

**PREDICTING RESPONSES OF ASIAN CHRISTIAN
CLERGY TO DOMESTIC VIOLENCE**

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Predicting Responses of Asian Christian Clergy to Domestic Violence

Ellie Y. Hsieh

(ABSTRACT)

This study examined how cultural, religious, and demographic factors of Asian Christian clergy affect their perceptions and responses to domestic violence. Their age, years lived in the U.S., amount of pastoral counseling education, adherence to Asian cultural values, gender role beliefs, and degree of religious fundamentalism ($n = 72$) were assessed using an anonymous questionnaire consisting of multiple-choice items and short-answers. Multiple regression analyses determined that individuals with stronger Asian cultural values and religious fundamentalism were more likely to choose responses that favored the maintenance of patriarchy in the marriage ($F = 5.68$; $p < .001$). Also, younger clergy and clergy that lived longer in the U.S. selected responses that were more proactive towards domestic violence ($F = 2.54$; $p < .05$).

Qualitative analyses of short answer questions revealed that participants are largely aware of how misinterpretations of biblical scriptures may maintain and perpetrate marital violence. They showed a greater interest to counsel violent couples using their own counseling skills or church resources, rather than utilizing external community resources. However, respondents did indicate a willingness to make referrals to community resources outside of the church, especially Christian counselors. This information is especially useful to clinicians that may work with Asian populations and interact with Asian clergy. Awareness of the values and beliefs of Asian Christian clergy can make collaboration with clinicians more productive and increase the effectiveness of responses to cases of domestic violence within Asian church congregations. Moreover, greater cooperation between Asian clergy and clinicians will be useful in preventing the escalation and maintenance of domestic violence.

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CHAPTER I: INTRODUCTION

The Problem & Its Setting

Domestic violence is a critical problem that crosses differences in race, culture, gender, social status, and religion (Nason-Clark, 1996; Shannon-Lewy & Dull, 2005; Walker, 1988; Whipple, 1987). Although denied by most clergy and even churchgoers, domestic violence also occurs even within conservative Christian churches (Annis & Rice, 2001; Horton & Williamson, 1988; Nason-Clark, 2004; Whipple, 1987). The role of clergy in dealing with domestic violence has been extensively studied in the past several decades. Studies have shown that clergy members are typically one of the first, if not the first persons to be asked for advice on family problems and domestic violence issues (Bowker, 1988; Bowker & Maurer, 1987; Rotunda, Williamson, & Penfold, 2004). Unfortunately, studies have also shown that victims who do seek the counsel of clergy have not found clerics especially helpful (Bowker, 1988). Moreover, clergy are often unprepared or lack sufficient training to help victims of domestic violence (Dixon, 1995; Shannon-Lewy & Dull, 2005; Sheldon & Parent, 2002; Wolff, Burleigh, Tripp, & Gadomski, 2001). Therefore, it is important to continue to uncover what active working pastors need to learn and what factors exist that prevent them from openly acknowledging and addressing this issue (Miles, 2000; Shannon-Lewy & Dull, 2005; Sheldon & Parent, 2002; Wolff et al., 2001). In addition, it is imperative that researchers continue to examine the cultural factors and values pastors have that influence their views and their treatment of domestic violence.

Within the Asian-American community, clergy may face unique challenges when dealing with domestic violence. Their unique cultural values and immigrant experiences may impact their views and treatment of domestic violence. Traditional patriarchy, Confucian values emphasizing family and community (McGee, 1997; Yick, 2000; Yoshioka, DiNoia, & Ullah, 2001), the concept of maintaining face (Chan, 2006; Kim, Atkinson, & Umemoto, 2001), and the stresses of acculturation (Yick, 2000; Yick & Agbayani-Siewert, 1997) have all been shown to influence perceptions of domestic violence in various Asian communities. For instance, the Confucian value of filial piety and the importance of maintaining face tend to restrict Asian women from reporting domestic violence and decrease their inclination to seek external help (Ho, 1990; Huisman, 1996). These cultural values may complicate how Asian clergy would respond to domestic violence.

Asians are currently the third largest ethnic minority group in the United States (U.S. Census Bureau, 2003). The U.S. Census Bureau (Reeves & Bennett, 2003) estimated in 2002, that there were 12.5 million Asians and Pacific Islanders living in the U.S. As an ethnic group, the U.S. census defines Asians as individuals from the original people groups in the Far East, Southeast Asia, or the Indian subcontinent (Reeves & Bennett, 2003). This would include for example, people from China, Japan, Cambodia, India, Vietnam, and others. Obviously, Asians are not a homogeneous group and there are major differences in language and culture between the various people groups. Although there are no definitive statistics on the religious affiliations among Asian Americans, the American Religious Identification survey of 2001 estimated that the proportion of Asian Americans who are Christian is around 43% (Kosmin, Mayer, & Keysar, 2001). Based on these estimates, it is likely that a large number of Asian Americans would seek the counsel of their clergy when dealing with family problems like domestic violence.

Thus, adherence to Asian values, religious beliefs, and other factors may influence the views Asian clergy have of domestic violence. Therefore, it would be valuable to understand the factors that influence how Asian clergy respond to domestic violence. Thus far, no one has yet investigated the response of Asian clergy to domestic violence. This study will examine how demographics, cultural and religious values influence how Asian Christian clergy perceive and respond to domestic violence in the church community. In this study, Asian was defined as those whose ethnicity or parentage are of the original people groups in the Far East and Southeast Asia. For example, this would include people from China, Japan, Taiwan, Korea, Malaysia, Vietnam, the Philippines, and others. Christian was defined as a believer in Jesus Christ or a member of any Protestant or Catholic church.

Rationale for the Study

Clergy have historically held an important role in the guidance of their parishioners (Shannon-Lewy & Dull, 2005; Weaver, Revilla, & Koenig, 2002). Moreover, for people with strong religious faith, clergy may be their ideal resource since the clergy understand their moral and spiritual beliefs (Bowker, 1988; Gross & Stith, 1996; Horton, Wilkins, & Wright, 1988; Mannon & Crawford, 1996). Bowker (1988) found that one-third of a national survey of one thousand battered wives had received help from clergy and clergy saw one in ten of the abusers. Rotunda, Williamson, and Penfold (2004) conducted a survey of 41 clergy and found that all of

them had provided counseling on domestic violence at least once during their career and 81% of them had given counsel for family violence within the last year. Also, 43% of the victims (20 out of 47) and 20% of the batterers (14 out of 70) had sought the advice of clergy (Rotunda et al., 2004). Evidently, clergy are viewed as a resource for those dealing with domestic violence.

Previous studies on clergy have examined how their religious beliefs, training, and gender affect views and treatment of domestic violence (Lowe, 1986; Mannon & Crawford, 1996; Martin, 1989; Moran, Flannelly, Weaver, Overvold, Hess, & Wilson, 2005; Strickland, Welshimer, & Sarvela, 1998; Gengler & Lee, 2001; Wood & McHugh, 1994). Several interesting themes have been gleaned from these studies. Namely, more liberal clergy with broader definitions of the role of women, female clergy, and clergy with more counseling training and education were more proactive in prevention practices for intimate partner violence, counseled more victims, referred out more, and had greater confidence to deal with domestic violence. Clearly, the values, education, and conservatism of clergy influence their responses to domestic violence.

To date, no studies have separately examined the perspective of Asian and Asian-American pastors regarding domestic violence. Since the majority of religious Asian Americans are Christian (43% are Christian, 28% follow traditional Asian religions such as Buddhism, Hinduism, or Islam according to Kosmin, Mayer, & Keysar, 2001), it is likely they will seek the advice of their pastors on issues of family violence. Asian clergy bring their unique cultural backgrounds and values to their roles and these factors are likely to affect how they view and treat domestic violence cases in their churches. Thus, it would be valuable to examine how certain demographic and cultural factors influence how Asian and Asian-American clergy respond to domestic violence within their congregations. This data would then enable mental health practitioners, domestic violence workers, and others to better understand how to work with Asian-American clergy on this sensitive issue. This study was limited to understanding the perspective of Asian Christian clergy because the majority of religious Asians are reportedly Christian. Moreover, as a preliminary study, it would have been challenging and difficult to integrate all the faith traditions of Asians since some beliefs will likely contradict others.

This study utilized an anonymous survey using multiple-choice and short answer questions to gather information on the responses of Asian Christian clergy to domestic violence. The rationale for using a mixed-method design was that more information could be gathered in

this manner, particularly for an exploratory study like this one. The factors that may impact the responses of Asian Christian clergy, specifically, their age, gender, pastoral counseling education, adherence to Asian cultural values, religious conservatism, and gender role beliefs, were assessed in the survey. These factors were then examined to determine their influence on the responses the clergy have to two vignettes involving domestic violence in a church congregation.

Significance of the Study

The public health costs of domestic violence on society are overwhelming. According to the National Center for Injury Prevention and Control (2003), the health costs for intimate partner rape, assault, and stalking are over \$5.8 billion annually. This includes “nearly \$0.9 billion in lost productivity from paid work and household chores for victims of nonfatal IPV [intimate partner violence] and \$0.9 billion in lifetime earnings lost by victims of IPV homicide” (National Center for Injury Prevention and Control, 2003, p. 2). In addition, domestic violence contributes to homelessness. In a study cited by Weaver, Revilla, and Koenig (2002), 22% of homeless parents (most were women) left their home due to domestic violence.

Generations of families have been negatively affected by domestic violence. Typically, due to natural size and power differences, women are the victims of domestic violence (original source to be determined). Although prevalence rates vary due to research study variations, it is estimated that every year 2 to 4 million women in the U.S. are victims of domestic violence from intimate partners (Strickland, Welshimer, & Sarvela, 1998; Wolff et al., 2001). About 25% of women versus 7.6% of men are raped and/or physically assaulted at least once by a former or current intimate partner or date (Tjaden & Thoennes, 2000). Women are also seven to fourteen times more likely than men to report physical assaults or threats from intimate partners (Tjaden & Thoennes, 2000).

Each year 2,000 to 4,000 women die as a result of domestic violence (Wolff et al., 2001). In 1999, of the total number of people killed by an intimate partner, 74% were women (Rennison, 2001). Women are especially vulnerable to being severely injured or killed when they attempt to leave an abusive relationship than at any other time (Henneberg, 2000 as cited in Nienhuis, 2005). Moreover, 22-35% of women who seek help from hospital emergency rooms are victims of domestic violence (Meuer, Seymour, and Wallace, 2002). Since most victims are

repeatedly victimized, the actual number of intimate partner rapes and assaults perpetrated against women is actually around 4.8 million annually (Tjaden & Thoennes, 2000). Furthermore, it is disconcerting that children are present during 80% of the physical assaults against their mothers (Gross, n.d.). Clearly, domestic violence puts women and children's lives at risk.

In addition to the risk of physical harm and possible death, victims of domestic violence also develop psychological and emotional health problems (Rosen, Stith, Penn, Ward, & Tritt, 2003; Stith & Rosen, 2004). Women who experience domestic violence have more headaches, illness, and higher rates of depression, suicide, anxiety, substance abuse and post-traumatic stress disorder (National Center for Injury Prevention and Control, 2003; Stith & Rosen, 2004; Stith, McCollum, Rosen, Locke, & Goldberg, 2005). Furthermore, children who witness intimate partner violence may suffer profound, long-term negative emotional and behavioral effects. Children who witness abuse are more likely to assault siblings, parents, and future intimate partners, as well as, commit violent crimes (Stith & Rosen, 2004). They are also at greater risk for adjustment difficulties, namely, anxiety, depression, social problems, aggressive and oppositional behavior, and cognitive difficulties (Jouriles, McDonald, Slep, Heyman, & Garrido, In press). Moreover, in homes where domestic violence occurs, children are at higher risk of being abused (Appel & Holden, 1998; Edleson, 1999; Rumm, Cummings, Krauss, Bell, & Rivara, 2000). Clearly, the consequences of domestic violence are profound and extensive. Thus, it is imperative that researchers seek to understand the factors that contribute to domestic violence so they can work to decrease its prevalence in society.

Although wife battering is reported less frequently in the Asian community (Tjaden & Thoennes, 2000), it is suspected to occur just as frequently as in the general population (Huisman, 1996; Weil & Lee, 2004). Researchers and practitioners working with specific Asian ethnic groups have noted that battered Asian women are less likely to report abuse and seek help due to cultural values that emphasize male superiority, community or collective interest over the needs of the individual, and the value of silent suffering to avoid losing face (Ho, 1990; McGee, 1997; Rimonte, 1989). Furthermore, language and cultural barriers, as well as immigration factors discourage Asian women from seeking services leading to decreased reporting of domestic violence (Lee, 2000; Thomas, 2000). This implies that many Asian women are being victimized, yet are fearful or unaware of how to seek help or perhaps are even unwilling to admit

the existence of domestic violence. Therefore, it is important that practitioners and researchers examine more closely how violence in Asian families can be effectively reduced.

Theoretical Framework

This study utilized the ecological systems theory to examine how certain demographic, cultural, and religious factors predict how clergy may respond to domestic violence within the church community.

Ecological Systems Theory:

Ecological systems theory was developed by Urie Bronfenbrenner in 1979 (White & Klein, 2002). It is one of the major theories within the field of developmental psychology. It considers how several contexts or systems interact and shape the development of a child. Moreover, it looks at how numerous interlocking factors (e.g., one's family, culture, social environment, and others) can influence an individual's perceptions and beliefs over time. There are five environmental systems nested within each other. The smallest, most immediate environmental system to the individual is the microsystem, followed by the mesosystem, exosystem, macrosystem, and finally, the chronosystem. These systems continually interact with each other and impact how an individual develops (Malley-Morrison & Hines, 2004; White & Klein, 2002).

- **Microsystem:** consists of an individual's immediate environment (e.g., individual's personal characteristics, family, peer group, school, neighborhood, etc.).
- **Mesosystem:** includes connections between the immediate environments (e.g., a child's home and school, religious community and home)
- **Exosystem:** encompasses external environmental settings that only affect development indirectly (e.g., community-based family resources)
- **Macrosystem:** comprises the larger socio-cultural context (e.g., Asian culture versus American culture, politics, economics, society at large)
- **Chronosystem:** involves the patterning of environmental events and transitions over time.

For the purposes of this study, I focused more on the microsystem level. The independent variables used in this study: age, pastoral counseling education, religious fundamentalism, adherence to Asian values, and gender role beliefs, all refer to the individual characteristics of a clergy person. Essentially, these variables fit within the microsystem level.

However, these variables are also situated and interact within the larger contexts of the other ecological systems. For instance, the religious and gender role beliefs of an individual are shaped by factors in the mesosystem (i.e., the person's religious community, home and school). The cultural values one has may arise from the macrosystem but are also formed from factors within the mesosystem and exosystem. Moreover, these values and beliefs can change over time depending on environmental events, thus involving the chronosystem. Therefore, ecological systems theory is a comprehensive theory to examine how demographics, cultural values, and religious beliefs can impact the views and responses Asian clergy have to domestic violence. These independent variables were measured and analyzed to determine their impact on the responses Asian clergy have towards domestic violence.

Purpose of the Study

The underlying goals of this study are to increase understanding of domestic violence and uncover ways to decrease its prevalence within the Asian American community. In particular, I sought to examine how cultural, religious, and demographic factors in Asian clergy affect their perceptions and responses to domestic violence. I used ecological systems theory to inform the research. This study will add to the existing research on Asian Americans and domestic violence, but will be unique in that it explores specifically the role of Asian clergy in the Asian American community. The study may help reveal what prevents Asian clergy from effectively dealing with domestic violence. This valuable knowledge could help us find better ways to educate and train Asian clergy on domestic violence. In addition, this data will ideally enable mental health workers, doctors, shelter workers, and others find culturally sensitive ways to work with Asian clergy on domestic violence issues. Moreover, parishioners of Asian churches can also be empowered to help their church community become more proactive in dealing with domestic violence.

CHAPTER II: LITERATURE REVIEW

This section consists of a review of the literature on domestic violence as it pertains to this study. The prevalence and effects of domestic violence in the United States, its prevalence in the Christian community, the Asian American community, and cultural issues relevant to domestic violence will be discussed. Lastly, the variables used in this study will be presented.

Domestic Violence

Prevalence and Effects

Domestic violence is a widespread problem that crosses differences in race, culture, gender, social status, and religion (Nason-Clark, 1996; Shannon-Lewy & Dull, 2005; Walker, 1988; Whipple, 1987). It is typically defined as a pattern of coercive behaviors that include physical, sexual, and psychological abuse (ex. emotional and/or verbal intimidation and threats) used to gain power and control over an intimate partner. Although prevalence rates vary due to variations in research studies conducted, it is estimated that every year 2 to 4 million women in the U.S. are victims of domestic violence from intimate partners (Strickland, Welshimer, & Sarvela, 1998; Wolff et al., 2001). About 25% of women versus 7.6% of men are raped and/or physically assaulted at least once by a former or current intimate partner or date (Tjaden & Thoennes, 2000).

