it was essential to develop a Korean version of the instrument that was culturally reliable and understandable. The translation procedures were based on equal familiarity in both the source and target population and items common to both cultures and symmetrical translation using back-translation (Jones, 1987). The original translation was done by the first author. The Korean version of the KWAIS was then

back-translated into English by three native bilingual Koreans. Comparison of the original English with the back-translated English revealed no important differences.

Phase II

Preliminary Study The preliminary study was designed to explore whether there was variability among Korean women in their beliefs about the unacceptability of abuse and the relation between abuse and abuse intolerance. The measures used in this study included the KWAIS and the Korean Women's Abuse Screening Tool (KWAST). The KWAST was adapted (Brown, Lent, Brett, Sas, & Pederson, 1996; Brown, Lent, Schmidt, & Sas, 2000) and translated

into Korean by a bilingual researcher to measure the degree of conflict and the severity of abuse. The degree of conflict was measured using a 6-point rating scale, ranging from 0 = *never* to 5 = *always*. The severity of abuse was measured using a 5-point rating scale, ranging from 1 = *1-2 times a year* to 5 = *always*.

Results of the Preliminary Study Twenty-six Korean women living in South Korea aged 20 years or older who self-identified as being abused participated in the preliminary study (Table 1). The sample consisted of mainly public health and nursing department students from a Korean university; some were community residents. They were all married, had children, lived with their husbands, had a median age of 37 years, had an average of 17 years of education, and had an average monthly income of \$1,200. The KWAIS indicated the highest item median of 4 on feeling down or depressed and lowest item median of 0 on arguments resulting in hitting or kicking. For severity of abuse items, psychological abuse had the highest item median of 4 and financial abuse had the lowest item median of 1 (Table 1). For items on the KWAIS, most women responded that they would be happy if they could leave their abusive husband, thought that being abused is

TABLE 1. Demographic Background, Degree of Conflict and Severity of Abuse of Participants

Variable	Phase II (n = 26)		Phase III (n = 184)	
	Median	IQR	Mean	SD
Age	37.00	9.31	51.7	16.7
Education	17.00	2.34	11.0	5.5
Income/month ^a	1,200 ^a	61.34	899 ^a	97.6
Korean Women's Abuse Screening Tool				
1. Degree of conflict				
Feeling down/depressed	4	0.8	3.8	1.5
Tension in relationship	3	1.0	3.5	1.4
Argument	3	0.9	3.1	1.6
Fearful/frightened	2	1.4	2.6	2.1
Arguments resulting in hitting/kicking/pushing	0	1.2	1.8	1.8
Total mean	12	5.3	14.8	8.4
Range	5-23		2-25	
2. Severity of abuse				
Psychological	4	0.9	3.0	1.1
Sexual	2	0.8	1.7	1.2
Physical	2	0.9	1.5	1.0
Financial	1	0.9	1.6	1.4
Total mean	9	3.5	7.8	4.7
Range	4-12		1-20	

Note. IQR = interquartile range.
^aUS\$.

TABLE 2. Mean Scores of Abuse Intolerance (KWAIS)

Variable	Phase II (n = 26)		Phase III (n = 184)	
	Median	IQR	Mean	SD
2. I would be happy if I could leave my abusive husband.	5	0.9	4.1	1.1
6. I think being abused is normal for a wife. ^a	5	0.9	4.3	1.0
3. I have never thought about leaving my abusive husband. ^a	5	0.7	3.9	1.4
5. I am accustomed to my husband's abuse and it doesn't bother me. ^a	4	0.9	4.0	1.3
1. I feel like I want to run away because of my abusive husband.	4	0.7	3.8	1.4
7. I often imagine leaving my abusive husband.	4	0.7	3.8	1.4
8. If there were a way, I would leave my abusive husband.	4	0.7	3.8	1.4
4. It is difficult for me to be happy living with my abusive husband.	4	0.9	3.8	1.4
10. Sacrificing myself for my family harmony is more important than leaving my abusive husband. ^a	3	0.8	3.7	1.5
9. I have been taught to tolerate my husband's abuse. ^a	2	0.9	3.8	1.4
11. I think having a child makes it impossible for a wife to leave an abusive husband.	—	—	3.9	1.3
13. I would leave my abusive husband if I knew of social support systems (e.g., shelters, job training, etc.) to support me.	—	—	3.8	1.3
12. I would leave my abusive husband if my family, friends, and neighbors understood and supported me.	—	—	3.7	1.4
Total	40	8.1	50.4	17.3
Range	23-46		4-26	
Cronbach's α	.830		.976	

