Predicting Response Patterns to Sexual Violence against Women among Asian College

Students Studying in Taiwan: An Exploratory Study

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Abstract

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Predicting Response Patterns to Sexual Violence against Women among Asian College

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Director of Dissertation: Mona C. Robinson

There is a paucity of specific to Asian communities, Taiwan specifically. There is also a lack of contemporaneous research on attitudes towards domestic/intimate partner violence and attitudes toward sexual violence. Current literature on sexual violence has focused on migrant groups worldwide. Cultural responses may keep many Asian victim/survivors of sexual violence from seeking professional help. Therefore, this study examined the attitudes of a sample of Asian college students in relation to sexual violence and seeking psychological help.

This research sought to augment current knowledge provided through the work of Chen (1996), Yoshihama, and Sorenson (1994) by studying Asian college students. Understanding how this population perceives and responds to sexual violence against women may hold relevant implications for culturally competent and sensitive counseling services for Asian victims/survivors of sexual violence. Data derived from self-administered surveys including a demographic questionnaire, Asian Values Scale-Revised (ASV-R), Inventory of Beliefs about Wife Beating (IBWB), Attitudes toward Seeking Professional Psychological Help- Short Form (ATS), and Simplified Version of Attitudes toward Women Scale (SVAWS). Multiple regression approaches were used in data analysis. A small sample limited the ability to generalize study results outside of females at the host university (National Cheng Kung University).

Dedication

Dedicated to family and friends,

In memory of my best friend and brother Dr. Kevin M. Green,

In Honor of my daughter Journee Ann Boyd

And

In honor of those who kept me accountable throughout this process

Chen, Yu-Ching

Patrice Alsbrook

Rosalyn Brown-Beatty

Sharonda Cooper

Pia Diggs

Detrina Johnson

Mary-Ann Joseph

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Stephanie Saunders

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Table of Contents

List of Tables

List of Figures

Chapter 1: Introduction

Worldwide, women and girls continue to be victims of sexual violence (Heise, Ellsberg, & Gottenmoeller, 1999). One-third of all women have been beaten, coerced into sex, or otherwise sexually abused in their lifetime (Heise et al., 1999; Vlachovà & Biason, 2004). Violence against women and girls may include aspects of psychological, economic, sexual, and physical abuse (Vlachovà & Biason, 2004). Globally, the two common forms of violence against women are associated familial violence and coerced or forced sex outside of the family (Heise et al., 1999). The specific rates, tolerance, and acts of sexual violence against women are neither homogeneous nor certain (Nayak, Byrne, Martin, & Abraham, 2003; United Nations, 2000). However, feminist writers and activists have influenced public concern over sexual violence through various sociopolitical outlets (Armstrong, 1994; Herman, 1992; Reavey, Ahmed, & Majumdar, 2006; Ward, 1984). For example, feminist research in New Zealand (i.e., Gavey, 1991) and the US (i.e., Koss, Gidycz, & Wisniewski, 1987) separated adult rape from child rape and reported that at least 25% of women had experienced sexual abuse and attempted rape. Other research (Baker, 2002; Baker & Duncan, 1985; Finkelhor, 1986; Gorey & Leslie, 1997), found that 12-27% of women reported episodes of child sexual abuse. More recently, the World Health Organization (WHO, 2013) reported that 35% of women worldwide have experienced sexual violence.

The current trends in research on sexual violence have focused on either attitudes towards domestic/intimate partner violence or other forms of sexual violence against women, but rarely have both been studied contemporaneously (Nayak et al., 2003). Some postulate that other socio-demographic variables, such as age, ethnicity, and even

geography correlate with sexual violence (Bhanot & Senn, 2007; Lee & Law, 2001; Niaz, 2003; Yick, 2000). What is less clear is whether there is a relationship between these socio-demographic variables, gender role attitudes, and attitudes toward sexual violence against women (Yick, 2000).

Recent research has also focused on the short and long term effects of sexual violence on the psychological health and well-being of women and children (Kelly, 1988; Reavey & Warner, 2001). In spite of this proliferation in collective knowledge, the experience of Asian populations has been relatively understudied (Lee & Au, 1998; Lee & Law, 2001). Subsequently, clinicians, academics, and health care professionals may need to reconsider the prevalence of sexual abuse and its impact on education, mental health, and social welfare for these populations (Reavey et al., 2006).

Statement of the Problem

There have been two notable international studies (i.e., Chen, 1996; Yoshihama & Sorenson, 1994) of sexual violence toward Asian women with native samples of Asian participants from Taiwan and Japan. In a study of 796 native Japanese women, Yoshihama and Sorenson (1994) found that 59.4% of participants had experienced one or more sexually abusive acts by an intimate (i.e., spouse, partner, boyfriend, etc.). Chen (1996) surveyed 2,178 Asian students in Taiwan and reported that 42.1% of participants had experienced some form of sexual violence. Although the extent of sexual violence toward Asian women is not fully understood, empirical evidence supports that these issues are of importance in this population. However, various definitions for sexual violence continue to influence findings and the help seeking behaviors of those victimized. Some authors (Ghuman, 2000; Gloria, Castellanos, Park, & Kim, 2008; Raj &

Silverman, 2007; Reavey et al., 2006; Sheu & Sedlacek, 2004) suggest acculturation as a predictor of how Asians respond to sexual violence. Other predictors of response to sexual violence include ethnicity and gender role attitudes (Bhanot & Senn, 2007; Johnson, 2001).

The literature on help seeking practices for Asians has centered on migrant Asian populations throughout Europe, North America, and Australia (Lee & Law, 2001; Parish, Das, & Lauman, 2006; Wynaden, Chapman, Orb, McGowan, Zeeman, & Yeak, 2005). Several authors (Raj & Silverman, 2007; Shea & Yeh, 2008; Sheu & Sedlacek, 2004; Zhang & Dixon, 2003) have reported that less than 10% of immigrant Asian populations actively seek needed professional psychological help. Globally, access by these groups to psychiatric services and preventive health screening programs is limited (Li, Logan, Yee, & Ng, 1999). Personal attitudes toward psychological help, as well as gender and race (Johnson, 2001), influence attitudes toward help seeking (Ang, Lim, Tan, & Yau, 2004; Shea & Yeh, 2008; Sheu & Sedlacek, 2004). Moreover, Kumari (2004) highlighted the failure of mainstream mental health services to meet the psychosocial needs of Asian women. Leong and Lau (2001) identified two types of barriers to provision of effective mental health care for Asian Americans: (1) barriers to the initiation of services and (2) barriers to continuation of treatment. These authors assert these barriers derive from cultural contexts that affect how Asian Americans perceive the following:

a) The etiology, diagnosis, and treatment of mental illness (i.e., Cognitive barrier, p.203)

b) The public stigma associated with psychological difficulties (i.e., Affective barrier, p.203)

c) Emotional management and communication (i.e., Value Orientation barrier, p.204)

d) Awareness of available services (i.e., Physical barrier, p.205)

This underscores the need for culturally competent and sensitive professional psychological service provision specific to the needs of Asian clients. These issues have stymied the acceptance and understanding of philosophical guidelines for Asian healthcare (Fann 1999; Lam & Kavanagh 1996; Shin 2002; Wynaden et al., 2005). This is not to say that counseling professionals cannot assist Asian victim/survivors of sexual violence. Professional counseling standards and guidelines (CACREP, 2009) require that professionals maintain knowledge and understanding of cultural and contextual factors that may influence the counseling process.

Purpose of the Study

There is a need for scholarly exploration of attitudes toward sexual violence across socio-culturally diverse countries like those found throughout Asia. As such, this study examined the attitudes of a sample of native Asian college students in relation to sexual violence and seeking psychological help. The study considered historical and cultural perspectives as well as theories about sexual violence against women. Understanding how Asian students respond to sexual violence against women may hold salient implications for the augmentation and provision of culturally competent and sensitive professional services for Asian victims/survivors of sexual violence.

The purpose of this study was to explore factors that predict attitudes toward sexual violence against women and attitudes toward seeking psychological help among a sample of Asian college students at National Cheng Kung University (NCKU).

Specifically this research explored the predictive nature of gender role attitudes, acculturation, academic grade level, and marital status on help seeking and sexual violence among the identified sample.

For decades, there has been a lack of culturally sensitive and competent counseling services offered to minority individuals (Sue, Arrendondo, & McDavis, 1992). Capuzzi and Gross (2003) suggested that traditional psychotherapies, based on U.S. culture, often fail to meet the needs of those from other backgrounds. Therefore, this study also sought to provide culturally competent suggestions to counseling practitioners for work with Asian victim/survivors of sexual violence.

Introduction

The purpose of this study was to explore the predictive nature of demographic variables, acculturation, and gender role attitudes on the responses to sexual violence and seeking psychological help among a sample of Asian college students at NCKU. This study sought to augment current knowledge on the perceptions and response patterns to sexual violence toward women among indigenous Asian populations. Additionally this research was to inform the multicultural competence of professional psychological service providers that work with Asian clients. The aim of this section is to define sexual violence, provide a brief overview of violence toward women with a specific focus on sexual violence and Asian communities, and to explore the relationships between gender, acculturation, and help-seeking behaviors for Asian communities. Theories on violence, historical and cultural perspectives of sexual violence toward women, prevalence rates and types of violence against women, and gender role perspectives related to sexual violence are included.

Mainstream theories on violence against women are numerous and varied. Attendance to each of these theories is beyond the scope of this research. Therefore, the following section will serve as a brief overview of significant theories that may provide insights into sexual violence against women in Asian communities.

Significance

Non-native groups of Asians throughout the United States, Canada, and Europe are the current focus in literature on sexual violence based on Asian samples (Lee & Au, 1998; Lee & Law, 2001; Lum, 1998). Other studies (e.g., Bhanot & Senn, 2007; Midlarsky, Venkataramani-Kothari, & Plante, 2006; Niaz, 2003; Raj & Silverman, 2002) have primarily included participants from India, Pakistan, Malaysia, Sri Lanka, Nepal, Iran, and Indonesia. This diversity among Asian groups may contribute to classification difficulties and undermine understanding of how these groups accept and respond to sexual violence.

People classified as "Asian" living throughout the world maintain diverse linguistic, religious, cultural, social and health needs (Workshop Organizing Team, 2005). There are palpable differences within and between Asian groups including divergent acculturative levels, occupational skills, worldviews and values, patterns of help seeking, and demographic variables including nationality, religion, region of birth, and poverty level (Lee & Law, 2001; Niaz, 2003; Uba & Sue, 1991; Yamashiro & Matsuoka, 1997). There is some danger with the identification of Asians as categories, which may perpetuate stereotypes through the homogenization of people from diverse communities within Asia. For instance, military planners developed the blanket term "Southeast Asian" during World War II (Kim, 2006). In actuality, these groups form a

collage of ethnic, linguistic and religious differences (Graff & Hammond, 1968). The

within group and between group variations among Asians are considerably wide in terms

of ethnicity and culture, as well (Chung & Bemak, 2002). However, the decision to use

these terms is appropriate as they reflect the difficulties of trying to identify behaviors

and other characteristics, which take into account this diversity. For this research, the

terms native or indigenous Asian reflect a simplistic form (i.e., any group or person

originating from the Asian continent). On the other hand, terms including migrant, non-

native and immigrant Asian refer to Asians who live outside of the Asian continent.

The Asian populations in the United States continue to grow rapidly (United

States Census Bureau, 2003). There is a myth in American healthcare, however, that

Asians experience less psychological distress or fewer adjustment difficulties than other

ethnic groups (Sue, 1994). Large migrant Asian populations and myths about the

psychological well-being of Asians, in the United States, would support efforts to

augment multicultural training and education professional psychological service delivery.

Therefore, this research sought to offer information on culturally responsive and sensitive

counseling techniques for Asian victim/survivors of sexual violence.

Asians are one of the largest visible ethnic groups in the world according to recent

statistics; yet, native samples of Asians have not been the focus of much psychological

research. Efforts to locate literature related to sexual violence among native Asian

samples can be difficult. For example, EBSCOhost, ProQuest, Academic Search

Complete, Google Scholar, and ERIC were consulted February 1, 2009- April16, 2011

and search terms such as "Asian", "Sexual Violence", "Asian help seeking", and

"Violence against Women" were used. These databases provided links to 65 Full Text

and scholarly reviewed articles that specifically referenced native Chinese, Japanese, Taiwanese, Korean, and Thai populations with relation to sexual violence and/or professional help seeking. This is in stark contrast to the over 3,100 articles that reference other populations with respect to sexual violence and professional help seeking. Though these identified databases are limited, they suggest a dearth of empirically relevant research on sexual violence and help seeking among native Asian populations. This is particularly troubling given that recent statistics suggest that 25-60% of Asian women, worldwide, have experienced domestic/intimate partner violence and/or sexual violence (Ayyub, 2000; Chen, 1996; Midlarsky et al., 2006; Yoshihama & Sorenson, 1994). Thus, empirical based research on any Asian group is of benefit. For the purposes of this research Taiwan was chosen as a subset of China.

China and Taiwan: Culture of male supremacy? As previously, stated Asians are a diversified population spread across many different societies. The Chinese population includes Chinese immigrants in Western societies and those living in Mainland China, Hong Kong, Macau, and more specifically Taiwan (Chan, 2009). Cultural norms including authoritarianism are how Chinese people first relate to others. These norms emphasize filial piety—that "juniors and seniors have their ranking" (Bond, 1991, p. 36). In Chinese culture, female identity derives from hierarchical relationships with her father, husband, and son, respectively (Pearson & Leung, 1995). Thus, it is arguable that Taiwanese women and girls continually seek their proper place in the hierarchy dominated by men.

As head of the family, the man usually defines all family reference and family needs (Chan, 2009). There is a Chinese saying that, "A husband sings, the wife hums

along" (Bond, 1991, p. 45). This aphorism underscores how Chinese women define success through the well-being of their family, particularly that of their husbands (Chan, 2009). Additionally, the gender-role socialization of males and females is different. Males are to manage power and responsibility, while females are subjugated and subordinate to males. In other words, the male stereotype is superior to that of the female. Consequently, many view female victims of sexual violence as unfavorable because of the traditional emphasis on chastity.

The paucity of research literature available on sexual violence in Asian communities may lend to the inadequacy of professional psychological service providers to work with Taiwanese victim/survivors of sexual violence. Many practitioners may not be aware of the problem. The current study endeavored to highlight the issue of sexual violence in Chinese communities and the need for changes in professional psychological service delivery for Taiwanese victim/survivors of such violence. An unfortunate result of this lack of research is that many Chinese communities may continue to perceive sexual violence as a non-issue and many women may not receive the culturally sensitive psychological help they need. Therefore, additional research will underscore the plight of Chinese victim/survivors of sexual violence within professional psychological service delivery. Moreover, this study sought to explore sexual violence and help seeking within a Taiwanese university/college context.

The university/college context. The sexual victimization of women on university/college campuses is alarming (Abbey, Ross, McDuffie, & McAuslan, 1996; Fisher, Cullen, & Turner, 2000; Koss, Gidycz, & Wisniewski, 1987). University/college women are particularly vulnerable to acts of sexual violence because the school campus

manifests a rape-supportive patriarchy (Schwartz & DeKeseredy, 1997) which promotes violence against women through the inculcation of traditional gender roles and rape myth acceptance (Brownmiller, 1975; Burt, 1980; Johnson, 1997; Koss et al., 1994). University/college women may also be at increased risk of sexual victimization because they are in the same age range as most rape victims and offenders. According to the United States Department of Justice (2013), women between the ages of 16 and 34 face the greatest risk of sexual victimization. Humphrey and Kahn (2000) reported that women within this age group are four times more likely to experience sexual violence than women in other age groups. Furthermore, 33 percent of convicted rapists are under the age of 25 (Reaves, 2006).

Mills and Granoff (1992) and Urquiza and Goodlin-Jones (1994) posited that Asian American college students reported lower rates of rape than students of other backgrounds. The current study sought to explore this phenomenon within the native Asian community through a sample of college students from a national university in Taiwan.

Sexual violence and the Taiwanese university/college. Taiwanese college students serve as the primary sample for the current research. A college student sample offers a unique opportunity to compare demographic groups of Asian ancestry (i.e., those of differing nationality, age, marital status, and gender) who may have equivalent educational experiences but who may differ in their level of adherence to traditional cultural norms. Xu, Xie, and Chen (1998) surveyed 178 Chinese female college students and reported that 88% of respondents had experienced verbal sexual assault or harassment, 42% unwanted physical approaches, and up to 12% different kinds of sexual

coercion including rape and attempted rape. Only 18% of these victims reported incidences to their parents and 4 % reported them to the police. In another study, only 39% of victims from a sample of 2,147 Chinese college students reported their sexual victimization to others (Tang, 2002). Unfortunately, only half of these reported incidents received any type of follow-up. These statistics support the presumption that many victims suffer silently without seeking any help. Some victims thought that reporting would only shame them and their families (Xu et al., 1998). Others did not know they could report such matters to the police. In other studies (i.e., Tang et al., 1996; Dussich, 2001) victims did not seek help due to low expectations concerning the outcome, fear of offender retaliation, concerns with confidentiality, social stigma and embarrassment, or had low expectations that the authorities would take an active role in combating the problem.

Clearly, there is an issue with sexual violence on university/college campuses including those found in Taiwan. Chinese cultural norms including authoritarianism, filial piety and an overarching patriarchy do not support female victims/survivors in help-seeking responses to sexual violence. Therefore, further research is imperative to find culturally sensitive ways to support these women in their pursuit of professional psychological help. The current study is significant as it sought to identify the characteristics of possible victims and models to predict how these victims respond to sexual violence. This knowledge can be useful in the development of proactive sexual violence programs for Asian college students as well as culturally sensitive training for professional psychological service providers.

Research Questions

      Research Question 1: What are the sample characteristics of a national college in Taiwan?

      Research Question 2: Do gender role attitudes, acculturation, grade and marital status create a best-fit model of predictors for attitudes toward sexual violence against women and professional help seeking among the sample?

Variables

      The predictor variables for this research included demographic factors (e.g., age, grade, marital status, etc.), acculturation and gender role attitudes. All predictor variables are related to sexual violence or help-seeking among women and girls worldwide. For example, some have noted that women who hold traditional gender role attitudes will more likely be assaulted (Sugarman & Frankel, 1996) because they accept that violence and exploitation of women are part of the masculine sex role (Walker & Browne, 1985). Some studies including Asian respondents (Bhannot & Senn, 2007; Nayak et al., 2003) have reported that participants with greater traditional gender role attitudes tended to sanction the use of violence against women. For the current research, the Simplified Version of the Attitudes toward Women Scale (SVAWS; Nelson, 1988) measured gender role attitudes. A large body of literature exists which suggests that cultural factors account for variations in the occurrence of sexual violence against women (Nayak et al., 2003). Culture is a noticeable feature of how Asian women come to experience sexual violence and their individual lives (Reavey et al., 2006; Shea & Yeh, 2008). Many studies (i.e., Dasgupta & Warrier, 1996; Ho, 1990; Huisman, 1996; Lee & Au, 1998; Root, 1996; Song, 1996; Yoshihama, 1999) identified acculturation or the adherence to traditional

values as a factor in the prediction of violence against women within the family. In the

current research, the Asian Values Scale-Revised (AVS-Revised; Kim & Hong, 2004)

serves as the measure of acculturation. Other predictor variables (i.e., age, grade, marital

status, and nationality) provided sample characteristics of NCKU. However, these

variables also hold particular interest because of the nature of patriarchy found in the

university/college setting. As previously stated, university/college women are in the same

age range as most rape victims and offenders. The age of most college students, including

graduate students, is 17-40 (United States Department of Justice, 2013). This lack of

diversity in age lends credence to the use of grade as a predictor in the current research as

there may be significant differences in response patterns associated with educational

attainment. Furthermore, studies of Asian respondents identified age and marital status as

factors associated with violence against women (Ayyub, 2000; Midlarsky et al., 2006;

Parish et al., 2004).

      The dependent variables included attitudes toward violence against women and

attitudes toward seeking psychological help. Violence against women is operationally

defined as any act of gender-based violence that may result in, or is likely to result in

mental, physical, or sexual harm to women, including threats of such acts, coercion, or

arbitrary deprivation of liberty, whether occurring in public or private (World Health

Organization [WHO], 2001). In the current research, The Inventory of Beliefs about Wife

Beating (IBWB; Saunders et al., 1987) measured attitudes toward violence against

women. Bhanot and Senn (2007) found the IBWB to be both reliable (subscale range α=

.82 to .89) and valid (p<.001) to measure attitudes toward violence against women,

among Asian participants. Thus, the IBWB was appropriate for use in the current study.

The operational definition of help seeking is an individual's propensity to pursue professional psychological or mental health services (Yamashiro & Matsuoka, 1997). In a study of Asian college students, Zhang and Dixon (2003) reported a Cronbach's alpha reliability of .83 and validity (p< .001) with for the Attitudes toward Seeking Professional Psychological Help-Short Form (ATS; Fischer & Farina, 1995). Thus, the ATS was appropriate to measure participants' propensity to pursue professional psychological help in the current study.

Theoretical Framework

This study used specific theoretical framework based on feminist (e.g., Dobash & Dobash, 1979) and socio-cultural theories (e.g., Burt, 1980; Gelles & Straus, 1979; Wolfgang & Ferracuti, 1967) to explore response patterns to sexual violence among the identified sample. Figure 1 illustrates this framework.

Within a patriarchy, violence is a means for men to usurp and maintain dominance (Yick, 2000). Traditional gender role attitudes based on patriarchal values have been linked to higher levels of violence against women (Muren, Wright, & Kaluzny, 2002; Nayak et al., 2003). Feminist theories also emphasize the influence of patriarchal ideology, which creates and maintains male domination over women (Dobash & Dobash, 1979). The culture of violence theory (Wolfgang & Ferracuti, 1967) supports these assertions because this theory proposes that beliefs that legitimize aggression also support the use of violence in relationships. Gelles and Straus (1979) extended the culture of violence theory to include the use of violence within the family system. Burt (1980) conducted research on beliefs regarding sexual violence within the framework of the culture of violence theory. Burt described the "rape myth" as a group of beliefs that

supports the use of sexual violence. Individuals who endorse the rape myth de-emphasize the gravity of rape as a violent crime and ascribe culpability to victims/survivors of such violence (Nayak et al., 2003). Therefore, one could speculate that people who adhere to traditional (patriarchal) gender role attitudes are more accepting of violence against women, more specifically sexual violence. The current study sought to explore this supposition within a Taiwanese college context.

Limitations

The primary limitation to the current study is self-reporting. Though this study promoted anonymity, many students may not have felt comfortable with disclosure of highly personal information. Another limitation to this study was the sample collection and size. Due to the limited Chinese language acquisition, the researcher conducted purposeful sampling with students who were able to speak English. As a result, it was difficult to obtain a large sample group. Additionally, the sample represented limited variability in age, nationality, and socio-cultural background. Thus, the results of this research would be difficult to generalize to Asian populations outside of the English-speaking, female, Taiwanese students at NCKU.

Definition of Terms

The following terms are offered for clarification:

Acculturation: This concept refers to "a culture change that results from continuous, first hand contact between two distinct cultural groups" Berry (1994, p. 129). In other words, acculturation exists when traditional cultural beliefs are changed when having contact with a different culture.

Gender Role
Attitudes

Acculturation

Demographic Factors:
Age
Marital Status
Grade
Nationality
Gender
Problem perception

Attitudes towards violence
against women

Attitudes toward seeking professional
psychological help
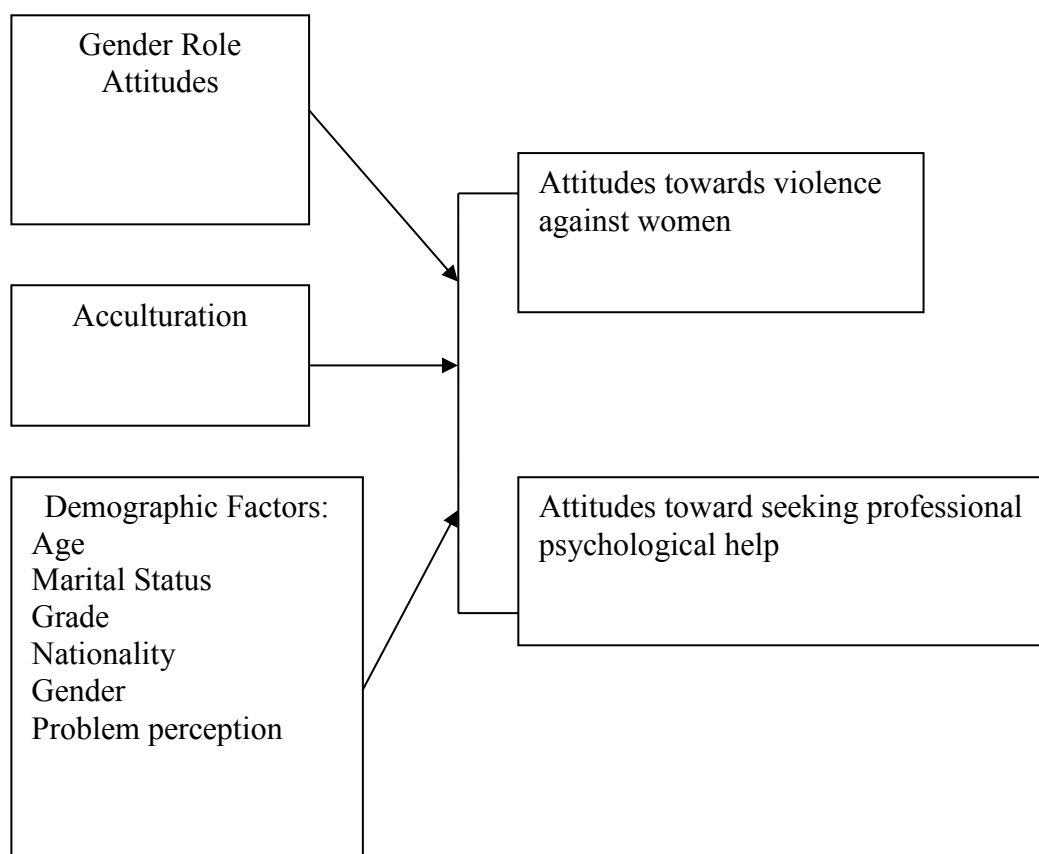
Figure 1. Theoretical Framework

Attitudes toward Women: This construct refers to any judgments that evaluate various

life roles of women as it relates to dating and marital relationships. (Haddock, 2004;

Spence, Helmreich, & Stapp, 1973).

Counselor: This term refers to individuals who are licensed or certified within the

specialty of professional counseling and have increased knowledge relative to the practice

of mental health, specifically as it relates to psychological and human development

principles. Individuals use cognitive and behavioral intervention and strategies that

address wellness, personal growth and career development (National Board for Certified

Counselors, 2006).

Domestic/Intimate Partner Violence: This term refers to a pattern or series of assaultive and/or coercive behaviors (Coleman & Stith, 1997) including multiple and repetitive acts against the same person by the same assailant (Ohio Domestic Violence Network [ODVN], 2011).

Domestic/intimate partner violence generally refers to physical, sexual, social, and psychological assaults used against current or former intimate partners in a variety of relationships, including marriage, cohabitation, and those who are dating (Horan, Chapin, Klein, & Schulkin, 1998; Johnson & Ferraro, 2000).

East Asian: For the purposes of the current research, East Asian will refer to any Taiwanese persons, mainland Chinese, Japanese, Korean, and Thai.

Gender Roles: This term refers to an individual's public image of being male or female, which includes positions in the family, business, and society (Bhanot & Senn, 2007; Heise et al., 1999; Silverman, 2003).

Patriarchy: This term refers to the systemic social arrangements that allow men to dominate women throughout history (Hunnicutt, 2009).

Rape: This term refers to

> The unlawful penetration of a person against the will of the victim, with use or threatened use of force, or attempting such an act. Rape includes psychological coercion and physical force, and forced sexual intercourse means vaginal, anal, or oral penetration by the offender. Rape also includes incidents where penetration is from a foreign object (e.g., a bottle), victimizations against male and female victims, and both heterosexual and homosexual rape. Attempted rape includes verbal threats of rape (United States Bureau of Justice Statistics, 2013, p. 2).

Sexual Abuse: For the purposes of this research, we refer to sexual abuse in terms of any form of sexual contact involving unwanted touching.

> This definition is more inclusive in its acknowledgement of sexual contact that may or may not involve actual violence and accepts that the term abuse refers to an abuse of power. Moreover, the term violence may not be recognized by some survivors of sexual violence because such unwanted sexual contact may be considered culturally acceptable or expected (e.g., the husbands' right to demand sex from his wife) and not violent in its nature… (Reavey et al., 2006, p.172).