Even though men may be victims of domestic violence, women are more likely to receive severe and at times, lethal physical injuries (Rosen et al., 2003; Stith & Rosen, 2004; Tjaden & Thoennes, 2000). They are seven to fourteen times more likely than men to report physical assaults or threats from intimate partners (Tjaden & Thoennes, 2000). Approximately, 22-35% of women who seek help from hospital emergency rooms are victims of domestic violence (Meuer et al., 2002). Approximately 2,000 to 4,000 women die as a result of domestic violence each year (Wolff et al., 2001). In 1999, of the total number of people killed by an intimate partner, 74% were women (Rennison, 2001). Moreover, women are especially vulnerable to being severely injured or killed when they attempt to leave an abusive relationship than at any other time (Henneberg, 2000 as cited in Nienhuis, 2005). Since most victims are repeatedly victimized, the actual number of intimate partner rapes and assaults perpetrated against women is estimated to be around 4.8 million annually (Tjaden & Thoennes, 2000). Furthermore, it is

disconcerting that children are present during 80% of the physical assaults against their mothers (Gross, n.d.). Evidently, generations of families have been negatively affected by domestic violence.

The public health costs of domestic violence on society are overwhelming. The National Center for Injury Prevention and Control (2003) estimates that intimate partner violence produces about 2 million injuries every year nationwide. The health costs for intimate partner rape, assault, and stalking are over \$5.8 billion annually. This includes “nearly \$4.1 billion for medical and mental health care, \$0.9 billion in lost productivity, and \$0.9 billion in homicide lost earnings” (National Center for Injury Prevention and Control, 2003, p. 43). These estimates do not include the health costs for suicides attributed to domestic violence. One can only imagine how much greater the cost would be. In addition, domestic violence contributes to homelessness. In a study cited by Weaver, Revilla, and Koenig (2002), 22% of homeless parents (of whom most were women) left their home due to domestic violence. Evidently, the statistics on the prevalence and effects of domestic violence are staggering. They prove that it is more common and costly than the public realizes.

In addition to the risk of physical harm and possible death, victims of domestic violence also develop psychological and emotional health problems (Rosen et al., 2003; Stith & Rosen, 2004). Over time physical trauma and/or chronic verbal and emotional abuse break down a person’s self-esteem, value, and spirit. Women who experience domestic violence have more headaches, illness, and higher rates of depression, suicide, anxiety, substance abuse and post-traumatic stress disorder (National Center for Injury Prevention and Control, 2003; Stith & Rosen, 2004; Stith et al., 2005). Children who witness intimate partner violence will suffer profound, long-term negative emotional and behavioral effects. Children who witness abuse are more likely to assault siblings, parents, and future intimate partners, as well as, commit violent crimes (Stith & Rosen, 2004). They are also at greater risk for adjustment difficulties, namely, anxiety, depression, social problems, aggressive and oppositional behavior, and cognitive difficulties (Jouriles et al., In press). Furthermore, in homes where domestic violence occurs, children are at higher risk of being abused (Appel & Holden, 1998; Edleson, 1999; Rumm et al., 2000). Clearly, the consequences of domestic violence are profound and extensive.

Domestic Violence in the Church: Is it really happening?

Despite overwhelming statistics on the prevalence of domestic violence in society, clergy and parishioners often see domestic violence within the church as an anomaly. Most are surprised when it occurs within their church. They assume that such acts could not possibly happen in a place of safety like the church (Adams, 1999; Miles, 2000). This denial and lack of awareness makes it difficult for parishioners who are victims of domestic violence to speak out or even to recognize that they are victims. This tacit message “not in our church” promotes an environment of silence and secrecy (Adams, 1999; Miles, 2000; Gengler & Lee, 2001). Thus, it is difficult to determine the actual rates at which domestic violence occurs within the Christian community. Even so, according to estimates of domestic violence within religious communities, at least 1 million Christian women have been abused by their spouses in this country (Battaglia, 2001). Pagelow and Johnson (1988) believe this number is a serious underestimation. In fact, several research studies have shown that rates of all types of abuse in churches are nearly equivalent to the rest of society (Annis & Rice, 2001; Horton & Williamson, 1988; Nason-Clark, 2004; Whipple, 1987).

Annis and Rice (2001) examined the prevalence of abuse within the Christian Reformed Church, which at the time of the study had 300,000 members in the U.S. and Canada. The study conducted in 1990 indicated that one in eight adult members had experienced physical abuse or neglect and sexual abuse in their lifetime. About one in five had experienced emotional abuse. Moreover, more than one in every four respondent (28%) had been abused in some way. Annis and Rice (2001) indicated that these abuse rates are comparable to studies of the general population of North America. Furthermore, the study also found that one out of every seven adults (15%) reported having been abusive, whether sexually, emotionally, or physically (Annis & Rice, 2001).

Studies of Quakers and Mennonites also indicate that their rate of domestic violence is comparable to the rest of the general population (Block, 1992 as cited in Gross & Stith, 1996; Brutz & Allen, 1986). Furthermore, a survey in 1980 and 1981 of United Methodist women found that one in every thirteen had been physically abused and one in four had experienced verbal or emotional abuse from her husband (Thislethwaite, 1989 as cited in Battaglia, 2001). Clearly, churches and religious communities are not immune to domestic violence or any other form of abuse.

Domestic Violence & The Role of Clergy

So why should this be a priority for a pastor, rabbi, or priest, when there are so many other pressing challenges? There are a lot of issues facing religious communities, but few of them may result in the deaths of members and the destruction of their families. This one can.

— Nancy Eileen Nienhuis, Th.D. (2005, p. 109)

In America, 4 out of 10 people seek the help of clergy in times of crisis (Weaver, 1995). Researchers have shown that clergy members are usually one of the first, if not the first, persons to be asked for counsel on family problems and domestic violence issues (Bowker, 1988; Bowker & Maurer, 1987; Rotunda et al., 2004). Historically, clergy have played an important role in the guidance of their parishioners (Shannon-Lewy & Dull, 2005; Weaver et al., 2002). They are seen as honest, familiar, and understanding. Moreover, those with strong religious faith may view clergy as their ideal resource since the clergy understand their moral and spiritual beliefs (Bowker, 1988; Gross & Stith, 1996; Horton et al., 1988; Mannon & Crawford, 1996). In fact, because many Americans are religious, clergy are often frontline mental health counselors (Weaver et al., 2002). The problems that clergy provide advice for are just as serious as those seen by mental health professionals (Lowe, 1986).

One of the most common problems that ministers encounter are marital problems (Lowe, 1986; Mannon & Crawford, 1996; Moran et al., 2005; Nason-Clark, 1996). Marital problems often include domestic violence issues. Studies have shown that individuals and families that seek counseling on marital problems do not initially disclose that violence is a problem in their relationship. Rosen et al. (2003) have noted two studies that demonstrate that clients who come to counseling rarely disclose that marital violence is a major problem in their relationship. One study demonstrated that when female clients are asked to complete a standardized assessment, 53% of them indicate that their husbands have physically abused them. Also, although only 12% of families in counseling actually report domestic violence as a problem, assessments show that 40% actually experience intimate partner violence (Rosen et al., 2003). This implies that if marital problems are one of the most common issues that clergy encounter, many of their cases will involve domestic violence. In fact, numerous studies demonstrate that clergy *are* providing counseling on domestic violence issues.

Lowe (1986) surveyed 313 clergy of Montgomery County, Maryland and learned that 54% of the respondents had counseled at least one female victim of spouse abuse. Horton et al. (1988) surveyed 164 victims of spouse abuse and found that 61% of the victims had sought the counsel of clergy. Bowker (1988) found that one-third of a national survey of one thousand battered wives had received help from clergy and one in ten of the abusers were counseled by clergy. Cynthia Dixon (1995) conducted a survey of Anglican clergy in Western Australia and determined that 53% of the respondents had dealt with family violence in their parish. This survey also asked clergy to provide data on the victims and perpetrators they had encountered. The results indicated that wives were abused the most (42%), followed closely by children (33%). Men composed the highest percentage of perpetrators, with fathers and stepfathers making up two-thirds of the 226 abusers these clergy counseled or were informed about (Dixon, 1995). Rotunda et al. (2004) surveyed 41 clergy and learned that all of them had provided counseling on domestic violence at least once during their career and 81% had given counsel for family violence within the last year. In addition, 20% of the batterers (14 out of 70) and 43% of the victims (20 out of 47) had sought the advice of clergy (Rotunda et al., 2004). Unlike previous studies, their study indicated that most of the victims were satisfied (60%) with the help they received from clergy. Undoubtedly, clergy are regarded as a resource to victims and abusers alike.

Clergy Counsel: Helpful or Hurtful?

Due to the fact that churches are not immune to domestic violence and clergy are often sought for help on this issue, clergy need to be adequately educated and trained to address it within their churches. Clergy often struggle with the tension between salvaging a marriage and protecting victims of spouse abuse (Levitt & Ware, 2006). Unfortunately, most clergy are often unprepared or lack sufficient training to help victims of domestic violence (Dixon, 1995; Shannon-Lewy & Dull, 2005; Sheldon & Parent, 2002; Wolff et al., 2001). Although recent research has demonstrated that this is changing (Rotunda et al., 2004), most victims who seek the counsel of clergy have not find clerics especially helpful. For example, Bowker and Maurer (1987) determined from their study that battered women rated the effectiveness of clergy help as third in comparison to women's groups and social service or counseling agencies. Also, in a

national survey of one thousand battered wives, doctors and nurses were rated as least effective (31%), while clergy were rated just slightly above (34%) in effectiveness (Bowker, 1988).

Clergy also admit that they are not adequately trained or knowledgeable on how to deal with domestic violence. In Martin's 1989 study, which surveyed 143 clergy, 54% of the clerics felt the need to improve how they were dealing with domestic violence. Clerics in this study who recognized spouse abuse as a problem felt that lack of information on treatment programs, programs for abusers, legal/state laws, and lack of counseling training hindered their response (Martin, 1989). Wood and McHugh (1994) reported on a study they conducted in 1992 wherein 50 of the 60 clergy they surveyed indicated that they had encountered wife battering/abuse and felt it was the most difficult pastoral problem they faced. Although 50% of these respondents had received specialized training specifically on this problem, they still found domestic violence cases a challenge to manage (Wood and McHugh, 1994). In Strickland et al. (1998), clergy knowledge about domestic violence did not translate into greater preventive practices, although it was associated with more favorable attitudes towards marital violence. Rotunda et al. (2004) also found in their study of 41 clergy that 57% felt they lacked adequate training to effectively advise people for domestic violence. Moreover, only 25% had any training on domestic violence and those who did felt it was minimal (Rotunda et al., 2004). Shannon-Lewy and Dull (2005) cite a study by Virkler (1979) indicating that the majority of the Protestant clergy felt their skills were not adequate for dealing with spouse or child abuse. All of this data reveals that clergy are not being sufficiently trained in seminary to deal with domestic violence effectively.

Weaver (1995) discusses research conducted by Linebaugh and Devivo (1981) that examined 55 accredited Protestant seminaries in the U.S. Nearly half of the seminaries did not have a required course on pastoral care or counseling. Even in the specific discipline of pastoral counseling, seminaries did not agree on what courses should be electives or required (Linebaugh and Devivo, 1981 as cited in Weaver, 1995). Another study that Weaver (1995) describes, that used a stratified national sample of United Methodist pastors, determined that 95% had received some pastoral counseling training during seminary, but only one in four felt that this training contributed to their competence in pastoral counseling (Orthner, 1986 as cited in Weaver, 1995). As Carol Adams (1999) states, "ministers are being sent into pastorates completely unequipped to deal with the life-threatening violence affecting their congregants" (p. 62).

Nevertheless, even when training is offered to active clergy, most do not attend or even feel the need to participate (Miles, 2000; Wolff et al., 2001). The question that arises here is: what is promoting this environment of ignorance and denial? Several reasons are suggested for this lack of domestic violence awareness and education in clergy. According to the observations of some theologians and scholars, denial of domestic violence within the church is one of the major reasons that clergy decide not to attend training because they simply do not see the need to be trained on domestic violence (Adams, 1999; Miles, 2000; Wolff et al., 2001). Some researchers and theologians have also suggested that the patriarchal structure and beliefs of conservative Christian churches contributes to an environment of silence and acceptance of domestic violence (Kroeger & Beck, 1996; Nason-Clark, 1996; Nason-Clark, 2004; Nienhuis, 2005). Since one's belief system influences how one behaves and makes moral judgments, it is not surprising that religiously conservative clergy are more likely to adhere to patriarchal gender roles and be less proactive in responding to domestic violence (Gengler & Lee, 2001). In fact, previous studies on clergy have investigated how their religious beliefs, training, and their gender influence their views and treatment of domestic violence (Lowe, 1986; Mannon & Crawford, 1996; Martin, 1989; Moran et al., 2005; Strickland et al., 1998; Gengler & Lee, 2001; Wood & McHugh, 1994).

The research conducted by Martin (1989) examined the response of clergy to spouse abuse in the suburbs of Montgomery County, Maryland. She found that clergy from more liberal denominations, female clergy, and those with more liberal views of the role of women, counseled victims more. Furthermore, churches that discussed social problems more openly helped create an environment in which victims were more willing to seek help through their church. Strickland et al. (1998) studied the perspectives and practices of clergy regarding intimate violence in rural communities of Illinois. They discovered that liberal clergy were more proactive in using prevention practices against intimate violence as compared to more conservative clergy. From their sample, they also found that larger churches and female clergy, provide more prevention practices, though knowledge on the issue itself does not guarantee greater effectiveness on addressing domestic violence. Essentially, clergy with more formal education did not exhibit greater knowledge of domestic violence, nor did they have more favorable attitudes towards it (Strickland et al., 1998). In Mannon and Crawford's (1996) study, the size of a congregation was also positively correlated with a clergy's willingness to refer.

Additionally, higher education made no difference in the referral rates of the clergy. Their study also determined that African-American clergy were more confident than their Caucasian counterparts in dealing with a greater variety of mental health issues (Mannon & Crawford, 1996). In another study, Gengler and Lee (2001) compared ministers' views of battered women among Catholic male priests, Protestant male ministers, and Protestant female ministers. Their results suggest that the extent to which a minister holds to fundamentalist religious beliefs and their gender may shape their perspectives of and interventions with battered women. In effect, ministers with fundamentalist beliefs had a narrower definition of spouse abuse, adhered more to male headship and myths of spouse abuse, and were not as likely to ask a woman about spouse abuse (Gengler & Lee, 2001).

Studies of clergy responses to domestic violence have also shown that more counseling training produces greater effectiveness. Lowe (1986) found in her study that education and training made a difference in the counseling and referral practices of ministers. Those with more formal training or education in counseling were less likely to assign Bible reading, devotions, or prayer to their clients. Instead, they were more likely to use indirect, Rogerian approaches to counseling and to take their role as counselors more seriously (Lowe, 1986). Furthermore, Wood and McHugh (1994) reported that clerics with specific training on spouse abuse were more apt to help victims secure help from community agencies and shelters. Moran et al. (2005) also support this theme in their findings. They noted that clerics who have more clinical pastoral education (CPE) training are more confident in dealing with a range of problems usually presented in pastoral counseling (Moran et al., 2005).

Thus, in summary, research has demonstrated that clergy with broader definitions of the role of women, female clergy, and clergy with more formal counseling training and education were more proactive in prevention practices for intimate partner violence, counseled more victims, referred out more, and had greater confidence to deal with domestic violence. These findings emphasize the importance of ongoing research to understand what active pastors need to learn and what factors prevent them from overtly recognizing and addressing this issue (Miles, 2000; Shannon-Lewy & Dull, 2005; Sheldon & Parent, 2002; Wolff et al., 2001). Also, it is imperative that researchers continue to examine the cultural factors and values of pastors that affect their views and responses to domestic violence.

Domestic Violence within the Asian Community

Asians are presently the third largest ethnic minority group in the United States (U.S. Census Bureau, 2004). The U.S. Census Bureau estimated that there were 12.5 million Asians and Pacific Islanders living in the U.S. in 2002 (4.4% of the total population) (Reeves & Bennett, 2003). Asians Americans are not a homogeneous group. Asians include individuals from the original people groups in the Far East, Southeast Asia, or the Indian subcontinent (Reeves & Bennett, 2003). They may be people from China, Japan, Cambodia, India, Vietnam, Taiwan, the Philippines, and others. Evidently, as an ethnic group, there is immense diversity in language, culture, and religion. Contrary to the myth of the model minority, spouse abuse does occur within the Asian American community. However, it tends to be underreported. The National Violence Against Women survey found that 15% of the Asian women in the study reported being a victim of rape, assault, or stalking by an intimate partner in their lifetime (Tjaden & Thoennes, 2000). In comparison, 24.8% of White women and 29.1% of African-American women were victims. Despite the fact that domestic violence is underreported in the Asian community (Tjaden & Thoennes, 2000), it is suspected to occur just as frequently as in the general population (Huisman, 1996; Malley-Morrison & Hines, 2004; Weil & Lee, 2004; Yoshihama, 1999).