Note. KWAIS is free from copyright in this table and is in the public domain. IQR = interquartile range; KWAIS = Korean Women's Abuse Intolerance Scale.
^aReversed items indicating disagreement.

normal for a wife, and never thought about leaving their abusive husband, all demonstrating a median of 5 (Table 2). These findings suggested that abuse intolerance varies among abused women. The lack of missing data suggested

that women could respond to the items and understand the translations. With the exceptions of feeling down or depressed and sexually abused, abuse intolerance was correlated strongly with these criterion measures, providing preliminary evidence of the scale validity (Table 3).

Evaluation of the Instrument by Experts The three experts in Korea were provided the following information for evaluation and comment: (a) objectives of the preliminary study, (b) copies of the instrument, (c) conceptual definition of the constructs, and (d) the outcomes of the preliminary study. They were asked once again to evaluate the content validity of the KWAIS with CVI in light of the preliminary study findings. Based on their analysis, they suggested that content validity would be improved by the addition of three more items: (a) I think having a child makes it impossible for a wife to leave an abusive husband; (b) I would leave my abusive husband if I knew of social support systems (e.g., shelters, job training) to support me; and (c) I would leave my abusive husband if my family, friends, and neighbors understood and supported me. With the addition of these three items, the final CVI of the KWAIS was .92.

Phase III

Validity Testing The purpose of validity testing was to evaluate the degree to which the KWAIS measured what was expected using convergent validity. Testing was based on hypotheses derived from the Theoretical Model of Korean Women's Responses to Domestic Violence (Choi & Harwood, 2004), which characterizes women's power in decision making based on two suppositions. First, the model was designed to offer a dynamic view of power and response to domestic violence. Power is defined as the capacity to influence a situation or an event in a socio-cultural context (Glassman, 2003) or as the cognitive or emotional capacity that influences an individual's percep-

tion of domestic violence. Second, it was designed to describe a Korean woman as a rational decision maker who weighs various costs and benefits of the power bases available to her. The theoretical predictions about the way in which abuse intolerance is linked to other concepts are rooted in relationship between intolerance and power.

Hypothesis 1 Women who are more intolerant of their husband's abusive behaviors have less traditional family ideology values. Traditional family ideology concerns how strongly individuals value traditional Korean culture within the family system and emphasizes a hierarchical conception of familial relationships. For example, a husband and a wife have separate functions, with the husband playing the dominant role over his submissive wife; women are inherently inferior to men and incompetent to perform nondomestic activities; and women are born merely to be biological creatures as mothers, wives, and daughters (Levinson & Huffman, 1955; Song & Moon, 1998).

Hypothesis 2 Women who are more intolerant of their husband's abusive behaviors have less marital satisfaction. Marital satisfaction is related to whether a woman finds acceptable the way in which marital power is distributed (Fitzpatrick, 1993; Noller & Fitzpatrick, 1993). When a woman finds the distribution of marital power unacceptable, the relationship tends to be more imbalanced and conflict ridden and women are likely to be less tolerant of their husband's abusive behaviors.

Hypothesis 3 Women who are more intolerant of their husband's abusive behaviors have stronger beliefs in their abilities to make decisions and *power ascription*—the behaviors, attitudes, and personalities that influence an individual's beliefs in decision making (Zamarripa, Wampold, & Gregory, 2003).

Hypothesis 4 Women who are more intolerant of their husband's abusive behaviors have lower collectivism. Women with lower collectivism values emphasize harmony within the family less and integrate less into cohesive cultural family structure. These women value taking care of family and sacrificing self for the benefits of family (Triandis, Bontempo, Villareal, Asai, & Lucca, 1988).