Sexual abuse may also include unsafe or degrading sexual activity, sexual harassment, and ridicule of another in attempts to limit their sexual or reproductive choices, and sexual exploitation (ODVN, 2011).

Sexual Assault: This term is distinct from rape or attempted rape and includes completed or attempted attacks generally involving unwanted sexual contact. These attacks may or may not involve force and include such things as grabbing or fondling and includes verbal threats (US Bureau of Justice Statistics, 2011).

Sexual Violence: For the purposes of the current study, this term will refer to any sexual contact that includes forced or coerced sexual intercourse, unwanted touching, sexual harassment, sexual slavery, prostitution, underage marriages, and sexual exploitation.

Victim/Survivor: This term reflects that some individuals have endured and, in essence, lived through the horrific life event of sexual violence (DeWalt, 2009).

Chapter 1 Summary

This study employed a multiple survey design to investigate the influence of six independent variables on attitudes toward violence against women and attitudes toward

seeking psychological help. The independent variables included demographic factors (e.g., participant academic grade, marital status, age, gender) as well as gender role attitudes and acculturation. The significance of this study was to augment current knowledge about the attitudes held by Asians related to sexual violence against and seeking psychological help.

This chapter provided an overview and background of this study through an explanation of the purposes for this study as well as a statement of the perceived problem. This chapter also presented the research questions and variables that form the foundation of this research. Descriptions of the context, theoretical framework and limitations of this study were included in this chapter. Lastly, this chapter provided definitions for major terms used throughout this study. This introductory chapter serves as the foundation for the literature review in chapter two and for this overall research study.

Chapter 2: Review of Literature

Theories on Violence against Women

General systems theory, social learning theory, exchange or social control theory (Jasinski, 2001), and the family violence approach (Hunnicutt, 2009) are often employed as explanations of violence against women. According to DeKeseredy and Perry (2006), these types of mainstream /ad hoc/one-dimensional explanations of violence belong in two fundamental categories:

> First, in terms of properties or processes that are either external to individuals – *externally motivated*—or inside people –*internally motivated.* In either circumstance, people are stimulated to act violently. Second, in terms of failure, absence, or lack of *internally* or *externally* grounded *constraints* to inhibit or prohibit people from acting on their violent impulses. These constraints are typically represented as self-control and social control (p.2).

Theories that support internal motivations regularly employ internalized feelings of humiliation and shame that lead to hostility and rage (Hale, 1994). These theories may include *life-course, developmental, and integrative* perspectives. On the other hand, externally motivated explanations of violence against women stress the importance of functioning structures and socialization (DeKeseredy & Perry). Theories that support external motivations include the "culture of violence theory" (Wolfgang & Ferracuti, 1967) and sociobiological theories used to explain rape, child abuse, infanticide, and other forms of family violence (Alexander 1974; Daly & Wilson, 1981; Lightcap, Lurland, & Burgess, 1982). Straus, Gelles, and Steinmetz (1980) pioneered the "family

violence" approach as an integration of internal and external theoretical traditions to explain assorted forms of violence within the family including violence against women.

Social learning theories of sexual violence and rape (i.e., Kanin & Purcell, 1977) postulate that sex role socializations are primary factors associated with sexual violence against women. In other words, sexual violence and exploitation of women are part of the masculine sex role while women accept rape myths (Walker & Browne, 1985) and fear responses to rape. In some Asian countries, social learning theories would support men as *macho* beings and concepts related to male chauvinism (Niaz, 2003). Thus, men show their strength through aggressive behaviors aimed at women and life is indispensable without males. In this, many women consider themselves "insecure, incomplete, ineffective, and inefficient without males (Niaz, 2003, p. 180)".

However, most mainstream explanations of violence against women accentuate personal behavior to the omission of institutional and structural influences (Barak, 2003). The key limitation to these theories is the assumption that male dominance is a singular variable rather than a central feature of violence against women (DeKeseredy & Perry, 2006). Flax (1993) noted that psychological and individual-level theories (i.e., theories that support internal motivations) of female victimization and sexual violence are limited in that they focus on "sick" people and disavow "sick" social arrangements. Nonetheless, one could argue that though both internally and externally motivated theories of violence against women and sexual violence attempt to address personality dynamics and psychopathology, both fail to address various demographic factors, overarching societal constraints and power differentials, and gender considerations.

Feminist Approaches. Feminist conceptions of violence against women form the crux of the current research. Organized feminist movements have publicly exposed violence against women, influenced social and legal policy (Schechter, 1982), as well as raised the consciousness of scholars which has led to the development and publication of much literature on violence against women (Renzetti, Edleson, & Bergen, 2001). Much of this literature, however, covers sociopolitical action and is therefore limited in theory conceptualization (Yllo, 1993). Though social and political action has guided feminist research, gender-centered theories of violence against women remain underdeveloped.

The U.S. Department of Justice (1996) indicated that the rates of women victimized through homicide, aggravated assault, and robbery are much lower than men's rates. However, 90% of rape, sexual assault, and domestic violence are committed against females (Catalano, 2004). This data suggests that women are targets of specific types of violence when compared to men. The contexts of violence also differ for men and women (Hunnicutt, 2009). For instance, female homicide victims are more likely to die during intimate partner violence than are men. Conversely, men are at less risk of violence from their heterosexual partners (Dobash & Dobash, 1995; Moracco, Runyan, & Butts, 1998; Tjaden & Thoennes, 2000; U.S. Department of Justice, 1996). These trends are also found throughout East and Southeast Asian communities (Niaz 2003; Parish et al., 2006; Sonali, 1990; UNICEF, 2001). Data of this magnitude support feminist conjecture in two ways: (a) violence against women is a product of female subordination relative to patriarchy, and (b) victimization falls along gendered lines. In other words, when women are targeted in specific ways (i.e., subordination and resultant sexual violence) it can be argued that they have been purposely beleaguered because of their gender.

Theorizing patriarchy. The term patriarchy is associated with male

dominance and female subordination (Hunnicutt, 2009). Patriarchy is a way of life in

many Asian countries. In patriarchal societies, men establish the social order and

maintain dominant stations of authority (Lawrence-Webb, Littlefield, & Okundaye,

2004). In these societies, the value of women's opinions keeps them in a subordinate

status. Therefore, it is reasonable to assume that violence affects women in specific ways

within patriarchal societies. A feminist view of these characteristics might argue that

within patriarchal societies women are more susceptible to sexual violence due to their

subordination to men.

Brownmiller (1975) was the first to theorize the concept of patriarchy within a

sociohistopolitical account of sexual violence. According to Hunnicutt (2009) patriarchy

has been criticized because it: (a) presents a simple view of power, (b) implies "false

universalism", (c) has been employed to present men as homogenous group, (d) does not

account for violence against men, and (e) does not account for personal choices. These

criticisms have left a void of gender-sensitive theories in the professional literature.

Notwithstanding, the primary components of patriarchy - male supremacy and female

subordination - continue to be seen throughout the professional literature in masked

language. For instance, Hunnicutt (2009) reported that though as a term patriarchy is

seldom used, its meanings remain in other terms including *male-dominated society* and

sexual inequality theory.

Feminist scholars purport that explanations of sexual violence against women

should center on dominance (Hunnicutt, 2009), gendered hierarchies, and power

arrangements (Dobash, Dobash, Wilson, & Daly, 1992; Mooney, 1992; Yllo, 1993). The

majority of feminists' theories hold that (a) although women and men live intimately, gender is a principal division among members in society; b) theory should uncover the social sources of gender oppression and inequality; and c) the patriarchal structures of societies are one of the sources of such oppression (Hunnicutt, p.555). As such, the concept of patriarchy is especially useful in theory development related to sexual violence. This concept may even be valuable as a research tool for the sociohistopolitical landscape of Asian communities like those in Taiwan.

Socio-cultural approach. According to Sorenson and White (1992) "there remains a need to move beyond the unidimensional, intrapersonal accounts" (p. 3) of sexual violence. Feminist theorists have responded with socio-cultural approaches that emphasize the influence of macro (societal) and micro (familial) level patriarchal structures to explain sexual violence. Several theorists (Brownmiller, 1975; Burt, 1980; Hall & Hirschman, 1991; White & Koss, 1991) posit that patriarchy shapes sex roles, attitudes and beliefs, and the relationship of these to each other. Patriarchal theories are a variant of socio-cultural theories of violence and sexual violence. Unlike mainstream theories of sexual violence, socio-cultural theories focus on gender-centric attitudes.

In many East and Southeast Asian countries *loss of control* by males and *displacement of affect* are catalysts for violence against women (Niaz, 2003). The concept of *loss of control* refers to situations when women gain academically, socially, or vocationally and men attempt to regain control through physical, emotional, and sexual violence. These acts are purposeful and limit the personal and professional growth and progress of the woman involved. Midlarsky et al. (2006) were able to illustrate these concepts in the following example:

Xu and her husband came to the United States with their two children, and the expectation of making a good life for themselves. Both were trained as physicians, and expected to do well both socially and financially. Xu's husband was unable to get on his feet professionally and after struggling for a long while, took a job as a waiter in a Chinese restaurant. As the children were getting older, he insisted that Xu take a job to help support the family. In contrast to her husband, Xu had been working on obtaining medical credentials from the day that they came to this country. Unable to practice Western medicine here, she became a skilled practitioner of Eastern medicine including acupuncture, while she worked as a waitress. She ultimately went to work in her field and was far more successful financially than her husband. Her husband's physical and verbal abuse increased concomitantly with her success. When she went to a lawyer to discuss divorce, her husband became so enraged that he slashed her and almost killed her (p.283).

On the other hand, *displacement of affect* occurs because of frustrations and aggression within society that require an outlet (Niaz, 2003). Many men find an easy outlet through domestic violence aimed at weaker and, many times, dependent women. These acts are to displace the dominant male's aggression without placing him at personal risk. Niaz (2003) also reported that the family structure in some Asian countries legitimizes the acts, emotions, and phenomena of violence against women. This, domestic/intimate partner or familial violence is discussed later.

Feminist theorist, O'Leary (1988) posited that certain aggressive and violent behaviors arise from a combination of contextual and situational circumstances.

Therefore, it can be said that in some Asian countries the interaction between patriarchy, family structure, machismo, and male chauvinism have created a need for research on the application of feminist and socio-cultural theory to the phenomena of sexual violence.

Chinese patriarchy. Niaz (2003) postulated that the amalgamation of religion (i.e., Buddhism, Confucianism, Hinduism, Islam, and Christianity) in Asian countries has shaped the social status of women and rigid socio-cultural acceptance of women's subordination contributes to violence against women (Liu, 1999). Cross-cultural anthropological and ethnographic studies have also identified the role of socio-cultural standards and values, including religious dogma, gender role attitudes, and family structure in the acceptance and promotion of violence against women. For example, much of traditional Asian culture is founded on Taoism, Buddhism, Confucianism, Islam, and Hindi philosophy (Niaz, 2003; Midlarsky et al., 2006). Wynaden et al. (2005) reported that Buddhism and Taoism were important in the determination of Asian health beliefs. For instance, Buddhists believe karma, which emphasizes that positive begets positive and negative begets negative. Subsequently, sexual violence toward a woman may be perceived as receipt of punishment for conduct in past lives. Morton (1985) argued that the core symbolism of Western Christianity is androcentric and subordinates women, Chinese Christianity is less patriarchal (Yang, 2004). Chinese Christianity emphasizes inclusion of women and may aid to challenge traditional hierarchies within the Chinese household (Kwok, 1992).

Patriarchy plays an important role in sexual violence within the family and society. Patriarchy and adherence to traditional gender roles significantly correlate with sexual violence in Chinese populations (Chan, 2004; Parish et al., 2004; Xu et al., 2005).

Patriarchal ideology is a core family value within Chinese culture and women were found to believe that there were good reasons to beat a wife (Xu et al., 2005), especially as a way to protect the male partner (Chan, 2006). Presumably, men believe that they have to dominate women and women accept this domination. This is a primary example of the concept *displacement of affect*. Furthermore, Chinese society lacks many social supports for victim/survivors of sexual violence (Xu, 1997; Chan, 2004; Chan, 2009).

Summary of theories on violence against women. Theories commonly used to explain violence against women have failed to address the fact that violence against women falls along gendered lines. Therefore, theories of violence against women must also fall along these lines if they are to explain the fact that men are more likely to commit sexual violence against women.

Feminist theory has been used to challenge emblematic interpretations of gender as an explanation for domination (Hammett, 1997).Thus, global examples (e.g. Heiskanen & Piispa, 1998; Johnson, Ollus, & Nevala, 2008; Römkens, 1997; Tjaden & Thoennes, 2000) of how women are targeted for sexualized victimization within male dominated societies lend themselves to feminist theory. Moreover, feminist theory may provide lucid insights into response patterns to sexual violence in male dominated societies such as those found in Asian communities like those in Taiwan. Hence, feminist theory, specifically the socio-cultural concept of patriarchy, was useful to assess issues associated with sexual violence within the current study.

Gender-Based and Sexual Violence against Women: Worldwide Phenomena?

The World Bank (1993) report on health highlighted gender-based violence as a priority among public health concerns. Gender-based violence is an important public

health concern because of morbidity and mortality associated with assault and because of its impact on women's physical, mental, and social health (Campbell, 2002). Gender-based violence may include physical, sexual, and psychological abuse from intimate partners, sexual violence by non-partners, sexual abuse of girls, and acts such as sex trafficking (WHO, 2002). However, this form of violence is slightly different from violence against women. The United Nations Declaration on the Elimination of Violence Against Women (1993) defined violence against women as "any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life."

Furthermore, violence against women, worldwide extends across the life span (see Table 2.1) and therefore throughout history.

Women remain more or less subjugated in many non-westernized cultures and countries (Cohen, 2006). Abuse, exploitation, and violence toward women and girls are direct consequences of the second-class status they maintain in some societies. In earlier civilizations and current hunting societies, male dominance is a function of biological differences in size and physical ability. Lesse (1979) asserted that males' greater mass and greater potential for physical strength give him authority over his female counterpart. Women are therefore at an even greater disadvantage during menstruation and pregnancy. The agricultural era may have been prompted by the traditional roles of women (i.e., gathering, planting, and domestication of animals) but as agriculture became more physically demanding, men once again, dominated women. Lesse later argued that agricultural evolution stimulated the assignment of property, the institution of marriage

and the organization of hierarchical governments. During this time, men treated woman as slaves and even demanded sexual gratification from them. As such, a steady supply of children meant there would be sufficient farm laborers. Cohen (2006) asserts that these primitive (the author's definition of primitive is unclear, in this context) cultures maintain norms and societal values that perpetuate violence toward women. According to Niaz (2003), historical cultural imperatives that women face in Asian countries "demonstrate [phenomena] of injustice, suppression, and helplessness," (p. 174) that may be linked to societal norms and values that perpetuate violence against women. The associated factors of these historical imperatives include the following:

1. Agriculture-based economies built on tribal, feudal, and patriarchal systems maintain subservient roles for females in contrast to males.

2. Polygamy: Hinduism and Buddhism both allow polygamy, thereby lowering the status of women in comparison to men. Historical customs, such as burning alive of the wife along with the body of her dead husband in Hindu culture (SATTI), are evidence of expected violence against women in South Asia while binding of feet is associated with Chinese customs. There are also close connections between actual Islamic practice and Hindu and Buddhist doctrines that disapprove of women's right to remarry, though theoretically this is appropriate in Islam.

3. Industrialization: Many Asians countries have had recent shifts toward post-industrialization. Concurrently, fundamentally different levels of development can be found in the different areas within these countries. Along

with widespread unemployment, women as a whole have been forced to return to

traditionally unpaid labor in agriculture and family business.

Though much has changed because of the Industrial and Cyber Revolutions, these

early gender roles and cultural norms have set the stage for the subjugation and

exploitation of women and girls throughout the world. Moreover, the relationship

between the sources and global magnitude of sexual violence against women is like a

floating iceberg. In this, cases of sexual violence reported to the police or other authorities

form a small visible tip to the major underlying problem (Jewkes, & Abrahams, 2002). A

substantial although unquantified component of this problem remains below the surface

and is invisible to most (WHO, 2003). However, a larger section of the problem may be

revealed through continued research and exploration.

Information on violence toward women has increased significantly since the

World Bank Report in 1993 (Dunkle, Jewkes, Brown, Yoshihama, Gray, McIntyre, &

Harlow, 2004; Heise, Pitanguy, & Germain, 1994) and research on worldwide prevalence

rates is wide-ranging. For instance, Heise, Ellsberg, and Gottemoeller (1999) conducted a

worldwide review of violence against women. Data derived from almost 50 surveys of

Africa, Asia, Latin America, Europe, and North America, which indicated that 10 - 50%

of women report experiences of physical or sexual harm at some point in their lives.

Statistics from France report that 9% of French women experience gender-based and/or

sexual violence within the previous 12-month period (Jaspard, Brown, Condon, Firdion,

Fougeyrollas-Schwebel, Lhomond, Maillochan, & Schittz, 2001). However, lifetime

prevalence rates tend to be significantly higher. For instance, 26.2% of Dutch women

experience gender-based and/or sexual violence at some point in their lives (Römkens,

1997). Research from Ireland reported similar results that approximately 18% of Irish women experience gender-based and/or sexual violence throughout their lives (Kelleher et al., 1995). Gillioz, de Puy, and Ducret (1997) found that 20.7% of the Swiss women surveyed reported experiences of abuse by their intimate partner. Surveys in Finland (Heiskanen & Piispa, 1998) and Sweden (Lundgren & Westerstrand, 2002) reported that almost 50% of women in these nations experience physical and sexual violence throughout their lives. Studies of South Asian women (Midlarsky et al., 2006; Raj & Silverman, 2002) reported that 25%-41% of study participants had experienced some form of sexual violence in their lives. Prevalence estimates from the 16,000 men and women (8000 males and 8000 females) who participated in the U.S. National Violence Against Women Survey of 1996 suggested that 64.0% of women who reported sexual and gender-based violence since age 18 were victimized by a current or former husband, cohabitating partner, boyfriend, or date (Tjaden & Thoennes, 2000). This report also revealed that women suffered 2,589,071 victimizations per year (approximately 7,093 per day) resultant of gender-based violence. WHO conducted a multi-country study of over 24,000 women throughout 10 countries and found that 15% - 71% of all participants had experienced physical and/or sexual assault by an intimate partner (Garcia-Moreno, Jansen, Ellsberg, Heise, & Watts, 2005). The International Violence against Women Survey (IVAWS, 2005) also interviewed 23,000 women in 11 countries and found that one-in-five respondents in Hong Kong revealed at least one episode of physical or sexual violence by any man since the age of 16. Another 50% - 60% of respondents in Australia, Costa Rica, the Czech Republic, Denmark, and Mozambique reported similar experiences

(Johnson, Ollus, & Nevala, 2008). Statistics of this magnitude underscore the suffering of women and girls worldwide.

Other types of violence against women such as honor killings and dowry-related violence, which are closely tied to the cultural landscape of Asian countries, have not received much social scientific attention (Fontes & McCloskey, 2011) in the global professional literature. Nonetheless, these are not rare crimes either. For example, approximately 5,000 women and girls lose their lives to honor killings, annually (Proudfoot, 2009). Moreover, the majority of research on violence against women fails to acknowledge issues specific to sexual violence within Asian culture. This omission may be the result of the "Model Minority" stereotype ascribed to Asian populations.

Asians: The Model Minority?

Asians are one of the fastest growing groups in the United States. In 2002, there were 12.5 million Asians living in the United States and they comprised almost 4.4% of the country's total population. This number will likely reach 20 million by the year 2020 (U.S. Census Bureau, 2003). In addition, estimates indicate that by 2050 one out of ten people living in the United States will be able to trace their ancestry to Asia (Kim & Park, 2008). Asian Americans are a diverse racial/ethnic group comprised of many different sub-populations including: 25.4% Chinese (including people originally from Taiwan); 8.3% Japanese; 17.6% Asian Indian; 11.7% Vietnamese; 4.2% Pacific Islander, 19.3% Filipino, and 13.4% Other Asian (U.S. Bureau of the Census, 2003). Though many of these groups differ by language, region, religion, and culture all may be subject to the "model minority" stereotype associated with Asians.

Specific sociopolitical stereotypes often characterize different social groups. For instance, most African Americans are believed to come from low socioeconomic statuses (Steele, 1997), women are considered physically (Cohen, 2006) and mathematically inferior to men (Spencer, Steele, & Quinn, 1999), and Asians are considered self-disciplined, industrious, and courteous (Cheryan & Monin, 1995; Ho & Jackson, 2001). African Americans and women have been the primary focus of research related to stereotypes (Gupta, 2010). In contrast, Asian populations have not received the same amount of attention in the professional literature (Leyens, Desert, Croizet & Darcis, 2000). Furthermore, research on stereotypes has also focused primarily on negative stereotypes and has overlooked the contrast of positive stereotypes such as those associated with Asians (Gupta).

The Model Minority stereotype may place extreme pressure on Asian Americans to conform to high ideals and expectations. Failure to meet such expectations could lead to feelings of inadequacy and self-doubt, which may affect self-esteem and lead to psychological problems (Kim & Park, 2008). The Model Minority stereotype may also persuade Asian Americans to ignore and/or minimize psychosocial difficulties (Gupta, 2010). Gupta suggested that the endorsement of positive stereotypes for Asians relates to increased psychological distress, reduced well-being, and increased negative attitudes toward mental health services. Therefore, it is important to understand this stereotype and its effect on mental health service delivery for Asian populations.

More oft than not, Asians are perceived as ambitious, intelligent, and self-disciplined (Gupta, 2010). In most cases, these perceptions can induce feelings of respect or admiration from other ethnic groups (Ho & Jackson, 2001). According to Sue, Sue,

Sue, and Takeuchi (1995), the majority of the general public and mental health professionals hold that Asian Americans have attained high educational, vocational, and financial statuses, and have low or no criminal activity, divorce rates, and/or adjustment issues. This belief that Asians embody the contemporary American success story (Gupta) has led to the "Model Minority" stereotype, even though this may not be the norm for many Asian Americans. For instance, Asian Americans complete bachelors' and graduate degrees proportionately higher than any other ethnic group but are twice as likely to have less than a 9th –grade education when compared to European Americans (Kim & Park, 2008). Additionally, Asian Americans earn less than Europeans with similar educational backgrounds (Bell, Harrison, & McLaughlin, 1997). These statistics pose several questions including: "How this myth was developed" and "How might this stereotypical myth affect American health care service delivery for Asian clients?"

According to the U.S. Department of Health and Human Services (2001), the Model Minority Myth has probably undercut Asian American professional help seeking practices and general mental health service delivery for Asian Americans making this group one of the most underserved groups by mental health professionals. Factors including the appearance of success, moderate to high levels of income, high levels of education, and few reports of mental health problems have supported the assumption that Asian Americans do not require mental health services (Gupta, 2010). These biases associated with Asian Americans clearly underscore ignorance of their needs within Westernized health care and mental health service delivery.

Moreover, a cultural lens is useful to understand these conceptions of the model minority. In other words, because Asian is an umbrella term for several groups from

differing regions, languages, beliefs, and overall backgrounds, all aspects of life are culturally subjective. Therefore, sexual violence would also be culturally subjective. This subjectivity raises the question of how to define sexual violence.

Defining Sexual Violence

Though sexual violence occurs throughout the world, most countries have conducted little research on this problem (WHO, 2002). Data suggests that one quarter of the women in some countries experience sexual violence by an intimate partner (Hakimi, Nur Hayati, Ellsberg, Winkvist, 2002; Mooney, 1994), and up to one-third of adolescent girls report experiencing force or coercion during their first sexual experiences (Jewkes, Vundule, Maforah, & Jordaan, 2001; Matasha, Ntembelea, Mayaud, Saidi, Todd, Mujaya, & Tendo-Wambua, 1998). Sexual violence is associated with physical injury, and can increase the risks of immediate and long-term sexual and reproductive health problems (Campbell & Soeken, 1999; Holmes, Resnik, Kilpatrick, & Best, 1996; Jewkes et al., 2001; Letourneau, Holmes, & Chasendunn-Roark, 1999; Plichta & Abraham, 1996). Sexual violence may also cause significant mental health concerns leading to death as a result of suicide, HIV infection (Miller, 1999) or murder – the latter may occur either during a sexual assault or subsequently, as an ''honour killing'' (WHO). Many times victims of sexual violence find themselves stigmatized and/or ostracized by their families and the community at large, which may profoundly affect their social wellbeing (Mollica, & Son, 1989; Omaar, & de Waal, 1994). Both men and women experience sexual violence. However, the focus of the current research is sexual violence against women and young girls.

The Declaration on the Elimination of Violence against Women reported violence against women "is a manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men and to the prevention of the full advancement of women." This landmark document also holds that violence against women is a social mechanism that forces women into subordinate positions with men. Yet sexual violence has been inconsistently defined (Steans & Ahmadi, 2005) due to cultural variations in the understanding and acceptance of sexual violence as well as disputes over which components (e.g., rape, fondling, contact, and non-contact sexual abuse) to include as part of this term (Basile & Saltzman, 2002). Table 2.2, provides a brief view of the culturally sensitive nature of defining sexual violence. For example, many Chinese or Taiwanese communities' may not view coerced sex by a spouse or sexual harassment in the workplace as sexually violent. If her husband, on the other hand, then belittles a repeatedly raped South Asian woman, her husband's actions may not be considered sexually abusive. However, Midlarsky et al. (2006) failed to address specific cultural components that may affect cross-cultural definitions of sexual violence.

Parish et al. (2005) identified *power differentials* and *routine activities* as core mechanisms for the definition and research of sexual violence. These authors asserted that power differentials because of vulnerable victims, assertive women who challenge male supremacy, and societies in transition can determine how a society views and responds to sexual violence. Routine activities, however, provide the catalysts for the perpetration of sexual violence against women. For example, if an unmarried Buddhist woman in Cambodia who characteristically challenges male superiority experiences rape,

she may find no legal or social recourse for the violence perpetrated against her. This is because her religion teaches that women seduce men, her culture affords more rights to her male victimizer, and her family and community may accept her victimization as punishment for defiance of cultural norms. Clearly, definitions of sexual violence vary across cultures and throughout research. However, the Centers for Disease Control and Prevention (CDC, 1997) developed the document *Sexual violence surveillance: Uniform definitions and recommended data elements* to present a uniform definition of sexual violence and a consistent method to collect data on its occurrence.

The following is the CDC's definition of "sexual violence" used for the purposes of the current research:

> Nonconsensual completed or attempted contact between the penis and the vulva or the penis and the anus involving penetration, however slight; nonconsensual contact between the mouth and the penis, vulva, or anus; nonconsensual penetration of the anal or genital opening of another person by a hand, finger, or other object; nonconsensual intentional touching, either directly or through the clothing, of the genitalia, anus, groin, breast, inner thigh, or buttocks; or nonconsensual non-contact acts of a sexual nature such as voyeurism and verbal or behavioral sexual harassment. All of the above acts also qualify as sexual violence if they are committed against someone who is unable to consent or refuse (Basile & Saltzman, p. 9).

It is important to note here, that not all acts of sexual violence incorporate physically violent components. Physical violence, assaults, battery, and/or the use of weapons are not often used during acts that are considered sexually violent (Office of Justice

Assistance [OJA], 2005; U.S. Department of Justice [DOJ], 2002). "This challenges the stereotype that sexual violence is usually a physically "violent" act, and underscores the fact that most acts of sexual violence occur in more subtle, coercive ways (Tjaden & Thoennes, 2006)."

No matter the definition of sexual violence, it is clearly present in Asian culture. What is less clear are the extent and types of sexual violence that are prominent throughout East Asian and Southeast Asian countries.

Prevalence and Types of Sexual Violence against Women

The following sections provide a definitive analysis of the types of sexual violence against women worldwide; rather each provides a brief overview of types of sexual violence against women found Asian societies.