Although there are no definitive population studies on the prevalence rates of domestic violence among Asian Americans, researchers have examined domestic violence within specific Asian ethnic groups. These studies prove that it is a significant problem among Asians. A study by Song-Kim (1992) found that 60% of the 150 Korean women surveyed in Chicago and Queens, New York reported experiencing marital abuse. Ho (1990) discovered in her focus group interviews of Southeast Asian refugees in Seattle, Washington, that the Chinese women in the study estimated 20-30% of Chinese husbands physically abuse their wives. Also, Vietnamese women in the study seemed more tolerant of physical violence in their homes and the Vietnamese men admitted to hitting their spouses when angry or feeling out of control. In a study on 211 women of Japanese descent, Yoshihama (1999) determined that 61% of the women interviewed had experienced domestic violence during their lifetime. Kim and Sung (2000) conducted a survey of 256 Korean American families in 1993. They discovered that about 19% of the Korean American couples in their study had experienced one minor physical assault incident during the year. About 6.3% of these incidents involved severe assault. These rates

were comparable to nationwide statistics found in the 1985 National Family Violence Survey by Straus and Gelles (1985 as cited in Kim & Sung, 2000).

Research conducted abroad in Asian countries has determined that rates for spouse abuse are comparable to or perhaps, higher than rates in the U.S. For example, Tang (1994) investigated the rates of spousal aggression among Chinese in Hong Kong by surveying 382 undergraduate students for their reports of interparental aggression and violence. Seventy-five percent of the students reported observing at least one instance of verbal aggression between their parents in the past year. Also, 14% witnessed physical violence between their parents. The study also determined that fathers were more verbally aggressive against their wives and interestingly, both mothers and fathers were equally likely to use physical force against their spouse (Tang, 1994). A second study by Tang (1999) in Hong Kong included 1,132 married women. Results showed that 67.2% of the women reported at least one incident of verbal abuse and 10% had suffered physical abuse. In Vietnam, Nguyen (2006) randomly surveyed 315 Vietnamese men on their lifetime and current physical abuse of a partner using the Vietnamese version of the Conflict Tactics Scale-2. The study found that 47% of the participants were current abusers and 68% were past abusers. These rates are two times the rate of spouse abuse among non-Vietnamese in the United States (Nguyen, 2006).

These studies reveal the significance of domestic violence within the Asian community. Furthermore, its prevalence in Asian countries may indicate the influence of other factors, like culture, religion, or sociodemographics on the problem. These factors may impact how Asians view or respond to domestic violence regardless of their country of residence.

Common Asian Cultural Values

Asian culture is by no means static. However, a discussion on common Asian cultural values will help elucidate how these values may impact views on domestic violence. Also, although Asian Americans share similarities in their values and attitudes regarding gender roles, the family, and marriage, these commonalities are not applicable to every Asian. These generalizations are simply a way to better understand how cultural factors influence the worldview of Asians and thus, their perspectives on domestic violence.

Most Asian cultural values arise from Confucianism and Buddhism (Chung, 1992; Ho, 1990; Shon & Ja, 1982). Confucius's precepts on the family, especially the role of women, men,

children, and elders has largely defined the hierarchical and patriarchal system of the Asian family. His emphasis on the importance of harmonious, interdependent family relationships has contributed to the collectivism within Asian culture. Essentially, the family's interests trump the interests of the individual, so that the family is more important than one's own needs (Ho, 1990; Kim, Atkinson, & Umemoto, 2001; Kim & Omizo, 2003; Weil & Lee, 2004; Yoshioka, DiNoia, & Ullah, 2001). This emphasis on family versus the individual implies that individual family members are representatives of the family. Therefore, if one family member does something shameful, the whole family and indirectly, the whole ethnic group are shamed. Evidently, this avoidance of family shame or loss of face encourages group values and is a catalyst for family harmony (Weil & Lee, 2004). When family conflicts arise, extrafamilial help is usually not considered a resource and family quarrels are typically settled within the family or through the aid of informal community and church leaders (Atkinson & Gim, 1989; Campbell, Masaki, & Torres, 1997; Chan, 2006; McGee, 1997; Raj & Silverman, 2002; Weil & Lee, 2004; Yoshioka et al., 2001).

This tendency to minimize conflicts is supported by the value placed in Asian culture on self-restraint in emotions and behaviors (Ho, 1990; Leong, 1986). Open displays of anger or conflict within the family are viewed as shameful. These cultural values lend greater support for the maintenance of family harmony, especially within the public sphere. When such external restraints are removed, as in the privacy of one's home or bedroom, physical violence towards children or one's spouse may be acceptable in order to maintain family harmony (Ho, 1990). In some instances, a man may even feel it is his right to "discipline" his wife when he perceives she is not behaving or performing as he expects her to (i.e. cases of infidelity or if spouse screaming hysterically) (Masaki & Wong, 1997; Yick & Agbayani-Siewert, 1997; Yoshioka et al., 2001). Thus, when domestic violence does happen, it is likely to be hidden from view to protect the family's honor and prevent loss of face (Dasgupta & Warrier, 1996; Ho, 1990; Kim et al., 2001; Lee, 2000; Rimonte, 1989).

Asian culture also values deference to authority, especially respect for elders. Children are traditionally expected to show respect to parents and elders by obeying them without question. This obligation refers to the concept of filial piety (Ho, 1990; Kim et al., 2001; Kim & Omizo, 2003). It helps to establish a clear hierarchy in the family where elders are given the greatest respect, wives respect their husbands, children are expected to respect all those above

them, regardless of age. The hierarchical structure of Asian families can reinforce the secrecy of domestic violence. When marital conflicts arise, it is common for older relatives to work as mediators to resolve issues (Kim et al., 2001) and sometimes, battered women are even told to endure the abuse for the sake of the family. If she tries to leave the marriage, she may encounter violence from other family members or be denied the support of the extended family system (Kasturirangan, Krishnan, Riger, 2004; Warriar, 2000).

As described before, Asian families tend to be patriarchal in structure. This is reflected in Confucius's teachings on the three obediences of women: before marriage she obeys her father, after marriage she obeys her husband, when a widow she obeys her oldest son (Lee, 2000; Shon & Ja, 1982). Women are expected to be the nurturers, to care for children, their husbands, and parents. Traditionally, men are more valued than women. Men have been given greater educational and occupational privileges and freedom in Asian countries. They are expected to be the providers and protectors, the ones to bring the family honor and pass on the family name. This preference for males is best exhibited in China where female infanticide increased after the country's birth control law (i.e. one-child policy) was enacted (Honig & Hershatter, 1988). Since girls cannot pass on the family name, they were deemed inconsequential and many female children were simply killed, abandoned, or abused until they died. Women were also victimized for their failure to produce sons (Honig & Hershatter, 1988).

These traditional views on gender roles and the family tend to increase the stigma associated with divorce and domestic violence and therefore, make it harder for victims of domestic violence to seek help or even admit it is a problem (Bui & Morash, 1999; Lee, 1997). The shame of divorce and the loss of one's family support system are often barriers to leaving an abusive relationship (Abraham, 2005; Kasturirangan et al., 2004; Warriar, 2000). The stresses of acculturation, immigration status, language and cultural barriers, misperceptions of Asians as model minorities, and racism also exacerbate the underreporting of violence (Dasgupta, 2005; Huisman, 1996; Kasturirangan et al., 2004; Lee, 2000; Malley-Morrison & Hines, 2004; Thomas, 2000; Raj & Silverman, 2002; Warriar, 2000). Therefore, it is imperative that practitioners and researchers continue to examine how cultural influences impact domestic violence in Asian families.

The Influence of Religion

[R]eligion should be fully integrated into cross-cultural research for four reasons: (a) religion, by itself, occupies a substantial role in people's lives across different cultures; (b) religion has been found to be a strong predictor of important life domains among individuals all over the world; (c) religion has a strong influence on cross-cultural dimensions; and (d) culture also influences and shapes religious beliefs and practices. (Tarakeshwar, Stanton, & Pargament, 2003, p. 377)

According to the American Religious Identification survey of 2001, it is estimated that the majority of Asian Americans are Christian (43%) (Kosmin, Mayer, & Keysar, 2001). Another 28% of the population adheres to Asian religions like Buddhism, Hinduism, Islam, etc. The majority of Asian Christians worship in ethnic specific churches. This is because ethnic "individuals and communities have consciously forged religious identities in opposition to the discrimination they have encountered despite shared faith with the majority of their fellow Americans...[so] Asian American Christians have created institutions that reflect their concerns and cater to their own needs" (Yoo, 1999, p. 7). In general, the clergy are not considered "official" or part of the "state", so are more approachable (Malley-Morrison & Hines, 2004), especially for minorities, undocumented immigrants, and low-income families (Gustafson, 2005). For instance, many Korean churches are the primary social institutions in their communities and places for political activism (Fong, 1992), as well as sources of social and psychological support (Kim, 1997). For many Asian Christians, the church community acts as an extended family. Moreover, since churches have historically been advocates of the family and community, Asian Americans typically seek the help of the church after family resources are exhausted (Malley-Morrison & Hines, 2004). Therefore, Asian clergy are viewed as a valuable community resource to their parishioners.

The combination of Christian and Asian values may create unique perspectives for Asian Christians on domestic violence and gender roles. For example, in the Philippines, which had a long history of Spanish rule, Catholic influences have led to a "Jesus syndrome" that glorifies submission to abuse (Warrier, 2000). The more a woman sacrifices for her family and silently suffers the abuse, the more she is idealized. Ironically, this behavior is encouraged by the priests. Read (2003) examined the impact of religion on the gender-role attitudes of Arab-

American women. The study found that a woman's religiosity and ethnicity were more influential in affecting her gender role attitudes than her association as Muslim or Christian. So, women who were more attached to their ethnic religious institutions had less gender egalitarian views. These examples demonstrate how the interplay between religion and culture can impact one's views on gender roles and abuse. Thus, Asian clergy are likely to have unique perspectives on domestic violence that would be valuable to investigate.

Variables

The independent variables this study examined were: age; pastoral counseling education; adherence to Asian cultural values; religious conservatism; and gender role beliefs.

Age

Several studies have demonstrated the association between age and attitudes towards domestic violence (Worden & Carlson, 2005; Yick & Agbayani-Siewert, 1997; Yoshioka et al., 2001). Yick and Agbayani-Siewert (1997) discovered in their survey of 31 Chinese American adults from California that older respondents were less likely to describe physical, psychological, and sexual aggression as domestic violence. Also, older respondents were more likely to justify the use of violence in specific contexts, like infidelity. These results are believed to be due to older individuals adhering to more traditional views of the family and gender roles. Results from Yoshioka et al. (2001) showed that older respondents were more inclined to believe battered women had fewer options to confront abuse. In addition, much like Yick and Agbayani-Siewert (1997), their study revealed that the older an individual was when they immigrated to the U.S., the stronger his/her support of spousal violence in specific situations. Finally, Worden and Carlson (2005) found that older individuals were more apt to adhere to traditional notions about violent couples, such as women provoke the violence, violence is normal, and to attribute violence to men who lack self-control or abuse substances. Thus, the age of clergy respondents was expected to affect their attitudes towards domestic violence. It was predicted that younger clergy might be more proactive and less tolerant about domestic violence.

Pastoral Counseling Education

The amount and type of counseling training a clergy receives will also influence the responses they take towards domestic violence. As previously discussed, research has

demonstrated that clergy with more counseling training and education were found to be more proactive in prevention practices for intimate partner violence, counseled more victims, referred out more, and had greater confidence to deal with domestic violence (Lowe, 1986; Moran et al., 2005; Wood & McHugh, 1994). Thus, including a pastor's level of counseling education and/or training was expected to be beneficial to understand how it may influence their responses to domestic violence. It was believed that clergy with more counseling education or training would be more proactive in responding to domestic violence and less forgiving of domestic violence.

Religious Fundamentalism

It is well recognized that Christianity and many other religious traditions (i.e. Jewish and Muslim faiths) have long sanctioned patriarchal beliefs in their teachings (Pagelow & Johnson, 1988; Wood & McHugh, 1994). Men have traditionally been viewed as having greater moral and spiritual authority over women, especially in marriage (Brinkerhoff, Grandin, & Lupri, 1992; Nienhuis, 2005; Whipple, 1987). Other Christian beliefs that condone abuse include the view of suffering as a virtue (i.e. since Christ suffered, we can also endure suffering in life and imitate His example), the theme of forgiveness or reconciliation, and the sanctity of marriage (Heggen, 1996; Nienhuis, 2005). For many Christian women confronted with domestic violence, these beliefs may restrict their ability to actively stop the abuse (Griffin & Maples, 1997; Heggen, 1996; Whipple, 1987). Therefore, clergy have a unique position as respected leaders to speak out and be proactive against domestic violence in their congregations. They play a key role in providing accountability to a religious person who is, or has been, abusive (Nason-Clark, 1996; Nason-Clark, 2004) and in changing beliefs that may perpetuate violence (Miles, 2000; Nienhuis, 2005; Shannon-Lewy & Dull, 2005). Their views on domestic violence are key to their responses to the problem.

Some Christian fundamentalist views include belief in the inerrancy of the Bible, that Christianity is the only true religion, and this truth must be believed and obeyed to be in relationship with the deity (Altemeyer & Hunsberger, 2004). Studies on clergy have demonstrated that ministers with more fundamentalist or conservative theologies tended to have stronger patriarchal views. Gengler and Lee (2001) examined the views of 294 Protestant and Catholic ministers for their attitudes towards battered women. Religious fundamentalism was measured using a revised version of a subscale in the Broen's Religious Attitude Inventory scale. They found that male Protestant ministers who were most fundamentalist in their religious

beliefs held the narrowest definitions of abuse and were most supportive of male headship. Also, research has revealed that Conservative Protestant church members and those who view the Bible as inerrant are more inclined to favor traditional patriarchal views of gender roles (Hertel & Hughes, 1987; Peek, Lowe, & Williams, 1991). It is evident that the theological beliefs of clergy may restrict their capacity to counsel victims of domestic violence. Thus, in this study I measured the degree to which clergy adhere to fundamental religious beliefs since these values were likely to affect their responses to domestic violence. It was predicted that Asian clergy with more fundamentalist religious beliefs would have more tolerant attitudes about domestic violence and be less proactive in responding to it.

Adherence to Asian Values

Studies have shown that cultural factors influence perceptions towards domestic violence. One's behavior is largely influenced by one's belief system (Ahn, 2006). Thus, an individual's belief system will affect how he/she makes moral judgments and justifies actions. In Asian cultures, values that emphasize collectivism over individualism, patriarchy, family harmony (i.e. avoidance of conflict to prevent loss of face), traditional views of marriage (i.e. divorce viewed negatively), and view endurance of suffering and self-control as virtues can impact individual attitudes toward family violence (Huisman, 1996; Yick & Agbayani-Sewart, 1997; Yoshioka et al., 2001). Thus, it is possible that adherence to Asian values like patriarchy may make it more likely for one to be more tolerant towards wife battering. For example, a man who strongly adheres to a particular cultural value (e.g., men are superior to women) is more likely to treat women as inferior. Studies have shown that adherence to patriarchal values among various Asian groups is a contributing factor to domestic violence. In fact, the degree to which patriarchal cultural beliefs are esteemed has been reflected in a higher rate of violence among Koreans (Kim & Sung, 2000; Song, 1996). Kim and Sung (2000) determined in their study of 256 Korean American families that male dominated couples had rates of severe violence and wife beating that were four times greater than egalitarian couples. Also, Song (1996) found more traditional Korean American women suffered more abuse from their spouses than those who were less traditional in their values.

For many Asian immigrants to the U.S., their cultural values often conflict with American values. They must reconcile these cultural differences and this acculturation process likely changes their values over time. Kim, Atkinson, and Yang (1999) explain that "values

acculturation” occurs more slowly than behavioral acculturation. Essentially, even though an individual may behave in a more Americanized manner, he or she is still likely to hold strongly to Asian values (i.e. filial piety, patriarchy, collectivism, etc.). Some researchers have assumed that lower acculturation level is associated with greater susceptibility to domestic violence (Sluzki, 1979; Song-Kim, 1992). Individuals with low acculturation levels, like recent immigrants, may deal with numerous stressors as they adapt to a new lifestyle. They may lack social support systems, struggle with language barriers, unemployment, racism, and may therefore have greater distress levels that could increase the risk of family violence (Sluzki, 1979). However, studies on the relationship between acculturation level and domestic violence have been conflicting (West, 2005).