Measures Measurements used to test construct validity were the KWAIS, the Traditional Family Ideology Scale (TFIS), the Marital Satisfaction Scale (MSS), the Attitude Toward Power Ascription Scale (ATPAS), and the Collectivism Scale (CS). The KWAST was dropped because the primary purpose was to test the construct validity of the KWAIS. The TFIS was derived from Levinson and Huffman's (1955) TFIS, consisting of four items measuring husband and wife role relationships and had good internal validity (Shaw & Wright, 1967). The MSS (Schumm et al., 1986) has three items measuring satisfaction with marriage and has excellent internal consistency with supported concurrent validity with the Dyadic Adjustment Scale and the Quality of Marriage Index. The ATPAS was derived from Hafner's (1984) Semantic Differential of Sex Roles Scale, consisting of six items indicating *power* and has evidence of concurrent validity. The CS (Triandis &

TABLE 3. Correlation Among Degree of Conflict, Severity of Abuse, and Abuse Intolerance (n = 26)

Variable	Abuse intolerance	p
Degree of conflict		
Feeling down or depressed	.258	.202
Tension in relationship	.665 ^b	.000
Argument	.641 ^b	.000
Fearful or frightened	.553 ^b	.003
Hitting, kicking, or pushing	.399 ^a	.044
Severity of abuse		
Physical abuse	.418 ^a	.034
Psychological abuse	.744 ^b	.000
Sexual abuse	.141	.492
Financial abuse	.578 ^b	.002

^aSpearman's correlation is significant at the .05 level (two-tailed).

^bSpearman's correlation is significant at the .01 level (two-tailed).

Gelfand, 1998) contains six items measuring beliefs about collectivism and has reported good reliability. The TFIS, MSS, ATPAS, and CS were all assessed using a 7-point Likert-type scale with response alternatives 1 = *strongly disagree* to 7 = *strongly agree*.

Data Analysis and Instrument Testing The KWAIS was tested empirically to examine its psychometric properties using SPSS (Version 14). Internal consistency was assessed using Cronbach's α . Content validity was assessed by a panel of experts who examined the KWAIS items for appropriateness, meaningfulness, and usefulness to measuring the specific intended domain of content (Carmines & Zeller, 1991). Convergent validity was assessed by examining Pearson correlations to determine whether the theoretically constructed instrument is related strongly with other measures selected (DeVellis, 2003) and supports the study hypotheses. A confirmatory factor analysis (CFA) using Structural Equation Modeling Software (EQS) (Version 6.1) was used to support the unidimensional structure of KWAIS.

Sample and Procedure The target population was married Korean women who self-identified as being physically, psychologically, sexually, or financially abused by their husband. Selection criteria were age 20 years and older, literacy in Korean, and willingness to participate in the study. Three metropolitan cities (Seoul, Daejeon, and Pusan, South Korea) and four recruitment sites including a psychiatry department, home health centers, shelters, and the community were used. A total of 187 women were recruited to achieve the statistical power required for the CFA based on the number of free parameters (32 factor loadings) to be estimated in the model (MacCallum, Browne, & Sugawara, 1996). In CFA, as in Structural Equation Modeling, in general, a clear distinction is made between the number of variables included and the number of parameters estimated in the model, although in cases of factorial simplicity, these numbers are equal. In contrast, the number of parameters estimated in an exploratory factor analysis equals the number of variables times the number of common factors, which functions to create the need for larger sample sizes. For CFA, and structural equation modeling in general, the ratio of the number of cases to the number of free parameters needed has been estimated as 5:1 (Bentler, 1995).

Women ($n = 87$) were recruited from four shelters (three from Seoul and one from Pusan), and 82% ($n = 71$) of them participated in the study. Among those women who refused ($n = 16$) to sign the consent form were with children ($n = 9$) at the shelter. The four sites represented three geographic locations, which increased the likelihood of a representative sample of the population. In addition, the potential for adequate representation by age of participant was increased because of the different populations served by each. For example, mean age of women from home health centers was 73 years ($n = 59$, unqualified = 12); 43 years for women from communities ($n = 50$, unqualified = 19); and 41 years for women from shelters ($n = 71$, refused = 16).

