

GENDER-ROLE SOCIALIZATION AND ITS EFFECTS ON BATTERERS,
VICTIMS, AND MILITARY DOMESTIC VIOLENCE: A MILITARY
CHAPLAIN'S APPROACH TO PROVIDE PASTORAL CARE,
COMMUNITY ACTION, AND CONGREGATIONAL
OUTREACH

By

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Thesis under the direction of Professor James P. Byrd

This project is concerned with exploring how gender socialization affects males, females, and causes gender-conflict on masculinity. I apply a pastoral care approach for treating perpetrators of military domestic violence from my faith tradition, which is The United Methodist Church's doctrines and its resolutions. Throughout my research, I learned that pastors must actively preach from the pulpit about their church's stances on marital rape, battering, and the cycle of violence against women, while educating parents to be flexible with gender-role socialization. In this research, I suggest pastoral care techniques, for all faith based traditions, that will provide a congregational support network to help the victims and hold the perpetrators accountable for their actions.

Approved _____ Date _____

To my wonderful mother and father, Eugene and Bette Anthony, who have always loved

and supported me

and

To my beloved wife, Frances, who is my devoted partner for life

I dedicate this work to the enduring memory of Mr. Jack F. Crutcher and to the future

U.S. Naval officers from NROTC Vanderbilt University

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INTRODUCTION

Although numerous studies, articles, and books have been written about battered women and the trauma that they have experienced within the domestic, family life cycle, precious little research has addressed the causes of male military batterer's outbursts, which I will argue is gender socialization and secular influences. Therefore, I provide pastoral care techniques and solutions for de-toxifying harmful, hyper-masculine behavior. I will explore how gender socialization affects males, victims, and contributes to military domestic violence. I will also apply a pastoral care approach for treating perpetrator's that display violent tendencies towards women, which is The United Methodist Church's doctrines and resolutions. For my introductory quotations following each chapter title, I will be using the text from the Holman Christian Standard Bible (affectionately known as *The Sailor's Bible*), which is a new English translation of God's word. The purpose of each quotation is to stimulate interest in each chapter's material, while providing a platform of discussion on how each quote relates to the text. As a future Navy Chaplain, providing pastoral care for military, male batterers and their victims will almost certainly occur, and the purpose of my paper is to address techniques for providing pastoral responses for the abusers and not just the victims. Otherwise, the cycle of abuse and violence will continue.

My paper will be divided into four distinct chapters: Chapter I will focus on providing a working definition of a battered woman, provide general characteristics of batterers, and directly address the problem of violence against women in the culture at large, violence against women in the military as a subculture, and the gap between how

military domestic violence perpetrators treat the “enemy” and how they treat the “non-enemy.” Chapter II will explore (sub) cultural and social elements that contribute to military domestic violence. These elements include the valorization and socialization of machismo/maleness, (sub) cultural degradation of women and its roots, and male, military valorization of violence as a means to resolving gender conflict, while maintaining a sense of self-esteem. Chapter III will focus on a pastor’s and military Chaplain’s pastoral response to civilian and military domestic violence. I will provide religious/theological resources from my faith tradition, which is The United Methodist Church, refer to various Naval resources, and explore ways to “stand in the gap” referred to in Chapter I. Chapter IV is my conclusion and summary of additional thoughts. My thesis is that pastors/chaplains must provide pastoral care for batterers in their churches, who commit military and non-military domestic violence, along with ensuring care for their victims, actively preach from the pulpit about their church’s stances on marital rape, battering, and violence towards women, while educating parents to be flexible with gender-role socialization. Otherwise, the cycle of violence will continue indefinitely.

CHAPTER 1

EXPLORING THE EXERCISE OF POWER AND CONTROL IN MILITARY AND NON-MILITARY MARRIAGES

Husbands, in the same way, live with your wives with understanding of their weaker nature yet showing them honor as co-heirs of the grace of life, so that your prayers will not be hindered.¹ (1 Peter 3: 7-8).