According to the National Violence Against Women Survey (NVAWS) 18.2% of 16,000 male and female respondents self-reported experiences of completed or attempted rape in their lifetimes (Tjaden & Thoennes, 1998). Tjaden and Thoennes defined rape as forced vaginal, oral and/or anal intercourse and reported that Asian women were found to be the least likely to report instances of rape at 6.8%, when compared to other ethnographic groups. The results of some studies with student samples also indicated lower rates of reported victimization among Asian respondents as compared to other groups (Lee & Law, 2001). For example, Koss, Gidycz, and Wisniewshi (1987) studied 3,187 women from different colleges and universities and reported the prevalence rate of rape for Asian participants was 7%, which was lower than all other ethnographic groups represented in their study. International crime statistics as reported by INTERPOL (1990) are consistent with the study results that indicate lower prevalence rates of rape in Asian

countries as compared to American, European, and African countries. In light of these empirical results indicating lower prevalence rates of sexual violence against Asian women, findings from international studies (e.g. Yoshihama & Sorenson, 1994; Chen, 1996) (i.e., Japanese and Taiwanese respectively) suggest a different trend. Findings from these studies suggest that sexual violence against Asian women might be an important but silent problem (Lee & Law, 2001). According to Yoshihama (1999), physical violence is the second most common reason for wives to seek divorce and murder by a partner accounts for a third of female deaths, in Japan. Sonali (1990) interviewed 200 women in Sri Lanka and reported that 60% of respondents reported that their partners physically abused them. A little more than half of these women said their partner used a weapon during the physical assault. A study in Malaysia revealed that 39% of adult women reported physical abuse by their husbands (Rashida et al., 1994).

Sexual violence is not an isolated event; rather it is on a continuum with other common illegal and legal events/activities (Guy, 2006). Current literature fails to provide any information on sexual violence in Asian culture related to many of the items found in the Sexual Violence Continuum (Guy, 2006), which was developed to illustrate the idea that power differentials support gendered violence, culminating in rape or sexual assault. However, most studies that have explored sexual violence against Asian women have adopted broad definitions of sexual violence (Lee & Law, 2001), consistent with concepts found in the Continuum of Sexual Violence that include but are not limited to forced sex, sexual harassment, domestic/intimate partner violence, sexual exploitation, sexual slavery, and dowry related violence. These broad definitions have served to inhibit

various findings. However, the United Nations has subsumed sexual violence against women into three areas: the family, the community, and the State (UN/DPI, 1996).

Violence against women by the state. According to UNIFEM (2010) an estimated 20,000 to 50,000 women were raped during the 1992-1995 war in Bosnia and Herzegovina, while nearly 250,000 to 500,000 women and girls were targeted in the 1994 Rwandan genocide. This report also published that combatants in camps for internally displaced people in Sierra Leone, sexually assaulted between 50,000 and 64,000 women between 1991 and 2001. These statistics clearly accentuate how women have been targets of sexual violence not only from the enemy in war, but also from men in their own communities. Consequently, two categories exist for sexual violence against women by the state: (a) sexual violence as an instrument of war, and (b) sexual violence within custodial institutions.

Sexual violence as an instrument of war (Comfort Women). Throughout history, war has accelerated the violation of women's bodies (Watanabe, 1995). Due to the importance of women in the reproduction of group identities, they are vulnerable to specific forms of violence in armed conflicts (Steans & Ahmadi, 2005). Trafficking in women's bodies on and near the battlefield is a prime example of how women and girls become victims of sexual violence during wartimes (Watanabe). Trafficking in women's bodies and/or sexual slavery is the systematic commoditization of women's bodies for sexual purposes. Watanabe (1995) suggested that in addition to prostitution around military bases, trafficking in women's bodies included sex tourism, forced domestic labor, "catalog brides", and migrant sex workers. However, the "comfort women" system of sexual slavery, sanctioned by the Japanese Imperial Army (JIA) during World War II

(WWII) is, arguably, the most well-known example of the systematic and systemic

commoditization, exploitation, and dehumanization of Asian women. During this time,

the Japanese military was responsible for the development and regulation of a system of

brothels throughout China, Korea, Malaysia, the Philippines, and Australia with the sole

purpose of providing sexual outlets for Japanese soldiers (Argibay 2003; Soh, 2000).

The systematic and widespread nature of sexual violence during conflict situations

is not a recent phenomenon (Mazimhaka, 2007). The JIA institutionalized the practice of

comfort stations prior to WWII with the 1918 invasion of Siberia (Watanabe, 1995).

During this invasion, the JIA took along licensed Japanese prostitutes called *Karayukisan*

("foreign-bound prostitutes"). In 1932, the JIA began recruiting Korean women as

prostitutes for soldiers stationed throughout China. However, in 1937 JIA soldiers

conquered the city of Nanjing and committed large-scale rape of women and girls in an

event known as the "Rape of Nanjing". In an attempt to avert future atrocities such as

those committed in Nanjing, Emperor Hirohito ordered an extension of the previously

established comfort stations. The major purposes behind this extension were to arouse the

fighting spirits of the soldiers through the provision of an outlet for their frustrations

related to wartime and military life, to protect the soldiers from venereal diseases, and to

prevent JIA soldiers from the collective rape of Chinese women (Watanabe). Ancillary

and politically driven purposes for the extension of the comfort station system included

the restoration of the image of the Imperial army, to prevent anti-Japanese sentiment, to

keep military personnel healthier, and protect military secrets from spies believed to

inhabit local brothels (Argibay, 2003). According to Argibay, after the Rape of Nanjing,

military regulation transformed comfort stations into facilities of sexual slavery that employed *Jugun Ianfu* - military comfort women.

The phrase "Comfort Women" refers to the 50,000 to 500,000 women and girls of myriad nationalities (primarily from East and Southeast Asian countries) forced and/or coerced to serve as sexual slaves for the JIA during WWII (Argibay 2003; Soh, 2000; Watanabe, 1995). Originally called *Teishintai* or "voluntary labor corps," *Jugun Ianfu* were coerced or forcibly abducted mainly from Korea, China, Taiwan, Indonesia, Malaysia, and the Philippines (Soh, 2000; Watanabe, 1995) but also from Laos, Cambodia (Hirofumi, 1998), Burma, East Timor, Singapore, Thailand, islands in the pacific, and The Netherlands (Argibay, 2003; Michiko, 2001). Recruiters promised these women everything from better jobs to financial assistance for their families. The U.S. Office of War Interrogation Report No. 49 (Yorichi, 1944) reported many times recruiters would also misrepresent "comfort services" as the visitation and general uplifting of wounded soldiers. In other cases, girls and women were simply purchased from their economically downtrodden families or became debt bonded or indentured servants (Argibay).

The comfort women case involves several complex operational definitions related to issues ranging from militarized prostitution to sexual slavery. Unlike prostitution, which reflects discriminatory attitudes toward women (i.e., the women had a choice or volunteered or the stigma that the victims were immoral or "no good"), sexual slavery reflects the victims' views of their personal enslavement, rape, subordination and suffering (Argibay, 2003; Giobbe, 1991). Even in cases where the JIA utilized *Karayukisan* and other licensed prostitutes the daily living conditions and expectations in

the facilities dehumanized these women to the extent that they too became sexual slaves (Argibay). According to Tetsuo Aso, a Japanese military doctor during WWII, comfort women were treated as "female ammunition" and their dehumanized bodies were used as "public toilets". Kim Yonja, one of the 30% of comfort women who survived WWII (Soh, 2000), reported that even her blood was taken for Japanese soldiers.

The military comfort women system was not uniquely Japanese (Hirofumi, 1998). However, the JIA military comfort system was one of the most heinous and egregious sexually based crimes committed against Asian women. Though this system of sexual slavery is no longer existent in its WWII form, Asian women remain exposed to sexual violence at the hands of the state within custodial institutions.

Sexual violence within custodial institutions. Thomas and Levi (1999) reported that custodial rape (also custodial sexual assault) is defined as "rape perpetrated in any state-owned institution by a state agent." State-owned institutions include but are not limited to prisons, jails, nursing homes, hospitals, and institutions for the mentally ill. Though well documented, the actual extent of custodial sexual assault is still unknown (Dumond, 2000). Research on this form of violence against women remains divided (Donaldson, 1995). For instance, an analysis of the Nebraska prison system revealed 16-22% of inmates experienced forced/coerced sexual activity while in confinement (Struckman-Johnson, Struckman-Johnson, Rucker, Bumby, & Donaldson, 1995, 1996). This study noted that the problem appeared to be aggravated in larger prison systems with increased ethnic diversity.

On the other hand, Amnesty International (2010) reported that thousands of women worldwide experience sexual violence while in custody. Comparisons between

anonymous self-reports from 382 men and 51 women who had experienced sexual

violence while in custodial institutions found that 28% of men and 53% of women

reported that their perpetrators were state employees (Struckman-Johnson & Struckman-

Johnson, 2006). This study also found that 8% of men and 41% of women experienced

sexual violence at the hands of staff. Almost 30% of female study participants reported

incidents resulting in oral, vaginal, or anal sex. Rape accounted for 28% of reported

incidents by the women surveyed. Moreover, Cotton and Groth's (1982) assertion

remains valid that "Available statistics must be regarded as very conservative at best,

since discovery and documentation of this behavior are compromised by the nature of

custodial conditions, codes and subculture, and staff attitudes" (p. 48). The complex

interplay of social and psychological paradigms within custodial institutions may also

complicate research and reporting efforts on this form of violence (Dumond, 2000).

Thomas and Levi (1999) also noted that custodial settings provide state agents

power over women taken into custody. This power is then often used to force or coerce

sexual access. Coerced sexual violence may take on many forms including gang rape

(Donaldson, 1993, 1995). Report of the Special Rapporteur on Violence Against Women

(1998) emphasized that the most specific element in custodial violence against women is

the sexualized torture. Thomas and Levi (1999) suggested that, though many cases of

violence perpetrated by the state against women are indistinguishable from that

perpetrated against men, rape and other forms of sexual violence are used to persecute

women. The former Special Rapporteur also reported that women are sometimes taken

into custody for their own "protection" as with cases that place women in danger of

retaliation—such as "honor killings" and dowry-related violence. Other times women are taken into custody because of refugee situations (Thomas & Levi, 1999).

Even in situations where women are able to avoid sexual violence at the hands of the state, whether in wartimes or custodial institutions, they may still face violence at the hands of family members and men within the community.

Violence against women within the family context. Studies of migrant Asian communities have indicated a significant role of the immediate family and relatives in the imposition of sexual violence against women (Finkelhor, Hotaling, Lewis, & Smith, 1990; Heise et al. 1999; Merchant, 2000; Midlarsky et al., 2006; Lee & Law, 2001). Data from the 1994 National Crime Victimization Survey (US Department of Justice, 1996), reported that family members or relatives committed over one-third of all rapes /sexual assaults. The National Violence Against Women Survey (Tjaden & Thoennes, 1998) reported that almost 44% of the women who were raped after the age of 18 were sexually assaulted by intimate partners including spouses, former husbands, cohabiting partners, and dates.

In a study of child sexual abuse in California, Ima and Hohm's (1991) indicated a rate of 4.9% for family involvement in instances of sexual violence among Asian American families. On the other hand, studies that focused on battered women and spouse abuse among Asian Americans (e.g., Dasgupta & Warrier, 1996; Ho, 1990; Huisman, 1996; Lee & Au, 1998; Root, 1996; Song, 1996; Yoshihama, 1999) exposed the role of the husband. Within the majority of these studies, the authors identified acculturation as a possible factor in the prediction of violence against women within the family. Moreover, the specific types of violence against women within the family context may also have an

effect on research outcomes. It is imperative, therefore, that researchers account for

different forms of violence against women, especially Asian women, within the family

including but not limited to domestic violence, dowry, and honor related violence.

    Domestic/intimate partner violence. Domestic/intimate partner violence came to

public attention during the women's movement of the 1960s (Straus, 1992).

Interchangeable terms throughout professional literature include domestic violence,

intimate partner violence, and spousal abuse. Gellert (2002) defined spousal abuse "the

violent victimization of one partner, most often women, by the other partner within a

marriage" (p. 146). Examples of behaviors that are consistent with this form of violence

against women include but are not limited to beatings leading to injury, emotional or

psychological abuse, sexual assault, and intimidation of the victim. Forced sex and

psychological abuse usually accompany domestic/intimate partner abuse, in one-quarter

to one-half of cases (Heise et al. 1999). Another definition for domestic violence is

physical abuse, psychological abuse, sexual abuse, or economic abuse of people who are,

or have been, intimate partners (Domestic Violence, 2000). In these cases, physical abuse

may include slapping, punching, choking, and hitting with objects or weapons, throwing

out of cars, stabbing, and shooting. Psychological abuse may include but is not limited to

verbal abuse, coercion, humiliation, monitoring the person's movements, and

undermining self-confidence. Sexual abuse may include forced or coerced sex, rape, and

sexual assault. Economic abuse, however, may include withholding money, denial of

economic independence, and denial of work opportunities (Domestic Violence, 2000).

These definitions clearly note possibilities for physical, mental, and social functioning

problems (Adkins, 2004) that result from this form of violence. For example, women who

have experienced domestic violence are more susceptible to depression, poor social functioning (Bonomi, Thompson, Anderson, Reid, Carrell, Dimer, & Rivara, 2006; Coker, David, Arias, Desia, Sanderson, Brandt, & Smith, 2002), poor physical health, increased substance use, and increased frequency of chronic disease, chronic mental illness, and injury (Coker, et al., 2002).

Women who have witnessed domestic violence in childhood experience negative impacts on their long-term adjustment (Reyna, 2004). These women experience more violence within dating relationships, express more depressive symptoms, and may exhibit antisocial behaviors and trauma symptoms (Maker, Kemmelmeier, & Peterson, 1998). Children, on the other hand, regularly experience distressing thoughts and memories, hyper-vigilance, conscious avoidance or dissociation, (Mertin, & Mohr, 2002) and exhibit problematic behavior at clinical levels more frequently than other children (Jouriles, Murphy, & O'Leary, 1989). Elliot, Avery, Fishman, and Hoshiko (2002) reported that adolescent females are three times more likely to engage in risky sexual activity if they have witnessed domestic violence between their parents. Poverty did not have any effect on risky sexual activity. A study on college students and lifetime exposure to domestic violence indicated that exposure to physically abusive domestic violence in the home was associated with interpersonal problems, anxiety, depression, and trauma symptoms (Blumenthal, Neemann, & Murphy, 1998). These authors also reported that interparental verbal aggression was a stronger predictor of all symptom areas than interparental physical violence. Diamond and Muller (2004), in a study of the relationship between the witness of domestic violence during childhood and later psychological adjustment among college students, concluded that the experience of physical domestic violence and major

psychological domestic violence by parents during childhood produced higher levels of current psychopathology among study participants. Results from these studies underscore a need for professional help seeking within this population. However, these studies failed to incorporate cross-cultural experiences and hold little utility with individuals from diverse backgrounds. More specifically, it would be very difficult to generalize any of these results to Asian populations.

The Centers for Disease Control (2006) reported that, each year, there are approximately two million injuries and 1,300 deaths related to domestic violence nationwide. The estimated lifetime prevalence rate for domestic violence is 44%, with a rate 7.9% for incidents within the past 12 months (Thompson, Bonomi, Anderson, Reid, Dimer, Carrell, & Rivara, 2006). Though men are victims of domestic violence, women incur more than 95% of injuries during incidents of domestic violence (Lloyd, 2000) and are four times as likely to be victimized than men (Tjaden & Thoennes, 2000). Ellis (1989) reported that men are more likely to beat cohabiting women. Later data reported that 30% of married couples have become physically aggressive with one another at least once during their marriage (Holtzworth-Munroe, Meehan, Rehman, & Marshall, 2002). This means that 44% of individuals and 30% of couples may need some form of mental, physical, or social assistance with domestic/intimate partner violence. In 1997, the World Health Organization (WHO) revealed that, according to 40 studies conducted throughout the world, 20%-50% of the women respondents reported that they had experienced physical abuse at the hands of their male partners. However, there remains a paucity of empirical research on domestic/intimate partner violence among native Asian groups (Yick, 2000).

Despite a reputation as the model minority, researchers agree that domestic violence is a pervasive problem among Asians throughout the world (Bhandari-Preisser, 1999; Dasgupta, 1998; Lee & Law, 2001; Merchant, 2000; Midlarsky et al., 2006). Many Asian groups generally accept the United States view of domestic violence as a "nonissue" for Asians (Bhandari-Preisser, 1999). However, national surveys (i.e., Tjaden & Thoennes, 2000) prove this is a problem. Despite widespread denial within Asian communities, domestic violence remains a serious problem (Ayyub, 2000; Raj & Silverman, 2002) that may warrant professional counseling assistance.

In Mainland China, marital rape was one of the major reasons for family breakdown (Chan, 2007). However, cultural acceptance of sexual violence (Liu, 1999; Yick & Agbayani- Siewert, 2000), keeps victim/survivors of domestic/intimate partner violence in the abusive relationships (Wu, Guo, & Qu, 2005). There is a link between domestic violence and traditional Asian values (Kim-Goh & Baello, 2008). In a qualitative study of attitudes toward domestic violence among Vietnamese Americans, Bui and Morash (1999) found that husbands' patriarchal beliefs, family structure, and adherence to traditional gender role norms related to wife abuse. Chan (2006) found that abusers held a traditional gender role assumption that the man should be the provider and the woman the caregiver. Chan and Straus (2005) estimated at least 6000 native Chinese women per year suffer from domestic/intimate partner violence. These authors also noted this figure does not account for far more unreported cases. Liu (1999) argued that even though many victim/survivors of domestic/intimate partner violence seek divorce as a means to end abusive marital relationships, this is not common for abused women in China. Chan (2004) reported this trend derived from the control the Chinese government

has over divorce and social supports for victim/survivors of domestic/intimate partner violence. These studies highlight the need for continued research on domestic/intimate partner violence within Asian communities, more specifically those found in Taiwan.

There are several other forms of violence toward women within the family, however. Though domestic/intimate partner violence is a serious issue, honor killings and dowry-related violence are more closely connected to the historical cultural landscape of Asia (Jeffrey, 1999; Reddy, 2002; Cohen, 2006).

Honor killings and dowry-related violence. According to Cohen (2006), Islamic law stipulates honor killings for women who dishonor their families including rape victims, women suspected of premarital sex, and women accused of adultery. More than 1,000 women die each year because of honor killings (UNIFEM, 2005). Rehn and Sirleaf (2002) reported that a family member killed 47% of women killed in Alexandria Egypt, after they had been raped. The Pakistani government rejected pro-women legislation that would have strengthened the law against honor killing (Pakistan Rejects, 2005). Honor killings are permitted under Jordanian law articles 340 and 98 and the Jordanian Parliament blocked legislation for harsher punishment of those convicted of honor killings (Honour Killings Law Blocked, 2003). Even when honor killing is considered murder under formal law, many times juries acquit men who murder female relatives for dishonoring the family, and judges may rule in favor of light sentences, even for those who confess to the murder (Beirut Hosts Honour Killing Conference, 2001).

On the other hand, dowry is the price that a young women's family must pay to avoid the stigma of having an unmarried daughter. Dowry is the bride's contribution to the marriage considering she is unlikely to have paid employment (Cohen, 2006). In some

cases, dowry is the wife's inheritance but once she is married, a young woman can lose control over these assets because of laws that favor the husband with respect to financial and real property (Reddy, 2002; Cohen, 2006). Cohen noted that in other cases, in-laws blackmail the young woman and her family for more dowry money and kill her. UNIFEM (2005) reported almost 15,000 dowry-related deaths per year in India. In 2002, there were 315 female victims of acid attacks associated with dowry-related incidents, in Bangladesh. Occurrences of abusive incest and rape within domestic marriage have also been identified as common, especially among Asians (East, South, and Southeast) though most times these abuses are hidden from society (Niaz, 2003). Though some are able to avoid violence within the family, women remain susceptible to violence at the hands of men within the community at large.

Table 2.1

Examples of Gender-Based Violence throughout the Life Cycle (WHO, 1997)

Phase	*Forms of Violence*
Pre-birth	Gender specific abortions; effects of battering during pregnancy on birth outcomes
Infancy (birth- 15 months*)	"Female infanticide, physical, sexual, and psychological abuse (Jewkes et al., 2001)"
Childhood (15 months- 12 years*)	"Child marriage, prostitution and pornography; genital mutilation; incest; physical, sexual, and emotional abuse (Jewkes et al., 2001)"
Adolescence (13-17 years) and Adulthood (18-64 years**)	"Dating and courtship violence (e.g., acid throwing and date rape)economic coercion (e.g., girls having sex with "sugar daddies" in exchange for school fees); incest, sexual harassment in the workplace; rape; forced prostitution and pornography; sex trafficking; intimate partner and domestic violence; dowry abuse and murder; psychological abuse; abuse of women with disabilities; forced pregnancy (United Nations Declaration, 1993)."
Elderly (65+ years**)	"Forced suicide or homicide of widows for financial gain; sexual, physical, and psychological abuse WHO, 2002 "

(*Jewkes et al., 2001; **WHO, 2002)

Table 2.2

Definitions of Violence against Women

Abuse types	Western	East Asian and Southeast Asian	South Asian (i.e., India, Sri Lanka, Pakistan, etc.)
Physical	Physical assault, beating, kicking, aggravated assault, battery	Hitting, striking, beating, fighting, physical violence	Physical assault, beating, kicking, torture (hot oil burns)
Psychological	Invalidation, emotional abuse	Not generally viewed as abusive	Denial, minimization, emotional abuse
Sexual	Unwelcome touching, forced sex	Only forced sex is viewed as abuse	Not viewed as abusive. All sex in marriage is usually the right of husband (assertion of male privilege)
Verbal	Verbal abuse or berating, private or public	Not generally viewed as abusive	Mostly public derogation is seen as abusive
Control	Physically restrictive control and coercion, financial control, emotional control denial/withdrawal	Not generally viewed as abusive	Coercion, threat, intimidation, economic control, legal control

(Basile &Saltzman, 2002; CDC, 1997; Midlarsky et al., 2006)

Violence against women within the community.

Sexual harassment. The Civil Rights Act of 1964 defined sexual harassment as "unsolicited verbal comments, gestures, or physical contacts of a sexual nature which are unwelcome" (§.703 of Title VII). Table 2.3 provides several examples of such behaviors. Parish et al. (2006) studied a nationally representative sample of 3,821 Chinese and Tibetan women aged 20-64 and found that 12.5% of all women and 15.1% of urban

women reported some form of harassment in the past year. In current literature, sexual harassment is associated with males who have power and authority over women. However, equal or even lower status individuals can also perpetuate sexual harassment against women (Cummings & Armenta, 2002; O'Connell & Korabik, 2000). For instance, nearly 2% of urban women age 20–45 reported that most sex harassment was not from supervisors or superiors but from coworkers and other peers (Parish et al., 2006). Despite these statistics, no other Asian studies exist in which cultural norms produce patterns related to sexual harassment.

Parish et al. (2006) have also noted that much of the literature on sexual harassment derives from Western countries and maintains a primary focus on such behaviors in the workplace. Comparisons of sexual harassment across societies are difficult (Haspels, Kasim, Thomas, & McCann, 2001; Sbraga & O'Donohue, 2000; Timmerman & Bajema, 1999; Welsh, 1999); resultant of differing samples, cultural definitions, and process variables across studies (Barak, 1997; Kennedy & Gorzalka, 2002). Here it is important to note that the inconsistent measures and comparisons coupled with different socio-cultural definitions and of sexual harassment may impede understandings of the extent and severity of sexual harassment in Asian countries, also.

Table 2.3

Types of Sexual Harassment

Physical	Non-Verbal	Verbal
• Giving neck and shoulder massage • Touching hair, clothing or body • Hugging, kissing, patting or stroking • Sexually touching or rubbing oneself around another person • Standing close or brushing up against another person	• Looking a person up and down (elevator eyes) • Staring • Blocking someone's path in a sexually explicit manner • Following or stalking • Giving personal gifts • Displaying sexually suggestive material • Making sexual gestures • Sexually suggestive facial expressions including winking, throwing kisses and licking lips	• Referring to an adult as girl, honey, babe, etc. • Whistling or cat calls • Making sexual comments about body parts • Innuendo • Turning work discussions into sexual topics • Telling sexual jokes of stories • Asking about sexual preferences, fantasies or history • Asking personal questions about social or sex life • Kissing sounds, howling and smacking lips • Making sexual comments about clothing, anatomy or looks • Repeatedly asking out an uninterested person • Spreading rumors about another person's sex life • Quid pro quo

(United States Department of Justice, 2013)

Nevertheless, women and girls remain vulnerable to more invasive and physically

threatening forms of sexual violence within the broader community. According to

Alvazzi del Frate (1998), the prevalence of sexual violence against women in Beijing was

1.6% over the a five year period. Another study found that about 25% of Asian women

experienced various sexual harassment and 1% reported sexual coercion by teachers or

peers during college (Tang, et al. 1996).

In research of Chinese households in Hong Kong Chan (2005) reported that 1.6%

of female respondents had experienced sexual assault in their life. Only 0.5% of these

respondents indicated forced sex by someone other than their spouse. However, 27.3% of

the survivors reported that the incidents happened before they were 18 years old. Around

67% of these survivors knew their attackers 33% of whom were male family members.

These figures demonstrate that many women experienced sexual abuse at a young age

and did not report their victimization. Luo (2000) estimated that in Taiwan women report

only 10% of sexual assaults and rape. Luo (1996) estimated around 26% of Taiwanese

women and 13% of Taiwanese men report experiencing workplace sexual harassment

(Luo, 1996). These figures suggest that underreporting is particularly serious in the

region.

Sexual assault and forcible rape. There are many myths about rape based on

stereotypes about appropriate sexual behavior (Krants & Garcia-Moreno, 2005). One

common rape myth is that rape is associated with a violent attack by a stranger. However,

most often someone known to the victim perpetrates these acts. Many also believe that

rape leaves palpable signs of harm, which does not happen in many cases. According to

the World Health Organization (WHO, 2003), approximately one third of rape victims

sustain visible signs of injury. Rape is not a static concept and may involve acts of

coercion. Heise, Ellsberg, and Gottemoeller (2002) defined sexual coercion as ''the act of

forcing (or attempting to force) another individual through violence, threats, verbal

insistence, deception, cultural expectations or economic circumstances to engage in

sexual behavior against her/his will'' (p. 6). This definition underscores the many nonphysical forms of forced sexual contact.

According to a report about sexual harassment and gang rape of women released by UNICEF (1999), there has been an upward trend in rape figures. According to the US Department of Justice, Bureau of Justice Statistics (1997), approximately 91% of rape and sexual assault victims are female, and 99% of the associated perpetrators are males. However, other studies suggest that current figures may be far from reality because many cases of rape and sexual assault are never reported (Niaz, 2003). For example, in the United States only 34% of attempted rapes, 26% of rapes, and 26% of sexual assaults are reported to police (U.S. Department of Justice, 2002). This low level of reporting is also common in other countries.

Studies in India have estimated that there is a 70-1 ratio of unreported to reported rapes (Niaz, 2003). Correspondingly, for each case of molestation reported and filed, there were 375 not registered (Johnson, VeneKlassen, Banwell, Daruwala, Mathur, & Deller-Ross, 1996; Niaz, 2003). High rates of sexual assault and rape are also found in other Eastern countries. In Iran, the number of reported cases of rape increased by 15.67% from 1980 to 1993 (UNICEF, 1999). Other statistics from UNICEF (1999) reported that in India there are more than 1,500 cases of rape, and nearly 2,500 cases of molestation, sexual harassment, and trafficking, while 60% of Japanese women have experienced forcible and coerced rape at the hands of their partners. Though these statistics may be representative of concerns about sexual violence against women in Asian culture, they fail to account for the daily rape and assault of exploited women and girls involved in underage marriages, sex trafficking, and prostitution.

Exploitation, sex trafficking, and prostitution. The links between prostitution

and violence against women have been recognized in feminist literature for decades

(Jeffreys, 1999). Feminist researchers including Josephine Butler have consistently

argued that prostitution arises from women's subordination (Jeffreys, 1997). According

to Jeffreys (1999), feminist theorists and prostitution survivor organizations argue that

men's prostitution behavior should be considered sexual violence and a violation of

women's human rights. For example, the Coalition against Trafficking in Women was

developed with the aim of ending men's abuse of women in prostitution, worldwide. This

coalition and its many supporters openly condemn men's abuse of women in prostitution

as a form of men's sexual violence against women (Coalition against Trafficking in

Women, 1998). Jeffreys (1999) also noted that prostituted women suffer a great amount

of rape and violence including death from men and some feminists avow that prostitution

constitutes sexual violence against women in and of itself. Hoigard and Finstad (1992)

concluded that prostitution established a 'gross form of violence' and issued the

following statement:

> The impoverishment and destruction of the women's emotional lives makes it
>
> reasonable, in our eyes, to say that customers practice gross violence against
>
> prostitutes…Fractured jaws would heal, but regaining self-respect and recreating
>
> an emotional life is far more difficult (Hoigard and Finstad, 1992, p. 115).