The institutional review board at the university assessed confidentiality, safety, and potential risks and approved the study. The principal investigator (PI) visited each shelter,

two graduate schools, and churches at designated date. Staff at the site introduced the PI to the women. The PI explained the purpose of the study and provided a printed card with a definition of domestic violence. The women were informed that signed consent forms were required for participation, there was no penalty for withdrawal, questionnaires were self-administered, no names were included on the questionnaire, data would be deleted by a shredded system after being kept for 5 years in a locked drawer, and electronic data using code would be stored for future study. Data were collected from February to April 2004.

Results

Demographic Information

One hundred eighty-four women participated. The women ranged in age from 25 to 93 years, with a mean age of 51.7 years; had a mean of 11.0 years of education; and had an average income of \$899 per month (Table 1). Seventy-one (38.6%) were from shelters and 50 (27.2%) were from the community. Community participants included women who were in graduate programs at the colleges of nursing and public health in Daejeon and Pusan and from churches. Fifty-eight (31.5%) were living with their husbands and children, 1 (0.5%) was living with her husband's parents, and 87 (47.4%) reported other living arrangements. Those living in other situations ($n = 87$) were staying in shelters alone or with their children. Approximately half of the participants ($n = 87$, 47.2%) reported that their health status was good or excellent. Most women ($n = 138$, 75%) reported having a religious affiliation (Table 4).

Mean Scores of Selected Measurements

Participants responded most negatively to "a woman should never be allowed to talk back to her husband" (2.5 ± 1.5), whereas they were least negative to "women have as many rights as men do" (3.4 ± 1.5), with overall mean (11.5 ± 6.2) indicating that women tended not to favor conventional family ideology. The overall mean of marital satisfaction (8.4 ± 4.7) indicated that women were not satisfied with their marriages in "satisfaction of marriage," "satisfaction of husband's role," and "satisfaction of the relationship with husband." Participants moderately believed in their power as decision makers (25.6 ± 6.6). Women believed strongly that family members should stick together no matter what sacrifices were required (4.1 ± 1.9), with overall mean (22.7 ± 10.4) indicating that these women were moderately idiocentric and concerned about their own success or interests rather than family harmony in the situation of abuse (Table 5).

Internal Consistency

Internal consistency was assessed using Cronbach's α (DeVellis, 2003). The α reliability coefficients of the KWAIS and the CS were both .98. For the TFIS, $\alpha = .92$; for the MSS, $\alpha = .95$; for the KWAST, $\alpha = .91$; and for the ATPAS, $\alpha = .89$ (Table 5).

Validity

Content validation and CFA were used to evaluate the validity of the KWAIS. As assessed by the panel of experts, the

TABLE 4. Demographic Background of the Participants (*n* = 184)

Variable	<i>n</i>	%
Data collection site		
Shelters	71	38.6
Home healthcare centers	59	32.0
Community	50	27.2
University psychiatry department	4	2.2
Living status		
With husband	35	19.0
With husband and children	58	31.5
With husband's parents	1	0.5
With her parents	3	1.6
Other	87	47.4
Health status		
Excellent	24	13.0
Good	63	34.2
Fair	60	32.6
Bad	37	20.2
Religion		
Catholic	36	19.6
Christian	62	33.7
Buddhist	40	21.7
No religion	46	25.0

KWAIS showed strong content validity based on cultural aspects, beliefs, and perspectives (Choi & Harwood, 2004).

The CFA of only the KWAIS was performed initially using maximum likelihood (ML) robust methods to determine whether the scale was unidimensional. Because the data did not exhibit a multivariate normal distribution, the ML robust method of estimation was applied to address the violations of normality in the distributions. All factor loadings were high and statistically significant, according to both normal theory ML and ML robust methods, ranging from .758 to .928. This was an important step to validate the KWAIS by demonstrating that the constituent items loaded on the same factor. Although the model was found to be statistically rejectable by the chi-squared criterion, normal theory $\chi^2(65) = 344.718$, $p < .001$; Satorra-Bentler scaled $\chi^2(65) = 227.201$, $p < .001$, the practical indices of fit were found to be acceptable (e.g., normal theory comparative fit index [CFI] = .910; ML robust CFI = .928). The CFI is the recommended practical and parsimonious index of fit for small ($n < 250$) sample sizes (Hu & Bentler, 1995). It was therefore concluded that the KWAIS scale measured a single common factor reasonably well.