Definition of a Battered Woman

In Chapter I, I will be exploring the problem of what causes perpetrators to exert violence against women in the culture at large, within military households functioning as a unique subculture, and why male military spouses do not possess a gap between treating the “enemy” and “non-enemy” in different ways. Before exploring the general characteristics of a male batterer and perpetrator of domestic violence, it is necessary to provide a working definition of battered women. I will not refer to any specific ethnic or socio-economic class of males in my analysis but will be referring to the male species in general. In her book *The Battered Woman*, Lenore E. Walker states her definition of battered women:

A battered woman is a woman who is repeatedly subjected to any physical or psychological behavior by a man in order to coerce her to do something he wants her to do without any concern for her rights. Battered women include wives or women in any form of intimate relationships with men. Furthermore, in order to be classified as a battered woman, the couple must go through

¹ Ricky King, *The Sailor's Bible*. (Nashville: Holman Bible Publishers, 2004), 1081.

the battering cycle at least twice. Any woman may find herself in an abusive relationship with a man once. If it occurs a second time, and she remains in the situation, she is defined as a battered woman.²

Throughout my thesis, I will be exploring battered women in the context of marriage and also refer to violence against women in a co-habiting union. As Walker asserts, a battered woman is a female who remains in a marriage and does not leave after going through the second cycle of abuse.

Characteristics of a Batterer in the Culture at Large

A common question readers may ask in response to Walker's definition is "what are the specific phases of domestic violence?" As pastoral caregivers, if a woman comes to you and claims that her husband has just beat her up for the first time, you may be fairly certain that this might not be the case. Domestic violence usually almost always occurs in repeating cycles and includes three phases: 1. Tension-building phase. 2. Acute battering phase. 3. Honeymoon phase. In his book *Pastoral Care for Survivors of Family Abuse*, James Leehan discusses the characteristics that define each phase:

The tension-building phase is, just as its name indicates, the period in the family's life when stress is high and tension is increasing...When the abuser explodes the acute battering phase begins. During this stage the abuser will totally lose control...After this violent phase the relationship moves into the honeymoon phase. The violence stops and the abuser-usually the husband-is contrite and sorrowful. He is loving, kind, and apologetic and promises never to be violent again.³

² Lenore E. Walker, *The Battered Woman*. (New York: Harper and Row, Publishers, Inc., 1979), xv.

³ James Leehan, *Pastoral Care for Survivors of Family Abuse*. (Louisville: Westminster/John Knox Press, 1989), 74.

No specific time period passes before the phases begin all over again but, unless the batterer is not provided with pastoral or professional care, the cycle of violence will continue. Strategies for prompting congregational members to approach a pastor/Navy Chaplain for counseling will be provided later in my paper.

The statistics for U.S. domestic violence are alarming. What is even more shocking is that these statistics are not accurate since many instances of domestic violence go unreported to authorities. The following information (2004) is from the Rose Brooks Center website in Kansas City, Missouri:

- At least one in every three women will be a victim of domestic violence at some point in her life.
- Women of all races are equally vulnerable to violence by an intimate partner.
- On average, more than three women are murdered by their intimate partner in the United States every day.
- 324,000 women each year experience intimate partner violence during their pregnancy.
- 30% of Americans say they know a woman who has been physically abused by her husband or boyfriend in the past year.
- Injuries from domestic violence exceed the number of injuries from rape, robbery and automobile accidents combined.
- Studies suggest that as many as 10 million children witness some form of domestic violence each year.
- One in five high school girls are physically or sexually abused by their dating partner.

“People often think of domestic violence only in terms of black eyes and bruises that can be seen. In reality, domestic violence is a pattern of assaultive and coercive behaviors that adults of adolescents use to control their current or former partners.”⁴

Until actually presented with the evidence, it is hard for readers and congregational members to comprehend that a third of all women will be a victim of domestic violence.

⁴ Susan K. Miller, “Missouri Coalition Against Domestic Violence.” <http://www.rosebrooks.org/history.html> (accessed 22 Apr 2006).

In most cases, the batterer will not come forward and look for pastoral care and counseling unless he is in phase 3 (the Honeymoon phase) and comes forward with his spouse.