Research on the Latino population by Kaufman Kantor, Jasinski, and Aldarondo (1994) found that Mexican American and Puerto Rican men were at greater risk of abusing their wives if they were born in the U.S. Another study by Caetano, Schafer, Clark, Cunradi, and Raspberry (2000) determined that Latinos who were moderately acculturated had higher rates of spouse abuse than those who were more acculturated. Couples who were less acculturated had the lowest rates of spouse abuse. Yick’s (2000) study on Chinese Americans reported that those who had higher acculturation levels were two times more likely to have been severely physically abused by an intimate partner. On the other hand, Yoshioka et al. (2001) found that Chinese and Vietnamese adult immigrants more highly endorsed wife abuse and male entitlement than those born in the U.S. Based on these conflicting findings, an individual’s acculturation level does not appear to be a reliable predictor of domestic violence. Thus, this study focused instead on adherence to Asian values as a predictor of Asian clergy’s views and responses to domestic violence. It was expected that pastors that adhere more to traditional Asian values would be more tolerant of domestic violence and less proactive in their responses to it.

Traditional Gender Role Beliefs

It is evident from the variables presented above, that gender role beliefs are embedded within cultural and religious values. However, gender role beliefs are often measured as a separate variable in domestic violence studies. The research reveals that individuals with less egalitarian views of gender roles are more inclined to accept the use of violence in relationships (Berkel, Vandiver, & Bahner, 2004; Burt, 1980; Crossman, Stith, & Bender 1990; Finn, 1986; Greenblat, 1985; Tam & Tang, 2005). Moreover, egalitarian relationships appear to have the

lowest levels of violence and conflict (Coleman & Straus, 1990). In fact, Yllo and Straus (1990) found that wife beating rates in states with the highest patriarchal norms is two times the rate of states with egalitarian norms.

One of the earliest studies conducted by Burt (1980) demonstrated how traditional sex-role stereotypes are strongly connected to beliefs in rape myths (i.e. a woman who dresses promiscuously is asking for it) and the blaming of rape victims. Results from Finn's (1986) study of 300 college students showed that those who adhered most to traditional gender role beliefs were more apt to endorse marital violence. In a similar study, Berkel, Vandiver, and Bahner (2004) used a sample of 316 White college students to examine how gender role attitudes, religion, and spirituality predicted views about violence against women. They discovered that gender role attitudes were the strongest predictor of sympathy towards battered women. Men in the study with more egalitarian views of gender roles were more likely to sympathize with battered women. Tam and Tang (2005) investigated the perceptions of Chinese police officers and social workers in Hong Kong. They found that egalitarian views of gender roles were more associated with broader definitions of wife abuse with male police officers having the most conservative gender attitudes and the narrowest definitions of psychological wife abuse. Based on this evidence, I examined the gender role beliefs of Asian clergy as these beliefs were likely to influence their perceptions of domestic violence. It was anticipated that Asian clergy with more traditional gender role beliefs would be more tolerant of domestic violence and less proactive in dealing with domestic violence.

Research Questions & Hypotheses

This research study sought to answer the following questions: How does the age of an Asian Christian clergy affect his/her response to domestic violence within the church congregation? How does their level of pastoral counseling education and training, adherence to Asian cultural values, religious conservatism, and gender role beliefs impact Asian pastors responses to domestic violence?

It was predicted that younger clergy, clergy with more counseling education or training, clergy that are less fundamentalist in their religious beliefs, clergy that do not adhere strongly to Asian values, and have more liberal gender role beliefs may be more proactive in responding to domestic violence.

Summary

Based on the information presented in the literature review, it is evident that Asian clergy are an integral part of their ethnic and religious communities. As clergy, they are viewed as a valuable resource and social support for religious individuals. As Asians, they are seen as an alternative to public institutions that often do not understand the needs of the Asian community. To date, no study has specifically examined the unique perspective of Asian clergy towards domestic violence. This study attempted to determine how the unique backgrounds of Asian clergy influence their views and responses to domestic violence. As an exploratory analysis, it will hopefully encourage further research on Asian clergy and contribute to the literature on the impact of culture and religion on domestic violence.

CHAPTER III: METHODS

This study used an anonymous questionnaire containing multiple-choice items (i.e. Likert-type scale questions) that assessed demographic factors, religious fundamentalism, adherence to Asian values, and responses to 2 vignettes on domestic violence. The questionnaire examined how the background of clergy including, their cultural and religious values, would affect their views and responses to domestic violence. Although the majority of the questions were closed-ended, three short answer (open-ended) questions were also included to enable respondents to provide more information. Thus, this was a mixed method study.

Participants

Asian/Asian-American Christian clergy were selected for this study. “Asian” will refer to those whose ethnicity or parentage are of the original people groups in the Far East and Southeast Asia. This would include for example, people from China, Japan, Taiwan, Korea, Malaysia, Vietnam, and the Philippines. “Christian” was defined as a believer in Jesus Christ or a member of any Protestant or Catholic church. The initial goal was to survey at least 100 Asian Christian clergy who are currently living and actively working in the U.S. Thus, the questionnaire included Asian clergy from all over the United States who came from traditional (e.g., Presbyterian, Catholic, etc.), as well as non-traditional denominations (e.g., non-denominational, Baptist, etc.).¹

In this study, there were a total of 72 respondents from across the nation. The respondents were first (born abroad, immigrated to the U.S. as adults), second (born in the U.S. to immigrant parents), or “1.5” (born abroad, but immigrated to the U.S. as a minor) generation immigrants. Respondents also hailed from a variety of denominations. It was hoped that this diversity would add further depth to the study. Responses were completely anonymous except on the occasion that a clergy person chose to contact me by phone or email to ask questions, give additional comments on the survey, or email their survey responses to me.

Participants were gathered using several approaches. Namely, online searches of Asian churches, internet-based Asian Christian clergy or church networks, and friendship networks were utilized to find participants. Clergy were contacted via e-mail or by letter to inform them of this study and were given a choice to complete the questionnaire online or through the mail. A

¹ The denominational affiliations of clergy asked to participate in this study were not recorded.

total of 1225 Asian clergy were asked to participate in this study. Eighty-nine clergy were contacted by postal mail and the rest (1136) were contacted via email. Of the 89 clergy contacted by postal mail, only 9 responded. This is a response rate of 10% for the postal mailing. Fifty-three respondents reported hearing about the study through e-mail, indicating a response rate of 4.7% from the use of e-mails (53 out of 1136 e-mails sent). Several other clergy were also contacted via friend networks (n = 4) and others heard about the study through church networks (n = 6). Most clergy were contacted by e-mail because of convenience. Clergy whose e-mail addresses could not be located from their church websites were contacted by postal mail. In cases of confidentiality restrictions from internet-based networks that did not provide access to the e-mails of their members, webmasters were contacted and asked to post information about the survey on their websites. Thus, it is possible that more clergy received information about the survey from these websites and from friendship networks. However, the actual number of clergy that were asked to participate using friendship networks or became aware of the study through church networks could not be determined. Since only 72 surveys were completed and approximately 1225 clergy were contacted, the overall response rate is estimated to be 5.8%.

Procedures

The questionnaire developed for this study gathered demographic information, assessed respondents' cultural and religious values, their attitudes towards gender roles, and how they might respond to scenarios involving domestic violence. The questionnaire [see Appendix A] was distributed in two forms, through general mail and electronically via an online questionnaire. Thus, clergy who were less proficient with computers could complete it more comfortably.

Two pastors closely connected to me, a first-generation and a second-generation pastor, were asked to complete the questionnaire and provide additional input on the questions before the questionnaire was distributed. The questionnaire was estimated to take an average of 30 minutes to complete. Before the questionnaires were distributed, I received approval from the Institutional Review Board (IRB) for permission to conduct the study. A waiver of written consent was also obtained from the IRB since respondents were primarily contacted electronically and therefore, did not need to provide any identifying information for this study unless they chose to do so. Once IRB approval was attained, questionnaires were distributed via e-mail using internet-based Asian pastoral/church networks and through postal mail.

Depending on the format chosen, each participant was given introductory information on the study that introduced and provided contact information for the researcher, explained the purpose and nature of the study, and an estimate of the time required to complete the questionnaire [see Appendix B]. The introductory information asked participants not to put their name or identifying information on the survey to ensure their confidentiality and anonymity. The introduction also informed participants that there would be no negative consequences if they chose not to participate.

Participants who received information about the study through e-mail had three options by which to complete the questionnaire. They could: 1) complete it electronically by connecting to a link in the e-mail they received about the study, 2) print out a copy of the questionnaire attached as a word document to the introductory e-mail to the study and send it by postal mail or fax, and 3) send an e-mail to me, requesting that a hard copy be sent to them whereby they could complete it and return it using a stamped self-addressed envelope. Participants who received information about the study through postal mail also had three options. Since they received a hard copy of the questionnaire included in the mailing, they could: 1) fax or send the completed questionnaire using a stamped self-addressed envelope included with the introductory letter, 2) electronically scan their completed questionnaire and send it back using e-mail, or 3) complete the questionnaire electronically by connecting to a link in the letter they received about the study.

As described before, those who chose to complete the questionnaire electronically simply connected to a link in the introductory e-mail or form letter to get to the online questionnaire. Clergy who received the study instruments through postal mail demonstrated informed consent by returning the completed questionnaire. The returned questionnaire implied that they read the information sheet regarding the study and agreed to participate.

Data collection started on March 13, 2007. Information about the research study was posted on a website of a church network on that date. Questionnaires sent by postal mail were sent on March 23, 2007. Those sent by e-mail were sent out in waves. E-mails were sent to pastors daily, starting March 15, 2007 as I located them on church websites. Reminder e-mails were sent 5 days before the date participants were asked to return the survey (i.e. if April 15th was indicated as the last day to return the questionnaire, pastors were reminded to complete the survey on April 10th).

During the process of uploading the questionnaire online, the first attempt involved some errors. Specifically, 2 questions were not posted at all (see appendix A, Q. 48 and 108), and one question was posted twice (Q. 47). These errors were caught after 17 surveys had already been completed online. Thus, these 17 responses contained missing data. A second version of the questionnaire was uploaded on March 30, 2007 to correct these uploading errors and site managers for church websites and networks that contained links to the questionnaire were informed of the change. Forty-one responses were collected from this second version of the online questionnaire. The total number of responses returned by e-mail was 57. Fourteen responses were returned by postal mail and one was faxed. The final total of responses was 72.

Each completed questionnaire sent by postal mail or fax was individually coded in order to keep track of responses. These questionnaires were kept in a private file cabinet at my residence and will be destroyed at the completion of this project. The individuals who had access to the data were my advisor, Sandi Stith, and myself. These processes ensured the confidentiality of study participants.

Study Instrument and Measures

The independent variables examined in this study initially included: age, gender, pastoral counseling education, religious fundamentalism, adherence to Asian values, and gender role beliefs. However, since there were only 4 female clergy that responded, gender was not included as an independent variable in the final analyses. Instead, I decided to look at the impact that the length of time that the clergy had lived in the US had on the dependent variables. As mentioned earlier, it was predicted that clergy who are younger, clergy with more counseling education or training, clergy that are less fundamentalist in their religious beliefs, clergy that do not adhere strongly to Asian values, and have more liberal gender role beliefs would be more proactive in responding to domestic violence. I also expected that clergy who had been in the U.S. longer would be more proactive in responding to domestic violence.

The questionnaire [see Appendix A] consisted of the following: demographics questions, 6-items assessing Gender Role Beliefs, 4-items assessing Clergy Role Beliefs in responding to domestic violence, the Asian Values Scale (AVS), the Religious Fundamentalism Scale (RFS), and two vignettes on domestic violence within an imaginary church community used to ascertain how likely a participant would respond with specific actions.

Demographics

Demographic questions on gender, age, ethnic/cultural background, years of residence in the U.S. if born abroad, education level, congregation size and composition, denominational affiliation, pastoral counseling training and years served as a clergy person were asked in order to gather background information on the respondents (see Appendix A, Q.98-112). The data from these questions was also collected to ascertain the independent variables gender and pastoral counseling education. The respondent's experience with and awareness of domestic violence in their church was also included as descriptive information for this study.

Gender Role Beliefs

Six items were developed to assess Gender Role Beliefs (see Appendix A, Q. 50-55). These six items were modeled after items from the sex-role egalitarianism scale (SRES) of King and King (1997). A sample question is "men should do an equal share of the housework" (see Appendix A, Q. 54). The actual SRES was not included in this questionnaire because the full form contains 95-items and would have made the survey instrument too lengthy and tedious. For this measure, respondents are asked to indicate on a 7-point Likert-like scale how strongly they agree or disagree with each item. Lower scores on this measure signify more conservative gender role beliefs.

The Asian Values Scale (AVS)

The AVS is a 36-item scale that assesses the degree to which an individual adheres to Asian cultural values (Kim, Atkinson, and Yang, 1999). Respondents are asked to indicate on a 7-point Likert-like scale how strongly they agree or disagree with each item (i.e. "One should think about one's group before thinking of oneself" (p.345) (see Appendix A, Q. 27). Higher scores on this scale indicate a stronger adherence to Asian cultural values. The scale has been shown to have internal consistency of .81 and .82 coefficient alphas (in two separate studies) and has reliability over a two-week period (coefficient alpha = .83). Kim et al. (1999) explain that the AVS demonstrates that values acculturation occurs more slowly than behavioral acculturation. Essentially, even though an individual may behave in a more Americanized manner, he or she is still likely to hold strongly to Asian values (i.e. filial piety, humility, collectivism, etc.). It is possible that adherence to Asian values like patriarchy, regardless of one's acculturation level, may make it more likely for one to be more tolerant towards wife battering.

Religious Fundamentalism (RF) Scale

The Religious Fundamentalism scale (Altemeyer & Hunsberger, 2004) (see Appendix A, Q. 1-12) measures the degree to which an individual adheres to fundamentalist religious values.

Altemeyer and Hunsberger (2004) define this religious fundamentalism as:

the belief that there is one set of religious teachings that clearly contains the fundamental, basic, intrinsic, essential, inerrant truth about humanity and deity; that this essential truth is fundamentally opposed by forces of evil which must be vigorously fought; that this truth must be followed today according to the fundamental, unchangeable practices of the past; and that those who believe and follow these fundamental, unchangeable practices of the past; and that those who believe and follow these fundamental teaching have a special relationship with the deity (p. 48).

The RF scale has been shown to have an alpha reliability of over 0.90 and inter-item correlations above 0.47. It consists of 12-items and answers are based on a 9-point Likert-like scale. An example of a question is “to lead the best, most meaningful life, one must belong to the one, fundamentally true religion” (see Appendix A, Q. 8). An introduction similar to the one included by Altemeyer and Hunsberger (2004) will also be included in this section to clarify how respondents can best answer the questions. The RF scale used in this study has been modified from a 9-point Likert-like scale to a 7-point Likert-like scale to maintain consistency in the questionnaire’s format. Higher values on this scale signify stronger religious fundamentalism.

Clergy Role Beliefs

Four questions were created to assess beliefs a clergy person might have regarding their role in cases of domestic violence within a church (see Appendix A, Q. 49, 56-58). The four Clergy Role Beliefs questions explored whether they believed domestic violence should be a private family matter, whether pastors should be able to recognize signs of domestic violence, and whether they believed pastors were trained well enough to deal with violent couples in the church community. A sample question is “domestic violence issues should be kept private within the family” (see Appendix A, Q.49). These 4 questions were used to help identify the dependent variables.

Vignettes

Using a 7 point Likert-type scale, respondents were asked to rate how strongly they agree or disagree with specific actions they would take in each vignette. Both vignettes portrayed the wife as the victim and the husband as the perpetrator of domestic violence. In one case, the wife is asking her pastor for advice, in the second vignette, the husband is asking the pastor for help. The responses to the two vignettes were used to develop the dependent variables. The reason the vignettes and clergy role beliefs questions were used to identify the dependent variables for this study is because no scale has previously been developed to predict the responses of Asian clergy to domestic violence. This process used to identify the dependent variables will be described in the results chapter.

Data Analysis

Missing data was filled using mean substitution for questions 1-73, 76-90 (see Appendix A). Afterwards, the constructs that make up the dependent variables were derived from a factor analysis based on the results of the responses to two vignettes, as well as four Clergy Role Belief questions related to pastoral awareness and responses to domestic violence (see Appendix A, Q. 49, 56, 57, 58). Once the dependent variables were determined, a series of analyses were conducted. First, correlations and reliability tests were run among all measures (dependent and independent) to determine if there were any problems with multicollinearity and to determine the univariate relationships among variables. Next, the independent variables were entered into multiple regression analyses with each dependent variable. The independent variables included: Age, Pastoral Counseling Education, adherence to Asian Values, Religious Fundamentalism, Years in the United States, and Gender Role Beliefs. Exploratory analyses were also run to look at the correlation between the dependent variables and the size of the congregation, and years served as a pastor. For the open-ended questions, content analysis using qualitative coding procedures to find common themes was used to analyze participants' responses.

CHAPTER IV: RESULTS

This chapter will include a description of the demographics of respondents, a discussion of the factor analysis and reliability tests used to determine the dependent variables, and a description of the correlation and regression analyses performed. Exploratory analyses of specific items are also discussed. Finally, results from the content analysis of the short answer questions are described.