Unfortunately, some countries maintain institutions that legitimize and perpetuate

sexual violence against women (Heise et al., 1999) through legal prostitution. The

governments in some Asian countries promote sex tourism under the guise of legal

prostitution. For instance, prostitution tourism is highly profitable and has therefore been

promoted by the government in the Philippines. Income generated from visitor arrivals in 1992 was US$1.67 billion and in 1993 was US$2.12 billion (Distor & Hunt, 1996). Seventy-five percent of the population in the Philippines lives below the poverty line and, therefore, women and children remain vulnerable to prostitution because of the extreme poverty in which they live. Furthermore, these concerns are not specific to adult prostitutes and many times children are involved in exploitation (including underage marriages) and international sex trafficking.

The United Nations Children's Fund (UNICEF, 2001) released a report that underscored the exploitive practice of marrying underage girls. For example, 7% of girls in Nepal are married before the age of ten, and 40 percent by age fifteen. In some African and Indian countries, many girls are married before their eighteenth birthday. According to the United Nations report, this problem is seen as acute due to pregnancy-related complications leading to death for girls who are not physiologically ready to bear children. Exploitation through early marriage is not the only hazard for underage girls, though (Cohen, 2006). Many poor families sell young girls into prostitution (UNICEF, 2001). Child sex tourism became a major concern with the 1989 United Nations Convention on the Rights of the Child. However, adult sex tourism is more acceptable (Cohen, 2006). Davidson and Taylor's (1996) regional report on child sex tourism reported that the majority of those abused in child sex tourism were young teenage girls integrated into the bars and brothels of destination countries. According to Giobbe (1991), sexual violence (including exploitation) against women and children has become a commercial enterprise. Nepal is a prime example of this enterprise where, each year,

approximately 5,000–7,000 girls are trafficked across national borders to become sex workers (Subas, 2001).

The sex industry has not received public recognition in Chinese societies (Chan, 2009). Thus, few studies have focused on violence against sex workers. Wong, Holroyd, Gray, and Ling (2006) completed a cross-sectional survey of female sex workers in Hong Kong and found they scored significantly low on reported quality of life. Respondents also reported feeling physically unsafe, and cases of rape (3.4%), beating (7.9%), and verbal abuse (11.2%) by clients.

University/college context. Researchers have focused on incidence and prevalence rates of sexual violence on university/college campuses for decades (Adams-Curtis & Forbes, 2004; Bohmer & Parrot, 1993). Several theories have been posited and tested to better understand, contain, and prevent such acts of violence (e.g., Burt, 1980; Fisher et al., 2000; Fisher, Daigle, Cullen & Turner, 2003; Koss et al., 1987; Koss, Goodman, Browne, Fitzgerald, Keita, & Russo, 1994; Schwartz & DeKeseredy, 1997). Studies of university/college samples suggested lower rates of sexual violence among Asian communities than other racial groups. In a national study of 3,187 women from different universities and colleges (Koss, Gidycz, & Wisniewski, 1987), the prevalence rate of rape for Asian American women was 7%, which was lower than the prevalence rates of all other participants. In a study of native Taiwanese college students, Chen (1996) found that these women were 65.9% more likely to experience sexual violence at the hands of strangers than associates. The overall prevalence of sexual coercion in dating relationships for these university females was 24.7%. Chen also identified only 10% of perpetrators were relatives. A Hong Kong-based study found that 20% of female

university students experienced forced or coerced sexual contact (Tang et al, 1995).

Later, Chan (2009) reported that the lifetime prevalence of sexual coercion among a

sample of 651 university students in Hong Kong was 19.8%. These statistics may be

skewed due to cultural factors that inhibit many from reporting sexualized violence.

Summary of Prevalence and Types of Sexual Violence against Women

In the family, Asian women are vulnerable to violence that includes but is not

limited to battering and sexual abuse (Tjaden & Thoennes, 2000), violence in the name of

family honor (Cohen, 2006), and dowry-related violence (UNIFEM, 2005). In the

community, Asian women are vulnerable to sexual harassment (Parish et al., 2006),

prostitution (Jeffreys, 1999), and trafficking and rape (Niaz 2003; UNICEF, 2001).

Migrant Asian women may experience additional vulnerabilities because of their minority

status. Taiwanese university/college women are also at increased risk of sexual

victimization (Chen, 1996; Humphrey & Kahn, 2000). Finally, women are vulnerable to

violence by the state while in custodial care or in situations where such violence is an

instrument of war (UN/DPI, 1996).

The applicability of definitions for sexual violence against women is a common

limitation to cross-cultural and international research on sexual violence (Jeffreys, 1999;

Lee & Law, 2001; Midlarsky et al. 2006; Niaz, 2003; Parish et al., 2006) and therefore

serves to limit cross-cultural validity. All societies tolerate or at times even encourage

violence by social mores and traditions (Niaz, 2003). Cultural views, including

patriarchy, sanction men's domination over women (Dobash et al., 1992). Whether

socially condoned or not, these acts as well as their effects on women's health and lives

need to be addressed in culturally relevant ways to meet the needs of victim/survivors of sexual violence.

Though the specific types and prevalence rates of sexual violence against women are not consistent across cultures, there is a need for further research on these behaviors within Asian communities. A prerequisite to such research may be the identification and knowledge of specific factors that may predict response patterns to sexual violence including help seeking behaviors. These factors may reveal new insights on the phenomena of sexual violence in Asian communities, specifically Taiwanese university/college campuses.

Acculturation, Gender Roles, Culture and Sexual Violence against Asian Women

Current literature suggests that acculturation has a major impact on the mental health of Asians (Bhanot & Senn, 2007; Constantine, Okazaki, & Utsey, 2004; Kim, Brenner, Liang, & Asay, 2003; Lee & Law, 2001; Niaz, 2003). Culture has also become a noticeable feature of how Asian women come to experience sexual violence and their individual lives (Reavey et al., 2006; Shea & Yeh, 2008). On the other hand, a primary predictor of attitudes toward rape myths (i.e., inaccurate beliefs about rape and attribution of blame) and sexual violence is the gender of the individual (Caron & Carter, 1997). Here we will explore the concepts of acculturation, gender roles, and culture as each is related to how Asian communities perceive and respond to sexual violence against women.

Acculturation. The concept of acculturation is an important place to begin exploring the responses to sexual violence with Asian communities (Singh, 2006). A report by the U.S. Department of Health and Human Services (2001) on mental health

care for Asian Americans published findings that less acculturated individuals experience

lower levels of psychological distress. Singh (2006) suggested that these findings support

the supposition that the more oppressed identities an individual has to manage, the more

psychological distress the individual experiences. For example, a Southeast Asian-

identified woman may spend more time within a collectivist atmosphere within her home

and community. Therefore, her acculturation level may protect her from sociocultural

concerns related to the outside community. She may additionally find support and

understanding on cultural and ethnic levels that may otherwise be non-existent in the

broader realm of society. Conversely, an American-identified South Asian woman may

have to negotiate the impacts of sociocultural norms within American contexts. In turn,

she may be disconnected from a community that is supportive and understanding of her

cultural background.

      Culture. A large body of literature exists which suggests that cultural factors

account for variations in the occurrence of sexual violence against women (Nayak et al.,

2003). In a national study designed to examine the service organizations for Asian

women who had experienced sexual abuse, Reavey et al. (2006) reported that respondents

identified cultural concerns including the recognition of the power of the family and

community in shaping individual needs and emotions as well as the significance of ideas

about *shame* and *honor*. Chu and Tung (2005) completed a study of 137 rape victims in

Hong Kong and found that most survivors maintained poor attendance for follow-up care.

Respondents sighted embarrassment as a major deterrent to seek medical care. These

factors were seen to create complex hierarchies of power that could potentially offer

support to victim/survivors but concurrently act as barriers to the disclosure of sexual

abuse among Asian women. This opposition between culture and the individual was also

identified as the mechanism by which Asian women are trapped in a system of dual

subordination to sexual abuse perpetrated by male family members (including fathers,

husbands/partners, brothers, uncles, etc.), and oppressive practices related to their

ethnicity (Abrahamson, 1999), and the patriarchal landscape of Asian countries.

Therefore, cultural differences based on socio-demographical factors are expected to

influence attitudes toward sexual violence against women. For instance, in a review of 14

cultures, Counts, Brown, and Campbell (1992) contend that social and cultural norms

including gender relations and family structure are salient factors related to the

acceptance and promotion of violence against women.

Cultural mores that surround gender roles, sexual relationships, and violence are

manifest on not only individuals but are also reinforced by the family, community, and

within a broader social context (Niaz, 2003). Much of Asian cultures have been

dominated by patriarchal ideology (Chan & Leong, 1994). In these cultures, women are

less likely to challenge male behaviors as a function of the higher status ascribed to men

as well as the value placed on collectivism and harmony in interpersonal relationships

(Niaz, 2003). In these societies, women may also have difficulty denying unwanted

sexual advances by men (Mills & Granoff, 1992). In Hindu culture, for example,

patriarchal ideals support male supremacy (Segala, 1999) and Hindu teachings include the

perpetual tutelage of women and marriages arranged by parents (Midlarsky et al., 2006).

Many times women lose their individual identities and become subservient to men

because of these types of teachings and philosophy. These concerns become even more

pronounced with polygamy as an accepted practice within Hinduism and Buddhism,

which allow for neither divorce nor remarriage by women. Buddhism also teaches that women lure a man away from purity and NIRVANA. In addition, Islam absorbed many patriarchal values related to Hinduism including inequality and subjugation of women, denying women rights to inheritance, divorce and marriage (Niaz, 2003). Islamic law also allows for honor killings of women that have dishonored their family including rape victims, women suspected of premarital sex, and women accused of adultery (Cohen, 2006). Furthermore, the patriarchal family structure of many Asians is based on Confucian principles that grant the father unquestionable authority and promote filial piety. These principles are also linked to the traditional gender roles held in Asian cultures.

Gender roles. Gender role attitudes are an important factor in understanding violence against women (Bhanot & Senn, 2007; Dobash & Dobash, 1979). Violence towards women and girls is often referred to as "gender-based" violence because it evolves in part from the subordinate status held by women in some societies (Heise et al., 1999). Conceptual work within sociology and public health fields have suggested that gender imbalances subsequent from the intersection of patriarchal and collectivistic values within much of Asian society tend to promote environments in which women are undervalued or objectified, which can create the conditions for sexual violence (Abraham, 2000; Silverman, 2003). Men and women have been shown to hold different explicit attitudes toward sexual violence. Researchers have shown that men are: a) more accepting then women of rape myths, b) more likely to attribute blame to the victims of sexual violence, and c) less likely to express negative views of those who perpetrate sexual violence against women (Barnett & Field, 1977; Hendrick, Hendrick, Slapion-

Foote, & Foote, 1985; Margolin, Miller, & Moran, 1989). Men have been found to endorse the use of violence against women more than women do (Burt, 1980). Men were also found to hold less supportive attitudes toward victims of domestic violence (Saunders, Lynch, Grayson, & Linz, 1987). Higher levels of violence toward women have been associated with traditional gender role socialization based on patriarchal values (Finn, 1986; Muren, Wright, & Kaluzny, 2002). Dobash & Dobash (1979) note that conventional gender role attitudes support violence against women through the attribution of power to men (e.g. men should be aggressive) and powerlessness to women (e.g. women should be passive). There is strong empirical support for the connection between traditional gender role attitudes and attitudes that support violence against women.

Often times, gender roles are shaped according to an individual level of acculturation (Abraham, 2000). The exploration of gender role attitudes held by Asians may vary according to individual levels of acculturation. Therefore, these attitudes can be measured in parallel with dimensions of acculturation. For instance, a Southeast Asian-identified client may choose not to disclose her experiences with sexual violence due to cultural norms. However, this silence may encourage the development of trauma related symptomology and the continued use of ineffective coping strategies throughout her life. This client may feel it is her responsibility to maintain silent about her victimization in order to maintain harmony within the family and/or to avoid shame within the community. The exploration of acculturation in tandem with gender, in this example, would assist with understanding how this victim directly accepts her role as a woman and how she indirectly accepts the role of men and the family within her life.

Attitudes toward violence against women reflect gender role norms and social ideologies about male domination (Nayak et al. 2003) as well. For instance, in their comparison of different countries, Costin and Schwarz (1987) found that rape myth beliefs were positively correlated to cultural values that restrict women's social roles and rights and support male domination. Similarly, Nayak et al. (2003) found that beliefs that are more negative appear to be associated with restrictive societal norms (e.g. physical and social mobility, working outside the home, and negotiation in intimate relationships) for women in India, Japan, and Kuwait as compared to the United States. Though specific factors that define gender roles and behavior may differ across Asian countries and cultural practices, the boundaries of gender identity are clearly outlined through religious dogma and the socio-cultural structure of each nation (Midlarsky et al., 2006).

Gender and Cultural Imperatives Related to help seeking Among Asians

Research has consistently proven that ethnic minorities underutilize professional psychological services (Leong, 1986; Yamamoto, 1978). Researchers continue to investigate help seeking attitudes to explain the pattern of underutilization of helping services by Asians (Sheu &Sedlacek, 2004). Sue (1994) posited that it is a myth to consider that Asians experience less psychological distress or fewer adjustment difficulties. For instance, Chang (1996) reported that Asian American college students were more likely to maintain depressive and psychological symptoms than Caucasians. Additionally, only 2-3% of Taiwanese undergraduate college students would seek or initiate formal help seeking through a university counseling center for psychological concerns (Chang & Kuo, 1984; Cherng, 1989). Cherng also noted that these students accessed psychological services only if they experienced severe psychological issues

and/or when all other informal assistance had been exhausted. According to these and other findings, it is obvious that some Asians need professional assistance with psychological concerns but underutilize such services. These studies highlight the need for and underutilization of professional help by Asians but they fail to address the relationship between help seeking practices among Asians and other sociopolitical factors including gender and culture.

Gender and help seeking practices. In a study of 218 college students, Johnson (2001) reported that women were more tolerant of the stigma associated with seeking professional psychological help, more willing to recognize the need for psychological help, and more likely to openly share their problems with others. Other research has also indicated that males generally have less positive help seeking attitudes than females (Fischer & Farina, 1995; Fischer & Turner, 1970; Leong & Zachar, 1999). However, it is unclear whether these gender differences in help seeking attitudes are cross-culturally consistent. For example, Atkinson and Gim (1989) found no gender differences on the Attitudes toward Seeking Professional Psychological Help Scale (ATSPPHS) among 263 Chinese American, 185 Japanese American, and 109 Korean American undergraduates at a university in the US. Conversely, Tata and Leong (1994) noted that Chinese American male college students reported less positive help seeking attitudes than did females.

Culture and help seeking practices. After spending six months in prison for killing his sister who was forcibly raped, a young man said the following to a CBS reporter:

I shouldn't have been in prison for a minute. If she had stayed alive, everyone in our family would have hung his head in shame. A girl is like a glass plate. Take a

glass plate and throw it on the floor and it breaks. Would it be any use anymore or not? A girl is just like that. If she has been violated, she's finished (Roberts, 2001).

Due to cultural factors including the importance of collective existence and family lineage in traditional Asian cultures, many Asian women may choose to avoid professional assistance because of fear of shaming the family name and/or losing face (Lee, 1996; Lee & Law 2001).

Manderson (1990) reported that health and illness are culturally constructed experiences. The way a person conceptualizes illness is influenced by his/her cultural background and beliefs (Sheikh & Furnham, 2000). Sheikh and Furnham (2000) posited that the beliefs of more traditional cultures (e.g. East and Southeast Asian cultures) are highly structured with religion at the helm of understanding the etiology, pathology, and treatment of physical and mental illness. Alarmingly, there is a lack of empirical research about mental health service utilization for Asians, as compared with other ethnic groups (Sheu & Sedlacek, 2004; Yamashiro & Matsuoka, 2006; Zhang & Dixon, 2003). Nonetheless, a common assertion is that Asians significantly underutilize mental health services (Sheu & Sedlacek, 2004; Reavey et al., 2006; Wynaden et al., 2005; Yamashiro & Matsuoka, 2001). This pattern of underutilization of professional counseling services is consistent throughout a variety of Asian groups, including Chinese, Korean, and Japanese (Atkinson & Gim, 1989; Uba, 1994; Yoshihama, 1999). Here it is important to reiterate that Asians are not a homogenous group and therefore cultural definitions and responses to mental illness may vary by nationality, religion, region, and/or ethnicity, within this population (Sandhu, 1997; Sue et al., 1994; Wynaden et al., 2005).

Researchers have investigated help seeking attitudes in order to explain the underutilization of professional counseling and psychological services for Asian (Sheu & Sedlacek, 2004). In most cases, Asian expressed less positive attitudes toward professional counseling and psychological services than other ethnic groups (Atkinson, Ponterotto, & Sanchez, 1984; Lee & Mixson, 1995). The results of a qualitative study of migrant Asians living in Australia identified shame and stigma, causes of mental illness, family reputation, hiding up, seeking help, and lack of collaboration as themes that served to inhibit utilization of professional psychological and counseling services by participants (Wynaden et al., 2005). However, research concerning differences in help seeking attitudes and behaviors within groups of Asians is inconclusive. Chinese-American, Japanese-American, and Korean-American undergraduates did not exhibit intra-group differences in attitudes toward mental health services (Atkinson, Lowe, & Matthews, 1995). On the other hand, Sue and Kirk (1975) found an interaction between sex and ethnicity when investigating Asian-American utilization of counseling services. Specifically, Chinese-American female students used mental health facilities significantly more frequently than did Japanese-American female students. Mills and Granoff (1992) later reported that in a study of college students, 17% of the Japanese participants had experienced at least one rape incident, but none of these students sought professional psychological help.

Traditional values based on patriarchy guide many Chinese women. When sexual violence happens, Chinese women who disclose these concerns have violated culturally engrained virtues of perseverance and endurance, challenge male supremacy, and bring disruption to the family (Lee & Au, 1998; Chan 2005). The disclosure of sexual violence

may also mean exposing weakness and/or shaming the family name regardless of who may have perpetuated such acts (Lee & Law, 2001). Generally, Chinese women perceived a need to protest the patriarchal hierarchy and this exerts influence on self-disclosure (Li, 1999). This influence likely keeps Chinese female survivors of sexual abuse from seeking professional psychological help. Lee and Au (1998) suggested that, many times, instead of developing the feminist perspective of a "survivor mentality," these women might instead promote the "rape myth." Thus, Lee and Law (2001) suggested cultural norms as components of sexual violence toward Asian women that promote the supremacy of chastity for women in a patriarchal society. In this respect, women are the "property" of their father before marriage and their husband after marriage. Therefore, female victims of sexual violence are worthless.

Many times Asian women affected by sexual violence tend to seek help from informal networks such as family members and friends instead of professionals (Lee, 1996; Yamashiro & Matsuoka, 1997). As a result, when sexual assault, harassment, and/or domestic/intimate partner violence occur it may be viewed as a family concern (Midlarsky, et al., 2006; Yoshioka & Choi, 2005) and kept a secret to avoid any shame cast on the family (Ho, 1990). Midlarsky et al. (2006) reported that, among Asian clients, seeking help was a difficult process and usually a last resort once a person's behavior becomes unmanageable by the family. In general, participants in this study considered that people from Asian communities preferred to seek help from the family or through religious outlets such as prayer and visiting temples and churches. Religion was a significant indicator for direction about the cause and treatment of mental illness as well. On the other hand, respondents noted that some Asians chose to enlist the assistance of a

family doctor from their host country to address mental health concerns. In other cases, some went to a non-Asian general practitioner to maintain family confidentiality and prevent the risk of information leaks to their community (Wynaden et al., 2005). One of the respondents stated:

> Firstly, the culture is such that they don't want people to know. For instance, they shy away from going to someone from their own background. They prefer to go to someone who does not know them. (p. 4)

> [People accessing non-Asian doctors experienced language barriers] and the use of interpreters was costly: Language is a big problem. . . . Most people will go to their private [General Practitioner] and they will not be able to come across any interpreter service if the [General Practitioner] or medical service will not pay . . . (p. 5)

Yet in other cases, women who choose not be silent about abuses may find it difficult to access suitable psychological services because of lack of knowledge and information about appropriate helping sources (Lee & Law 2001) as well as language barriers (Lee & Au, 1998; Wynaden et al., 2005).

These orientations to help seeking are serious obstacles to violence prevention efforts (Burt, 1980) and victim/survivor treatment, which inhibit many Asian women and girls from the receipt of necessary psychological help for concerns related to sexual violence. However, research also suggests that some women survivors from Asian communities do not access professional mental health and psychological services because of fear of discrimination—a fear grounded in culturally incompetent and insensitive clinical and social work practices (Ahmed, 1986; McCleod, 1994). In an effort to make

Asian help, seekers less fearful of discrimination professional counselors should acquire

and maintain cultural competence suited to the needs of these potential clients.

Despite the fact that Asian women comprise one of the fastest growing ethnic

minority groups in the United States (U.S. Census Bureau, 2001a), they are one of the

most understudied populations in counseling and psychological literature (Abraham,

2000). Empirical studies to date have demonstrated that Asian women living outside of

their home country appear to be at higher risk of sexual violence (Silverman, 2003),

possibly due to isolation from family and community social support systems resulting

from the immigrant experience (Dagupta & Warrier, 1996; Mazumdar, 1998; Mehrotra,

1999). For many of these women, the resettlement process raises issues and needs related

to alienation, social dislocation and, in particular, problems associated with mental health

(Wynaden et al, 2005).

As the numbers of Asians continue to grow in the U.S., it is likely there will be an

increase in demand for mental health practitioners to maintain knowledge of culturally

relevant interventions with this population (Singh, 2006). Therefore, health professionals

and professional helpers (i.e., counselors, psychologists, social workers, etc.) will be

better prepared to assist Asian consumers with the acquisition of knowledge and skills to

enable them to provide culturally competent and sensitive services that effectively and

efficiently address the growing needs of these help-seekers. Although it is not the

intention of this paper to explore the issue of cultural competence, it is important to

clarify the concept and its implications for work with Asian women who have

experienced sexual violence.

Multicultural Competence and Counseling Professionals

There is a continued underrepresentation of ethnic minorities in the field of counseling (Pack-Brown, 1999; Taylor, Hernandez, Deri, Rankin, & Siegel, 2006). Consequently, there has been a movement toward increased cultural competence for counselors (Constantine, 2001), which has been driven by the growing numbers of ethnic and culturally diverse people within the United States (Dressel, Consoli, Kim, & Atkinson, 2007). Counseling organizations and boards including the Association for Multicultural Counseling and Development (AMCD) and the American Association of Marriage and Family Therapists (AAMFT) have included multiculturalism in their standards and codes of ethics (Dressel et al., 2007; Seto, Young, Becker, & Kiselica, 2006; Taylor et al., 2006). The American Counseling Association (ACA) endorses the professional and ethical obligation of counselors to "actively attempt to understand the diverse cultural backgrounds of the clients with whom they work. This includes, but is not limited to learning how the counselors' own [personal identity] impacts his/her [professional identity within] the counseling process" (ACA, 2005, Section A.2.b, p.2). The ACA is so adamant about Multicultural Counseling Competence (MCC) that it has collaborated with one of its member associations, the Association of Counselor Education and Supervision (ACES) to hold multicultural conferences. The Association for Multicultural Counseling and Development (AMCD), the AAMFT, and several other ACA divisions has also included multiculturalism in their standards and codes of ethics (AMCD; Sue & Sue, 1999; Seto, Young, Becker, & Kiselica, 2006; Taylor et al., 2006; Cates, Schaefle, Smaby, Maddux, & Lebeauf, 2007; Dressel, Consoli, Kim, & Atkinson, 2007). It is clear that the professional counseling community is aware that counselors

must be knowledgeable about cultural and contextual factors that may affect service delivery.

The Council for Accreditation of Counseling and Related Educational Programs (CACREP, 2009) is the principal counseling-related accreditation body, accrediting 484 masters and 53 doctoral counseling programs (CACREP, 2008). CACREP has included, and continues to revise, culture-specific guidelines in its training standards stating, "Curricular experiences and demonstrated knowledge in each of the eight common core areas are required of all students in the program" (CACREP, 2009, Section II.K). CACREP specifically identifies social and cultural diversity, as one of these eight core areas. However, CACREP (2009) has also infused MCC into three other core areas of its standards: Helping Relationships, Lifestyle and Career Development, and Assessment (CACREP, 2001; Holcomb-McCoy & Myers, 1999). CACREP (2009) concurred with researchers (Dinsmore & England, 1996) through guidelines that mandate for students to have opportunities to counsel clients who represent the ethnic and demographic diversity of the community within practica and internship. Concomitantly, counselor training has made a progressive and systematic shift toward cultural concerns in counseling and therapy. We can therefore assume that professionals who have attained advanced degrees from CACREP accredited institutions can address general concerns related to the cultural and contextual factors presented by clients. However, many counselors may not provide specific services for Asian clients, let alone victims/survivors of sexual violence. As such, it is imperative for the counseling community to address such discrepancies through research and application.

Multiculturalism in counseling: A brief history. According to Merriam-

Webster Dictionary Online (2008), "the characteristics of culture include customary

beliefs, social structures, and traits of a religion, race, or social group. Multiculturalism

would then intrinsically denote multiple connections within cultures." However, over the

past two decades professional literature has provided the counseling field with many

definitions for multiculturalism. For instance, Locke (1990) offered a narrow definition

of multiculturalism with a primary focus on the "racial/ethnic minority groups within that

culture" (p. 24). Locke (1993) later noted that many variables included in

multiculturalism make it a generic concept to counseling relationships. Multiculturalism

has also been described as the fourth force in psychology (Robinson, 2005) and is

considered "a wide range of multiple groups without grading, comparing or ranking them

as better or worse than one another and without denying the very distinct and

complementary or even contradictory perspectives that each group brings with it"

(Pederson, 1991, p. 4). Robinson (2005) stated that each of us belongs to many cultures.

However, there is still debate on a single, solid, and useful definition for the term

multicultural (Ridley & Kleiner, 2003). Taylor et al. (2006) chose to identify gender as an

aspect of multicultural supervision. Pack-Brown (1999) chose to discuss ethnicity as a

primary aspect of multicultural supervision. What's more, other authors (Dressel et al.,

2007; Seto et al., 2006; Toporek et al., 2004) have discussed ethnicity as a preeminent

function of multiculturalism but also noted the existence of several other factors related

to defining this concept including age and region of origin. On the other hand, Vontress

& Epp (1997) assert the existence of five cultures within multiculturalism: (a) universal:

the planet we live on; (b) ecological: region of the world; (d) national: money, trade,

community, legal and economic system; (e) region: southern vs. northern culture, dialect; and (f) racioethnic: values, food, and communication of which oppression is born. Overall multiculturalism can include, but is not limited to aspects of race, ethnicity, culture, socioeconomics, gender, sexual orientation, and physical and mental ability, and age, region of origin, nationality, and religious preference (Locke, 1993; Sue & Sue, 2003).

During the 1960s, humanistic theories mired in Western culture, including person-centered and Gestalt serve little utility in work with clients from diverse cultural backgrounds (Capuzzi & Gross, 2003). During this time, the U.S. government passed legislation to provide equal access to mental health and rehabilitation services for women and historically underrepresented racial and ethnic groups. As a result, multiculturalism, originated as the "fourth force" within the civil rights and other social movements of the 1960s (Robinson, 2005).

Though efforts to provide culturally competent service delivery intensified during the 1970s and 1980s, more recently a lack of cultural competence on the part of counselors has been suggested as one of the main concerns faced by historically underrepresented racially and ethnically diverse persons within mental health and rehabilitation systems (Robinson, 1999; Capuzzi & Gross, 2003; Sue & Sue, 2003; Robinson, 2005). According to Sue (1981) and Vontress & Epp (1997), the four essential elements of multicultural issues in counseling are: 1) awareness 2) knowledge 3) skill and 4) relationships that counselors must, but often do not embrace. As noted earlier, program accreditation standards (CACREP, 2009), provider guidelines (ACA, 2005; American Psychological Association [APA], 2003), professional associations (i.e., AAMFT,

AMCD, etc.), and statements of professional identity from counseling and psychology groups have served to formalize the call for multicultural competence among practitioners. In response to professional standards and training guidelines, rehabilitation and mental health professionals have begun to integrate aspects of culture, race, and human socialization into overall service delivery (Robinson, 1999; Robinson, 2005; Sue & Sue, 2003; Vontress & Epp, 1997). However, the necessity for research on the relationship between multicultural competencies and minority treatment outcomes remains (Robinson, 1999; Sue & Sue, 2003, Vontress & Epp, 1997; Wheaton et al., 1996).