Two common questions that readers ask are “does a relationship exist between domestic violence and alcohol and/or drug use by the batterer? What are its effects on him committing domestic violence in the household?” Does a direct correlation between the two exist? After conducting extensive reading research on this topic, I believe that the answer is no. Domestic violence perpetrators batter women as a means of physically, emotionally, and psychologically exerting, maintaining, and re-establishing their perceived power over women. In her book *Woman-Battering*, Carol J. Adams asserts that alcoholics and non-alcoholics batter their wives equally:

Wife abusers who drink are also known to beat their wives when sober. The majority of known alcoholics do not beat their wives, and the majority of wife abusers have not been diagnosed as alcoholics...Wife abusers, however, may become intoxicated in order to carry out violence. Alcohol- or drug-dependent men who abuse their partners have two problems: the chemical dependency and woman-battering. Sobriety will not eliminate the battering.⁵

As I will argue with military domestic violence, I firmly believe that stress can trigger perpetrators desires to display their “show of power” and “need for control” over their spouses and other family members. Perpetrators, more often than not, use alcohol as an excuse for why they lost control of their temper and body movements. Although alcohol can lower inhibitions and cause lapses of judgment, batterers *make a conscious decision* to strike and/or abuse their female partners. Although batterers may become intoxicated in order to help carry out the violence, the use and indulgence of alcohol is a conscious

⁵Carol J. Adams, *Woman-Battering*. (Minneapolis: Fortress Press, 1994), 14.

decision as well as later violent actions. The use and indulgence of alcohol does not immediately cause a batterer to strike unless he wants to before, during, or after consumption.

So, if a congregational member suspects that the man she is dating may have violent tendencies, and goes to her pastor for advice, what questions can you ask her to determine if the man has the potential to become a batterer? In *The Battered Woman*, Walker identifies some questions that you could ask her such as “was your partner’s mother battered by his father? Has he been known to display violence against other people? Does he become enraged when you do not listen to his advice? Do you think or feel you are being battered?” Although the woman’s answers to these questions do not ensure that her potential spouse may batter her in the marriage, it is a very useful indicator that you could warn her about if the responses are consistently “yes.”

Finally, marital rape is the ultimate expression of power and control over a batterer’s wife. The violence in a couple’s sexual relations tends to echo the physical assaults outside the bedroom. In *The Battered Woman*, Lenore Walker describes how many batterers view sex as their right by marriage at any time: “The concept of marital rape is not acceptable under the law in most states, although most married women could describe instances where it occurred. Most men feel that their wives’ sexual availability is guaranteed by the marriage license.”⁶ Along with a beating, economic support (e.g. extra money for groceries and spending money) could be withheld by the batterer as a means for exerting power and control over his wife if sex is refused. Many women feel an extreme sense of guilt after giving in to marital rape and do not report it to counselors

⁶Lenore E. Walker, *The Battered Woman*, 126.

or authorities. Please reference the attached Power and Control Wheel (labeled Figure 1) referred to in the text *Current Controversies On Family Violence*. The model, developed by the Domestic Abuse Intervention Project in Duluth, Minnesota, provides a visual display to connect:

physical and sexual violence to the hub of power and control with a number of “spokes”: minimization and denial, intimidation, isolation emotional abuse, economic abuse, use of children threats, and assertion of male privilege.⁷

What Is Military Domestic Violence? An Introduction to the Deployment-Separation Theory

Lord’s Prayer For The Military Wife

Lord, Grant me the greatness of heart to see,
the difference in duty and his love for me.
Give me the understanding to know,
That when duty calls he must go.
Give me a task to do each day,
To fill the time when he is away,
And lord, when duty is in the field,
Please protect him and be his shield.⁸

Definition of Military Domestic Violence

After conducting extensive research to find a working definition of military domestic violence, I cannot find one that exists, so I define it as the following: Domestic violence perpetrated by a military family member against his/her spouse/partner, which is induced by stressors and gender-role socialization. Military members join the military for many reasons, and I will argue in Chapter II that gender-role socialization impacts

⁷Mary M. Cavanaugh, Richard J. Gelles, and Donileen R. Loseke, eds., *Current Controversies On Family Violences*. (London: Sage Publications, 2005), 22-3.