Demographics

This study had 72 respondents, approximately 6% were female (n = 4) and 94% were male (n = 68). Of the 72 respondents, 43.1% were Korean or Korean American (n = 31), 34.7% were Chinese/Chinese American (n = 25), 13.9% Taiwanese (n = 10), 2.8% Filipino (n = 2), one respondent was Cambodian, and 3 were unspecified Asian Americans (see table 1). The mean age of respondents was 44.6 years. The median age was 44.5 years. The range was from 29 to 72. Twenty-five percent were born in the U.S. Of the 75% who were born abroad, the mean number of years of residence in the U.S. was 24.5 years (median was 25 years). Overall, respondents (both first and second generation) have lived in the U.S. on average 28.6 years (median was 29.5 years). Most respondents (n = 53, 73.6%) were notified of my study through e-mail (9 through postal mail, 6 via church networks, 4 through friends).

The majority of the clergy (n = 31, 43.1%) reported working in congregations with 101-300 members. Twenty-two clergy (30.6%) indicated working in congregations with 25-100 members. Based on this data, it appears that most of the clergy respondents work with smaller congregations. The composition of these congregations was on average 89% Asian/Asian-American. In addition, within the Asian or Asian-American population of these church congregations, 61% are reported to consist of first-generation Asian immigrants, while 32% are second-generation or children born in the U.S. to Asian immigrants. The following are the largest denominational affiliations reported by respondents (see table 1 for more details): 33.3% non-denominational (n = 24), 31.9% Presbyterian (n = 23), 15.3% Baptist (n = 11), 4.2% Methodist (n = 3). The mean number of years clergy served as paid or ordained clergy was 11.6 years; the median was 11 years.

TABLE 1. Sample Demographics

Demographic	Number (%)
Gender (n = 72)	
Male	68 (94.4)
Female	4 (5.6)
Ethnicity (n = 70, 2 missing)	
Korean	31 (43.1)
Chinese	25 (34.7)
Taiwanese	10 (13.9)
Filipino	2 (2.8)
Cambodian	1 (1.4)
Other/Listed as Asian American	1 (1.4)
Born in the U.S. (n = 72)	
Yes	18 (25)
No	54 (75)
Congregation Size (n = 71, 1 not applicable)	
1-24 members	3 (4.2)
25-100	22 (30.6)
101-300	31 (43.1)
301-500	6 (8.3)
501-1000	6 (8.3)
1001-2000	2 (2.8)
2001+	1 (1.4)
Denomination (n = 71, 1 missing)	
Non-denominational	24 (33.3)
Presbyterian	23 (31.9)
Baptist	11 (15.3)
Catholic	1 (1.4)
Other	9 (12.5)
Education Level (n = 72)	
Masters Degree	48 (66.7)
Doctoral Degree	24 (33.3)

The 72 clergy respondents in this survey were all highly educated with the majority receiving masters degrees, 66.7% (n = 48) and the remainder earning doctoral degrees, 33.3% (n = 24). The majority (94.4%, n = 68) had taken a pastoral counseling class over the course of their education, while fewer (31.9%, n = 23) had completed a clinical pastoral internship. The most common internship experience was a hospital chaplaincy (n = 9). The average number of pastoral counseling credits respondents earned was 8.8 credits. Of the 31 clergy who reported having actual training or education on domestic violence, the average length was 6.9 hours of domestic violence training or education. The prevalence rate and suspected rate of domestic violence clergy reported in their congregations was on average 3-5%. Clergy respondents reported preaching on domestic violence directly from the pulpit 1-2 times per year. They indicated that they have counseled on average 3-5 couples, individuals, or children that experienced or are experiencing domestic violence and have referred out 1-2 times over the length of their career. Finally, overall respondents felt neutral (indifferent as to whether it was extremely needed or not necessary) on the need to address the issue of domestic violence within their church (see Appendix A, Q.113).

Dependent Variables

The responses to the two vignettes and four questions related to pastoral awareness and responses to domestic violence (see Appendix A, Q. 49, 56, 57, 58) were submitted to a principal component factor analysis to determine the dependent variables. SPSS was the computer program used. As mentioned before, this method was used to identify the dependent variables because no scale has been developed yet to predict the responses of Asian clergy to domestic violence. After examining various solutions in light of my theoretical conceptualization, a three-factor solution was chosen based on the interpretability of factors. I used varimax rotation and retained a given item only if it loaded at .50 or higher. Using this criterion, 13 items were dropped, leaving 21 items. Exceptions were made so that 2 items that loaded below .50 (i.e., .48 and .44) were retained. These items were kept because they loaded at higher values and were items that fit together theoretically with the items that loaded above .50. In addition, the inclusion of these 2 items strengthened the overall reliability of the dependent variables they composed. Items were placed in each factor depending on where one had the higher loading. The items associated with each factor and their loadings are listed in Table 2. Reliability

coefficients (Cronbach's alpha) are also provided for each factor. Out of the 34 items used to determine the dependent variables, 23 items were used to make the dependent variables.

Based on the factor analysis, three dependent variables were identified, representing three aspects of clergy responses to domestic violence. They were named as: 1) Proactive Towards Domestic Violence, 2) Favoring Patriarchy, and 3) Church Containment of Domestic Violence. Items (Appendix A, Q. 64, 69, 70-72, 83, 85-86, 88) within Proactive Towards Domestic Violence involve the clergy referring the wife to a women's shelter or a safe place, calling the police, recommending the advice of a lawyer, suggesting temporary separation or even divorce from the husband, and seeking additional training on domestic violence. High scores on this variable indicate the clergy's tendency to take the domestic violence seriously and be proactive in stopping it, as well as, preventing it (e.g., seeking further education on domestic violence). The alpha reliability score for this measure was .83.

The items for the second dependent variable, Favoring Patriarchy, (Appendix A, Q. 60-62, 65, 79, 84) concern the pastor advising the wife to submit to her husband or telling the husband he has the authority to teach her to submit, explaining to her how she could be a better wife, encouraging her to respect her husband, and not prescribing temporary separation. These actions appear to favor and in some ways, enforce the maintenance of patriarchy in the marriage. High scores on this variable would show the respondent's tendency to maintain traditional patriarchy despite domestic violence in a marriage. The alpha reliability score for this measure was .75.

Church Containment of Domestic Violence consists of items related to pastors trying to contain the domestic violence problem within the church itself, for instance, by providing the counseling themselves or having the church community manage the problem. The items (Appendix A, Q. 59, 63, 76-78, 80, 82, 87) for this variable involve the use of prayer, reading of scriptures, asking more questions to understand the role of the wife and husband in the domestic violence, suggesting couples counseling with the pastor, and keeping the issue within the church community. Higher scores for this variable would indicate that the clergy is less inclined to refer violent couples out for external help, but would be inclined to resolve the problem using their own or the church's resources. The alpha reliability score for this measure was .76.

TABLE 2. Items and Factor Loadings for Dependent Variables

Item		Factor Loading
Proactive Towards Domestic Violence ($\alpha = .83$)		
71.	Call the police. [Response to victim asking for clergy's advice.]	.79
88.	Call the police. [Response to perpetrator asking for clergy's advice.]	.69
70.	Recommend that she seek the advice of a lawyer	.68
72.	Suggest that she divorce her husband.	.68
64.	Refer her to a women's shelter and/or help her find friends that might keep her and the children safe.	.55
69.	Seek further training and education on how to effectively deal with and recognize the signs of domestic violence.	.53
83.	Call the wife and refer her to a women's shelter.	.54
86.	Have family or friends of the wife help her stay safe.	.52
85.	Recommend that he separate temporarily from his wife.	.48
Favoring Patriarchy ($\alpha = .75$)		
62.	Explain to her how she can be a better wife.	.76
60.	Tell her that she should submit to her husband and pray that God will change him.	.67
79.	Tell him that he has the authority to teach his wife to submit.	.60
65.	Recommend that she temporarily separate from her husband.	-.54
61.	Recommend scriptures she can study.	.52
84.	Confront the wife and encourage her to respect her husband.	.52
Church Containment of Domestic Violence ($\alpha = .76$)		
77.	Tell him he needs to work harder to make his marriage work.	.70
76.	Pray with the man.	.68
80.	Question him more on his story to understand what he did to cause the violence.	.65
59.	Pray with the woman.	.62
82.	Recommend that this couple meet with you for marriage/couples counseling.	.59
63.	Question her more on her story to understand what she did to cause the violence.	.52
78.	Recommend scriptures he can study.	.52
87.	Have the church community deal with this family's problem on its own.	.44

Independent Variables

Following the determination of the dependent variables, reliability tests were conducted to ensure that the items within each of the independent variables (except for age, pastoral counseling education, and years in the U.S. which each consisted of only one item) had strong inter-item relationships. The Pastoral Counseling Education independent variable consisted of the number of credits of pastoral counseling education clergy reported completing. The Gender Role Beliefs variable was made by computing the responses to questions 50-55 of the questionnaire (e.g., “It is mainly the woman’s responsibility to care for the children.” or “Men should do an equal share of the housework.”). The Cronbach’s alpha of this variable was .65. The Religious Fundamentalism Scale was computed using the responses to questions 1-12 of the questionnaire (e.g., “God has given humanity a complete, unfailing guide to happiness and salvation, which must be totally followed.” or “To lead the best, most meaningful life, one must belong to the one, fundamentally true religion.”). The Cronbach’s alpha of this variable was .58. The Asian Values Scale was determined by computing the responses to questions 13-48 of the questionnaire (e.g., “The worst thing one can do is bring disgrace to one’s family reputation.” and “One’s achievements should be viewed as family’s achievements.”). The alpha reliability of this variable was .85.

Correlation Analysis

Correlations were conducted to test for multicollinearity between measures and univariate relationships between dependent and independent variables. Since none of the correlations among the independent variables were above .60, I determined that multicollinearity was not an issue. Years as Clergy and Congregation Size were also added for exploratory analyses. From table 3, one can see that no significant univariate relationships were evident for either Age or Pastoral Counseling Education (PCE) and all the other variables. The exploratory analysis on Congregation Size also revealed no significant relationships or multicollinearity. Years as Clergy had a significant relationship to Age ($r = .45; p = .00$).

There were significant relationships between the dependent variable, Favoring Patriarchy, and the independent variables, Years in the U.S. ($r = -.30; p = .01$), Asian Values ($r = .51; p = .00$), and Religious Fundamentalism ($r = .28; p = .02$). In addition, a significant relationship was evident between the dependent variable, Proactive Towards Domestic Violence and the

independent variable, Years in the U.S. ($r = .29$; $p = .02$). There were also several significant relationships among the independent variables (e.g., Asian Values and Gender Role beliefs, $r = .24$; $p = .04$, Religious Fundamentalism and Gender Role Beliefs, $r = .42$; $p = .00$). Lastly, significant relationships were also apparent among the dependent variables (e.g. Church Containment of Domestic Violence and Favoring Patriarchy, $r = .27$; $p = .02$, Proactive Towards Domestic Violence and Favoring Patriarchy, $r = .36$; $p = .00$).

TABLE 3. Intercorrelations, Means, and Standard Deviations for Measures

Measure	M	SD	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
1. Age	44.64	10.0	---									
2. Years in the U.S.	28.61	11.7	.16	---								
3. Congregation Size	3.0	1.2	.06	-.19	---							
4. Years as Clergy	11.6	7.4	.45**	.12	-.02	---						
5. PCE	8.8	10.1	.11	-.07	-.11	.17	---					
6. Asian Values	3.9	.56	.20	-.23	.13	-.08	.02	---				
7. RF	5.3	.74	.04	-.02	-.02	-.09	.01	.04	---			
8. GR Beliefs	4.6	.87	.03	-.17	-.16	.13	.02	-.24*	-.42**	---		
9. CCDV	5.2	.94	.02	-.16	-.02	-.13	.11	.21	.08	-.06	---	
10. Proactive to D.V.	4.4	.91	.18	.29*	-.11	-.13	-.06	-.20	-.04	.15	-.17	---
11. Favor Patriarchy	3.0	1.0	.11	-.29*	.00	-.02	.14	.51**	.28*	-.15	.27*	-.36**

Note: *Correlation significant at the 0.05 level (2-tailed). **Correlation significant at the 0.01 level (2-tailed)

PCE: Pastoral Counseling Education

RF: Religious Fundamentalism

GR Beliefs: Gender Role Beliefs

CCDV: Church Containment of Domestic Violence

Proactive to D.V.: Proactive Towards Domestic Violence

Favor Patriarchy: Favoring Patriarchy

Regression Analyses

Multiple regression analyses in which all the variables were entered in one step into SPSS were used to determine how the age, years lived in the U.S., number of pastoral counseling credits taken, level of conservative gender role beliefs, adherence to Asian cultural values, and level of religious fundamentalism of clergy respondents predicted their responses to domestic violence. A separate regression analysis was run with each dependent variable (i.e., Proactive Towards Domestic Violence, Favoring Patriarchy, and Church Containment of Domestic Violence). Basic descriptive statistics and regression coefficients are shown in Tables 4-6.

Based on these analyses, the independent variables were shown to be statistically significant predictors of Favoring Patriarchy ($F = 5.68$; $p < .001$) and Proactive Towards Domestic Violence ($F = 2.54$; $p < .05$) (see Table 4). The 6-predictor model for predicting Favoring Patriarchy accounted for 30.5% of the variance. In this regression model, Asian Values appeared to account for much of the variance in predicting favoring patriarchy ($\beta = .47$; $p < .00$). Religious Fundamentalism was the second strongest significant predictor in this model ($\beta = .24$; $p < .05$).

In terms of predicting Proactive Towards Domestic Violence, the 6 independent variables accounted for 12.6% of the variance (see Table 5). Years in the U.S. was the strongest positive predictor to account for this variance ($\beta = .40$; $p < .00$) (see Table 5). Age was a significant negative predictor in this regression model ($\beta = -.26$; $p < .05$). Gender Role Beliefs showed a trend toward significance as a positive predictor of Proactive Towards Domestic Violence ($\beta = .268$; $p = .06$). Finally, the six independent variables did not predict Church Containment of Domestic Violence (see Table 6), for instance, whether clergy would respond to a case of domestic violence in the church by attempting to contain it using their own or the church's resources ($F = .78$; $p = .59$).

TABLE 4. Regression Analysis of Independent Variables Predicting Favoring Patriarchy

Independent Variable	B	SEB	β	<i>p</i>
Age	.001	.012	.013	.905
Years in U.S.	-.016	.010	-.177	.131
Asian Values	.850	.216	.467	.000
Religious Fundamentalism	.347	.169	.244	.044
Gender Role Beliefs	.039	.154	.032	.799
Pastoral Counseling Education	.011	.011	.109	.306

Note: Adjusted $R^2 = .305$; $F = 5.675$ ($N = 64$; $p < .001$)

TABLE 5. Regression Analysis of Independent Variables Predicting Proactive Towards Domestic Violence

Independent Variable	B	SEB	β	<i>p</i>
Age	-.024	.012	-.262	.041
Years in U.S.	.031	.010	-.398	.003

Asian Values	.021	.212	.013	.922
Religious Fundamentalism	.145	.166	.116	.384
Gender Role Beliefs	.287	.151	.268	.064
Pastoral Counseling Education	-.001	.011	-.015	.900

Note: Adjusted $R^2 = .126$; $F = 2.542$ ($N = 64$; $p < .05$)

TABLE 6. Regression Analysis of Independent Variables Predicting Church Containment of Domestic Violence

Independent Variable	B	SEB	β	<i>p</i>
Age	-.003	.013	-.031	.818
Years in U.S.	-.010	.011	-.121	.390
Asian Values	.308	.238	.186	.201
Religious Fundamentalism	.090	.185	.070	.627
Gender Role Beliefs	.016	.169	.014	.926
Pastoral Counseling Education	.009	.012	.091	.482

Note: Adjusted $R^2 = -.021$; $F = .783$ ($N = 64$; $p = .587$)

Content Analysis of Short Answers

Several interesting themes were gleaned from the short answer questions (see Appendix A, Q. 74-75, 91-92, 114) in the questionnaire. Not all of the 72 respondents actually answered the short answer questions (Q. 74, $n = 45$; Q. 75, $n = 49$; Q. 91, $n = 44$; Q. 92, $n = 42$; Q. 114, $n = 26$). The common scriptures that would have been suggested to a wife included Ephesians chapter 5 (listed eleven times), 1 Corinthians (10 times), and Psalms (10 times). The scripture from Ephesians chapter 5 discusses how wives and husbands should love each other (“Wives, submit yourselves to your own husbands as you do to the Lord...Husbands, love your wives, just as Christ loved the church”). In 1 Corinthians, chapter 7 was listed four times. This chapter discusses marriage, divorce, and separation. Chapter 13 of 1 Corinthians was written three times and defines what love should be (“Love is patient, love is kind.”). Various Psalms were listed and followed with the explanation that these would encourage the wife and bring her comfort. In addition, it was suggested that no scriptures should be given to the wife to study. This was listed 7 times and responses also explained that suggesting scripture reading now would not be appropriate, the wife does not need to be lectured, the husband should be reading scriptures, or

needing to listen to both partners beforehand. Scriptures commonly listed for the husband to study were similar to those listed for the wife in question 74. These were Ephesians 5 (listed 22 times) and 1 Corinthians 13 (mentioned 5 times). Other scriptures were also listed for these two questions, however, common themes were not apparent from them.