More specifically, more research and service enhancement is necessary to meet the needs of the growing population of Asian women affected by sexual violence throughout the world. Therefore, counselors and psychologists who may work with this growing population will benefit from comprehension of multicultural counseling with respect to the mental health needs of Asians.

Multicultural counseling and Asian mental health. Traditionally, American health-care assumes that illness is culturally neutral and that interventions are applicable to all clients (Burr & Chapman, 1998). Conversely, research has shown that health and illness are culturally constructed concepts (Manderson, 1990), which manifest in different variations of illness (Balarajan & Soni Raleigh, 1993). Burr and Chapman (1998) stated, "within each cultural system, illness, the response to illness and the method of treating illness, have different cultural and symbolic meanings" (p. 434). Nonetheless, knowledge of cultural variations has not moved American human services into a less ethnocentric paradigm (Manderson & Mathews, 1985).

Capuzzi and Gross (2003) suggested that traditional counseling and psychotherapy, which are based on the dominant American culture, often fail to meet the needs of culturally diverse populations. Landmark publications such as the Surgeon *General's Report on Mental health: Culture, Race and Ethnicity - A supplement to mental health* (U.S. Department of Health & Human Services, 2001) and *Unequal Treatment: Confronting Racial and Ethnic Disparities in Mental Health* (Smedley, Stith, & Nelson, 2002), highlight major health care disparities for underserved Asian populations. Contrary to the model minority myth, the prevalence of mental health concerns among Asians is not significantly different from other ethnic groups (Gupta, 2010). According to the U.S. Department of Health and Human Services (2001), approximately half of Asian Americans have difficulty with access to culturally appropriate mental health services due to limited English language proficiency and because most professional practitioners lack the appropriate culture specific/sensitive skills for work with this population.

Chapter 2 Summary

This chapter provided an introduction and critical review of the relevant literature. The variables selected in this study are supported by the literature in several areas. First, evidence suggests sexual violence is an underreported crime in Asian culture and that Asians underutilize professional counseling services. This evidence supports the investigation of student attitudes toward both sexual violence and seeking professional psychological help. Second, research related to gender role attitudes and acculturation shows a connection between an individual's attitude toward traditional gender roles, overall acculturation, and attitudes toward sexual violence. Therefore, this research seeks

to explore the connection between attitudes toward gender roles, acculturation, and attitudes toward sexual violence among native Asian college students. Third, professional literature supports the impact of gender and culture on help seeking. This lends to the investigation of gender as a predictor of willingness to seek psychological help. This also supports the exploration of culture as a predictor of willingness to seek psychological help. Fourth, evidence suggests that many demographic variables may predict attitudes toward women, sexual violence, and help seeking. This supports the exploration of marital status, academic standing (grade level), perceptions about sexual violence, age, and nationality as each is related to attitudes toward violence against women and help seeking. Last, counselors have an ethical obligation to become culturally competent and sensitive for work with individuals' diverse backgrounds. Chapter Three will provide a description of the methodology for the current study.

Chapter 3: Method

Introduction

The purpose of this study was to explore the relationship between the target variables and attitudes to see if this might yield a basis for prediction. The study examined the predictive value of demographic variables, acculturation, and gender role attitudes on responses to sexual violence and seeking psychological help.

This chapter presents information about the methods employed for data collection and analysis in this study. It describes the use of self-administered surveys for data collection, information about sampling, the research design, rationale, reliability, validity, human subject protection, weaknesses, and strengths of the research design, and data analysis.

Research Questions

This study answered the following research questions:

Research Question 1: What are the sample characteristics of a national college in Taiwan?

Research Question 2: Do gender role attitudes, acculturation, grade and marital status create a best-fit model of predictors for attitudes toward sexual violence against women and professional help seeking among the sample?

Population of Interest

The study population of interest included male and female Taiwanese students studying at NCKU. However, Chinese, Japanese, Korean, Thai, and persons born in Laos, the Philippines, Vietnam, Cambodia, and Pacific Islands could also participate in this research as they represent other Asian nationalities at NCKU.

Access. According to Maxwell (1996), access refers to the development of a relationship between the researcher and research participants. Access may be completed in several stages or as a single event and may be acquired from particular individuals other than actual research participants. These individuals are gatekeepers and control access to research participants.

Multiple stages of access were required for this research. The first stage of access included, discussions between the researcher and administrators in the Institute of Education at NCKU. The researcher had contact with a faculty advisor at NCKU to provide cultural guidance (i.e. information on social norms and appropriate behaviors for data collection) and personal access to study participants. The researcher developed and submitted a research proposal and trip report in accordance with NCKU guidelines for research prior to participant access. NCKU and its Institute of Education confirmed approval to conduct this research and provided information on access to participants. The second stage of access involved discussions with potential participants. As an exchange student, the researcher gained access to many participants through classes, the university student center, and university sponsored clubs. A final stage of access in this research was through third party relationships where current participants granted access to more participants through personal relationships.

Sampling. Researchers differ in consideration of decisions about sample size guidance within the context of regression. However, many agree that the number of predictors guides sample size. The current study used six predictor variables including age, grade, nationality, marital status, gender role attitudes and acculturation. According to Field (2009), the two most common rules of thumb for sample size are 10 or 15 cases

of data per predictor in the chosen model. Therefore, with a moderate r-square, the current study would need 60-90 participants. The PEAR (Brooks & Barcikowski, 2012) method recommends an r-square smaller than .25. In order to determine sample size, you need to decide how much you want to limit shrinkage---that's the precision efficacy (PE) value which describes how well a model can generalize between homogenous samples (Brooks & Barcikowski, 2012). The authors recommend PE .70 at the lowest, but prefer .80. With six variables, an expected r-square of .20 and 30% shrinkage (i.e., PE=.70) this study would need 25.2 people per variable or a sample of 152 respondents. Tabachnick and Fidell (2007) suggested a minimum N=106 for medium-sized effect multiple regressions with two predictor variables. In accordance with this rule, the current study would need 318 participants to achieve a medium effect. On the other hand, Green (1991) recommended separate rules for testing overall model fit and individual predictors. These ratios are respectively 50+8k and 104+k, where k is the number of predictors. Therefore, with six predictors we would need a sample of 50+48=98 or 104+6=110. Field (2009) noted that this rule also does not account for effect size and recommended the use of Cohen's, 1988, benchmark of .8 depending on the number of predictors and size of expected effect. Moreover, 80 participants will suffice with a medium r-square.

Research Design

This study utilized survey design to acquire data on the identified variables. Students at NCKU were able to complete self-report surveys at their leisure throughout the 60-day data collection period.

The following sections discuss the survey method and administration, instruments, human subject protection, data analysis, and strengths and weaknesses of the research design.

Survey method. The survey method is the most widely used technique for gathering data about victimization, fear of crime, respondents' attitudes, and the criminal justice system (Hagan, 2006) within social science research (Neuman, 2004). The survey method is especially compelling when used for exploratory purposes, as it allows individuals to self-report about particular behaviors, beliefs, attitudes, opinions, characteristics, expectations, self-classification, and knowledge. It was necessary to provide this sample of students with a data collection method conducive to their busy schedules and literacy.

Procedures. The data for this research derive from surveys with a sample of Asian students at NCKU. Surveys were used to accommodate student schedules and because this may have been a more convenient way to collect data on a highly sensitive topic. Verbal and electronic (email) invitations were issued to potential participants throughout the data collection process. Sample participants could schedule an initial contact with the researcher within 10 days of receipt of confirmation to participate in this study. At the requests of NCKU administrators and as chosen by participants, group meetings were on the tenth, fifteenth, and thirtieth day of data collection. The initial meetings explained the purposes and procedures for this research, invited participation in this research, explained the consent process, collected signed consent forms, and administered questionnaire packets to identified participants. Only those who submitted signed consent forms received survey packets.

Participants completed a packet containing five instruments: Asian Values Scale-Revised (Kim & Hong, 2004); Attitudes toward Seeking Professional Psychological Help- Short Form (Fischer and Farina, 1995); Simplified Version of the Attitudes toward Women Scale (Nelson, 1988); Inventory of Beliefs about Wife Beating (Sanders et al., 1987) and a demographics scale developed specifically for this research. No tangible incentives were provided for participants. However, some may have experienced intrinsic rewards stemming from increased knowledge of self as implied in Appendix B. All questionnaires and other materials given to participants were available in both English and Mandarin Chinese (the official language of the host university).

The initial flyer (see Appendix B) used to recruit participants for this study contained a full description of the study. Upon contact for participation in this study, potential participants received a consent form via email or face-to-face contact. Along with a copy of the consent form, potential participants also received an envelope in which they were able to return completed forms and questionnaires if they choose to participate in the study. Participants returned completed forms to the researcher directly or in the assigned locked box provided in the Institute of Education administrative office on the campus of NCKU. This allowed potential participants the opportunity to review the information about the study independently, while also allowing them the opportunity to make an informed decision in regards to participation in the study, without the influence of the researcher. The recruitment flyer, surveys, and consent forms were translated into Chinese (See Appendix A-C) with the aid of graduate assistants chosen by an NCKU gatekeeper. A native Taiwanese graduate student at Ohio University also back translated all flyers, surveys, and consent forms prior to use in this research.

Human subject protection. To ensure the protection of research participants, a research proposal was submitted to OU-IRB. Ohio University (OU) was the sponsoring university for this research. The Institute of Education at NCKU received a research proposal similar to that required by OU-IRB. The NCKU Office of International Affairs and The Office of the President of NCKU required an additional trip report to conduct this research. The OU-IRB and three administrators from NCKU reviewed the proposals prior to the receipt of access to potential research participants. Both review processes provided approval prior to data collection.

Potential participants provided their consent prior to the initiation of data collection. Research ethics demands that participants receive information about the purposes and procedures of the research as well as the possible risks and benefits relative to participation. In the current study, participants received written information (see Appendixes A & B) about the risks, benefits, purposes, and procedures related to this research. Participants also received a verbal explanation and clarification of these concepts prior to survey administration. The informed consent document (see Appendix A) communicated the voluntary nature of participation, the level of risk involved, the absence of deception, and that participation is anonymous for all participants.

As the participants were college students, it was possible that some would inaccurately perceive that participation in this research was mandatory. The informed consent document was designed to explain the voluntary nature of participation in this process. The informed consent document further explained that a doctoral student would conduct the research inquiry as opposed to university administrators. Additionally, the

informed consent document clearly denoted that there would be no compensation or redress related to participation in this study.

There were some anticipated risks to participants, given that this research has sexually based themes. Some survey questions dealt with topics of a highly personal nature, including sexual relations and sexual violence. Participants were to consider their level of comfort with such questions in their decision to participate in this research. Any participants that reported distress because of this process were referred to the student counseling center (as outlined in the informed consent form) on the NCKU campus. Participation in this process was voluntary and participants maintained the right to refuse to answer any questions. Conversely, some participants may have perceived benefits through this process including increased knowledge of self in relation to perceptions of sexual violence, increased understanding of gender specific perspectives, and increased awareness of help seeking and preventive measures.

According to Dillman (2007), participation is more likely when it is anonymous. Given the subject matter, data were collected by numbered forms. There were no identifiable data collected throughout this process except for signatures on the consent forms. Separate collection of consent forms and questionnaires strengthened confidentiality within this process. The PI was the only person with access to identifiable data collected through the consent process, which was stored separately from other data in a locked box. In accordance with OU-IRB standards and guidelines, all identifiable data will be destroyed no sooner than 2 years and no later than 7 years after the completion of data collection and analysis.

Measures

This study incorporated a cross-sectional survey design that included the following five self-administered questionnaires from Appendix C:

Demographic questionnaire. Participants provided basic demographic information including their gender, nationality, age range, grade level, marital status, and their perception on the severity of sexual violence against women in Asian culture. Participant perceptions were scored on a 4-point Likert-type scale, ranging from 1 (strongly disagree) to 4 (strongly agree). Gender (sex) was coded 1 for males and 2 for females. Nationalities were coded as follows: Taiwanese (1); Chinese (2); Japanese (3); Korean (4); and Thai (5). Potential participants who identified as under 18 or over 40 were not included in the sample. Freshmen, sophomores, juniors, and senior undergraduate students were coded 1-4 respectively (graduate students were coded 5) for grade level. For marital status (STATUS) single, married, divorced/separated participants were coded 1-3 respectively.

Asian Values Scale- Revised (AVS-Revised; Kim & Hong, 2004). The original 36-item AVS (Kim et al., 1999) was standardized on 303 Asian American respondents and produced alpha coefficients of .81 and .82. The AVS-R had a person separation reliability of .80, compared to alpha coefficients of the original AVS. The correlation coefficient of .93 (p = .000) between the AVS and the AVS-R suggests concurrent validity for the AVS-R scores (Kim & Hong, 2004).The AVS-R contains 25 items (12 of which are reverse worded), scored on a 4-point Likert-type scale, ranging from 1 (strongly disagree) to 4 (strongly agree). This instrument was designed to measure various Asian cultural values, including collectivism, humility, emotional self-control,

and filial piety. Examples from this scale include "One should be humble and modest" and "Younger persons should be able to confront their elders". High scores for this instrument indicate individuals who maintain conventional Asian cultural values.

Attitudes toward Seeking Professional Psychological Help- Short Form

(ATS; Fischer & Farina, 1995). The ATS is based on Fisher and Turner's (1970) original 29-item scale measuring attitudes toward seeking psychological help. This measure consists of 10 items scored on a 4-point Likert-type scale, ranging from 1 (strongly disagree) to 4 (strongly agree). The negative items (i.e. item - 2, 4, 8, 9, 10) were reverse coded for score calculation. The current study used average scores ranging from 1 to 4. Higher scores on this measure indicate positive attitudes toward seeking professional assistance with psychological concerns. Examples from this instrument include "I might want counseling in the future" and "I would find relief in psychotherapy if in emotional crisis."

Chang (2007) utilized the ATS with a sample of 1,039 Taiwanese college students and reported a consistency coefficient of 0.73. Shea and Yeh, (2008) surveyed a sample of 219 Asian-American undergraduate and graduate students. In this study, the ATS reported a coefficient alpha at 0.84. Zhang and Dixon (2003) reported a Cronbach's alpha reliability of .83 and validity (p< .001) with a sample of 170 Asian students. These results with Asian samples confirm the ATS as an appropriate measure of participants' attitudes about receiving psychological help in the current research.

Simplified Version of the Attitudes toward Women Scale (SVAWS; Nelson,

1988). The SVAWS consists of 22 items scored on a 5-point Likert-type scale,

ranging from 1 (strongly disagree) to 5 (strongly agree). Total scores range from 22 to 110. Higher scores on this instrument are consistent with liberal and less traditional attitudes.

The SVAWS was used to measure gender role attitudes. Example items from this instrument include "It is worse to see a drunken woman than a drunken man" and "A woman's place is in the home looking after her family, rather than following a career of her own".

The SVAWS was standardized on a sample of 278 men and women, in the United States, and produced alpha coefficients ranging from .78 to .85 (Nelson, 1988). This instrument has also been used cross-culturally with British women (Parry 1983) and Asian men (Bhanot & Senn, 2007) with resulting coefficients alphas of .84 and .88, respectively. The Cronbach's alpha reliability for these studies ranged from .72 to .83 with appropriate validity (p< .001) for the identified samples. These cross-cultural results lend credence that the SVAWS is an appropriate measure of gender role attitudes in the current research.

Inventory of Beliefs about Wife Beating (IBWB; Saunders et al., 1987). The IBWB was used to measure participants' attitudes about violence toward women, in the current research. This scale is comprised of 31 self-report items arranged in the following subscales:

1. Wife Beating is Justified

2. Wives Gain From Beatings

3. Help Should Be Given

4. Offender Should Be Punished

5. Offender Is Responsible

Saunders et al. reported the range of alpha coefficients from .61 to .87 depending on the subscale (Wife Beating Is Justified = .86, Wife Gains From Beating = .78, Help Should Be Given To The Wife = .73, Offender Should Be Punished =.61, and Offender Is Responsible =.62). The focus of the original study was on the first two subscales (Wife Beating is Justified and Wives Gain From Beatings). The Wife Beating Is Justified (WJ) subscale (12 items) measures the respondent's level of agreement that wife beating is justified. An example of an item on this subscale is "A sexually unfaithful wife deserves to be beaten." The, 7-item, Wife Gains From Beating (WG) subscale assesses whether respondents believe wives gain from being beaten by their spouses. An example of an item on this subscale is "Most wives secretly desire to be beaten by their husbands." The, 5-item, Help Should Be Given To The Wife (HG) subscale was developed to assess participant belief in the provision of help to wives who have been beaten. An example item would be "Social agencies should do more to help battered women." The Offender Should Be Punished (OP) subscale uses 4 items to assess the level to which respondents believe offenders should be punished for beating their wives. A sample item for this subscale would be "The best way to deal with wife-beating is to arrest the husband." The Offender Is Responsible (OR) subscale also uses four items to assess participant belief in the offender's responsibility for spousal abuse. This subscale includes statements like "Husbands who batter are responsible for the abuse because they intended to do it." All items are scored on a 7-point Likert scale ranging from 1 (strongly agree) to 7 (strongly disagree). Items in the last 3 subscales are reverse-coded for consistency with patterns

established in the first two subscales. Higher scores on this measure are consistent with attitudes that condone wife beating.

Reliability and validity of this instrument derived from a study of 675 students, 94 residents of a mid-western city, 71 men who batter, and 70 advocates for battered women (Saunder et al., 1987). Bhanot and Senn (2007) administered the IBWB to a sample of 100 Asian men and reported a range of .82 to.89 for subscale coefficient alphas. This level of reliability makes the IBWB appropriate for use in the current study.

Survey Error

Sampling, coverage, measurement, and non-response are the four sources of error relative to the survey method of data collections (Dillman, 2007). Sampling error occurs when a completed sample of persons who have completed and returned surveys does not fully represent the population of interest. This normally occurs when some of the population characteristics are not accounted for within the completed sample. Sampling error may also result from issues with survey distribution. Participants in the current research were self-selected through the completion and return of the survey packet. Therefore, there was an expectation that the completed sample would not fully represent the population of interest.

Researchers must also consider the possibility of coverage error as it relates to the survey method of research. According to Dillman (2007), coverage error occurs when there is inequality in the selection of individuals from the population of interest. For instance, if Thai students have more opportunity to respond than other students do, then error will occur. This error may significantly affect data analysis since these respondents may hold different attitudes and perceptions from that of other groups within the

identified sample. As such, the current study allowed students from varying Asian

backgrounds to participate.

Item non-response error occurs when potential respondents do not answer

individual survey questions (Dillman, 2007). However, failure to complete a whole

survey occurs when respondents do not finish a survey. These errors may have adverse

effects on data collection if those who do not complete and respond to surveys have

different and relevant characteristics from those who do complete and return the surveys.

In this research, attempts to avoid non-response error included extended time to complete

surveys, group and individual meetings, anonymous data collection, and the researcher

remained available to clarify participant inquiry.

Data Analysis

This section provides an overview of the data analysis procedures incorporated

for the current research. This section also includes discussions of the identified research

variables, statistical analysis techniques employed for this study, and the perceived

threats to the validity of this research. SPSS 19 was used to conduct the analyses.

Descriptive and regression analyses were conducted to explore the relationships between

the identified variables.

Independent variables. The independent variables for all of the research

questions were gender role attitudes, age, marital status, perceptions of sexual violence,

and acculturation. There were 8 age categories: less than 18 (some freshmen may be 17

years old), 18-23, 24-30, 31-35, 36-40, 41-50, 50-60, and more than 60. Marital status

had four levels: Single, Married, Divorced/Separated, and Widowed. Perceptions of

sexual violence was measured on a 4-point Likert-type scale (see question #6 in

Appendix C), ranging from 1 (strongly disagree) to 4 (strongly agree). Acculturation was measured by the AVS-R. Gender role attitudes were measured by the SVAWS. The methods chosen to analyze the data were descriptive statistics (e.g., mean, range, standard deviations). Correlations were also be used explore the relationships between these independent variables

Dependent variables. The dependent variables were attitudes toward violence against women and attitudes toward seeking psychological help. These variables were measured by the IBWB and the ATS, respectively. Again, descriptive statistics (e.g., mean, range, standard deviations) were used to analyze the data. Multiple regression analysis was used to investigate the predictive relationships between the independent and dependent variables.

Multiple regressions. In the current study, demographics, acculturation, and gender role attitudes are believed to explain variations in responses to sexual violence and help seeking among a sample of students from NCKU. Warner (2008) identified three major forms of order of entry for regression analysis (i.e., Standard, Hierarchical/stepwise, and data-driven/backward regression). The current study utilized all three of these approaches to build a "best fit" model of predictors. In regression analysis, predictors are entered into a model based on statistical criteria (Warner, 2008). In standard regression, all predictor variables are included in the model (Warner). In Stepwise regression, once a new variable has been entered all other predictor variables are assessed for removal from the model (Field, 2009). In a backward regression, all predictor variables are included; in each step variables are removed to produce the smallest reduction in R^2. The results of these analyses are in Chapter 4.

Checking the assumptions. Social scientists are usually interested in the generalization of research findings outside of the sample (Field, 2009). For this to happen, we must be sure the underlying assumptions for a particular set of analyses have been met (Berry, 1993; Field, 2009; Warner, 2008). Field (2009) also listed a standard set of assumptions required for linear regression. Predictor variables should not be multicollinear (there should be a minimal linear relationship between any of the predictor variables). An example of multicollinearity would be if there were two measures of gender role attitudes. Violation of this assumption is problematic because standard errors of beta coefficients (*b)* increase in size as predictor variables become more redundant (i.e., collinear). In short, one cannot know which predictors are important when multicollinearity is present. It is good practice to check assumptions. Examination of a correlation matrix is a standard approach for assessing collinearity within a model. For example, acculturation (as measured by the AVS) and gender role attitudes (as measured by the SVAWS) do not significantly correlate (.129) in the current study.

Another key assumption is that regression models should account for predictors of variance in the dependent variable of interest (Field, 2009). That is, predictors should not correlate with other external variables. To address this point, this dissertation has relied on theory to identify likely predictors. Feminist theories emphasize the influence of patriarchal ideology, which creates and maintains male domination over women (Dobash & Dobash, 1979). As previously stated, attitudes toward violence against women reflect gender role attitudes about male domination (Nayak et al. 2003). Furthermore, traditional gender role attitudes based on patriarchal values has been linked to higher levels of violence against women (Muren, Wright, & Kaluzny, 2006; Nayak et al., 2003). Again,

many Asian women are influenced by patriarchal structures and if they disclose that they suffered sexual violence through help seeking, they may have violated cultural norms. Instead of developing the feminist perspective of a "survivor mentality", these women instead promote the "rape myth" (Lee and Au, 1998). Thus, acculturation and gender role attitudes are key predictors of attitudes toward violence against women and help seeking in the current study.

Homoscedasticity can be assessed by plotting the standardized residuals (model residuals expressed in standard deviations) to determine if there are constant patterns. The distribution of scores must be symmetrical with the greatest number of scores in the middle (Gravetter & Wallnau, 2000; Warner, 2008). Limited ability to generalize findings results from violations of the variance and normality assumptions. When this occurs, Field (2009) recommends transforming data and/or trimming outliers. Finally, standard case wise diagnostics identify extreme cases in the sample. This determines where outliers exist. These outliers are examined to ensure they are not a function of data entry errors and to look at the overall profile of the respondent to see if anything can be learned about the phenomena by individually examining such cases.

Histograms shown in preliminary data screening indicated that the scores on all variables were normally distributed although kurtosis was found in GENDER, NATIONALITY, MSTAT, and PROB. Two scores were missing from AVS because AVS the measure was not completed. These missing cases were kept throughout this research because they did complete the other assessments. The data for AVS were normally distributed which indicated the sample was near evenly split on acculturation and traditional Asian cultural values. Case #54 was the only outlier but remained as it

was not extreme. The data for ATS were normally distributed. However, the highest

percentage of participant (14%) scored 34, which is above the mean score of 31.71.

Though cases 25 and 41 were outliers they remained throughout the research as these

cases were not extreme. Data for SVAWS were normally distributed with two outliers

(51 and 52). The outliers remained throughout the research as they were not extreme.

Data for IBWB were normally distributed with the largest percentage (11.6) or scores

falling almost directly on the mean (21.38). One outlier was present (162) but remained

throughout the research because of the limited number of sample participants.

Homoscedasticity was assumed. There are two cases missing from ASVR, ATS, and

SVAWS. One case is missing from IBWB. In each of these instances these cases were

kept throughout this research as they completed other measures. Data screening materials

for this research are found in Appendix E.

Weaknesses and Strengths

Social science research designs generally maintain some level of strengths and

weaknesses. Researchers must critically analyze the specific challenges of their particular

research and attempt to include features that will strengthen their research design to either

eliminate or reduce these challenges to receive reliable and valid data. This section

provides an overview of the varied strengths and weaknesses relative to the current study.

Weaknesses. There were several weaknesses inherent to the self-administered

survey method for data collection in this study. These weaknesses included the lack of an

empirically based instrument, specifically designed to assess attitudes toward sexual

violence within the target population and the reliance on closed-ended survey questions.

Limited data collection time and the use of sexual violence as a primary topic may have

resulted in low response rates. The use of a singular instrument to measure attitudes toward sexual violence would be more cost effective and convenient for respondents as opposed to several different instruments that measure myriad concepts. The use of several instruments with similar questions increased concerns about survey error and respondent dropout as respondents may have felt overwhelmed. Attempts to control for these concerns included the use of empirically based and cross-culturally valid instruments that included easily understood statements and directions.

In the initial stages of regression analysis all predictor variables should be quantitative or categorical. In the current research, all items on demographics questionnaire were coded as categorical level variables. Field (2009) recommends that all categorical variables with more than two categories require dummy coding. However, nationality, grade, age, and marital status were coded as continuous variables. This may have an adverse effect on the study results. For example, the demographic variables were coded ordinal rather than dummy coded or dichotomized to ensure appropriate analysis. In future, Grade could be categorized into undergraduate versus graduate students. Considering, graduate and undergraduate students are not equal, this proposed dichotomy would provide a more rich description of differences in how these two groups of students respond to sexual violence. The same type of dichotomy could be used for Status in the future (i.e., single or married), though this categorization does not fully account for divorced participants. This does not seem to be a significant issue considering only 2% of the current participants identified as divorced.

Another potential weakness to the current study design was the lack of flexibility in the survey method. Adjustments to established instruments are not possible as these

changes may affect the reliability and validity of the instruments. The rigidity of survey instruments could prove harmful to results if questions are misunderstood or not articulated clearly. For instance, differences in origins among Taiwanese and other Asian groups may ascribe different meanings to survey items, which may adversely affect survey response and ultimately results. In the current research, respondents had access to the researcher throughout the data collection process. Respondents could ask for and receive clarification of any information throughout this research.

Further challenges to this research design were the potential for low response rates and low generalization due to convenience sampling. There was a desire to secure a diverse sample of indigenous Asians that differs across age and socio-cultural backgrounds. Unfortunately, the use of a convenience sample of college students limits generalization of research results (Sears, 1986). Members of the sampling frame could easily disregard surveys and some may have felt uncomfortable with discussions related to concepts of sexuality. According to Fowler (2002), there is no agreed upon response rate and some research has been satisfied with rates as low as 30%. Furthermore, low response rates inevitably affect the validity of the findings.

The proposed sampling frame for this research was 200 participants. Attempts were made to secure as many participants as possible in case of respondent morbidity. Additionally, respondents were to complete and return questionnaires on the same day that they receive them. This was to control for the completion and return rates of all data collection instruments. Eighty-six participants (n=86) completed this process. However, a few of these individuals did not complete all questionnaires

Another concern with the research design for this current study was survey administration. Participants received emailed or hand delivered Mandarin Chinese questionnaires, back translated to English to ensure continuity, to control for survey administration issues. Respondents were to provide only one hour of time to complete the survey packet but were allowed as much time as needed. Participants could receive and complete questionnaire packets in private areas of a designated research room. This ensured a safe, private, and comfortable venue for respondents' inquiry confidentiality.

Strengths. There are several strengths associated with this research design including but not limited to sampling, the method of data collection, and the topic of inquiry. The sample population was expected to be educated, literate, and interested in the topic. These characteristics were expected to increase response rates as well as the quality of collected data. Furthermore, these characteristics were also expected to increase the advantages of the survey method. Consequently, it was expected that the respondents would likely understand the nature of and comprehend purposes and procedures relative to this research as well as the survey questions. These respondents were also expected to complete the questionnaires.