⁸Ricky King, *The Sailor’s Bible*, 1127.

their decisions (consciously and/or unconsciously) as to what branch of the U.S. armed forces that they will join. I am startled and amazed at how little research has been conducted on domestic violence in the military, and my thesis is unique because it is the first collection of research exploring gender-role socialization and its effects on spousal battering in the military. I will also refer to military spouses as wives because, statistically, a larger percentage of females versus males are military dependants. Because I am an active duty Naval officer, my research will only revolve around the causes, effects, and pastoral response methods for U.S. Navy domestic violence perpetrators. This is because of my almost ten years of experience and interaction with only U.S. Navy sailors.

Military Families as a Subculture in U.S. Society

Most civilians that I have spoken with concerning the topic of domestic violence ask the following questions: “Why can’t the military man just leave his emotions and frustrations at the door? Can’t they just keep their macho ego in check?” First of all, military families are a unique sub population in our U.S. society. Many military families live on base and are neighbors with other armed forces couples, who normally possess similar values and opinions concerning military life. Military on-base housing is free for married couples and it is a wonderful economic option for our sailors. I will also use the term “sailors,” which is the Chief of Naval Operations (CNO’s) term for officers and enlisted personnel, when referring to naval personnel. However, the military couple can become separated from the civilian world, because every necessity for their needs is on military bases. A Navy Exchange (NEX) is just like a Wal-Mart with comparable prices,

but the NEX is tax free for military personnel and not civilians. An on-base commissary (also tax free) replaces having to drive and spend more money at the local grocery store, and many bases also have their own movie theaters.

My assertions in this section are based upon literature that I reviewed from The Fleet & Family Support Station in Newport, RI, where I was based for training until late January, 2007. It is a part of the Family Advocacy Program (FAP), which was established by the Secretary of the Navy in the mid-1980's. The purpose of the FAP and the base Fleet & Family Support Center is to offer prevention, identification, treatment, follow-up and reporting of spouse and child abuse and neglect. All efforts are geared toward victim safety and protection, offender accountability, and rehabilitation. In *Battle Cries On The Home Front*, Peter and Judith Mercier relate the Navy's FAP following assumptions:

1. Family violence occurs within all communities, including the Navy community.
2. Family maltreatment and abuse are disruptive and interfere with the work performance of the service member and thus with the mission of the Navy.
3. Family violence and neglect are incompatible with the high standards of professional and personal discipline required of Navy members.
4. Most perpetrators of family violence are not deviant or incorrigible; many may be rehabilitated.
5. Victims and involved families often are best served when the perpetrators of family violence are placed in treatment and are available to participate in the family's general rehabilitation.
6. Perpetrators of family violence must be held accountable for their behavior.
7. Swift and certain intervention is a very effective deterrent.
8. The rehabilitation of a valued service member is cost effective for the Navy.⁹

⁹Judith D. Mercier and Peter J. Mercier, *Battle Cries On The Home front: Violence In The Military Family* (Springfield: Charles C. Thomas Publisher, Ltd., 2000), 8-9.

Therefore, based upon the previous, stated assumptions, domestic violence occurs within military families just like the civilian world. Although numerous research studies indicate that domestic violence must include acknowledging the age, socio-economic status, and occupation related stressors, Peter and Judith Mercier also assert that:

Generally, the younger the spouses, the greater the chance of aggression: the rate of violence for a couple who are 30-years-old or younger is more than twice that of the 31 to 50-year-old group. In the military, over 55 percent of active duty males are 30-years-old or younger as compared to 25.1 percent of the males in the civilian population.¹⁰

Although no explanation is provided by the authors, I believe that a greater chance of aggression exists for younger, married military spouses because of stressors unique to military couples and families. I will explore these new stressors, and attempt to explain them, when later discussing my Deployment-Separation Theory in this chapter.

Although I couldn't find statistics on the percentage of married, 30-years-old or younger military members in the U.S. Navy, a direct correlation exists between the surprisingly, limited research on military domestic violence and this unique subculture. First, because many military wives are somewhat distrustful of outsiders (civilians) asking them personal questions regarding their domestic violence report(s), they normally remain silent within the solitary confines of this subculture. Secondly, if military wives do report a domestic violence dispute/rape to base authorities or city police, they fear that their military spouse/partner will get in trouble with his command and Commanding Officer. A common fear exists that this will cause an economic upheaval in the family and a

¹⁰Ibid, 4.

potential loss of security and free benefits (e.g. kicked out of military housing and loss of free health insurance if the service member is discharged).