Regarding what else clergy would do in response to the first vignette (see Appendix A, Q. 75), a common theme discussed in 24 of the 49 responses involved referring the wife or connecting her to community resources such as therapists, counselors, lawyers, police, and shelters. Three clergy discussed keeping in contact with counselors to stay involved with the couple. Themes related to the importance of safety for the wife and/or children (mentioned 15 times), suggesting separation (5 times), and confronting the husband (7 times) were also shared. In addition, respondents also discussed a desire to gather more information from each partner by meeting or talking with each alone. This particular theme was raised by sixteen respondents. Meeting individually with the husband was mentioned 12 times and alone with the wife, 3 times. Clergy were also interested in meeting with the couple (discussed 7 times) to gather more information and perform counseling. Several (n = 3) also indicated they would consult with other professionals who are more experienced in dealing with domestic violence or consult with leaders in the church (n=1). Eighteen clergy discussed the use of church resources, such as elders and leaders, to assist the wife in obtaining help and keeping her safe, as well as, confronting and disciplining the husband, and providing counseling to them within the church. Seven respondents suggested removing the husband from his leadership position within the church. Five clergy expressed that not enough information was provided in the vignettes and felt their advice would be dependent on gathering more information.

Certain answers were especially compelling and demonstrated the diversity of responses given. For instance, one cleric stated, "I might also tell the woman to carefully document the evidence in case divorce became a real possibility". Another wrote, "The wife should inform her husband that she is separating from [him]...unless he is willing to come see me or to Christian family therapists. Call the police next time...he becomes abusive again". In another response, "encourage the lady [to have]... patience in prayer and [the] love of Jesus for her husband, ...then I will suggest her to approach her husband with a best attitude as a wife...a Christian for a while". Lastly another cleric stated, "affirm her courage to come forward, domestic violence is

a serious crime that must be stopped right away. She needs to consider the psychological longer term impact on the children.”

For responses to the second vignette in which a man seeks the advice of his pastor (Q. 92), themes emerged that were similar to the first vignette (Q. 75). Making referrals to the husband for counseling or psychological help was discussed eleven times. Anger management groups were suggested by 2 respondents. Calling the police or reporting him to the authorities was mentioned 5 times. Many expressed a desire to provide counseling to the husband and the couple. This theme was reiterated by 23 of the 42 respondents. Many of the clergy tied this counseling to keeping the husband accountable by teaching and correcting (6 times), using prayer (3 times), calling the husband to repentance (3 times), and helping the couple reconcile and forgive (2 times). The issue of accountability was mentioned by 7 clergy. Accountability involved making contracts with the husband, teaching and correcting him, using church discipline (i.e., having church leaders get involved and removing him from any leadership positions within the church), and keeping regular contact with the husband and couple. Seventeen clergy expressed a need to gather more information in order to make better decisions regarding the case scenario. Safety was also a concern for the respondents. Five clergy discussed the need to ensure the wife and children’s safety. Temporary separation was recommended by 4 of these respondents. Similarly, consultation with other professionals, clergy, or church staff was also discussed (n = 5). Moreover, six respondents stated they would tell the husband to stop the use of violence.

Several responses are shared below to illustrate the diversity of answers given. One respondent stated, “Teach the husband to obey his wife as well as the other way around.” Another wrote, “suggest him taking her to the expert if her problem continues.” Another response was “Observe more and visit them more often. Build an even closer relationship with the husband alone until he is willing to talk to me about it on his own”. Another shared, “Teach him the principles and meaning of biblical male leadership.” And finally, “The problem and limitations with church counseling is that we are often compelled to do such things as spiritual discipline. This is necessary but it often hinders women from being completely honest about their husbands. Also, even if there is a good resolution, the couple may feel uncomfortable staying at the church afterward because of the stigma of being known as the “abusive husband” or “abused wife.”

For the last short answer question (Q. 114: “What additional thoughts/comments would you like to add on the issue of domestic violence within the church?”), the most common theme discussed was how complex the issue of domestic violence is (n = 7). This complexity was often related to cultural issues, misunderstandings of biblical teachings, and the multiple levels that are involved. The influence of culture was discussed 4 times and it was tied to the loss of face two times. Secrecy and unawareness were also tied together in four responses (*4 times of the 6 times each issue (i.e., secrecy or unawareness) was separately mentioned*). Essentially, lack of awareness of domestic violence cases in the church was explained as due to parishioners being secretive (i.e., “The issue is so hidden that it is difficult for pastors to know if there are any cases that are present in any congregation.”). Prevention was also mentioned (n = 5), especially in terms of providing clear biblical teachings on how men and women should treat each other in marriage (i.e., “Preventive measures are always better than remedial ones”). Several clergy (n = 4) discussed the need for churches to do more to address this issue. Others (n = 3) suggested that collaboration with community resources (i.e., conducting workshops with other churches, social service agencies, specialists) is especially valuable. Two respondents also discussed the need for pastors to have more training and education on domestic violence to be better equipped to deal with it. For example, one stated “Most of my seminary education was focused on the theological principles rather than the practical issues such as this. But I think we pastors need to be equipped and trained more on this issues.” Several clergy (n = 4) also expressed appreciation for this study (i.e., “I applaud you for your study. This is an important issue in the church.” and “May this study bring about information and transformation”).

CHAPTER V: DISCUSSION

This research study sought to answer the following questions: How does the age and length of residence in the U.S. of an Asian Christian clergy affect his/her response to domestic violence within their church congregation? How does their level of pastoral counseling education and training, adherence to Asian cultural values, religious conservatism, and gender role beliefs impact Asian pastors responses to domestic violence?

It was predicted that younger clergy, clergy that lived longer in the U.S., clergy with more counseling education or training, clergy that are less fundamentalist in their religious beliefs, clergy that do not adhere strongly to Asian values, and have more liberal gender role beliefs may be more proactive in responding to domestic violence.

Summary of Findings

Findings of Quantitative Analyses

Based on the analyses performed, this study determined that adherence to Asian cultural values, religious fundamentalism, years lived in the U.S., and one's age have an impact on a clergy's responses to vignettes describing domestic violence in a church congregation. In particular, individuals that held stronger Asian cultural values were more likely to choose responses in the vignettes that favored the maintenance of patriarchy in the marriage. For example, they would be more inclined to advise the wife to submit to her husband or tell the husband he has the authority to teach her to submit. They may also be more apt to explain to the wife how she could be a better wife, for instance, by encouraging her to respect her husband. They would also be less likely to suggest a temporary separation in cases of reported domestic violence. These results make sense in light of literature that cites how Asian cultural values include patriarchal views of the family and marriage (Huisman, 1996; Masaki & Wong, 1997; Yick & Agbayani-Siewart, 1997; Yoshioka et al., 2001).

Religious fundamentalism, to a lesser degree than adherence to Asian cultural values, also influenced the responses of clergy to domestic violence. Respondents that were more religiously fundamental in their beliefs were also likely to choose actions that favored patriarchy. This again reflects the literature reviewed which indicated that individuals with more fundamentalist or conservative theologies tended to have stronger patriarchal views and favor

traditional gender roles (Hertel & Hughes, 1987; Pagelow & Johnson, 1988; Peek, Lowe, & Williams, 1991; Wood & McHugh, 1994).

The number of years clergy lived in the U.S. also impacted their responses to domestic violence. This study seems to indicate that the longer one has lived in the U.S., the less one is apt to choose responses that favor patriarchy and the more likely the clergy is to be proactive in cases of domestic violence. Perhaps clergy who have lived longer in the U.S. (whether they were born here or born abroad) are more Americanized in their values or more aware of American customs and laws. Therefore, they may be more responsive to cases of domestic violence in their congregation by being more willing to seek external community resources (e.g., women's shelters, police, lawyers) and find ways to protect the victim. They may also be less likely to hold traditional gender role beliefs and thus, less inclined to have responses that favor the maintenance of patriarchy in cases of marital violence. These results indicate that acculturation does play some role in changing perceptions and responses to domestic violence. Although I chose to rule out acculturation as a predictor because studies showed conflicting results on its relationship to domestic violence (Kim, Atkinson, & Yang, 1999; West, 2005), it appears that this study has demonstrated more research needs to be conducted on acculturation and its impact on domestic violence.

A clergy's age was also shown to influence how proactive they would be in responding to domestic violence cases in the church. The results demonstrated that younger clergy would take actions that were more proactive, such as refer the victim to a shelter, seek additional training on domestic violence, involve the police, or recommend temporary separation for the couple. These results matched my hypothesis that younger clergy would be more responsive to domestic violence. Moreover, the results mirror literature previously discussed that illustrate the impact of age on perceptions of domestic violence (Worden & Carlson, 2005; Yick & Agbayani-Siewert, 1997; Yoshioka et al., 2001). Yoshioka et al. (2001) found older respondents were more inclined to believe battered women had fewer options to confront abuse. Both Yoshioka et al. (2001) and Yick and Agbayani-Siewert (1997), discovered that older individuals tended to justify spousal violence in specific situations. Additionally, Worden and Carlson (2005) learned that older individuals tended to adhere to traditional assumptions about violent couples, such as women provoke the violence, violence is normal, and to attribute violence to men who lack self-control or abuse substances. These studies help to explain the results found in this study. Essentially, it

appears that older respondents in this study would be less proactive in responding to domestic violence because they may assume that the violence is normal, or justified. Also, it is possible that they may believe there are simply fewer resources women have to stop the abuse and therefore, would not seek external resources or alternative means to combat the domestic violence.

Although results did not show a significant relationship, the gender role beliefs of clergy respondents were shown to have a tendency toward impacting how proactive they would be in dealing with marital violence. Results showed that individuals who had less traditional gender role beliefs tended to choose more proactive responses to cases of domestic violence. Basically, clergy in this study who held more egalitarian views of the roles of women and men, such as women having an equal say in all family decisions and men doing an equal share of the housework appeared more apt to take actions to protect the wife and utilize external resources to keep her and the children safe. These results confirmed my hypothesis and reflect the research studies that determined more egalitarian gender role beliefs translated into greater sympathy for the victim (Berkel, Vandiver, & Bahner, 2004), stronger disapproval of marital violence (Finn, 1986), and broader definitions of wife abuse (Tam & Tang, 2005).

Of the six independent variables included in the analyses, the amount of pastoral counseling education was found to have little influence in predicting responses to domestic violence. Previous research studies on the effects of counseling education or training on clergy's responsiveness to domestic violence have indicated that more training and education on domestic violence improved clergy's responses to domestic violence (Lowe, 1986; Moran et al., 2005; Wood & McHugh, 1994). Individuals with more formal or specific counseling training were shown to take their role as a counselor more seriously and to have greater confidence in their counseling skills (Lowe, 1986; Moran et al., 2005). Those with specific training on spouse abuse were better able to assist victims in getting help from community agencies and shelters (Wood & McHugh, 1994). However, the results from this study do not appear to support the data from these research studies.

This outcome may be explained from the fact that questions pertaining to the pastoral counseling received may not have been specific enough. It is likely that clergy may have had very different educational experiences in the pastoral counseling classes they took. Simply asking whether one has taken a pastoral counseling class and how many credits were taken does

not appear to be sufficient. Additionally, data collected on other aspects of respondent's counseling and domestic violence training or education were not included in the data analyses due to insufficient variance. Thus, it seems that simply using the number of credits taken of pastoral counseling classes may not be a useful way to gauge the quality of a clergy's formal counseling education and domestic violence training. Moreover, research indicates that despite greater education or training, clergy may still feel limited in their abilities or in their knowledge of resources to better manage spouse abuse cases. Wood and McHugh (1994) reported clerics that had received specialized training specifically on domestic violence, still felt spouse abuse cases were difficult to manage. Also, Strickland et al. (1998), found that clergy awareness and knowledge about domestic violence did not lead to greater preventive practices. Mannon and Crawford (1996) also determined that higher education did not lead to greater referral practices.

Apparently, the counseling training and education clerics receive from seminaries may not be sufficient in helping them deal effectively with domestic violence cases in the church. This is a common theme throughout the literature and reiterates what studies have often indicated, that seminaries need to improve their training of seminarians so that they are given more practical and preventive ways to deal with domestic violence (Dixon, 1995; Dixon, 1997; Miles, 2000, Shannon-Lewy & Dull, 2005; Weaver, 1995; Wolff et al., 2001).

Therefore, as predicted, a clergy's age, degree of adherence to Asian values, level of religious fundamentalism, and length of residence in the U.S. were shown to impact how Asian Christian clergy would respond to hypothetical cases of domestic violence in a church. The level of conservative gender role beliefs was also shown to influence how clergy would respond, but this relationship was not statistically significant. However, as explained above, the independent variable, counseling education was not related to a clergy's response to domestic violence.

Findings of Qualitative Data Analyses

In regards to the themes gathered from the short answer questions, it was encouraging to discover that many clergy seemed to understand that misunderstandings of biblical scripture could contribute to domestic violence. This was revealed in the numerous times the verses in Ephesians 5, relating to how wives and husbands should submit to one another, and husbands should also love their wives as their own body and as Christ loved the church, were suggested as scriptures to study. The recommended scriptures also demonstrated clergy's desire to encourage

and support the wife suffering from the abuse and to correct the unhealthy beliefs of the perpetrator in order to stop the violence.

Many clergy also sought to do much of the counseling within the church. The utilization of church resources, such as godly women or men to speak or meet with the perpetrator and/or victim and help keep the wife and children safe, church leaders to confront the perpetrator and keep him accountable, and pastoral counseling were mentioned often in response to both vignettes. Many also expressed a need to investigate the situations more before determining what decisions would be more effective in dealing with the spouse abuse. Several discussed making assessments to help them decide whether to make external referrals or provide counseling to the couple.

This interest in dealing with the problem within the church is understandable based on literature that suggests clergy are reluctant to make referrals because they desire spiritual issues to be discussed as well (Mannon & Crawford, 1996; Moran et al., 2005; Shannon-Lewy & Dull, 2005). These studies found that many clergy require referral sources to be Christian so that spiritual issues can also be addressed in counseling. This was especially the case for pastors who did not provide as much counseling to parishioners. Therefore, clergy may often choose to provide the counseling themselves if they believe secular counselors will not include spiritual issues. This is further evidenced in studies that have found clergy make low referral rates (Lowe, 1986; Meylink & Gorsuch, 1987; Rotunda et al., 2004) and tend to provide their own counseling services to parishioners seeking their help (Martin, 1989). Lowe (1986) found that about 32% of the ministers in her study had not made a single referral during the past year and 46% reported making one to three referrals. Meylink and Gorsuch (1987) learned that clergy referred less than 10% of domestic violence victims seeking their help to mental health specialists. Instead these clergy independently counseled the victims. Rotunda et al. (2004) found that only 37% of their 41 clergy respondents made referrals to community agencies specializing in domestic violence services. Martin's (1989) study revealed that the most common response of clergy (78% out of 143 respondents) to victims of spouse abuse was providing extended counseling.

Despite evidence from prior studies indicating clergy make low referral rates to secular counselors, it is positive to note that the respondents in this study showed a willingness to refer their parishioners to community resources, such as social workers, lawyers, the police, shelters, support groups, and of course therapists, especially Christian counselors. This openness to

referring out is somewhat surprising since most studies on Asians have demonstrated their reluctance to seek counseling services (Atkinson & Gim, 1989; Ho, 1990; Kim et al., 2001; Kim & Omizo, 2003). The respondents' recognition of safety, the need for temporary separation, and acknowledgement of the value of consultation were also encouraging to discover. Additionally, responses of the clergy in this study also showed an awareness of the complexity of the issue, especially the impact of culture creating secrecy (i.e., loss of face in Asian culture). It was especially positive to find that certain clergy recognized the value of prevention, the need for churches to do more, and for pastors to seek more training and education and collaborate with other professionals to better combat the problem. These results demonstrate the willingness of Asian Christian clergy to better help parishioners dealing with domestic violence and to make their churches a safer place for couples and their children. Even so, it appears that more work can be done to help Asian Christian clergy respond more effectively to domestic violence within the church.