There are also several strengths specific to cross-sectional survey research. Cross-sectional survey designs allow for large amounts of data to be collected in cost effective ways over a relatively short period. As previously stated, survey methods are also very convenient for respondents and offer more privacy than other data collection methods.

Chapter 3 Summary

This chapter provided a discussion of the methodology to investigate the identified variables among the population sample. The predictor variables in this study

were the perception of the severity of sexual violence in Asian culture, age, gender role

attitudes, marital status, and acculturation. This section restated the research questions,

identified the subjects of analysis, and provided a discussion of the instrumentation

including selection of the instruments. This section also presented the data collection and

data analysis procedures for the current study. The following chapter will present an

analysis of the results of this study.

Chapter 4: Results

This chapter includes the results of the statistical analysis for each of the variables examined. The information contained in this chapter will include data derived from five self-administered surveys completed by research participants. The purpose of the study is to explore factors that predict attitudes toward sexual violence against women and attitudes toward seeking psychological help among a sample of native Asian college students. This study examines the following research questions:

Research Question 1: What are the sample characteristics of a national college in Taiwan?

Research Question 2: Do gender role attitudes, acculturation, grade and marital status create a best fit model of predictors for attitudes toward sexual violence against women and professional help seeking among the identified sample?

Presentation of the Results

There are two sections for this chapter. The first section will present sample characteristics. The second section will provide data analysis including descriptive statistics and model summaries utilizing multiple regression analysis for research questions 1 and 2. A summary of the significant findings and the interpretation of the data analysis included in this section are recorded in chapter 5.

Sample characteristics. The primary aim of this research design was to focus on one group at one point in time (Hagan, 2006; Neuman, 2004; Trochim, 2001). Data were gathered between December 20, 2010 and February 20, 2011 from the NCKU student body. Students ages 18-40 were included in this study. Individuals who were difficult to access and/or responded unfavorably to requests for participation in this research were

not included. Participants were recruited from the NCKU Institute of Education, student center, and campus sponsored student clubs. Additionally participants were asked to refer others who may have been willing to participate in the study.

Potential research participants were contacted following the Ohio University Internal Review Board (OU-IRB) approval and under the guidelines for research set forth by the Institute of Education at NCKU. Members of campus sponsored clubs including but not limited to archery, string ensemble, and hospitality received invitations to participate in this study, as well.

Table 4.1 provides demographic characteristics of the sample. The dataset included 86 participants (n=86) who completed surveys for this research. In Table 4.2, provides descriptive statistics for the total sample. The sample for this research was derived from a population predominated by Taiwanese. Therefore, it is no surprise that approximately 91% of the sample was Taiwanese while other Asian nationalities characterized the remaining 9%. There were 76 female and 10 male respondents. Graduate students constituted 56% of the sample and 44% undergraduate students. The majority (38) of respondents were 18-23 years old, representing 44.2% of the sample. There were also 28 respondents 24-30 years of age (32.6% or sample). The majority (90%) of this sample were single, 8% married, and 2% divorced. Approximately 88% of respondents agree to some extent that sexual violence is a significant issue in Asian culture while 12% disagree to some degree. Review Table 4.1 for complete breakdown of all demographics.

Table 4.1

Demographics

Nationality	Total Number	Percent
Taiwanese	78	90.7
Chinese	2	2.3
Japanese	2	2.3
Korean	1	1.2
Thai	3	3.5
Total	86	100.0
Grade		
Freshmen	17	19.8
Sophomore	4	4.6
Junior	6	7.0
Senior	11	12.8
Graduate Student	48	55.8
Total	86	100.0
Status		
Single	77	89.6
Married	7	8.1
Divorced/Separated	2	2.3
Total	86	100.0
Problem		
Strongly Disagree	3	3.5
Disagree	7	8.1
Agree	52	60.5
Strongly Agree	24	27.9
Total	86	100.0
Gender		
Male	10	11.6
Female	76	88.4
Total	86	100.0
Age		
18-23	38	44.2
24-30	28	32.6
31-35	11	12.8
36-40	6	7.0
41-50	3	3.4
Total	86	100.0

Standard Regression

Initial examination of ATS data (Table 4.3) for the sample N=81 indicated

positive correlations between all pairs of variables. All VIF and tolerance diagnostics are

within acceptable limits to assume no multicollinearity. For the overall multiple

regression to predict ATS from AGE, GRADE, STATUS, PROB, AVSR, and SVAWS,

R =.605 and R^2 =.366. That is, when AGE, GRADE, STATUS, PROB, AVSR, and

SVAWS were used as predictors, 36.6% of the variance in ATS could be predicted. The

adjusted R^2 is .315. The overall regression is statistically significant, F (6, 75) = 7.208,

P< .05. Complete results of this regression are presented in Table 4.4.

Table 4.6 presents the significance testing for this standard regression. GRADE

was significantly predictive of ATS when AGE was statistically controlled: t(75) =2.81,

P<.05. The positive slope for GRADE as a predictor of ATS indicated there was almost

.681 unit increase in ATS for one unit increase in GRADE when controlling for AGE.

The squared part that estimated the variance in ATS uniquely predictable from GRADE

was sr^2=.336. Thus, about 33.6% of the variance in ATS is uniquely predictable by

GRADE when AGE is statistically controlled.

SVAWS was significantly predictive of ATS when AGE, GRADE, STATUS,

PROB, and AVSR were statistically controlled: t (75) =3.49, P<.05. The positive slope

for SVAWS as a predictor of ATS indicated there was approximately a .224 unit increase

in ATS scores for one unit increase in SVAWS scores when controlling for AGE,

GRADE, STATUS, PROB, and AVSR. The squared part that estimates the variance in

ATS uniquely predictable by SVAWS was sr^2=.321. Therefore, about 32.1% of the

variance in ATS was uniquely predictable from SVAWS when AGE, GRADE, STATUS, PROB and AVSR were statistically controlled.

Initial examination of IBWB data (Table 4.7) for the sample N=81 indicated a positive relationship with GRADE (.123) and AGE (.050). Negative relationships were found with STATUS (-.203), PROB (-.029), AVSR (-.033), and SVAWS (-.114). All VIF and tolerance diagnostics are within acceptable limits to assume no multicollinearity. For the overall multiple regression to predict IBWB from the identified predictors, R =.312 and R^2 =.097. That is, when GRADE, STATUS, PROB, AVSR, and SVAWS were used as predictors, about 9.7% of the variance in IBWB can be predicted. The adjusted R^2 is .024. Complete results of this regression are presented in Table 4.8.

In Table 4.10 STATUS was significantly predictive of IBWB when AGE and GRADE were statistically controlled: t (74) = -2.204, P<.05. The negative slope for STATUS as a predictor of IBWB indicates there was approximately 9.962 unit decrease in IBWB scores for one unit increase in STATUS when controlling for AGE and GRADE. The squared part that estimates the variance in IBWB uniquely predictable from STATUS is sr^2=-.243. Therefore, about 24.3% of the variance in IBWB is uniquely predictable from STATUS when AGE and GRADE were statistically controlled.

Stepwise Regression

Table 4.11 shows the stepwise regression for ATS. GRADE and SVAWS were the two predictors in this regression. The final model with these predictors was statistically significant, R= .578, R^2= .335, adjusted R^2= .318, F (2, 79) = 19.864, p< .05. To assess the statistically significant contribution of each individual predictor, the F ratio for R^2 was examined in the first step that predictor was entered into the model. SVAWS

was entered in step 1 and it produced an R^2 of .201, F (1, 80) = 20.165. GRADE was

entered in step 2 and it produced an increased R^2 of .335, F (2, 79) = 19.864. In

conclusion, ATS is predictable from this set of predictors. The strongest individual

predictive contribution is from GRADE. No predictors are added using a stepwise

regression for IBWB.

Backward Regression

In Table 4.13, step 1 is a representation of the backward regression model that

includes all identified predictors for ATS. In this model R= .605, R^2= .366, adjusted

R^2=.315. STATUS (p>= .10) is removed from the second model. Without STATUS, R=

.605, R^2= .365, adjusted R^2=.324. However, there is no significant change in R^2 after

STATUS is removed. In the third model the removal of AGE produced R= .604, R^2=

.365, adjusted R^2=.332. The removal of AGE did not produce significant change in the

R^2. The removal of AVSR, in the fourth model, produced R= .597, R^2= .357, adjusted

R^2=.332. This removal did not produce significant change in the R^2, either. When PROB

is removed from the final model, R= .578, R^2= .335, adjusted R^2=.318. This removal of

PROB also did not produce significant change in the R^2. Based on the adjusted R^2 and

standard error of estimate, the best model of predictors for ATS includes SVAWS,

PROB, and GRADE (adjusted R^2= .332, standard error of estimate= 2.822). The best

model of predictors for ATS was the model with SVAWS, PROB, and GRADE when

STATUS, AVSR, and AGE are controlled (R= .357, R^2= .332, F (1, 77) = 12.094, p<

.05).

Table 4.14 is a representation of the backward regression model that included all

identified predictors for IBWB. In this model R= .312, R^2= .097, adjusted R^2=.024. The

removal of AVSR (p>= .10) from the second model produced R= .312, R^2= .097,

adjusted R^2=.037. There is no significant removal of PROB from the fourth model

produced R= .289, R^2= .084, adjusted R^2=.048. This removal did not produce significant

change in the R^2, either. When SVAWS is removed from the fifth model, R= .262, R^2=

.069, adjusted R^2=.045. The removal of SVAWS also did not produce significant change

in the R^2. When GRADE is removed from the final model R= .203, R^2= .041, with an

adjusted R^2= .029. Based on the adjusted R^2 (.048) and standard error of estimate

(13.112), the best model of predictors for IBWB includes SVAWS, STATUS, and

GRADE when PROB, AVSR, and AGE are controlled (R= .357, R^2= .084, $F_{(1, 76)}$ =

6.603, p< .05).

Table 4.2

Descriptives

	N	Mean		Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Std. Error	Statistic	Statistic	Std. Error	Statistic	Std. Error
sex	86	.88	.035	.322	-2.437	.260	4.031	.514
nationality	86	1.28	.109	1.013	3.993	.260	15.604	.514
age	86	2.93	.117	1.082	1.167	.260	.749	.514
Grade	86	3.80	.173	1.607	-.922	.260	-.855	.514
status	86	1.13	.043	.400	3.316	.260	11.028	.514
Problem	86	3.13	.075	.700	-.814	.260	1.464	.514
AVSR	84	66.73	.543	4.973	-.020	.263	-.634	.520
ATS	84	31.71	.381	3.490	-.021	.263	-.215	.520
SVAWS	84	65.4524	.57171	5.23980	-.320	.263	.648	.520
IBWB	85	121.3765	1.45444	13.40929	-.064	.261	.268	.517
Valid N (listwise)	81							

Table 4.3

ATS Correlations

		ATS	age	Grade	status	Problem	AVSR	SVAWS
Pearson Correlation	ATS	1.000	.299	.444	.107	.304	.127	.449
	age	.299	1.000	.535	.341	.074	-.187	.282
	Grade	.444	.535	1.000	.198	.293	-.072	.190
	status	.107	.341	.198	1.000	-.095	-.121	.117
	Problem	.304	.074	.293	-.095	1.000	.108	.141
	AVSR	.127	-.187	-.072	-.121	.108	1.000	.129
	SVAWS	.449	.282	.190	.117	.141	.129	1.000

Table 4.4

ATS Model Summary

Model	R	R Square	Adjusted R Square	R Square Change	F Change	df1	df2	Sig. F Change
1	.605[a]	.366	.315	.366	7.208	6	75	.000

Table 4.5

ATS Coefficients

Model		B	SE B	β
1	(Constant)	7.102	5.598	
	Age	.096	.372	.030*
	Grade	.681	.242	.321
	Status	.185	.973	.019*
	Problem	.744	.490	.150
	AVSR	.068	.066	.098
	SVAWS	.224	.064	.343

Note: R^2=.366, ΔR^2=.366 (p< .05). * p< .05.

Table 4.6

ATS Significance Testing

Model 1	T	Sig.	Correlations			Collinearity Statistics	
			Zero-order	Partial	Part	Tolerance	VIF
(Constant)	1.269	.208					
age	.257	.798	.299	.030	.024	.604	1.657
Grade	2.811	.006	.444	.309	.258	.646	1.547
status	.190	.850	.107	.022	.017	.862	1.160
Problem	1.518	.133	.304	.173	.140	.866	1.155
AVSR	1.020	.311	.127	.117	.094	.917	1.091
SVAWS	3.489	.001	.449	.374	.321	.874	1.144

Table 4.7

IBWB Correlations

		IBWB	age	Grade	status	Problem	AVSR	SVAWS
Pearson Correlation	IBWB	1.000	.050	.123	-.203	-.029	-.033	-.114
	Age	.050	1.000	.539	.339	.073	-.172	.285
	Grade	.123	.539	1.000	.199	.294	-.077	.190
	Status	-.203	.339	.199	1.000	-.095	-.116	.117
	Problem	-.029	.073	.294	-.095	1.000	.114	.141
	AVSR	-.033	-.172	-.077	-.116	.114	1.000	.129
	SVAWS	-.114	.285	.190	.117	.141	.129	1.000

Table 4.8

IBWB Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df 1	df 2	Sig. F Change	Durbin-Watson
1	.312a	.097	.024	13.27625	.097	1.327	6	74	.256	2.008

a. Predictors: (Constant), SVAWS, status, Problem, AVSR, Grade, age
b. Dependent Variable: IBWB

Table 4.9

IBWB Coefficients

	B	SE B	B
1 (Constant)	151.978	26.243	
Age	1.019	1.737	.083
Grade	1.484	1.130	.181
Status	-9.962	4.519	-.262
Problem	-1.808	2.282	-.094
AVSR	-.020	.314	-.007*
SVAWS	-.322	.298	-.128

Note: R =.312 and R^2 =.097 (p <.05). * p < .05.

Table 4.10

IBWB Significance Testing

Model	t	Sig.	Correlations			Collinearity Statistics	
			Zero-order	Partial	Part	Tolerance	VIF
(Constant)	5.791	.000					
age	.587	.559	.050	.068	.065	.604	1.655
Grade	1.313	.193	.123	.151	.145	.641	1.559
status	-2.204	.031	-.203	-.248	-.243	.863	1.159
Problem	-.792	.431	-.029	-.092	-.088	.863	1.158
AVSR	-.065	.949	-.033	-.008	-.007	.922	1.084
SVAWS	-1.080	.284	-.114	-.125	-.119	.875	1.143

Table 4.11

ATS Stepwise Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.449[a]	.201	.191	3.105
2	.578[b]	.335	.318	2.852

Table 4.12

ATS Stepwise ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	194.371	1	194.371	20.165	.000
	Residual	771.141	80	9.639		
	Total	965.512	81			
2	Regression	323.078	2	161.539	19.864	.000*
	Residual	642.434	79	8.132		
	Total	965.512	81			

Note: R^2=. 201 for Model 1, ΔR^2= .133 for Model 2 (p<.05). * p< .05.
a. Predictors: (Constant), SVAWS
b. Predictors: (Constant), SVAWS, Grade
c. Dependent Variable: ATS

Table 4.13

ATS Backward Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change	Durbin-Watson
1	.605[a]	.366	.315	2.858	.366	7.208	6	75	.000	
2	.605[b]	.365	.324	2.839	.000	.036	1	75	.850	
3	.604[c]	.365	.332	2.823	-.001	.099	1	76	.754	
4	.597[d]	.357	.332	2.822	-.008	.959	1	77	.330	
5	.578[e]	.335	.318	2.852	-.022	2.674	1	78	.106	2.005

a. Predictors: (Constant), SVAWS, status, Problem, AVSR, Grade, age
b. Predictors: (Constant), SVAWS, Problem, AVSR, Grade, age
c. Predictors: (Constant), SVAWS, Problem, AVSR, Grade
d. Predictors: (Constant), SVAWS, Problem, Grade
e. Predictors: (Constant), SVAWS, Grade
f. Dependent Variable: ATS

Table 4.14

IBWB Backward Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics R Square Change	F Change	df1	df2	Sig. F Change	Durbin-Watson
1	.312[a]	.097	.024	13.27625	.097	1.327	6	74	.256	
2	.312[b]	.097	.037	13.18782	.000	.004	1	74	.949	
3	.304[c]	.093	.045	13.13316	-.004	.371	1	75	.544	
4	.289[d]	.084	.048	13.11221	-.009	.755	1	76	.388	
5	.262[e]	.069	.045	13.13247	-.015	1.241	1	77	.269	
6	.203[f]	.041	.029	13.24142	-.028	2.316	1	78	.132	2.143

a. Predictors: (Constant), SVAWS, status, Problem, AVSR, Grade, age

b. Predictors: (Constant), SVAWS, status, Problem, Grade, age

c. Predictors: (Constant), SVAWS, status, Problem, Grade

d. Predictors: (Constant), SVAWS, status, Grade

e. Predictors: (Constant), status, Grade

f. Predictors: (Constant), status

g. Dependent Variable: IBWB

Chapter 5: Discussion

This chapter will discuss the results of this research that will include a review of the significant findings. There is a discussion of the study limitations as well as implications for future research.

This study explored factors that predict attitudes toward sexual violence against women and attitudes toward seeking psychological help among a sample of native Asian college students. In order to complete this mission, the following research questions were considered:

Research Question 1: What are the sample characteristics of a national college in Taiwan?

Research Question 2: Do gender role attitudes, acculturation, grade and marital status create a best-fit model of predictors for attitudes toward sexual violence against women and professional help seeking among the identified sample?

Purpose of Study

The purpose of this study was to explore factors that predict attitudes toward sexual violence against women and attitudes toward seeking psychological help among a sample of native Asian college students at National Cheng Kung University (NCKU). Specifically this research explored the influences of gender role attitudes, acculturation, age, and marital status of these students. Capuzzi & Gross (2003) suggested that traditional psychotherapies, based on U.S. culture, often fail to meet the needs of those from other backgrounds. Therefore, this study also provided culturally competent suggestions to counseling practitioners for work with Asian victim/survivors of sexual violence.

The units of analysis for this study were native Asian college students at NCKU. The sample frame for this research was n= 86. The primary study population included Taiwanese students. However, Chinese, Japanese, Korean, Thai, and Vietnamese were included in this research as they represent other Asian populations at NCKU. Students ages 18-40 were included in this study.

Pedhazur (1997) posited that the purpose of regression as an analytic tool "is to determine how, and to what extent, variability of the dependent variable depends on manipulations of the independent variable" (p. 17). Regressions were, therefore used to predict changes in responses to sexual violence and help seeking among the identified sample contingent on manipulations of demographics, acculturation, and gender role attitudes. Overall, we want to identify the best set of predictors of attitudes related to sexual violence against women and help seeking among the identified sample.

Summary of Research Questions

Research Question 1: What are the sample characteristics for a national college in Taiwan? The average respondent in this study was a single, 18-30 year old, female, Taiwanese graduate student who agrees that sexual violence is a severe problem in Asian culture. These individuals maintain adherence to traditional Asian values with an average AVS score of 66.73. The average score of 31.71 on the ATS indicates negative attitudes toward seeking professional psychological help. The average scores on the SVAWS and the IBWB are 66.45 and 121, respectively. This indicates liberal attitudes toward gender roles and negative attitudes toward violence against women.

Question 2: What is a best model of predictors for attitudes toward sexual violence against women and help among the identified sample? When GRADE,

STATUS, PROB, ASVR, and SVAWS were used as predictors, 9.7% of the variance in IBWB was predictable. That is, a full-scale model of predictors including age, grade, and marital status, perception of the problem, acculturation, and gender role attitudes was about 10% predictive of attitudes toward seeking help, among the sample. AGE, SVAWS, and AVS were not significant predictors of IBWB. However, about 24.3% of the variance in IBWB was uniquely predictable from STATUS when AGE and GRADE were statistically controlled. Therefore, age, gender role attitudes, and acculturation were not significantly predictive of attitudes toward sexual violence against women. Here marital status was 6% predictive of attitudes toward sexual violence against women when age and grade level were controlled in this sample.

When AGE, GRADE, STATUS, PROB, AVSR, and SVAWS were used as predictors, 36.6% of the variance in ATS was predictable. That is, a full-scale model of predictors including age, grade, and marital status, perception of the problem, acculturation, and gender role attitudes was about 37% predictive of attitudes toward seeking help, among the sample. However, about 10% of the variance in ATS was uniquely predictable by GRADE when AGE was statistically controlled. Here grade level was 10% predictive of seeking help when age was controlled for in this sample. About 5% of the variance in ATS was uniquely predictable from SVAWS when AGE, GRADE, STATUS, PROB, and ASVR were statistically controlled. Here, gender role attitudes was 5% uniquely predictive of seeking help when age, grade, status, perception of the problem, and acculturation were controlled.

Age, gender role attitudes, and acculturation were not significantly predictive of attitudes toward sexual violence against women, in this sample. However, gender role

attitudes as measured by the SVAWS ((R= .605, R^2= .366, F (6, 75) = 3.489, p< .05) and GRADE ((R= .605, R^2= .36, F (6, 75) = 2.811, p< .05) were the only significant predictors of help seeking in this study. In Table 4.10 STATUS (R= .312, R^2= .097, F (6, 74) = -2.204, p< .05) was significantly predictive of IBWB when AGE and GRADE were statistically controlled. The negative relationship of STATUS as a predictor of IBWB indicates a decrease in IBWB for one unit increase in STATUS. Approximately 6% of the variance in IBWB was attributed to STATUS when AGE and GRADE were statistically controlled. Here marital status was a significant predictor (6%) of attitudes toward violence against women. Once again, grade level was 10% predictive of attitudes toward seeking help when age was controlled.

The best model of predictors for ATS included SVAWS, PROB, and GRADE when STATUS, AVSR, and AGE were controlled. Here, gender role attitudes, problem perception and grade level were the best model of predictors for seeking help when marital status, acculturation, and age were removed as variables. Additionally, the best model of predictors for IBWB included SVAWS, STATUS, and GRADE when PROB, AVSR, and AGE were controlled. Here, gender role attitudes, marital status and grade level were the best model of predictors for attitudes toward seeking help when problem perception, acculturation and age were removed as variables.

In this research, marital status was significantly predictive of attitudes toward violence against women and grade level was predictive of attitudes toward seeking help within this sample. The negative relationship between marital status and attitudes toward violence against women indicated that those who do not identify as single have more negative attitudes toward violence against women than those who identify as single. The

positive relationship between grade level and attitudes toward seeking help indicates that graduate students maintain more positive attitudes toward seeking help than undergraduates.

Overall, the best model of predictors for both attitudes toward violence against women and attitudes toward seeking help included gender role attitudes and grade level. The best model for predicting attitudes toward violence against women also included problem perception, while the best model for predicting attitudes toward seeking help included marital status.

Conclusions

The purpose of this study was to explore the predictive nature of demographic variables, acculturation, and gender role attitudes on the responses to sexual violence and seeking psychological help among a sample of Asian college students at NCKU. This study sought to augment current knowledge on the perceptions and response patterns to sexual violence toward women among indigenous Asian populations. Additionally this research was to inform the multicultural competence of professional psychological service providers that work with Asian clients. Unfortunately, it may be very difficult to fulfill such purposes due to several limitations to this study.

Grade and Status were significant predictors in the current study. Qualitative research and the aforementioned coding changes may provide a more rich description of how and why these variables were significant as opposed to other predictors. In the current research, 88% of respondents agree to some extent that sexual violence is a significant issue in Asian culture while 12% disagree to some extent. Qualitative research could highlight how respondents perceive the severity of sexual violence in Asian culture

and thus provide a better understanding of why so many perceive sexual violence as significant.

A larger sample size is also needed. However, it would be interesting to see how these findings might change with a larger sample drawn from several different universities and colleges within Taiwan. A longitudinal study of these universities would also provide information on generational trends, which would ultimately provide invaluable information on how specific groups of students respond to sexual violence. A longitudinal study would also provide an opportunity to compare and contrast results at different universities to explore regional differences among students.

The current research focused on Taiwanese participants but allowed other nationalities to participate. Future research would benefit from the inclusion of several groups considered Asian to provide suggestions that are more inclusive for professional psychological service providers. Additionally, it would be interesting to compare the results found at NCKU with the results found at a Western or European university.

Limitations stymied the ability to generalize the results from this current research. Though exploratory in nature, this research is very difficult to generalize outside of female Taiwanese graduate students who study at NCKU. The diversity in findings from previous research used in the current study reflects difficulties in the determination of the actual scope of sexual violence and responses to sexual violence against women. Thus, it may be imprudent to offer concrete suggestions for the development of programs for Asian victim/survivors of sexual violence, at this time. More research is required to provide lucid and useful suggestions to professional psychological service providers.

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Appendix A: Ohio University Consent Form

Title of Research: Factors Predicting Response Patterns to Sexual Violence against Women among Asian College Students Studying in Taiwan: A Prospective Study
Researchers: Covia Boyd (Bo Tian Long)

You are being asked to participate in dissertation research for Covia Boyd (Bo Tian Long) a Doctoral Candidate in Counselor Education and Supervision and Ohio University in the United States. The following is a description of the research and any possible risks, in order that you make an informed decision about your participation in this study. This process is known as informed consent. This form also explains how your personal information will be used and protected. Once you have read this form and your questions about the study are answered, you will be asked to sign it. This will allow your participation in this study. You should receive a copy of this document to take with you.

Explanation of Study
The purpose of this study is to examine the perceptions of sexual violence against women and preventive and help seeking behaviors among Native Asian college students studying in Taiwan. Specifically, I will explore your perceptions of sexual violence against women including the severity of these behaviors in Asian Culture, your preferred measures, for prevention of these behaviors, and how you might find help for yourself and others who may have witnessed or experienced sexual violence. Your participation in this process should be 1 hour or less. Your responses may offer insights into mental health treatment for Asian people that have witnesses or been victims of sexual violence. As such, you may be asked about your age, nationality, perceptions on sexual violence, and your preferred responses to sexual violence.
A meeting will be scheduled at your convenience before January 10, 2011. Our meeting will be used to invite your participation in this research, explain this consent process, collect signed consent forms, and to deliver questionnaires. You will have until January 15, 2011 to return your completed questionnaires to the appropriate box located in the Institute of Education administrative office.

Risks and Discomforts
Some questions in this research deal with topics of a highly personal nature, including sexual relations and sexual violence. Please consider your level of comfort in answering these kinds of questions when deciding whether you wish to participate. If you become significantly distressed during this process please contact NCKU Counseling Services at:
Tel: +886-6-2757575 Fax: +886-6-2766421
E-Mail：em50320@mail.ncku.edu.tw
For International Students:
Karen Chang, Licensed Counseling Psychologist
Tel: (06)275-7575 ext. 50332
E-mail: jmchang@mail.ncku.edu.tw
For Students with Special Needs:

Wan-Ching Lee
Tel: 866-6-2757575 EXT 50329
E-mail: lwc62@mail.ncku.edu.tw

Your participation is this research is completely voluntary and there is no effect on your grades or instruction regardless of whether you choose to participate or not participate.
Benefits
Your responses serve to benefit society through the understanding of how different cultures perceive sexual violence. Your perceptions may also offer insights into treatment for East Asian people that have been victims of sexual offenses.
Please Note: There is no compensation or special treatment for your participation in this research.

Confidentiality and Records
I will not collect any identifying information about you during this process. This means I will not ask for your name, family of origin, ID numbers, or any other information that would connect you to any survey responses except for this consent form, which will be stored separately from the data.

Additionally, while every effort will be made to keep your study-related information confidential, there may be circumstances where this information must be shared with:
        * Federal agencies, for example the Office of Human Research Protections, whose responsibility is to protect human subjects in research;
        * Representatives of Ohio University (OU), including the Institutional Review Board, a committee that oversees the research at OU;
Contact Information
If you have any questions regarding this study, please contact one of the following:
Covia Boyd   Dr. Mona Robinson   Dr. Meng-Shya Rau
201 McCracken Hall McCracken Hall 321B   1 University Road
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If you have any questions regarding your rights as a research participant, please contact Jo Ellen Sherow, Director of Research Compliance, Ohio University, (740)593-0664. sherow@ohio.edu

By signing below, you are agreeing that:
- you have read this consent form (or it has been read to you) and have been given the opportunity to ask questions
- known risks to you have been explained to your satisfaction.
- you understand Ohio University has no policy or plan to pay for any injuries you might receive as a result of participating in this research protocol
- you are 18 years of age or older
- your participation in this research is given voluntarily

- you may change your mind and stop participation at any time without penalty or loss of any benefits to which you may otherwise be entitled.