The Department of Defense (DoD) and Chief of Naval Operations (CNO) Responses for Prevention of Domestic Violence in the U.S. Military and U.S. Navy

Based upon my previous assumptions, another question my readers may ask is the following: “Is domestic violence more predominant in the military than in the civilian world?” Surprisingly for most, the answer is a resounding yes. In *Battle Cries On The Home Front*, Peter and Judith Mercier assert that:

Pentagon records from 1992 through 1996 found 50,000 military spouses were victims of domestic violence, a rate five times higher than the civilian population when compared to Justice Department records for the same five years. The report further indicated that less than 5 percent of military batterers are ever court-martialed.¹¹

However, this Pentagon report just states statistics and it does not address what causes military domestic violence, how to prevent it from occurring, or how to counsel the perpetrators. In her publication, *The Military Response to Victims of Domestic Violence: Tools For Civilian Advocates*, Judith E. Beals argues that it is the responsibility of civilian advocates, pastors, and faith based organizations to work with military victims of domestic violence and become familiar with definitions of military acronyms. It is crucial for pastors to understand these unique acronyms to understand the language of the batterer or victim. In other words, you cannot provide help if you cannot communicate or possess knowledge of military lingo and/or topics. Because I will be using these unique

¹¹Judith and Peter Mercier, *Battle Cries On The Home Front*, 4.

acronyms throughout my paper, you will find the following list of the most common military acronyms in Figure 2.¹²

Finally, on November 19, 2001, the Deputy Secretary of Defense issued a memorandum to the Chairman of the Joint Chiefs of Staff, which addressed to our top military leaders that the subject of domestic violence in the military occurs on three important levels. Instead of just providing counseling and medical services for military battered women, the Department of Defense's (DOD) declaration urged the U.S. Navy, and other armed forces branches, to take preventative measures for stopping domestic violence. Figure 3 is an administrative message from the Chief of Naval Operations, which finally commands our naval leaders to provide protection, information, and training to victims and perpetrators of military domestic violence.¹³

By the CNO making the subject of military domestic violence vocal throughout the U.S. Navy's chain of command, a sailor's superior, whom he respects and admires, must tell his sailors that wife battering is wrong and will not be tolerated. Officers must tell them that training and education, from The Fleet and Family Support Center and FAP, will allow perpetrators and victims to recognize domestic violence and provide support networks to help them. Domestic violence training must be conducted in route to sailors' homeports after long, arduous deployments, and before the Acute battering phase begins upon a sailor's return home to his wife and/or family, which I will now address.

¹²Judith E. Beals "The Battered Women's Justice Project." <http://www.bwjp.org> (accessed 16 Nov 2006).

¹³CNO Washington, DC "Prevention of Domestic Violence in the Navy." <http://www.bupers.navy.mil> (accessed 16 Nov 2006).

The Deployment-Separation Theory--Stressors That May Contribute to Wife Battering in the U.S. Navy

As previously asserted, I am shocked and disappointed that almost *no* research has been conducted on wife battering in the military. My research will involve only the U.S. Navy, because of my access to supporting materials from The Fleet & Family Support Center, and also the Naval Chaplains School based in Newport, RI. The following question, which my Deployment-Separation Theory will address, is “why do military domestic violence perpetrators not recognize the gap between how we treat the “enemy” and how we treat the non-enemy?”

First of all, stressors are common in military/civilian households, but unique stressors can trigger wife battering in the military. Although some husbands in our society routinely travel on business for days and weeks at a time, almost all sailors go on extended deployments, where they probably do not see their wives and families for six month periods of time. Although all previous theories try to explain why most males need to exhibit power and control over females in civilian marriages, they do not address why some males desire to join the military when they become adults or what extra stress military life imposes on these marriages. Although I am a proponent of the Social Learning Theory, which argues that aggression is a learned behavior for young adult males through social interaction with adults and other children, I propose a new theory entitled the Deployment-Separation Theory that occurs only to military families. Other numerous domestic violence theories are general in nature, while all involve class and economic status as a driving force behind wife battering. However, my Deployment-Separation Theory will attempt to show that extended separation periods from one’s spouse/family are the primary stressor contributing to military domestic violence. The

definition of the Deployment-Separation Theory is the following: Military domestic violence usually almost always occurs in repeating cycles, and includes three phases, that revolve around cyclical, specific time periods. The violence and phases repeat themselves continuously until the perpetrators' actions are discontinued or stopped.