Finally, a CFA using ML robust methods was used to examine the convergent validity of the KWAIS in relation to other theoretically related measures: the CS, the MSS, the TFIS, and the ATPAS. The first factor was again the KWAIS, in which all items loaded with high factor

TABLE 5. Mean Scores of Measurements (*n* = 184)

Variable	Mean	SD
Traditional Family Ideology Scale ^a (Cronbach's $\alpha = .92$)		
Women have as many rights as men do.	3.4	1.5
It goes against nature to place women in positions of authority over men.	2.8	1.6
Women who want to remove the word "obey" from the marriage ceremony don't understand what it means to be a wife.	2.8	1.6
A woman should never be allowed to talk back to her husband or else he will lose respect for her.	2.5	1.5
Total	11.5	6.2
Range		4–26
Marital Satisfaction Scale ^b (Cronbach's $\alpha = .95$)		
Satisfaction of your marriage	2.9	1.6
Satisfaction of your husband's role	2.8	1.6
Satisfaction of the relationship with your husband	2.7	1.5
Total	8.4	4.7
Range		3–21
Attitude Toward Power Ascription Scale ^c (Cronbach's $\alpha = .89$)		
I have a strong personality	5.0	1.1
I am forceful	4.3	1.1
I am dominant	4.2	1.0
I am assertive	4.0	1.0
I am aggressive	4.0	1.2
I act as a leader	4.1	1.2
Total	25.6	6.6
Range		6–42
Collectivism Scale ^d (Cronbach's $\alpha = .98$)		
Family members should stick together no matter what sacrifices are required.	4.1	1.9
It is my duty to take care of my family even when I have to sacrifice what I want.	3.8	1.8
I usually sacrifice my self-interest for the benefit of my family.	3.8	1.7
It is important to me that I respect the decisions made by my family.	3.7	1.6
Children should be taught to place duty before pleasure.	3.7	1.7
Parents and children must stay together as much as possible.	3.6	1.7
Total	22.7	10.4
Range		6–42

^aDerived from the Traditional Family Ideology Scale of Levinson and Huffman (1955).

^bDerived from the Marital Satisfaction Scale of Schumm et al. (1986).

^cDerived from the Semantic Differential of Sex Roles Scale of Hafners (1984).

^dDerived from the Collectivism Scale of Triandis and Gelfand (1998).

TABLE 6. Factor Structure of Measurements in the Study Sample ($n = 184$)

Item	Factors ^{a,b}				
	1	2	3	4	5
Korean Women's Abuse Intolerance Scale: Factor 1					
1. I feel like want to run away because of my abusive husband.	.913				
2. I would be happy if I could leave my abusive husband.	.755				
3. I have never thought about leaving my abusive husband.	-.926				
4. It is difficult for me to be happy living with my abusive husband.	.903				
5. I am accustomed to my husband's abuse and it does not bother me.	-.867				
6. I think being abused is normal for a wife.	-.810				
7. I often imagine leaving my abusive husband.	.906				
8. If there were a way, I would leave my abusive husband.	.914				
9. I have been taught to tolerate my husband's abuse.	-.858				
10. Sacrificing myself for my family harmony is more important than leaving my abusive husband.	-.851				
11. I think having a child makes it impossible for a wife to leave an abusive husband.	.843				
12. I would leave my abusive husband if my family, friends, and neighbors understood and supported me.	.893				
13. I would leave my abusive husband if I knew of social support systems (e.g., shelters, job training, etc.) to support me.	.895				
Collectivism Scale: Factor 2					
1. Family members should stick together no matter what sacrifices are required.		.926			
2. It is my duty to take care of my family even when I have to sacrifice what I want.		.928			
3. Parents and children must stay together as much as possible.		.932			
4. It is important to me that I respect the decisions made by my family.		.913			
5. Children should be taught to place duty before pleasure.		.855			
6. I usually sacrifice my self-interest for the benefit of my family.		.902			
Marital Satisfaction Scale: Factor 3					
1. How satisfied are you with your husband as a spouse?			.950		
2. How satisfied are you with your marriage?			.962		
3. How satisfied are you with your relationship with your husband?			.890		
Traditional Family Ideology Scale: Factor 4					
1. Women have as many rights as men do.				.736	
2. It goes against nature to place women in positions of authority over men.				.912	
3. A woman should never be allowed to talk back to her husband or else he will lose respect for her.				.926	
4. Women who want to remove the word "obey" from the marriage ceremony don't understand what it means to be a wife.				.902	
Attitude Toward Power Ascription Scale: Factor 5					
1. I am forceful.					.652
2. I act as a leader.					.759
3. I am dominant.					.780
4. I am aggressive.					.764
5. I have strong personality.					.751
6. I am assertive.					.799