Signature_____ Date

Printed Name_____

Version Date: *[7/8/2010]*

俄亥俄大學同意書

研究題目：因素預測響應模式的性暴力侵害婦女在亞洲大學生學習在台灣：一個前瞻性研究
研究人員：Covia Boyd (博天龍)

您被邀請參加論文研究Covia Boyd(博天龍) 博士生教育和監督的輔導員和俄亥俄大學的美國。下面是一個描述的研究和任何可能的風險，為了使您做出明智的決定，關於您參與了這項研究。這個過程被稱為知情同意。這種形式還介紹了如何將您的個人信息使用和保護。一旦你已閱讀本表格及有關研究您的問題被回答了，你會被要求簽署它。這將允許您參與了這項研究。您應該收到一份本文件隨身攜帶。

解釋的研究
本研究的目的是探討性的看法和對婦女的暴力行為的預防和求助行為調查亞洲大學生學習母語在台灣。具體來說，我將探討你的感覺對婦女的性暴力行為，包括這些行為的嚴重程度在亞洲文化，你的首選措施，防止這些行為，以及如何幫助你可能會發現自己和其他人誰可能目睹或經歷過性暴力。您的參與這一進程應該是1小時或更少。您的回答可能會提供心理健康治療的見解對亞洲人民，有證人或性暴力的受害者。因此你可能會問你的年齡，國籍，性暴力的看法，和首選的反應性暴力。一個會議將安排在您方便的前2011年1月10號。我們的會議將用於邀請您參加本研究，解釋這個同意的過程，收集簽署同意書，並提供問卷調查。你會從現在到2011年1月15號來回報您填寫問卷在適當位置設在教育學院的行政辦公室。

風險和不適:
本研究的幾個問題處理的主題極有個性的性質，包括性關係和性暴力。請考慮你的水平的舒適在回答這類問題時，決定是否要參加。如果你成為困擾著在這個過程中，請聯繫本校諮詢服務為：
Tel: +886-6-2757575 Fax: +886-6-2766421
E-Mail：em50320@mail.ncku.edu.tw
對於國際學生：
Karen Chang, Licensed Counseling Psychologist
Tel: (06)275-7575 ext 50332
E-mail: jmchang@mail.ncku.edu.tw
對於有特殊需要的學生：
Wan-Ching Lee
Tel: 866-6-2757575 EXT 50329
E-mail: lwc62@mail.ncku.edu.tw

您的參與是本研究是完全自願的，有沒有影響你的成績，或指示，無論你是否選擇參加或不參加。
優點:

您的回答有助於造福社會通過了解不同的文化如何看待性暴力。你的感覺可能也提供洞察治療東亞人民已受害者的性犯罪。

請注意：沒有補償或特殊待遇您參與本研究。

保密和記錄:
我不會收集任何有關您的身份信息在這個過程中。這意味著我不會問你的姓名，家庭出身，身份證號碼，或任何其它信息，將您連接到任何反應，除了調查此同意書，這將是分開存儲的數據。

此外，雖然將盡一切努力，讓您的研究作出相關的信息保密，可能有情況下這些信息必須被分享：
*聯邦機構，例如人類研究保護辦公室，其職責是保護人體實驗對象的研究;
*俄亥俄大學的代表(O.U.），包括機構審查委員會，一個委員會，負責監督在O.U.的研究;

聯繫信息:
如果您有任何關於此研究，請聯繫下列之一：
Covia Boyd   Dr. Mona Robinson   Dr. Meng-Shya Rau
201 McCracken Hall McCracken Hall 321B   1 University Road
Athens, Ohio 45701   Athens, Ohio 45701   Tainan, Taiwan 702
1-336-624-3481   1-740-593-4461   614-920-0482
cb409608@ohio.edu   robinsoh@ohio.edu   nckumsrau@yahoo.com.tw

如果您有任何問題的權利作為研究參與者，請聯繫 Jo Ellen Sherow, 研究主任遵守，俄亥俄大學, 1-(740)593-0664. sherow@ohio.edu

在簽署之後，你同意：
您已閱讀本同意書（或已讀給你聽），並已獲得機會提問
已知的風險，你已經以您的滿意。
你了解俄亥俄大學沒有政策或計劃支付任何傷害，你可能因此而獲得參加本研究協議
你年滿 18歲或以上
您的參與這一研究的是自願作出的
您可能會改變主意，在任何時候停止參與不受懲罰或損失的任何好處，否則，你可能有資格。
簽名＿＿＿＿＿＿＿＿＿＿＿＿＿＿ 日期

打印姓名＿＿＿＿＿＿＿＿＿
Version Date: *[11/24/2010]*

Appendix B: Recruitment Flyer

Title of Research: Factors Predicting Response Patterns to Sexual Violence against Women among Asian College Students Studying in Taiwan: A Prospective Study

Researchers: Covia Boyd (Buo Tian Long)
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(336) 624-3481

Purpose: This project seeks to understand the attitudes held by Native Asian college students of sexual violence toward women. All participants will be asked to complete surveys on topics related to their perceptions of sexual offenders and how these perceptions were developed. Participants will also be asked to complete a demographics questionnaire. Each participant is expected to offer no more than 1 hour of time to this process (including all explanations and survey completion times). This study seeks to report information that will assist counseling, governmental, and international communities with understanding how different cultural idea of sexual offenders and concepts related to how these ideas are created. This research project is being conducted as part of the fulfillment of the researcher's doctoral degree requirements.

Who can participate? Asian students studying at NCKU 20-45 years old

How can I participate? Simply email or call the researcher and let me know you are interested.

How long will the process take? This research will take place over a 60-day period but your participation will be no more than 1 hour.

YOUR PARTICIPATION WOULD BE GREATLY APPRECIATED!!!

招聘傳單

研究題目：因素預測響應模式的性暴力侵害婦女在亞洲大學生學習在台灣：一個前瞻性研究

研究人員：Covia Boyd (博天龍)

cb409608@ohio.edu

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用途：該項目旨在了解以英語為母語的態度舉行的亞洲大學生對婦女的性暴力。所有參與者將被要求完成調查有關的專題性罪犯的看法以及如何將這些看法的開發工作。參與者將被要求填寫一份人口調查表。每位參賽者預計將提供不超過 1個小時的時間對這一進程（包括所有的解釋和調查完成時間）。本研究旨在報告信息，協助輔導，政府和國際社會了解如何與不同文化理念和概念相關的性犯罪者的這些思想是如何創建的。這一研究項目的一部分正在進行的履行研究者的博士學位要求。

誰可以參加？

亞裔學生就讀於本校20-45歲

我如何參與？

只需發送電子郵件或致電研究員，讓我知道你有興趣。

多久過程需要？

本研究將發生在一個 60天的期限，但您的參與將是不超過 1小時。

你的參與將不勝感激！

Appendix C: Demographics Survey

This questionnaire aims to obtain a broad overview of the demographic characteristics of potential participants in the current research project. Place a check mark in the appropriate boxes.

Gender   ☐ Male   ☐ Female

To which nationality do you belong?
☐Taiwanese   ☐ Chinese   ☐ Japanese   ☐Korean   ☐Pacific Islander   ☐ Thai
☐ Southeast Asian (Cambodian, Laotian, Vietnamese) ☐ Other (Specify):
_____

To what age group do you belong
       ☐ less than 18   ☐18-23☐24-30☐31-35☐36-40☐41-50
       ☐ 50-60   ☐ more than 60

What year are you in school?
☐ Freshmen   ☐ Sophomore   ☐ Junior
☐ Senior   ☐ Graduate student

Marital status
☐ Single   ☐ Married   ☐ Divorced/Separated   ☐ Widowed

Sexual Violence against women is a serious problem in Asian culture
☐ (1) Strongly disagree ☐ (2) Disagree ☐ (3) Agree ☐ (4) Strongly Agree

這份問卷的目的是獲得了廣泛的人口特徵概述潛在參與者在當前的研究項目。放置一個复選標記在相應的框中。

性別　　　　　　　　□男　　　　　　□女

你是哪國人？
□台灣 □日本 □中國 □韓國 □太平洋島民 □泰國
□東南亞 (柬埔寨，老撾，越南)　　□別人 (指定) _____

你的年齡組別是什麼？
　　　　□ 不到 18　　□18-23□24-30□31-35□36-40□41-50
　　　　□ 50-60　　　□ 多 60

在大學你有什麼年？
□ 1st　　　　□ 2nd　　　□ 3rd　　　□ 4th　　　□5th　　　□研究生
婚姻狀況如何
□ 未婚　　　□ 結婚　　□ 離婚　　□ 寡
對婦女的性暴力是一個嚴重的問題在亞洲的文化。
□ (1) 非常不同意　　　　□ (2) 不同意　□ (3) 同意　□ (4) 非常同意

Appendix D: Asian Values Scale – Revised (AVS-R)

INSTRUCTIONS: Use the scale below to indicate the extent to which you agree with the value expressed in each statement.

> 1 = Strongly Disagree
> 2 = Disagree
> 3 = Agree
> 4 = Strongly Agree

1. One should not deviate from familial and social norms.
2. Children should not place their parents in retirement homes.
3. One need not focus all energies on one's studies.
4. One should be discouraged from talking about one's accomplishments.
5. Younger persons should be able to confront their elders.
6. When one receives a gift, one should reciprocate with a gift of equal or greater value.
7. One need not achieve academically in order to make one's parents proud.
8. One need not minimize or depreciate one's own achievements.
9. One should consider the needs of others before considering one's own needs.
10. Educational and career achievements need not be one's top priority.
11. One should think about one's group before oneself.
12. One should be able to question a person in an authority position.
13. Modesty is an important quality for a person.
14. One's achievements should be viewed as family's achievements.
15. One should avoid bringing displeasure to one's ancestors.
16. One should have sufficient inner resources to resolve emotional problems.
17. The worst thing one can do is to bring disgrace to one's family reputation.
18. One need not remain reserved and tranquil.
19. One should be humble and modest.
20. Family's reputation is not the primary social concern.
21. One need not be able to resolve psychological problems on one's own.
22. Occupational failure does not bring shame to the family.
23. One need not follow the role expectations (gender, family hierarchy) of one's family.
24. One should not make waves.
25. One need not control one's expression of emotions.

(亞洲價值尺度改版)

說明：使用範圍以表示在何種程度上你同意的價值體現在每那個語句。

1= 非常不同意
2= 不同意
3= 同意
4= 非常同意

1. 人們不應偏離家庭和社會規範。
2. 孩子們不應該將他們的父母安置在養老院。
3. 我需要我所有的精力不集中精力學習。
4. 人們應該勸阻談論自己的成就。
5. 年紀較輕的人士應該能夠面對自己的長者。
6. 當人們收到的禮物，每個人都應該有一份禮物回報同等或更大的價值。
7. 學術上達到人們不需要為了使自己的父母感到自豪。
8. 人們也不減少或貶值自己的成就。
9. 每個人都應該考慮別人的需要，然後才考慮自己的需求。
10. 教育和職業成就不必那個人的首要任務。
11. 每個人都應該想想自己的組之前自己。
12. 每個人都應該能夠在一個問題那個人的權威地位。
13. 謙虛是一種重要的品質的人。
14. 那個人的成就應該被看作是家庭的成就。
15. 每個人都應該避免將不滿到那個人的祖先。
16. 每個人都應該有足夠的內部資源來解決情緒問題。
17. 最糟糕的事情可以做的，是辱沒一個家庭的聲譽。
18. 我們不需要繼續保留和寧靜。
19. 每個人都應該謙虛，謙虛。
20. 家庭的聲譽，是不是主要社會問題。
21. 我們不需要能夠解決心理問題對自己的。
22. 職業失敗不會給家庭帶來恥辱。
23. 我們不需要按照角色期待（性別，輩分）那個人的家庭。
24. 人們不應興風作浪。
25. 我們不需要控制自己的情緒表達。

Appendix E: Attitudes toward Seeking Professional Psychological Help- Short Form

(ATS)

For each item, just circle the number that corresponds to your answer:
1 = Disagree strongly (DS)
2 = Disagree (D)
3 = Neutral (N)
4 = Agree (A)
5 = Agree strongly (AS)

1. I would obtain professional help if having a mental breakdown.
2. Talking about psychological problems is a poor way to solve emotional problems.

3. I would find relief in psychotherapy if in emotional crisis.

4. A person coping without professional help is admirable.

5. I would obtain psychological help is upset for a long time.
6. I might want counseling in the future.

7. A person with an emotional problem is likely to solve it with professional help.
8. Psychotherapy would not have value for me.

9. A person should work out his/her problems without professional counseling
10. Emotional problems resolve by themselves

態度尋求專業心理幫助，短表

對於每個項目，只是圈數對應於您的回答：

1 =非常不同意(DS)
2 =不同意(D)
3 =中立(N)
4= 同意(A)
5 =非常同意(AS)

1。我想獲得專業的幫助，如果有一個精神崩潰。
2。談心理問題是一個好辦法來解決情緒問題。
3。我會覺得如果在心理治療緩解情感危機。

4。沒有那個人因應專業人士的幫助是值得欽佩的。

5。我就得到心理幫助是很長一段時間不高興。
6。我可能要在未來的輔導。

7。那個人的情感問題是可能解決它與專業人士的幫助。
8。將心理治療對我來說沒有價值。

9。那個人應該制定出他/她的問題，沒有專業輔導
10。情緒問題自己解決

Appendix F: Simplified Version of the Attitudes toward Women Scale (SVAWS)

For each item, just circle the number that corresponds to your answer:
1 = Disagree strongly (DS)
2 = Disagree (D)
3 = Neutral (N)
4 = Agree (A)
5 = Agree strongly (AS)

1. It sounds worse when a woman swears than when a man does.	1	2	3	4	5
2. There should be more women leaders in important jobs in public life, such as politics.	1	2	3	4	5
3. It is all right for men to tell dirty jokes, but women should not tell them.	1	2	3	4	5
4. It is worse to see a drunken woman than a drunken man.	1	2	3	4	5
5. If a woman goes out to work her husband should share the housework, such as washing dishes, cleaning, and cooking.	1	2	3	4	5
6. It is an insult to a woman to have to promise to "love, honor, and obey" her husband in the marriage ceremony when he only promises to "love and honor" her.	1	2	3	4	5
7. Women should have completely equal opportunities as men in getting jobs and promotions.	1	2	3	4	5
8. A woman should be as free as a man to propose marriage.	1	2	3	4	5
9. Women should worry less about being equal with men and more about becoming good wives and mothers.	1	2	3	4	5
10. Women earning as much as their dates should pay for	1	2	3	4	5

themselves when going out with them.

	1	2	3	4	5
11. Women should not be bosses in important jobs in business and industry.	1	2	3	4	5
12. A woman should be able to go everywhere a man does, or do everything a man does, such as going into bars alone.	1	2	3	4	5
13. Sons in a family should be given more encouragement to go to college than daughters.	1	2	3	4	5
14. It is ridiculous for a woman to drive a train or for **a** man to sew on shirt buttons.	1	2	3	4	5
15. In general, the father should have more authority than the mother in bringing up children.	1	2	3	4	5
16. The husband should not be favored by law over the wife when property is divided in a divorce.	1	2	3	4	5
17. A woman's place is in the home looking after her family, rather than following a career of her own.	1	2	3	4	5
18. Women are better off having their own jobs and freedom to do as they please, rather than being treated like a "lady" in the old-fashioned way.	1	2	3	4	5
19. Women have less to offer than men in the world of business and industry.	1	2	3	4	5
20. There are many jobs that men can do better than women.	1	2	3	4	5
21. Women should have as	1	2	3	4	5

much opportunity to do apprentice-
ships and learn a trade as men.

22. Girls nowadays should be allowed the same freedom as boys, such as being allowed to stay out late.   **1**   **2**   **3**   **4**   **5**

(簡化版本對女人的態度量表)

對於每那個項目，只是圈數對應於您的回答：

1 =非常不同意(DS)

2 =不同意(D)

3 =中立(N)

4= 同意(A)

5 =非常同意(AS)

1. 這聽起來很糟糕，當一個女人發誓時比那個人沒有。

2. 應該有更多的婦女領導人在公共生活中重要的工作，
如政治。

3. 這完全是正確的男人說黃色笑話，但女人不應該說出來。

4. 這更糟糕的是，一個婦女被一個喝醉酒的人比醉酒。

5. 如果婦女外出工作，她的丈夫應分擔家務，如洗碗，
清潔和烹飪。

6. 這是侮辱女性不得不答應"愛，榮譽和服從"
她的丈夫在結婚儀式時，他只承諾"愛與榮譽"她。

7. 婦女應該有機會與男子完全平等的在找工作和促銷活動。

8. 婦女應當是自由與男子求婚。

9. 關於婦女應該少擔憂與男子相等，更想成為好妻子和
母親。

10. 婦女的收入高達其日期應為自己和他們外出時。

11. 婦女不應該在重要的工作是老闆在商業和工業。

12. 孤獨的女人應該能去任何地方的人去，或者
做一切的人呢，比如進入酒吧。

13. 兒子在家庭應給予更多的鼓勵去上大學不是女兒。

14. 這是荒謬的一個女人來驅動一列火車或人
襯衫釦子縫上。

15. 一般來說，父親應該有更多的權力比母親
在養育孩子。

16. 丈夫不應該受到法律的青睞時，對妻子的
財產分割離婚。

17. 一個女人的地方是在家裡照顧她的家庭，
而不是遵循她自己的職業生涯。

18. 女性最好擁有自己的工作和自由為所欲為，

而不是被人當作一個"小姐"，在老式的方法。
19. 婦女比男性少，提供在世界商業和工業。
20. 有許多工作可以做的更好，男性高於女性。
21. 婦女應該有盡可能多的機會做學徒，
學一門手藝的人
22. 女孩現在應該允許像男孩一樣自由，
如被允許留到很晚。

Appendix G: Inventory of Beliefs about Wife Beating (IBWB)

(Saunders, Lynch, Grayson & Linz, Violence and Victims, 1987 2(1), 39-58)

Instructions
For the next several questions please indicate your level of agreement with each statement by selecting the number on the rating scale that best matches your opinion about the statement. Please circle only one answer per question. *"Beating" is used to mean repeated hitting intended to inflict pain."*

Please use the following rating scale when answering these questions:
1=Strongly Agree
2=Agree
3=Moderately Agree
4=Neutral
5=Moderately Disagree
6=Disagree
7=Strongly Disagree

1. **A husband has no right to beat this wife even if she breaks agreements she has made with him.**
   1   2   3   4   5   6   7
2. **Even when a wife's behavior challenges her husband's manhood, he's not justified in beating her.**
   1   2   3   4   5   6   7
3. **A wife doesn't deserve a beating even if she keeps reminding her husband of his weak points.**
   1   2   3   4   5   6   7
4. **Even when women lie to their husbands they do not deserve to get a beating.**
   1   2   3   4   5   6   7
5. **A sexually unfaithful wife deserves to be beaten.**
   1   2   3   4   5   6   7
6. **Sometimes it is OK for a man to beat his wife.**
   1   2   3   4   5   6   7
7. **It would do some wives some good to be beaten by their husbands.**
   1   2   3   4   5   6   7
8. **Occasional violence by a husband toward his wife can help maintain the marriage.**
   1   2   3   4   5   6   7
9. **There is no excuse for a man beating his wife.**
   1   2   3   4   5   6   7
10. **Battered wives are responsible for their abuse because they intended it to happen.**
    1   2   3   4   5   6   7

11. A woman who constantly refuses to have sex with her husband is asking to be beaten.
    1   2   3   4   5   6   7

12. Wives who are battered are responsible for the abuse, because they should have foreseen it would happen.
    1   2   3   4   5   6   7

13. When a wife is beaten, it is caused by her behavior in the weeks before the battering.
    1   2   3   4   5   6   7

14. Most wives secretly desire to be beaten by their husbands.
    1   2   3   4   5   6   7

15. Wives try to get beaten by their husbands in order to get sympathy from others.
    1   2   3   4   5   6   7

16. Episodes of a man beating his wife are the wife's fault.
    1   2   3   4   5   6   7

17. Wives could avoid being battered by their husbands if they knew when to stop talking.
    1   2   3   4   5   6   7

18. If I heard a woman being attacked by her husband, it would be best that I do nothing.
    1   2   3   4   5   6   7

19. If I heard a woman being attacked by her husband, I would call the police.
    1   2   3   4   5   6   7

20. Battered wives try to get their partners to beat them as a way to get attention from them.
    1   2   3   4   5   6   7

21. Women feel pain and no pleasure when beat-up by their husbands.
    1   2   3   4   5   6   7

22. Cases of wife beating are the fault of the husband.
    1   2   3   4   5   6   7

23. If a wife is beaten by her husband, she should divorce him immediately.
    1   2   3   4   5   6   7

24. The best way to deal with wife-beating is to arrest the husband.
    1   2   3   4   5   6   7

25. How long should a man who has beaten his wife spend in prison or jail? (Circle one):
    0   1 mo   6 mos   1 yr   3 yr   5 yr   10 yr
Don't know

26. A wife should move out of the house, if her husband beats her.
    1   2   3   4   5   6   7

27. Husbands who batter should be responsible for the abuse because they should have foreseen that it would happen.
    1   2   3   4   5   6   7

28. Wife-beating should be given a high priority as a social problem by government agencies.

    1   2   3   4   5   6   7

29. Social agencies should do more to help battered women.

    1   2   3   4   5   6   7

30. Women should be protected by law if their husbands beat them.

    1   2   3   4   5   6   7

31. Husbands who batter are responsible for the abuse because they intended to do it.

    1   2   3   4   5   6   7

Scales: WJ: 2,4,5,6,7,10,12,21,26,27,28,31; WG: 3,11,14,17,23,25,29
HG: 1,8,9,16,30; OP: 18,19,20,22; OR: 13,15,19,20

(庫存信念;毆打妻子)

(Saunders, Lynch, Grayson & Linz, Violence and Victims, 1987 2(1), 39-58)

說明

在接下來的幾個問題，請說明你的水平的協議，通過選擇每那個語句的數量規模上等級最適合你的意見的發言。請圈出每題只有一個答案。

"打"是用來表示重複打旨在引起疼痛。"

請使用以下評價尺度時，回答這些問題：

1=強烈同意
2=同意
3=中度同意
4=中立
5=中度不同意
6=不同意
7=強烈反對

1. 丈夫無權打這個妻子，即使她打破協議，她已與他。
      1   2   3   4   5   6   7

2. 即使妻子的行為挑戰她丈夫的男子氣概，他沒有理由打她。
      1   2   3   4   5   6   7

3. 妻子不值得一打，即使她不斷提醒她的丈夫，他的弱點。
      1   2   3   4   5   6   7

4. 即使婦女騙她們的丈夫，他們不應該得到挨打。
1   2   3   4   5   6   7

5. 值得那性不忠的妻子被毆打。
1   2   3   4   5   6   7

6. 有時它是確定一個人打他的妻子。
1   2   3   4   5   6   7

7. 它會做一些好一些的妻子被丈夫毆打。
1   2   3   4   5   6   7

8. 偶爾暴力丈夫對妻子可以幫助維持婚姻。
1   2   3   4   5   6   7

9. 沒有任何藉口，一個人打他的妻子。
1   2   3   4   5   6   7

10. 受虐妻子負責他們的虐待，因他們打算這樣的情況發生。
1   2   3   4   5   6   7

11. 一個女人誰一直拒絕與丈夫做愛是要求被毆打。
1   2   3   4   5   6   7

12. 受虐妻子誰是負責對這些事件，因為他們應該預見會發生這種事。
1   2   3   4   5   6   7

13. 當一個妻子被毆打，這是由於她的行為在幾個星期前，毆打。
1   2   3   4   5   6   7

14. 大多數妻子暗暗渴望成為她們的丈夫毆打。
 1 　　 2 　　 3 　　 4 　　 5 　　 6 　　 7

15. 試圖讓妻子毆打丈夫為了得到別人的同情。
 1 　　 2 　　 3 　　 4 　　 5 　　 6 　　 7

16. 發作的人打他的妻子是妻子的錯。
 1 　　 2 　　 3 　　 4 　　 5 　　 6 　　 7

17. 可避免被毆打妻子被丈夫如果他們知道何時停止說話。
 1 　　 2 　　 3 　　 4 　　 5 　　 6 　　 7

18. 如果我聽到一個女人被襲擊了她的丈夫，這將是最好的，我什麼也不做。
 1 　　 2 　　 3 　　 4 　　 5 　　 6 　　 7

19. 如果我聽到一個女人被襲擊了她的丈夫，我會叫警察。
 1 　　 2 　　 3 　　 4 　　 5 　　 6 　　 7

20. 受虐妻子試圖讓他們的合作夥伴能夠擊敗他們，以此來獲得他們的注意。
 1 　　 2 　　 3 　　 4 　　 5 　　 6 　　 7

21. 女人感到疼痛，也沒有快樂的時候打，由她們的丈夫。
 1 　　 2 　　 3 　　 4 　　 5 　　 6 　　 7

22. 例毆打妻子是丈夫的過錯。
 1 　　 2 　　 3 　　 4 　　 5 　　 6 　　 7

23. 如果妻子被毆打她的丈夫，她要和他離婚立即。
 1 　　 2 　　 3 　　 4 　　 5 　　 6 　　 7

24. 最好的方式來處理毆打妻子的丈夫是遏制。
 1 　　 2 　　 3 　　 4 　　 5 　　 6 　　 7

25. 一個男人要多長時間誰擊敗他的妻子在監獄或監獄度過？（圈一個）：
 0 　　 1 mo 　　 6 mos 　　 1 yr 　　 3 yr 　　 5 yr 　　 10 yr 　　 Don't know

26. 一個妻子應該搬出家門，如果她的丈夫擊敗她。
 1 　　 2 　　 3 　　 4 　　 5 　　 6 　　 7

27. 丈夫麵糊誰應該負責，因為他們對這些事件應該預見到會發生這種事。
 1 　　 2 　　 3 　　 4 　　 5 　　 6 　　 7

28. 毆打妻子應給予高度重視的社會問題作為一個政府機構。
 1 　　 2 　　 3 　　 4 　　 5 　　 6 　　 7

29. 社會機構應該提供更多的幫助受虐婦女。
 1 　　 2 　　 3 　　 4 　　 5 　　 6 　　 7

30. 婦女應受法律保護，如果他們的丈夫毆打他們。
 1 　　 2 　　 3 　　 4 　　 5 　　 6 　　 7

31. 丈夫是誰負責麵糊虐待，因為他們想這樣做。
 　　 1 　　 2 　　 3 　　 4 　　 5 　　 6 　　 7

Scales: WJ: 2,4,5,6,7,10,12,21,26,27,28,31; WG: 3,11,14,17,23,25,29
HG: 1,8,9,16,30; OP: 18,19,20,22; OR: 13,15,19,20

Appendix H: Data Screening (Grade)

Grade

Mean = 3.8
Std. Dev. = 1.607
N = 86
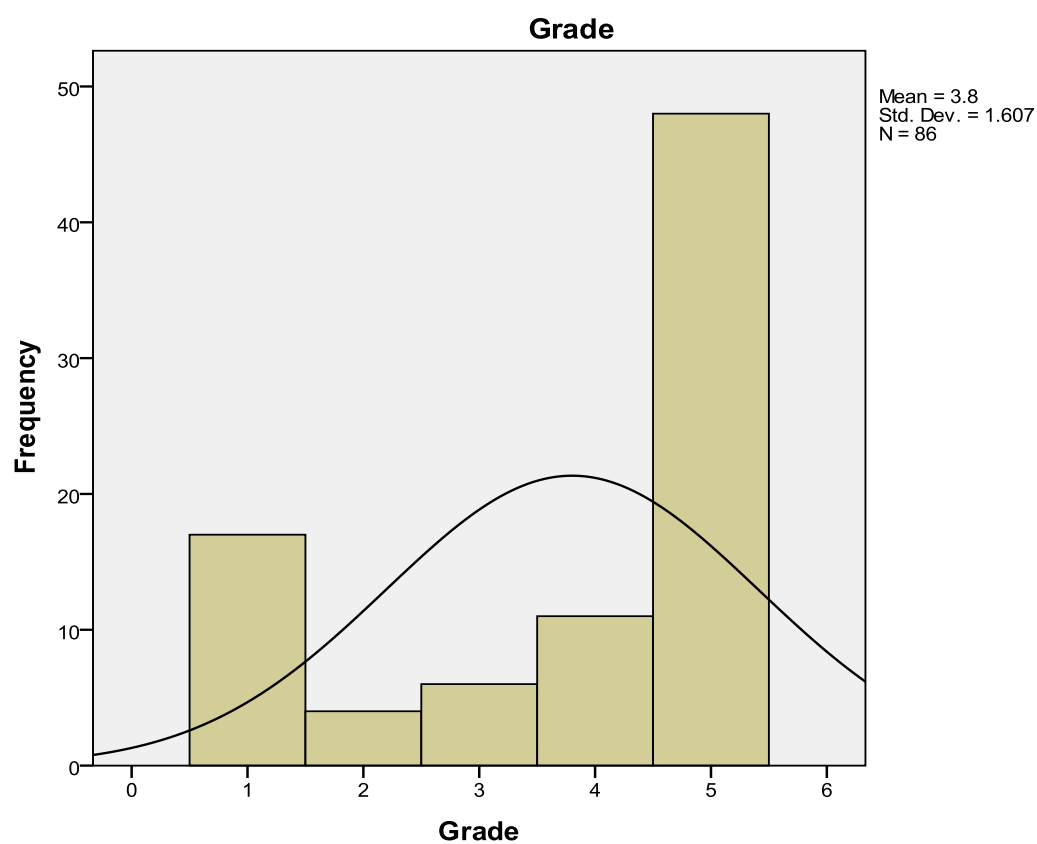
Grade