From personal experience having been deployed on the U.S.S. Crommelin (FFG 37) in the Persian Gulf for six months (July 2000-Feb. 2001), I came back to Pearl Harbor and it was a culture shock for me. New music was playing on the radio, it felt weird to drive a car again, and it felt strange to simply walk on dry land. I was a bachelor and I didn't have the added stress of re-adjusting to marriage and family life. However, as a newlywed, I have tried to explain to my wife about the life altering adjustment of being separated from your spouse, but it will undoubtedly be a stressor on our marriage when I report to Yokosuka, Japan and begin to get underway with the U.S.S. John S. McCain (DDG 56). Many sailors whom I have talked with say that it takes an average of two weeks just to become adjusted to being a husband and/or parent after their return. During the sailor's absence, the wife has become the dominant member of the household (i.e. she has primary budgetary and management responsibilities), and it takes time for the couple to share their responsibilities equally again. However, if the sailor wants all the power and control in the household, then he may try to reassert his male dominance in aggressive actions.

As previously stated in Chapter I of my thesis, James Leehan states that domestic violence almost always occurs in repeating cycles, which includes three phases occurring in the following order: 1. Tension-building phase. 2. Acute battering phase.

3. Honeymoon phase. In my Deployment-Separation Theory, these phases are also re-occurring but in the following, reversed order: 1. Tension-building phase. 2. Honeymoon phase. 3. Acute battering phase. Whereas no specific time period passes before Leehan's phases begin all over again, the cycle of phases and violence committed by the military batterer is precise and cyclical in my theory. My theory goes hand-in-hand with the Military Power and Control Wheel, which I have included at the end of my thesis labeled Figure 4.¹⁴

Before analyzing the time period for each phase in my theory, I looked at statistics and information from The Fleet & Family Support Center in Newport, RI, which supported the following assertion from Peter and Judith Mercier's *Battle Cries On The Home Front: Violence In The Military Family*:

Speculating that a short "honeymoon" period may exist upon a sailor's return home from deployment, (the Navy Family Advocacy Program) notes an increase in reported wife-abuse cases approximately two to three weeks after their husbands' ships return home.¹⁵

Therefore, I assert that in my Deployment-Separation Theory, the Tension-building stage begins on day one of the sailor's deployment, while reaching high and low crescendos of stress depending on the ship's operational tempo and mission. The sailor never experiences a steady flow of balancing work and relieving stress, while probably never seeking emotional support and understanding from his shipmates, since this would be perceived as being feminine or showing weakness. The shipmates, no matter how supportive, can never fully replace the spousal and family support that he left behind at

¹⁴"Domestic Abuse Intervention Project." <http://www.duluth-model.org> (accessed 16 Nov 2006).

¹⁵Judith and Peter Mercier, *Battle Cries On The Home Front*, 47.

home. Therefore, feelings of inadequacy and stress continue to build month after month and he has no primary, physical control over his wife and/or family.

The Honeymoon phase occurs as soon as the sailor pulls into homeport and rejoins with his wife and/or dependants. Based upon the FAP's assessment of domestic violence reports, I project the Honeymoon phase to last from one to 10 days. This is a re-adjustment period for the sailor and, besides regaining intimacy (possibly forced) with his wife, it could also be a period of slowly reasserting his male dominance in the military household. New family stressors will be added to the already existing work ones and the batterer will begin to strongly feel a *need* to control his wife and/or family members. Because the sailor may feel that openly expressing his feelings of powerlessness, loss of control in the household, and even feelings of renewed intimacy will be perceived as weak, feminine traits, he will tend to suppress his emotions and the stress level will probably increase within him. If the sailor engaged in binge drinking while entering foreign ports as a stress reliever, he may continue this activity at home during the Honeymoon phase or try to hide and contain it from view. As with my earlier assertions concerning the correlation between alcoholism and battering, I also believe that military domestic violence is not caused by excessive drinking before the incident. Although the military batterer may use alcohol as an excuse for his actions, or as an aid to lower his anxiety level for the first strike, I argue that stress and a desire to demonstrate a "show of power" over his victim causes the perpetrator to express openly his rage in the Acute battering stage.