Note. KWAIS is free from copyright in this table and is in the public domain.

^aSatorra-Bentler scaled $\chi^2(454) = 793.318, p < .001$.

^bMaximum likelihood robust estimation: Non-Normed Fit Index = .946, Comparative Fit Index = .950, Bollen's Fit Index = .951, Root Mean Square Error of Approximation = .064 (90% confidence interval = .056-.071).

loadings, ranging from .755 to .926. The highest loading was KWAIS Item 3 followed by Items 8, 1, and 7. Factor 2 (CS) also had high factor loadings, ranging from .855 to .926. The highest loadings in Factor 3 (MSS) and Factor 4 (TFIS) were MSS Item 2 (.962) and TFIS Item 3 (.926). Factor 5 (ATPAS) had high loadings ranging from .652 to .799. The factor loadings of all five common factors on their respective items are displayed in Table 6.

The chi-squared statistical criterion again indicated that the model did not fit the data perfectly, normal theory $\chi^2(454) = 959.844$, $p < .001$; Satorra-Bentler scaled $\chi^2(454) = 793.318$, $p < .001$. Using normal theory ML estimation, the Bentler-Bonett nonnormed fit index was .923, the CFI was .930, and the Bollen's fit index was .930; using ML robust estimation, the nonnormed fit index was .946, the CFI was .950, and Bollen's fit index was .951. Hu and Bentler (1995) have indicated that values of practical fit indices of .95 or higher are more likely to indicate a good fit of the model, with a root mean square error of the mean (RMSEA) cutoff value of .06. Using ML robust methods, the RMSEA was .064, indicating that the model had a reasonably acceptable fit to the data. The RMSEA has been recognized as one of the most informative criteria and sensitive to models with misspecified factor loadings.

The correlations among the five factors are displayed in Table 7. The KWAIS had a negative correlation ($r = -.896$) with the CS, suggesting that women with higher collectivism scores were less intolerant of abuse. The KWAIS was correlated negatively with the MSS ($r = -.877$) and the TFIS ($r = -.778$), suggesting that women with higher marital satisfaction and traditional family ideology were less intolerant of abuse. In addition, the KWAIS was correlated positively with the ATPAS, indicating that women with higher power in decision making were more intolerant of abuse. These factor correlations were consistent with the hypotheses stated above.

Discussion

The purpose of this study was to develop and test the KWAIS to measure a woman's beliefs about the unacceptability of abuse in a sociocultural Korean context. The psychometric properties of KWAIS using content validity, internal consistency, and convergent validity were examined. Regarding the qualitative study, saturation is the key to determine sample size (Morse, 2000). Data saturation occurred within six interviewees. A panel of experts agreed that the measure had cultural equivalence by determining similarity in the relevance and function of domestic violence in both cultures and that the instrument was translated properly (Jones, Lee, Phillips, Zhang, & Jaceldo, 2001; Phillips, de Hernandez, & de Ardon, 1994).