Findings on Demographics of Respondents

The demographics of the respondents in this study largely reflected the demographics of previous studies conducted on clergy (Gengler & Lee, 2001). The low number of female respondents (n = 4) was not surprising, since few denominations ordain women as clergy. For example, Gengler and Lee's (2001) study on ministers had a low gender ratio with 95% (n = 278) of their respondents being male and 5% (n = 16) female. The average age of their respondents was 48.9 years, ranging from 27 to 79 years old. These results are similar to the statistics of the population in this study where the average age of clergy was 44.6 years, and the range was from 29 to 72 years old. Similar demographics were found in Lowe's (1986) study where the average age of ministers was 43.8 and all were male. Additionally, his study also had highly educated clergy, with 71% having taken a graduate course or earned a graduate degree. The respondents in this study were also highly educated. All 72 respondents had earned at least a masters degree and one-third, had doctoral degrees (masters degrees, 66.7% (n = 48); doctoral degrees, 33.3% (n = 24). Mannon and Crawford's (1996) study found that a little over half of their respondents (50.3%) had a master's degree, 19.1% a doctoral degree. Rotunda et al.'s (2004) study had 90% male respondents, with all clergy having an average age of 50, 53% having at least a Master's degree. Also, their study revealed that on average respondents

typically worked with churches that had about 300 regular attendees per week. Similarly, respondents from this study (43.1%, n = 31) reported working in congregations with 101-300 members. In Mannon and Crawford's (1996) study, 70% of the congregations were reported to have 500 members or less. Regarding the number of years served, the results from this study show that on average, respondents worked 11.6 years. Other studies have shown a longer number of years, 21.7 years in one study (Rotunda et al., 2004) and 14.5 years for female clergy versus 24.1 years for male clergy in another study (Moran et al., 2005).

The majority of respondents in this study were Korean/Korean-American (43.1%, n = 31), and Chinese/Chinese-American (34.7%, n = 25). Others reported being Taiwanese (13.9%, n = 10) and Filipino (2.8%, n = 2). One respondent was Cambodian. Although e-mails and letters regarding the study were sent to clergy of other nationalities (i.e. Vietnamese, Japanese, Thai), none of the respondents were representative of these nationalities. This may be explained by the fact that I was limited in my access to clergy and churches of these Asian groups. I also had greater access to the Korean, Chinese, and Taiwanese church communities because of friendship networks. In addition, simple searches on the internet produced a plethora of Korean and Chinese church listings, in comparison to Japanese, Vietnamese, or Thai church lists. Asian-specific churches of other Asian nationalities were also not as common. Thus, the majority of the Asian clergy contacted to participate in this study worked in Korean or Chinese churches. Therefore, it is understandable that these two nationalities were better represented in this study.

It was interesting to find that the majority of the clerics reported working in non-denominational churches (33.3%, n = 24), closely followed by Presbyterian churches (31.9%, n = 23). This could be related to the fact that the majority of surveys sent may have been largely to clergy from these denominations. Unfortunately, no denominational breakdown of surveys sent was recorded, so this is a hypothetical explanation for the large number of non-denominational clerics.

One aspect of the results from this study that was particularly intriguing was how respondents indicated that they were largely neutral (indifferent as to whether it was extremely needed or not necessary) on the need to address the issue of domestic violence within their church. However, the prevalence rate and suspected rate of domestic violence clergy reported in their congregations was on average 3-5%. On individual survey entries, some clergy indicated higher percentages of prevalence and suspected rates of domestic violence in their church. But

in response to the question on how strongly they felt it was necessary to address domestic violence in the church, they largely felt it was not necessary to do so.² Perhaps this is because clergy are either too busy dealing with other pressing issues to feel that dealing with domestic violence is significant or they may believe the consequences of domestic violence on families are not as serious as other issues. It would be valuable to explore the rationale for this.

Another interesting finding that supported research demonstrating the reluctance of Christian clergy to make referrals to secular individuals or institutions is that clergy respondents in this study also appear to make few referrals. They reported referring parishioners that experienced or are experiencing domestic violence only 1-2 times over the length of their career. This is over an average length of 11.6 years served as a clergy. Evidently, this is a very low rate of making referrals. Thus, although respondents showed a willingness to make referrals and utilize external community resources, as evidenced by their response to the short answer questions, in actuality, they rarely made referrals. It would be interesting to explore what factors would actually convince clergy to make a referral.

Limitations

There were several limitations to this research study. Namely, there was a lack of variance in the gender of respondents and the majority of responses were limited to Koreans and Chinese. Therefore, this study cannot be generalized to all Asian clergy. However, the findings are still valuable and a positive start in understanding the responses of Asian clergy, especially male and Korean or Chinese clergy.

Another limitation was the low alpha reliability scores obtained from the two scales used to measure gender role beliefs ($\alpha = .65$) and religious fundamentalism ($\alpha = .58$). The religious fundamentalism scale was originally tested on a Canadian population (Altemeyer & Hunsberger, 2004). Ethnic descriptors of the study population were not included so that it was unclear whether the scale had been tested on Asians. This may have contributed to the low reliability score of this scale in my study. However, it was still useful in predicting responses to domestic violence. Although the gender role beliefs scale also had low reliability scores, it was also able

² One item in the questionnaire asked respondents to indicate on a scale of 1 to 7, 1 being “not necessary” and 7 being “extremely needed”, “what is your feeling about the need to address the issue of domestic violence within the church?”. The average response was 4, which was neutral.

to demonstrate some relationship in predicting Asian clergy responses to domestic violence. However, it was largely a weak predictor in this study and could have been strengthened with a more careful selection of questions from the sex-role egalitarianism scale (King & King, 1997) it was modeled after. The use of the number of credits taken of pastoral counseling classes was also a weak predictor for this study. As discussed previously, simply using amount of credits taken was not enough to gauge the quality of the pastoral counseling education clergy received.

Another significant limitation to this study was the low response rate. Of approximately 1225 clergy contacted, only 72 surveys were completed producing a response rate estimated to be 5.8%. It appears that the use of e-mail is a poor way to gather responses since my response rate from participants gathered through e-mail was only 4.7% (53 out of 1136 participants contacted through e-mail). E-mails can be easily ignored, deleted, or simply forgotten, especially for clergy who are particularly busy. Moreover, e-mail addresses of individuals tend to be transient and often changed. Therefore, it is understandable why this study garnered such a poor response rate. However, it was useful to use friendship networks to gather more responses. And the fact that I am Asian may have also helped attract clergy to this study. For the future, it may be valuable to also make personal phone calls to pastors instead of simply sending reminders about the study through e-mail. Moreover it may be better to use the postal service instead since I had a higher response rate (10%, 9 out of 89 letters sent) when I notified clergy of my study through postal mail.

It is also possible that the wording of certain questions may have been confusing and misinterpreted by respondents with weaker English skills, especially questions containing double negatives. This may help explain the low alpha reliability scores of certain measures used in this study (as previously discussed). In addition, several respondents with more knowledge of social science research commented that it would have been helpful to define what domestic violence meant in the questionnaire and to provide more details on the vignettes. Thus, it is likely that certain terms or parts of the questionnaire could have been worded or explained better in order to improve the overall analysis.

Finally, since this study used hypothetical vignettes to gauge Asian clergy's responses to domestic violence, it is uncertain whether study participants would actually respond to real cases in the manner they indicated. Essentially, the real world responses of Asian clergy to domestic

violence cannot be predicted from the results of this study. One only knows how some might respond to real situations.

Clinical Implications

Based on the results of this study, it is evident that Asian clergy are willing to seek external resources outside of the church and to refer violent couples out for additional counseling with mental health professionals, especially Christian counselors or therapists. This implies that Asian clergy are receptive to collaborating with therapists, social workers, and other mental health practitioners in order to best help their parishioners. Therefore, the mental health community should seek opportunities to interact and work with Asian Christian clergy.

Therapists and other mental health workers also need to be aware of the impact of Asian values, a cleric's age, and level of religious fundamentalism when interacting with Asian clergy. Respondents in this study clearly want to help victims of domestic violence and work to restore the perpetrator so that marriages can be healed. So, awareness of the values and beliefs of Asian clergy will make collaboration with them more effective. One can work to educate Asian clergy on the community resources available to help victims and perpetrators of domestic violence. This valuable information can be presented in the form of educational seminars, workshops, or through relationships built with individual Asian clergy or churches over time. These trainings could even be provided within seminaries as a means to build relationships with clergy early in their education and most importantly, provide them with practical skills to deal with potential domestic violence cases. In this manner, counselors and other community mental health workers will be viewed as valuable resources, as opposed to being viewed as threatening or unhelpful.

Moreover, it is important to be respectful of the cultural values and religious beliefs of Asian clergy when working to help their parishioners. Attempting to change or challenge these ideologies will likely be unproductive. However, continual contact and collaboration with Asian Christian clerics will hopefully engender views that are more egalitarian. In this way, perpetrators of domestic violence can be held to stronger accountability standards and victims can be given greater support from their church so that they do not lose faith in their church or God, or come to distrust or feel isolated from and stigmatized in their own church community.

Future Research

In terms of future research, if the questionnaire for this study were to be reused, I would strengthen it by rewording questions (i.e., those with double negatives) and perhaps, clarifying specific terms like domestic violence to increase the validity of responses. It may also be useful to have respondents provide their own definition of domestic violence. This could elucidate how broadly Asian clergy define domestic violence and help explain their responses to it. It would also be beneficial to clarify how pastoral counseling education would be measured. Perhaps, it would be useful to gather more details on what this education involved or ask other questions that explore the quality of the counseling education received. Especially interesting would be how confident Asian clergy felt their pastoral counseling education or training equipped them to deal with domestic violence in the church. Moreover, it would be useful to strengthen the questionnaire by using more scales that had been tested on Asians, specifically scales that assess religious fundamentalism and gender role beliefs since these two had low alpha reliability scores in this study.

Due to the low number of responses from female clergy in this study, a future inquiry on this issue could also recruit more female participants in order to determine the influence of gender on responses and perspectives of Asian Christian clergy to domestic violence. This information would add another dimension to the present analyses. Another possible area to explore would be to gather a larger population of participants from the Asian ethnic groups included in this study (i.e., Korean, Chinese, Taiwanese, Filipino), as well as those that were not well-represented in the study population (i.e. Japanese, Cambodian, Vietnamese, Thai, etc.). Then, analyses could be run to compare differences or similarities of responses to domestic violence among clergy from these Asian ethnic groups. It would also be useful to investigate whether denominational differences would impact Asian clergy responses and perspectives to spouse abuse. So future research would seek to gather a stronger representative sample of Asian clergy from various denominations.

Since only 30% of the variance was accounted for by the variables in this study, especially in predicting responses that favored patriarchy, it would be valuable to explore what are the other factors that would have accounted for the remaining 70% of the variance. Additionally, what other factors would contribute to Asian clergy choosing responses that are more proactive or lead them to contain the problem within the church? Finally, future research

could also investigate the perspectives of Asian parishioners who have been advised by their pastors. It would be valuable to explore how effective their pastor and/or the church was in helping them, either as a victim or a perpetrator. This information would likely uncover what responses Asian clergy actually had to cases of domestic violence within the church. I believe this information would be particularly compelling and reveal with greater accuracy, how Asian Christian clergy actually respond to domestic violence cases in their churches. This information would likely be more informative than asking Asian Christian clergy to recall how they responded in past cases. Although, it might also be interesting to compare these two sets of data to see if they would match.

Summary

This research study has demonstrated how valuable it is to investigate the unique perspectives and responses of Asian Christian clergy to domestic violence. The findings in this study revealed that numerous factors, such as age, adherence to Asian values, length of residence in the U.S., level of religious fundamentalism and conservative gender roles beliefs, impact the responses of Asian Christian clergy to hypothetical cases of domestic violence in the church. These interconnected factors influence how Asian Christian clergy perceive and respond to domestic violence. It appears that increased interaction and collaboration between Asian Christian clergy and clinicians may be beneficial in improving assistance to victims and perpetrators of domestic violence, especially those that attend a church. This will hopefully engender more awareness of domestic violence among Asian clerics and greater effectiveness at dealing with it. Moreover, clinicians will also benefit by learning more culturally and religiously sensitive ways to help Asian Christians struggling with spousal abuse. Clinicians and clergy desire to help and both have much to learn from each other on this critical issue. They can work together to increase the prevention of domestic violence, decrease the secrecy surrounding it, and promote healing in families affected by it.

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APPENDIX A

Survey on Clergy Responses to Marital Conflict

The questions below concern religious beliefs. You will probably find that you agree with some of the statements, and disagree with others, to varying extents. You may even find that you sometimes have different reactions to different parts of a statement. For example, you might very strongly disagree (“1”) with one idea in a statement, but somewhat agree (“5”) with another idea in the same item. When this happens, please combine your reactions, and write down how you feel on balance (a “3” in this example).

Please use the following scale to rate your answers:

- 1 = Strongly Disagree
- 2 = Disagree
- 3 = Somewhat Disagree
- 4 = Neutral
- 5 = Somewhat Agree
- 6 = Agree
- 7 = Strongly Agree

1.	God has given humanity a complete, unfailing guide to happiness and salvation, which must be totally followed.	1	2	3	4	5	6	7
2.	The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God. ^a	1	2	3	4	5	6	7
3.	No single book of religious teachings contains all the intrinsic, fundamental truths about life.	1	2	3	4	5	6	7
4.	It is more important to be a good person than to believe in God and the right religion. ^a	1	2	3	4	5	6	7
5.	There is a particular set of religious teachings in this world that are so true, you can't go any “deeper” because they are the basic, bedrock message that God has given humanity.	1	2	3	4	5	6	7
6.	When you get right down to it, there are basically only two kinds of people in the world: the Righteous, who will be rewarded by God; and the rest, who will not.	1	2	3	4	5	6	7
7.	Scriptures may contain general truths, but they should NOT be considered completely, literally true from beginning to end. ^a	1	2	3	4	5	6	7
8.	To lead the best, most meaningful life, one must belong to the one, fundamentally true religion.	1	2	3	4	5	6	7
9.	“Satan” is just the name people give to their own bad impulses. There really is no <i>such thing</i> as a diabolical “Prince of Darkness” who tempts us. ^a	1	2	3	4	5	6	7

^a Item is reverse coded to calculate the total score.

Please use the following scale to rate your answers:

- 1 = Strongly Disagree
- 2 = Disagree
- 3 = Somewhat Disagree
- 4 = Neutral
- 5 = Somewhat Agree
- 6 = Agree
- 7 = Strongly Agree

10.	Whenever science and sacred scripture conflict, <i>science</i> is probably right. ^a	1	2	3	4	5	6	7
11.	The fundamentals of God's religion should never be tampered with, or compromised with others' beliefs.	1	2	3	4	5	6	7
12.	All of the religions in the world have flaws and wrong teachings. There is <i>no</i> perfectly true, right religion. ^a	1	2	3	4	5	6	7

The questions below concern cultural values you may have. You will probably find that you agree with some of the statements, and disagree with others, to varying extents. You may even find that you sometimes have different reactions to different parts of a statement. For example, you might very strongly disagree ("1") with one idea in a statement, but somewhat agree ("5") with another idea in the same item. When this happens, please combine your reactions, and write down how you feel on balance (a "3" in this example). Please use the same scale as the one above to rate your answers.

13.	One should not deviate from familial and social norms.	1	2	3	4	5	6	7
14.	Following familial and social expectations is important.	1	2	3	4	5	6	7
15.	One need not follow one's family's and the society's norms. ^a	1	2	3	4	5	6	7
16.	One need not conform to one's family's and the society's expectations. ^a	1	2	3	4	5	6	7
17.	The worst thing one can do is bring disgrace to one's family reputation.	1	2	3	4	5	6	7
18.	When one receives a gift, one should reciprocate with a gift of equal or greater value.	1	2	3	4	5	6	7
19.	One need not follow the role expectations (gender, family hierarchy) of one's family. ^a	1	2	3	4	5	6	7
20.	The family's reputation is not the primary social concern. ^a	1	2	3	4	5	6	7
21.	Occupational failure does not bring shame to the family. ^a	1	2	3	4	5	6	7
22.	Educational failure does not bring shame to the family. ^a	1	2	3	4	5	6	7
23.	One need not achieve academically to make one's parents proud. ^a	1	2	3	4	5	6	7

^a Item is reverse coded to calculate the total score.

24.	The ability to control one's emotions is a sign of strength.	1	2	3	4	5	6	7
25.	Parental love should be implicitly understood and not openly expressed.	1	2	3	4	5	6	7

Please use the following scale to rate your answers:

- 1 = Strongly Disagree
- 2 = Disagree
- 3 = Somewhat Disagree
- 4 = Neutral
- 5 = Somewhat Agree
- 6 = Agree
- 7 = Strongly Agree

26.	One should have sufficient inner resources to resolve emotional problems.	1	2	3	4	5	6	7
27.	One should think about one's group before oneself.	1	2	3	4	5	6	7
28.	One should consider the needs of others before considering one's own needs.	1	2	3	4	5	6	7
29.	One's achievements should be viewed as family's achievements.	1	2	3	4	5	6	7
30.	Modesty is an important quality for a person.	1	2	3	4	5	6	7
31.	One should not be boastful.	1	2	3	4	5	6	7
32.	One should be humble and modest.	1	2	3	4	5	6	7
33.	One's family need not be the main source of trust and dependence. ^a	1	2	3	4	5	6	7
34.	Children need not take care of their parents when the parents become unable to take care of themselves. ^a	1	2	3	4	5	6	7
35.	Children should not place their parents in retirement homes.	1	2	3	4	5	6	7
36.	Elders may not have more wisdom than younger persons. ^a	1	2	3	4	5	6	7
37.	Educational and career achievements need not be one's top priority. ^a	1	2	3	4	5	6	7
38.	One need not be able to resolve psychological problems on one's own. ^a	1	2	3	4	5	6	7
39.	One need not control one's expression of emotions. ^a	1	2	3	4	5	6	7

^a Item is reverse coded to calculate the total score.