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Freshmen	17	19.8	19.8	19.8
	Sophomore	4	4.7	4.7	24.4
	Junior	6	7.0	7.0	31.4
	Senior	11	12.8	12.8	44.2
	Graduate Student	48	55.8	55.8	100.0
	Total	86	100.0	100.0	

Appendix I: Data Screening (Sex)

Sex

Mean = .88
Std. Dev. = .322
N = 86
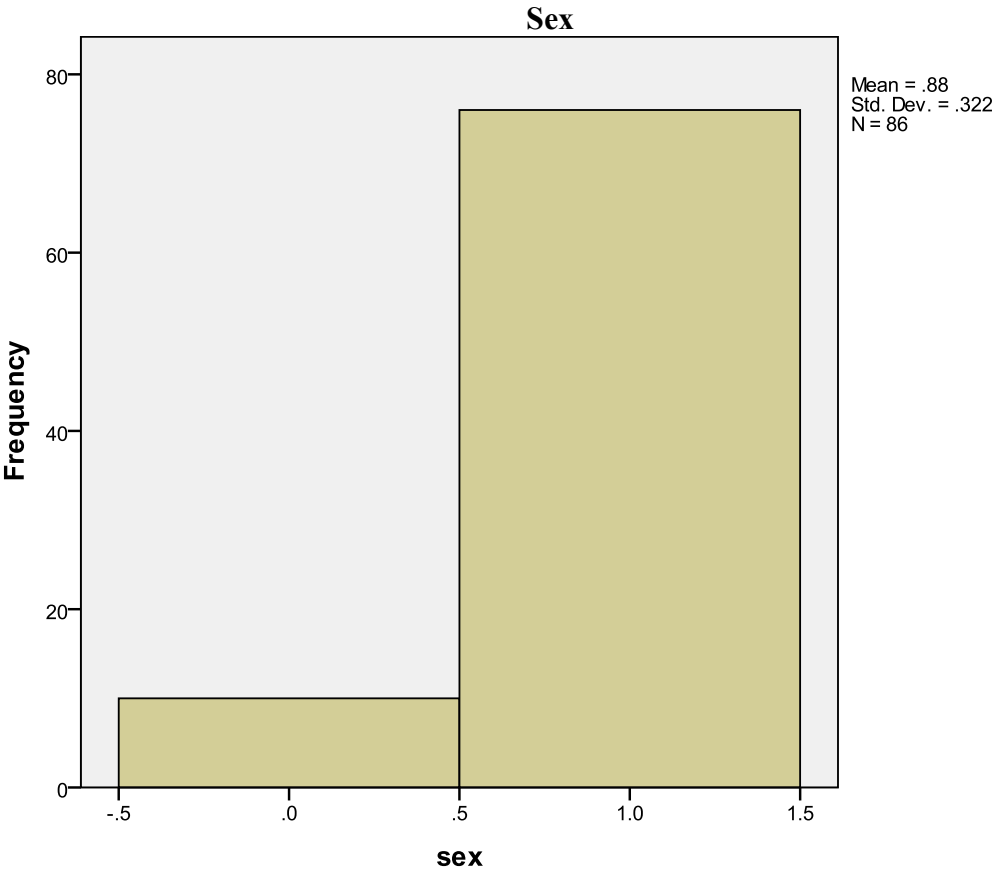
sex

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	10	11.6	11.6	11.6
	Female	76	88.4	88.4	100.0
	Total	86	100.0	100.0	

Appendix J: Data Screening (Nationality)

Nationality

Mean = 1.28
Std. Dev. = 1.013
N = 86
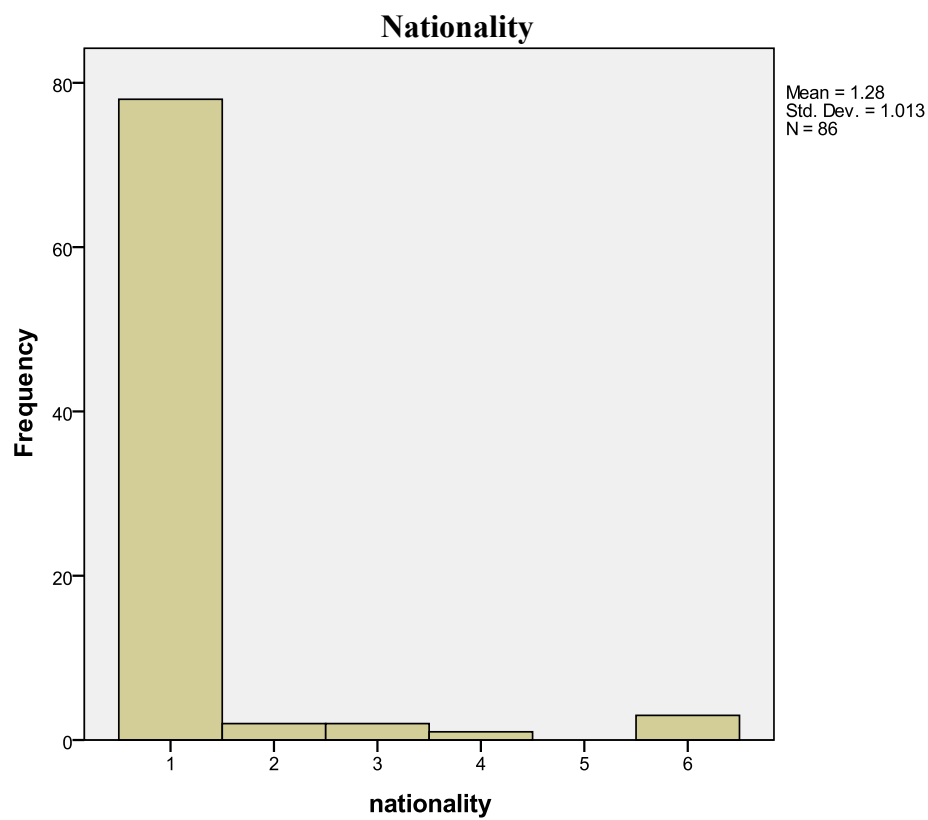
nationality

|		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Taiwanese	78	90.7	90.7	90.7
	Chinese	2	2.3	2.3	93.0
	Japanese	2	2.3	2.3	95.3
	Korean	1	1.2	1.2	96.5
	Thai	3	3.5	3.5	100.0
	Total	86	100.0	100.0	

Appendix K: Data Screening (Status)

status

Mean = 1.13
Std. Dev. = .4
N = 86
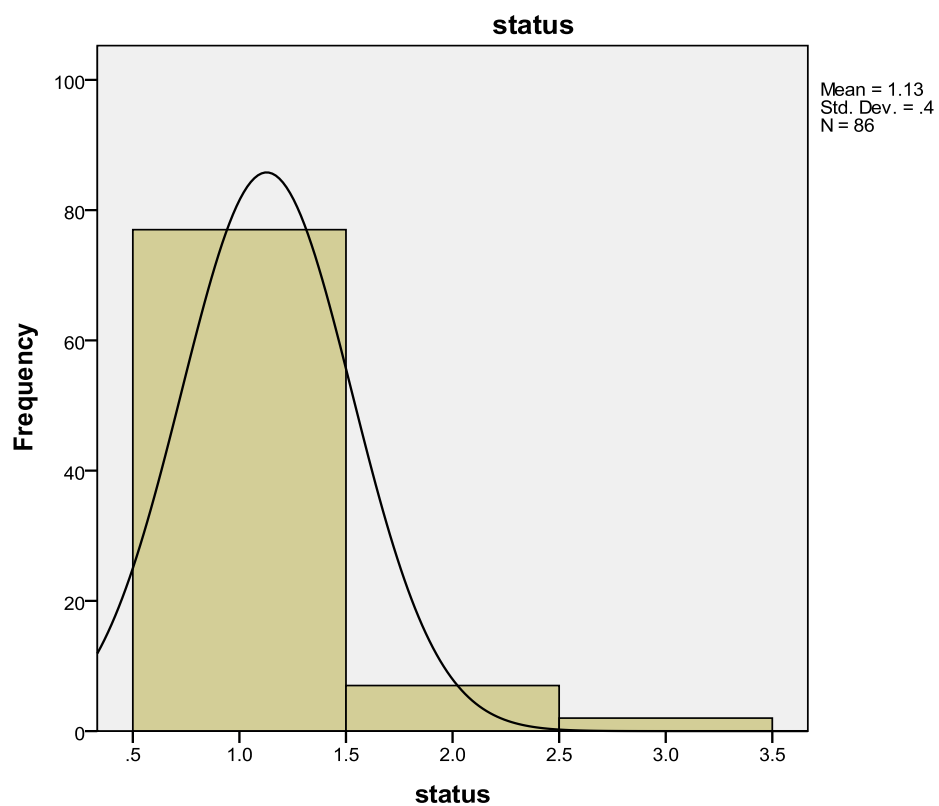
status

|		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Single	77	89.5	89.5	89.5
	Married	7	8.1	8.1	97.7
	Divorced/Separated	2	2.3	2.3	100.0
	Total	86	100.0	100.0	

Appendix L: Data Screening (Problem)

Problem

Mean = 3.13
Std. Dev. = .7
N = 86
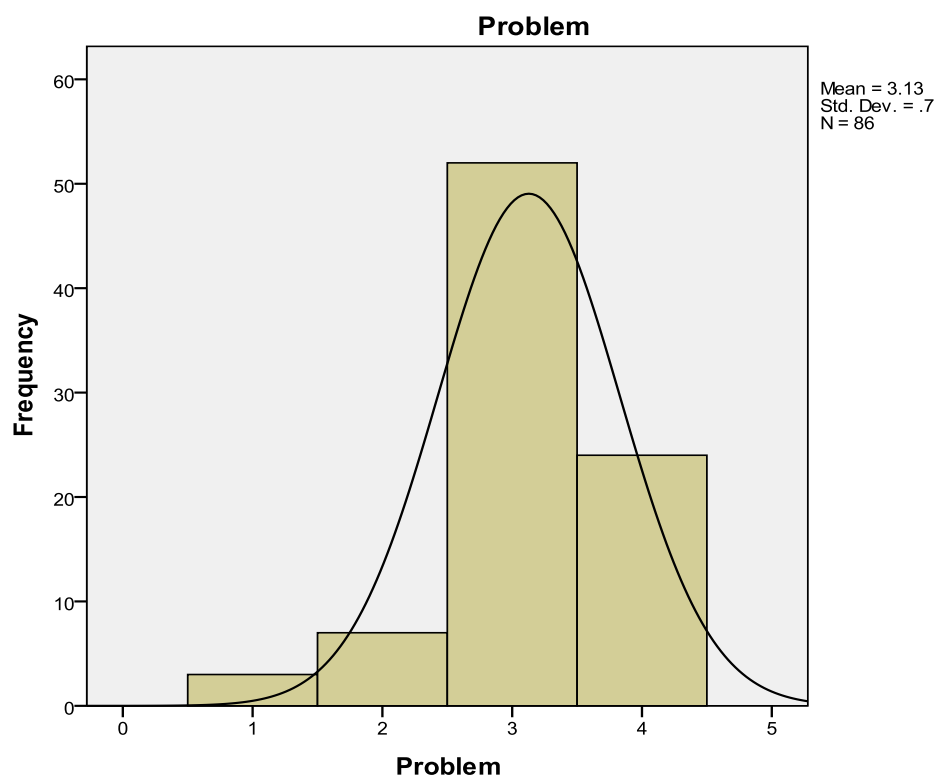
Problem

|		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	3	3.5	3.5	3.5
	Disagree	7	8.1	8.1	11.6
	Agree	52	60.5	60.5	72.1
	Strongly Agree	24	27.9	27.9	100.0
	Total	86	100.0	100.0	

Appendix M: Data Screening (AVS)

AVS

Mean = 2.67
Std. Dev. = .199
N = 84

AVS
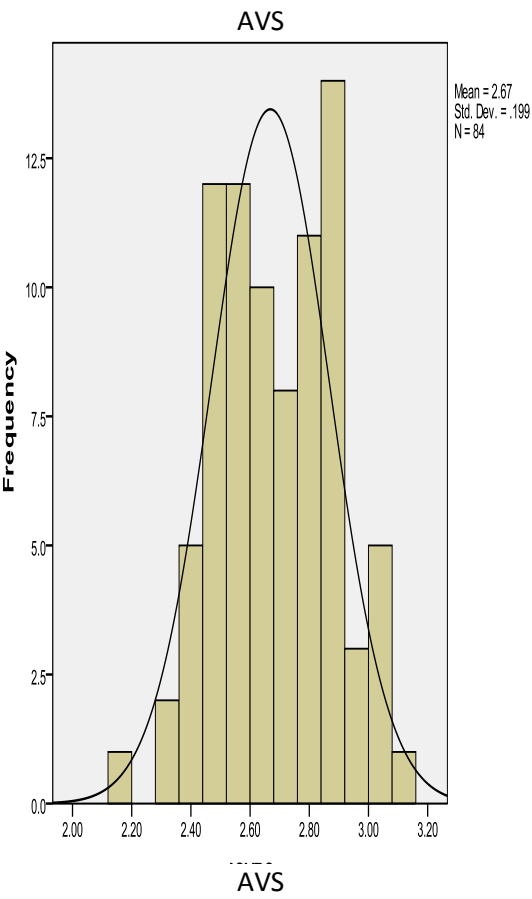
AVS					
		Frequency	%	Valid %	Cumulative %
Valid	2.16	1	1.2	1.2	1.2
	2.28	1	1.2	1.2	2.4
	2.32	1	1.2	1.2	3.6
	2.36	1	1.2	1.2	4.8
	2.40	4	4.7	4.8	9.5
	2.44	4	4.7	4.8	14.3
	2.48	8	9.3	9.5	23.8
	2.52	6	7.0	7.1	31.0
	2.56	6	7.0	7.1	38.1
	2.60	5	5.8	6.0	44.0
	2.64	5	5.8	6.0	50.0
	2.68	4	4.7	4.8	54.8
	2.72	4	4.7	4.8	59.5
	2.76	7	8.1	8.3	67.9
	2.80	4	4.7	4.8	72.6
	2.84	6	7.0	7.1	79.8
	2.88	8	9.3	9.5	89.3
	2.92	2	2.3	2.4	91.7
	2.96	1	1.2	1.2	92.9
	3.00	3	3.5	3.6	96.4
	3.04	2	2.3	2.4	98.8
	3.08	1	1.2	1.2	100.0
	Total	84	97.7	100.0	
Missing	System	2	2.3		
Total		86	100.0		

Appendix N: Data Screening (ATS)

ATS


Mean = 31.71
Std. Dev. = 3.49
N = 84

ATS
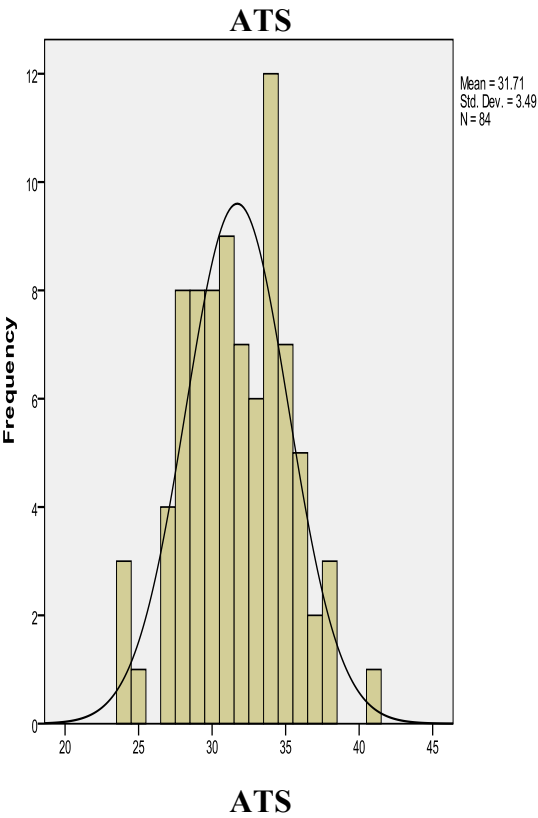
ATS		Frequency	%	Valid	Cumulative %
Valid	24	3	3.5	3.6	3.6
	25	1	1.2	1.2	4.8
	27	4	4.7	4.8	9.5
	28	8	9.3	9.5	19.0
	29	8	9.3	9.5	28.6
	30	8	9.3	9.5	38.1
	31	9	10.5	10.7	48.8
	32	7	8.1	8.3	57.1
	33	6	7.0	7.1	64.3
	34	12	14.0	14.3	78.6
	35	7	8.1	8.3	86.9
	36	5	5.8	6.0	92.9
	37	2	2.3	2.4	95.2
	38	3	3.5	3.6	98.8
	41	1	1.2	1.2	100.0
	Total	84	97.7	100.0	
Missing	System	2	2.3		
Total		86	100.0		

Appendix O: Data Screening (SVAWS)

SVAWS

Mean = 65.45
Std. Dev. = 5.24
N = 84
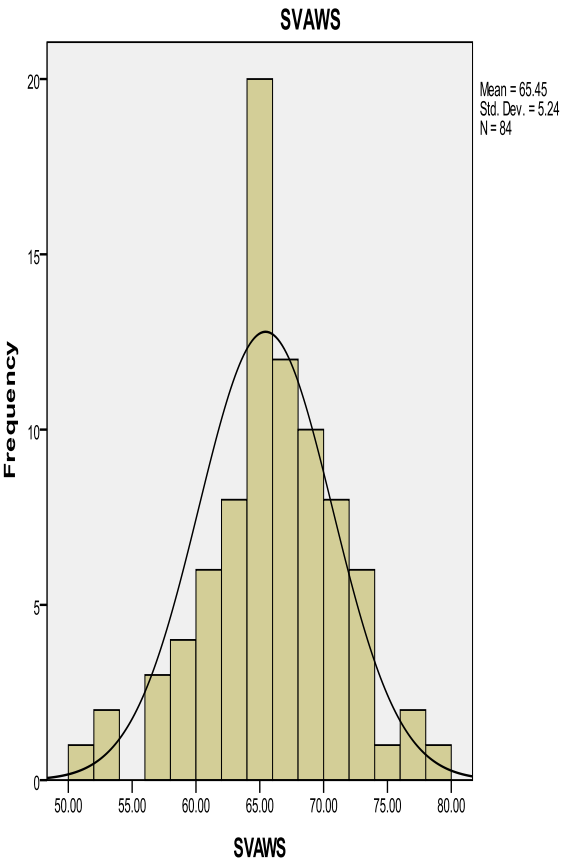
SVAWS				
		Frequency	%	Valid	Cumulative
Valid	51.00	1	1.2	1.2	1.2
	52.00	2	2.3	2.4	3.5
	56.00	1	1.2	1.2	4.7
	57.00	2	2.3	2.4	7.1
	58.00	1	1.2	1.2	8.2
	59.00	3	3.5	3.5	11.8
	60.00	3	3.5	3.5	15.3
	61.00	3	3.5	3.5	18.8
	62.00	4	4.7	4.7	23.5
	63.00	4	4.7	4.7	28.2
	64.00	10	11.6	11.8	40.0
	65.00	11	12.8	12.9	52.9
	66.00	4	4.7	4.7	57.6
	67.00	8	9.3	9.4	67.1
	68.00	6	7.0	7.1	74.1
	69.00	4	4.7	4.7	78.8
	70.00	5	5.8	5.9	84.7
	71.00	3	3.5	3.5	88.2
	72.00	5	5.8	5.9	94.1
	73.00	1	1.2	1.2	95.3
	74.00	1	1.2	1.2	96.5
	76.00	1	1.2	1.2	97.6
	77.00	1	1.2	1.2	98.8
	78.00	1	1.2	1.2	100.0
	Total	85	98.8	100.0	
Missing	System	1	1.2		
Total		86	100.0		

Appendix P: Data Screening (IBWB)

IBWB

Mean = 121.38
Std. Dev. = 13.409
N = 85
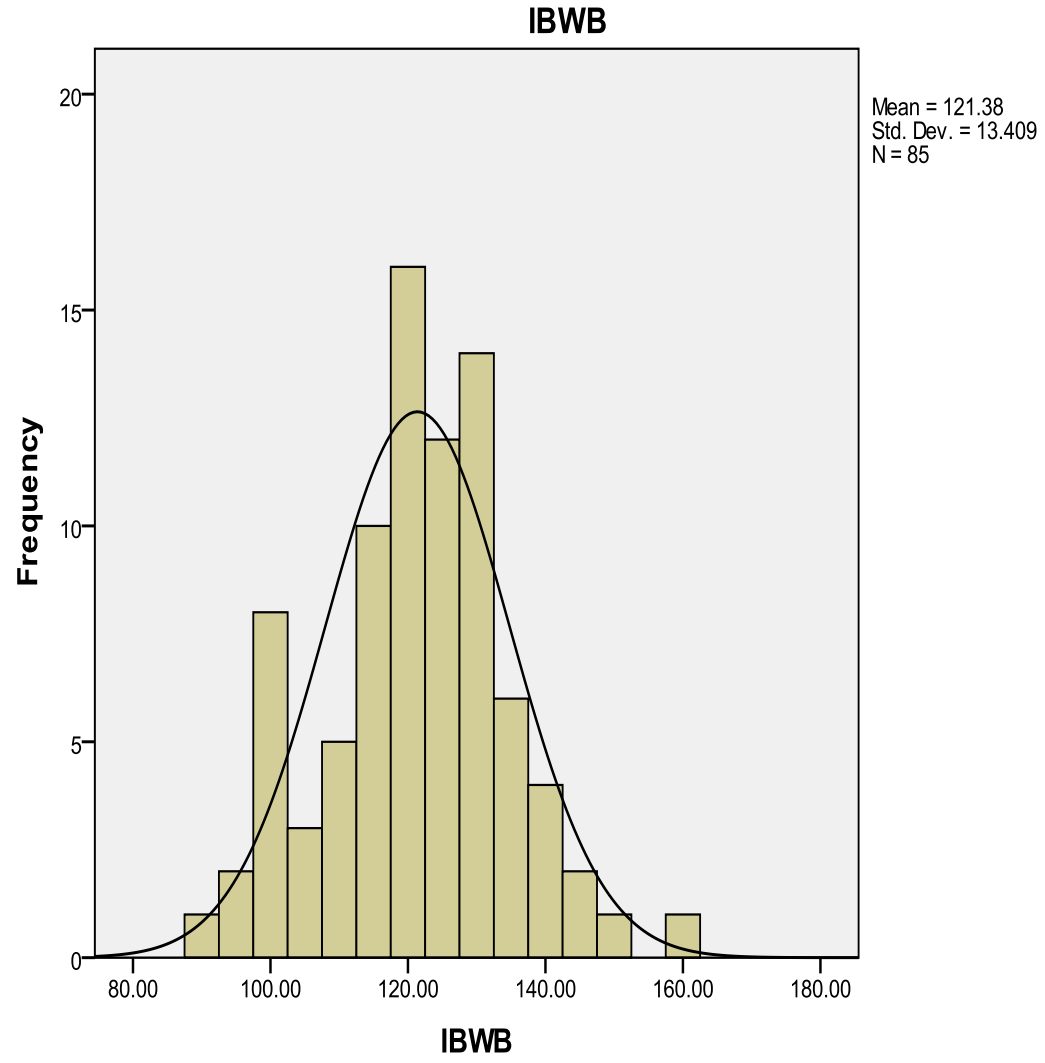
IBWB

		Frequency	%	Valid %	Cumulative %
Valid	90	1	1.2	1.2	1.2
	94	1	1.2	1.2	2.4
	97	1	1.2	1.2	3.5
	99	6	7.0	7.1	10.6
	100	1	1.2	1.2	11.8
	101	1	1.2	1.2	12.9
	106	3	3.5	3.5	16.5
	108	1	1.2	1.2	17.6
	110	2	2.3	2.4	20.0
	111	2	2.3	2.4	22.4
	114	2	2.3	2.4	24.7
	115	5	5.8	5.9	30.6
	116	1	1.2	1.2	31.8
	117	2	2.3	2.4	34.1
	118	2	2.3	2.4	36.5
	119	1	1.2	1.2	37.6
	120	1	1.2	1.2	38.8
	121	10	11.6	11.8	50.6
	122	2	2.3	2.4	52.9
	123	1	1.2	1.2	54.1
	124	3	3.5	3.5	57.6
	125	2	2.3	2.4	60.0
	126	2	2.3	2.4	62.4
	127	4	4.7	4.7	67.1
	128	4	4.7	4.7	71.8
	129	2	2.3	2.4	74.1
	130	1	1.2	1.2	75.3
	131	5	5.8	5.9	81.2
	132	2	2.3	2.4	83.5
	133	1	1.2	1.2	84.7
	134	2	2.3	2.4	87.1
	136	2	2.3	2.4	89.4
	137	1	1.2	1.2	90.6
	139	2	2.3	2.4	92.9
	141	1	1.2	1.2	94.1
	142	1	1.2	1.2	95.3
	143	2	2.3	2.4	97.6
	148	1	1.2	1.2	98.8
	162	1	1.2	1.2	100.0
	Total	85	98.8	100.0	
Missing System		1	1.2		
Total		86	100		

Appendix Q: Debriefing Information

Thank you for your participation in this study. Your responses are very valuable and will contribute to a greater understanding of how East Asian people perceive and respond to violence against women. If you have experienced significant stress throughout this process please refer to the counseling services information provided in your consent packet. Your assistance in this process was greatly appreciated.

The information that you have provided will be used for my doctoral dissertation. If you have any further questions, comments, or would like to learn more about this research, please feel free to contact me at cb409608@ohio.edu. Once again thank you!

Respectfully,

Covia Boyd (博天龍)

謝謝你的參與了這項研究。您的回答是非常寶貴，將有助於更好地理解人們如何看待東亞和應對暴力侵害的婦女。如果你經歷過重大壓力在整個過程請參考諮詢服務的信息包中提供您的同意。您的協助，在此過程中受到了高度讚賞。

在您所提供的信息將用於我的博士論文。如果您有任何進一步的問題，意見，或想了解更多有關這項研究，請隨時與我聯繫cb409608@ohio.edu. 再次感謝您！

此致，

博天龍(Covia Boyd)

Appendix R: Human Research Curriculum Completion Report

CITI Collaborative Institutional Training Initiative

Printed on 11/08/2010

Learner: Covia Boyd (username: covia1914)
Institution: Ohio University
Contact 201 McCracken Hall
Information Athens, Ohio 45701 United Stated
Department: Counseling and Higher Education
Phone: 740-593-4556
Email: cb409608@ohio.edu

Group 2.Social and Behavioral Investigators and Key Personnel.:
Stage 1. Basic Course Passed on 07/12/10 (Ref # 4646427)

Required Modules	**Date Completed**	
Introduction	07/12/10	no quiz
History and Ethical Principles - SBR	07/12/10	3/4 (75%)
Defining Research with Human Subjects - SBR	07/12/10	5/5 (100%)
The Regulations and The Social and Behavioral Sciences - SBR	07/12/10	4/5 (80%)
Assessing Risk in Social and Behavioral Sciences – SBR	07/12/10	5/5 (100%)
Informed Consent - SBR	07/12/10	5/5 (100%)
Ohio University	07/12/10	no quiz

For this Completion Report to be valid, the learner listed above must be affiliated with a CITI participating institution. Falsified information and unauthorized use of the CITI course site is unethical, and may be considered scientific misconduct by your institution. Paul Braunschweiger Ph.D.
Professor, University of Miami
Director Office of Research Education
CITI Course Coordinator