Regarding the internal consistency reliability, the Cronbach's α of KWAIS and KWAIS was .91 and .98, respectively. Cronbach's α is higher when there is homogeneity of variances among items than when there is none (Nunnally, 1978). The high Cronbach's α , however, also suggested that there could be redundancy in content among some of the items. Some of the items may overlap, or items may elicit a response bias among participants. Relative to redundancy in content, first, three culturally relevant items

were added to the final revision of KWAIS. These added items might have been redundant. Second, derived and modified scales from each original scale contained possibly redundant items because (a) the preliminary measurement was designed to be overly inclusive and (b) selected items from the original scales were chosen to some degree because of their relationships to abuse intolerance. However, CFA showed that the KWAIS was a unidimensional construct. Data from different population groups and different geographic locations should be analyzed in a future study because they may respond differently to items. If there is no difference in a comparison study, then a cross-cultural study could be used to detect any cultural differences in women's propensity to tolerate domestic violence.

The CFA demonstrated that the hypothesized relationships between abuse intolerance and the factors constructed supported the theorized structure of the KWAIS. Factor 1 (KWAIS) was correlated negatively with Factor 2 (CS) and Factor 4 (TFIS). This indicated that women with strong beliefs about family values were more likely to tolerate their husband's abusive behaviors and sacrifice their lives for family cohesiveness and stability. Women valuing traditional cultural beliefs tend to stay in the patriarchal family, are strongly responsible for domestic activities, and value family as a center in their family, as women with collectivism share things with family, take care of family as their first priority, and sacrifice self for the benefit of family (Triandis, 1999; Triandis & Gelfand, 1998). The positive correlation between abuse intolerance and Factor 5 (ATPAS) supported the hypotheses, demonstrating that women with strong beliefs in their own decision-making power were more intolerant of abuse. Power ascription may be a key factor in forming the basis for responses to domestic violence encountered by women living in a Korean cultural context (Kim, 1998). The negative correlation between abuse intolerance (KWAIS) and Factor 4 (MSS) also supported the hypotheses, demonstrating that those women with low marital satisfaction were more intolerant of abuse. Low marital satisfaction has been found to be related to women's

TABLE 7. Factor Correlation Matrix

	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
Factor 1: Korean Women's Abuse Intolerance Scale	1				
Factor 2: Collectivism Scale	-.896	1			
Factor 3: Marital Satisfaction Scale	-.877	.856	1		
Factor 4: Traditional Family Ideology Scale	-.778	.890	.718	1	
Factor 5: Attitude Toward Power Ascription Scale	.667	-.685	-.634	-.634	1

propensity to leave an abusive husband (Haj-Yahia, 2002; Katz, Arias, Beach, Brody, & Roman, 1995). Finally, understanding the cultural assumptions that guide Korean women's behaviors would facilitate understanding of their propensity to leave an abusive husband. Many victims who were shaped as mothers, wives, sisters, daughters, and daughters-in-law in Korean society are still struggling to get family and social support and want to be independent from their abusers. They are almost invisible in the sociocultural context, hoping to get out of the prevailing domestic violence. Understanding culture would help to clarify the individual variations in dynamic cultural power.

Several limitations may restrict the generalizability of the findings. First, the study involved a convenience sample even though the data were collected from different locations. Second, future studies are needed to determine if a woman's abuse intolerance is predictive of the likelihood that she will leave the relationship. Third, CVI values were calculated by summing scores on five criteria divided by total scores. The five criteria, including redundancy, clarity, feasibility, representation, and precision, assessed using a Likert-type scale with response alternatives 1 = *bad* to 4 = *good*, were evaluated by three linguistic experts. This method was used to judge the overall scale. Polit and Beck's (2006) CVI value calculation was considered to evaluate each item precisely for future studies. Fourth, further studies comparing different populations would help support the construct validity and determine if there is a cultural difference in measuring women's propensity or desire to leave abusive husbands. Validity is the most important consideration in test evaluation. The concept of abuse intolerance has a good theoretical basis through clear operational definitions involving measurable cultural indicators. Data from this study provide strong evidence of the reliability and validity of the KWAIS, indicating that KWAIS measures women's propensity to leave abusive husband in the circumstance of abuse. ▼

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