40.	One need not focus all energies on one's studies. ^a	1	2	3	4	5	6	7
41.	One need not minimize or depreciate one's own achievements. ^a	1	2	3	4	5	6	7
42.	One need not remain reserved and tranquil. ^a	1	2	3	4	5	6	7
43.	One should avoid bringing displeasure to one's ancestors.	1	2	3	4	5	6	7

Please use the following scale to rate your answers:

- 1 = Strongly Disagree
- 2 = Disagree
- 3 = Somewhat Disagree
- 4 = Neutral
- 5 = Somewhat Agree
- 6 = Agree
- 7 = Strongly Agree

44.	One should be able to question a person in an authority position. ^a	1	2	3	4	5	6	7
45.	One should be discouraged from talking about one's accomplishments.	1	2	3	4	5	6	7
46.	One should not make waves.	1	2	3	4	5	6	7
47.	One should not inconvenience others.	1	2	3	4	5	6	7
48.	Younger persons should be able to confront their elders. ^a	1	2	3	4	5	6	7

The questions below concern gender role and pastoral issues. You will probably find that you agree with some of the statements, and disagree with others, to varying extents. You may even find that you sometimes have different reactions to different parts of a statement. For example, you might very strongly disagree ("1") with one idea in a statement, but somewhat agree ("5") with another idea in the same item. When this happens, please combine your reactions, and write down how you feel on balance (a "3" in this example). Please use the same scale as the one above to rate your answers.

49.	Domestic violence issues should be kept private within the family.	1	2	3	4	5	6	7
50.	It is mainly the man's responsibility to provide for the family. ^a	1	2	3	4	5	6	7
51.	Women have as much ability as men to make major family decisions.	1	2	3	4	5	6	7
52.	It is mainly the woman's responsibility to care for the children. ^a	1	2	3	4	5	6	7
53.	A wife should have equal say in all family decisions.	1	2	3	4	5	6	7
54.	Men should do an equal share of the housework.	1	2	3	4	5	6	7

^a Item is reverse coded to calculate the total score.

55.	It is alright for a woman to work if she wants to even if her husband disagrees.	1	2	3	4	5	6	7
56.	A pastor should be able to recognize the signs of domestic violence.	1	2	3	4	5	6	7
57.	Pastors are the ones best able to deal with cases of domestic violence within the church community.	1	2	3	4	5	6	7
58.	Pastors are not trained well enough to deal with violent couples.	1	2	3	4	5	6	7

Please use the following scale to rate your answers:

- 1 = Strongly Disagree
- 2 = Disagree
- 3 = Somewhat Disagree
- 4 = Neutral
- 5 = Somewhat Agree
- 6 = Agree
- 7 = Strongly Agree

CASE SCENARIOS:

The following are hypothetical situations you might face as a pastor within a church community. In each case, imagine you are the pastor of a church where you have served as the primary pastor for several years and have established a good relationship with church members. Please read each case carefully. Then, indicate how strongly you agree or disagree with each possible response.

A) You get a phone call from a woman in your church that is married to one of your church's leaders. She says she is calling from work, so her husband won't know about this phone call. She tells you that she has finally had the courage to call you and tell you about the way her husband has been treating her all these years. She tells you about the verbal insults, beatings, and assaults that she received from him over the years. She also says she is fearful for her life and the safety of the two children and doesn't know what to do, but felt that you could help her. She wants your advice on how to deal with her marital problems.

Based on this limited information, indicate how likely it is that you would respond with the following actions. Please use the same scale as the one above to rate your answers.

59.	Pray with the woman.	1	2	3	4	5	6	7
60.	Tell her that she should submit to her husband and pray that God will change him.	1	2	3	4	5	6	7
61.	Recommend scriptures she can study.	1	2	3	4	5	6	7
62.	Explain to her how she can be a better wife.	1	2	3	4	5	6	7
63.	Question her more on her story to understand what she did to cause the violence.	1	2	3	4	5	6	7
64.	Refer her to a women's shelter and/or help her find friends that might keep her and the children safe.	1	2	3	4	5	6	7
65.	Recommend that she temporarily separate from her	1	2	3	4	5	6	7

husband.

66.	Confront the husband and have the church community keep him accountable for his actions.	1	2	3	4	5	6	7
67.	Keep this family's problems private so that the husband's reputation won't be ruined.	1	2	3	4	5	6	7
68.	Preach on the issue of domestic violence from the pulpit.	1	2	3	4	5	6	7
69.	Seek further training and education on how to effectively deal with and recognize the signs of domestic violence.	1	2	3	4	5	6	7
Please use the following scale to rate your answers:								
1 = Strongly Disagree								
2 = Disagree								
3 = Somewhat Disagree								
4 = Neutral								
5 = Somewhat Agree								
6 = Agree								
7 = Strongly Agree								
70.	Recommend that she seek the advice of a lawyer.	1	2	3	4	5	6	7
71.	Call the police.	1	2	3	4	5	6	7
72.	Suggest that she divorce her husband.	1	2	3	4	5	6	7
73.	Don't give any advice, just listen.	1	2	3	4	5	6	7

74. If a church member in this situation came to you, what scriptures would you recommend her study or read to help her with this problem? _____

75. What else would you do in this case? (Please write your thoughts in the space below.)

B) A man in your church comes to your office and asks to speak to you. He says that he's having marital problems and needs your advice. He tells you that his wife doesn't listen to what he asks her to do and it makes him angry when she argues back. He says that he has slapped her several times before to make her stop arguing, but now that isn't working and he has now tried other things like holding her down, threatening her, and occasionally hitting her to make her listen. He wants advice on what to do about his marital problems.

Based on this limited information, indicate how likely it is that you would respond with the following actions.

Please use the following scale to rate your answers:

- 1 = Strongly Disagree
- 2 = Disagree
- 3 = Somewhat Disagree
- 4 = Neutral
- 5 = Somewhat Agree
- 6 = Agree
- 7 = Strongly Agree

76.	Pray with the man.	1	2	3	4	5	6	7
77.	Tell him he needs to work harder to make his marriage work.	1	2	3	4	5	6	7
78.	Recommend scriptures he can study.	1	2	3	4	5	6	7
79.	Tell him that he has the authority to teach his wife to submit.	1	2	3	4	5	6	7
80.	Question him more on his story to understand what he did to cause the violence.	1	2	3	4	5	6	7
81.	Refer him to a domestic violence or anger management program.	1	2	3	4	5	6	7
82.	Recommend that this couple meet with you for marriage/couples counseling.	1	2	3	4	5	6	7
83.	Call the wife and refer her to a women's shelter.	1	2	3	4	5	6	7
84.	Confront the wife and encourage her to respect her husband.	1	2	3	4	5	6	7
85.	Recommend that he separate temporarily from his wife.	1	2	3	4	5	6	7
86.	Have family or friends of the wife help her stay safe.	1	2	3	4	5	6	7
87.	Have the church community deal with this family's problem on its own.	1	2	3	4	5	6	7
88.	Call the police.	1	2	3	4	5	6	7
89.	Suggest that the husband divorce his wife.	1	2	3	4	5	6	7
90.	Don't give any advice, just listen.	1	2	3	4	5	6	7
91.	If a church member in this situation came to you, what scriptures would you recommend he study or read to help him with this problem? _____							

92. What else would you do in this case? (Please write your thoughts in the space below.)

93. How prevalent is the problem of domestic violence within your congregation?

- Affects 0% 1-2% 3-5% 6-10%
 11-15% 16-20% 21-25% Other _____

94. What do you *suspect* to be the prevalence rate of domestic violence within your church?

- Affects 0% 1-2% 3-5% 6-10%
 11-15% 16-20% 21-25% Other _____

95. How often do you teach/preach about domestic violence directly from the pulpit?

- Never 1-2 times/year 3-5 times/year 6-10 times/year
 11-15 times/year 16-20 times/year 21-25 times/year Other _____

96. In your career, how many couples/individuals/children have you counseled that experienced or are experiencing domestic violence?

- Never 1-2 3-5 6-10
 11-15 16-20 21-25 Other _____

97. In your career, how often have you referred couples/individuals/children that experienced or are experiencing domestic violence to additional resources?

- Never 1-2 times 3-5 times 6-10 times
 11-15 times 16-20 times 21-25 times Other _____

98. What is your age? _____

99. What is your gender? (Please circle) Male / Female

100. What do you consider to be your primary ethnic/cultural background?

- _____ Chinese _____ Vietnamese _____ Korean _____ Taiwanese
_____ Japanese _____ Indian _____ Other (Please specify) _____

101. Were you born in the U.S.? Yes / No

If not, how long have you lived in the U.S.? _____ years

102. How large is your congregation (number of active members)?

- 1-24 members 25-100 101-300 301-500
 501-1000 1001-2000 2001+

103. Approximately what percentage of your congregation is Asian or Asian American? _____

104. Approximately what percentage of your congregation immigrated to the U.S.? _____

APPENDIX B-1

Introductory Information Letter – Electronic Version

Dear Pastor/Priest:

RESEARCH PURPOSE:

My name is Ellie Hsieh. I am an Asian American graduate student at Virginia Tech. I am conducting a research study on the responses and perspectives of Asian American Christian clergy to marital conflict within their church communities. The purpose of my study is to understand how cultural, religious, and demographic factors in Asian clergy affect their perceptions and responses to marital conflict. This information will ideally enable mental health workers and other professionals find culturally and spiritually sensitive ways to work with Asian churches and clergy on issues related to marital conflict.

CONFIDENTIALITY:

Since a study like this has never been conducted before, I would greatly appreciate your participation and input. By completing and returning the questionnaire to me, you are agreeing to participate in this study. Your identity will be kept confidential and all answers to the questions will never be associated with you in anyway. It is anticipated that there are minimal risks to you as a participant. You may reassess your past and current approaches to responding to marital conflict in your church.

QUESTIONS/CONCERNS:

Please feel free to contact me at 732-642-8043, ehsieh@vt.edu, or my research advisor, Dr. Sandi Stith, at 703-538-8462 or [sstith@vt.edu](mailto:ssstith@vt.edu), if you have any questions or concerns regarding this study or experience negative effects from your participation so that referrals for counseling may be provided. If you should have any questions about protection of human research participants regarding this study, you may contact Dr. David Moore, Chair Virginia Tech Institutional Review Board for the Protection of Human Subjects, telephone: (540) 231-4991; email: moored@vt.edu; address: Research Compliance Office, 1880 Pratt Drive, Suite 2006 (0497), Blacksburg, VA 24061. You may choose not to participate in this study without any penalty at any time.

YOUR PARTICIPATION IS VALUED:

The questionnaire is estimated to take 25-30 minutes to complete. Please click on the link or paste the following link into your web browser to reach the questionnaire. By completing it online, you do not need to send the questionnaire to me, as your responses will already be collected.

<https://survey.vt.edu/survey/entry.jsp?id=1175271267542> You may also print out the questionnaire by opening the attached word document entitled "SurveyQues1" and complete it on paper. Please send your completed questionnaire to the address below or fax it to me at (703)-538-8465. *Please do not put your name anywhere on the questionnaire.* You can also e-mail me at ehsieh@vt.edu to give me your current address and I can send the questionnaire to you. If you choose not to complete the questionnaire online, please send your completed questionnaire to:

ATTN: Ellie Hsieh
Marriage and Family Therapy Program
7054 Haycock Rd., Suite 202
Falls Church, VA 22043

THANKS IN ADVANCE:

I look forward to receiving your completed questionnaire. Please answer all the questions on the questionnaire and return it by April 15th. If you are interested in the research results, please contact me and I will be happy to send you a summary of the study when it is finished. Thank you in advance for your help and time. Your participation is greatly appreciated.

Sincerely,
Ellie Hsieh, Master's candidate at Virginia Tech

APPENDIX B-1a

REMINDER E-MAIL TO CLERGY

Dear Pastor/Priest:

If you have already responded to my survey on Asian clergy and their responses to marital conflict, I want to thank you for your valuable input.

If you have not yet responded to my survey, I would like to once again remind you to please submit your responses by April __th. As I mentioned in my first email, since a study like this has never been conducted before, I would greatly appreciate your participation and input.

Once again, please feel free to contact me at 732-642-8043, ehsieh@vt.edu, or my research advisor, Dr. Sandi Stith, at 703-538-8462 or sstith@vt.edu, if you have any questions or concerns regarding this study or experience negative effects from your participation so that referrals for counseling may be provided.

The questionnaire is estimated to take 25-30 minutes to complete. Please click on the link or paste the following link into your web browser to reach the questionnaire. <https://survey.vt.edu/survey/entry.jsp?id=1175271267542> By completing it online, you do not need to send the questionnaire to me, as your responses will already be collected. You may also print out the questionnaire by going to the link below, which also provides the basic information on my study that I previously emailed to you.
<http://clergysurvey.wordpress.com/>

If you choose not to complete the survey online, please send your completed questionnaire to the address below or fax it to me at (703)-538-8465. *Please do not put your name anywhere on the questionnaire.* You can also e-mail me at ehsieh@vt.edu to give me your current address and I can send the questionnaire to you. If you choose not to complete the questionnaire online, please send your completed questionnaire to:

ATTN: Ellie Hsieh
Marriage and Family Therapy Program
7054 Haycock Rd., Suite 202
Falls Church, VA 22043

I look forward to receiving your completed questionnaire. Please answer all the questions on the questionnaire and return it by April __th. Thank you for your time and help.

Sincerely,
Ellie Hsieh

APPENDIX B-2

Introductory Information Letter for Research Study – Postal Mail Version

Dear Pastor/Priest:

RESEARCH PURPOSE:

My name is Ellie Hsieh. I am an Asian American graduate student at Virginia Tech. I am conducting a research study on the responses and perspectives of Asian American Christian clergy to marital conflict within their church communities. The purpose of my study is to understand how cultural, religious, and demographic factors in Asian clergy affect their perceptions and responses to marital conflict. This information will ideally enable mental health workers and other professionals find culturally and spiritually sensitive ways to work with Asian churches and clergy on issues related to marital conflict.

CONFIDENTIALITY:

Since a study like this has never been conducted before, I would greatly appreciate your participation and input. By completing and returning the questionnaire to me, you are agreeing to participate in this study. Your identity will be kept confidential and all answers to the questions will never be associated with you in anyway. It is anticipated that there are minimal risks to you as a participant. You may reassess your past and current approaches to responding to marital conflict in your church.

QUESTIONS/CONCERNS:

Please feel free to contact me at 732-642-8043, ehsieh@vt.edu, or my research advisor, Dr. Sandi Stith, at 703-538-8462 or [sstith@vt.edu](mailto:ssstith@vt.edu), if you have any questions or concerns regarding this study or experience negative effects from your participation so that referrals for counseling may be provided. If you should have any questions about protection of human research participants regarding this study, you may contact Dr. David Moore, Chair Virginia Tech Institutional Review Board for the Protection of Human Subjects, telephone: (540) 231-4991; email: moored@vt.edu; address: Research Compliance Office, 1880 Pratt Drive, Suite 2006 (0497), Blacksburg, VA 24061. You may choose not to participate in this study without any penalty at any time.

YOUR PARTICIPATION IS VALUED:

The questionnaire is estimated to take 25-30 minutes to complete. Please send your completed questionnaire to the address below or fax it to me at (703)-538-8465. *Please do not put your name anywhere on the questionnaire.* You may also electronically scan your completed questionnaire and send it by e-mail to me at ehsieh@vt.edu. You may also paste the following link into your web browser to reach the questionnaire. <https://survey.vt.edu/survey/entry.jsp?id=1175271267542>

By completing it online, you do not need to send the questionnaire to me, as your responses will already be collected. If you choose not to complete the questionnaire online, please send your completed questionnaire to:

ATTN: Ellie Hsieh
Marriage and Family Therapy Program
7054 Haycock Rd., Suite 202
Falls Church, VA 22043

THANKS IN ADVANCE:

I look forward to receiving your completed questionnaire. Please answer all the questions on the questionnaire and return it by April 15th. If you are interested in the research results, please contact

me and I will be happy to send you a summary of the study when it is finished. Thank you in advance for your help and time. Your participation is greatly appreciated.

Sincerely,

Ellie Hsieh, Master's candidate at Virginia Tech