Finally, the Acute battering stage could last from anywhere between 10 to 30 days. This will be an intense period of physical and/or psychological abuse towards the

victim. Unlike Leehan's phases, a Honeymoon phase will probably not occur after the Acute battering stage ends because a sailor is usually underway at least one week out of every month. At the conclusion of the Acute battering phase, the sailor will most likely leave his wife and/or family behind again, and the Tension-building phase begins again after going back out to sea. Although it will not be as prevalent during increased periods of time on shore, the cycle of abuse will be triggered by stress and will occur in the aforementioned stages. As stated in the Department of Defense memorandum to the Chairman of the Joint Chiefs of Staff in Fiscal Year 2000, more than 10,500 physical and/or sexual assaults of a spouse were substantiated in the DOD Family Advocacy Program, with more than 5,200 active duty personnel identified as the alleged perpetrators. With this alarming and most recent statistic on military domestic violence, my next chapter will explore the (sub) cultural and social elements that contribute to violence against women in the military.

CHAPTER II

(SUB) CULTURAL AND SOCIAL ELEMENTS THAT CONTRIBUTE TO VIOLENCE AGAINST WOMEN IN THE MILITARY

Do you not know that the unjust will not inherit God's kingdom? Do not be deceived: no sexually immoral people, idolaters, adulterers, male prostitutes, homosexuals, thieves, greedy people, drunkards, revilers, or swindlers will inherit God's kingdom.¹⁶ (1 Corinthians 6: 9-10).

The Effects of Gender Socialization and Gender-Role Conflict on Batterers

In Chapter II, I will explore such topics as why male military members support the valorization and socialization of machismo/maleness, the cause for the (sub) cultural degradation of women in the military and the roots of it, and finally why the valorization of violence is considered a means of resolving conflict and maintaining a sense of self-esteem. Many theories exist concerning why males act more aggressively than females, which try and help to explain why men, rather than women, are labeled as batterers and are the main perpetrators of domestic violence. Are masculinity and violence biologically/genetically predisposed in males? In his book *The Masculine Self*, Christopher T. Kilmartin discusses the biological perspective of male aggression and how increased levels of male sex hormones (e.g. testosterone) could lead to violence:

In evaluating the biological bases for male aggression, we return to the conclusion of Money and many others that biology does not determine behavior, but it does appear to set thresholds.

¹⁶Ricky King, *The Sailor's Bible*, 1021.

Possibly because of higher activity levels, hormones, neurotransmitters, or some yet undiscovered biological force, it may take less stimulation to push the average male over the aggression threshold than it does the average female.¹⁷

In the nature vs. nurture debate, I concur with the above observation and disagree with sociobiologists that biological differences between men and women contribute to male domestic violence. I believe that learned and witnessed behaviors in the household (e.g. physically abusive father towards a mother) and strict adherence to traditional gender roles within the family determine the proclivity towards becoming a potential batterer. Kilmartin espouses the Social Learning Theory that, when young boys view their father treating his wife as a piece of property, then physical abuse may seem like an accepted practice:

Research into the characteristics of male batterers reveal that, in general, they tend to be over conforming to the traditional gender role and the masculine culture of violence. They have a high need for power and control and tend to blame their partners for their own violent behavior. Thus, they tend to think that they beat their wives, not because they have trouble controlling their tempers or feel threatened by their partners' independence, but because their wives behaved wrongly or "don't know how to listen." Blaming the victim allows men to abdicate responsibility for and down-play the impact of their violent behavior.¹⁸

Males that are batterers also exhibit low self-esteem and their violent outbursts may be a substitute "display of power" to make up for feelings of inadequacy or self-viewed faulty masculinity.

¹⁷Christopher T. Kilmartin, *The Masculine Self*. (New York: Macmillan Publishing Company, 1994), 214.

¹⁸Christopher T. Kilmartin, *The Masculine Self*, 221.

As a result, distorted gender-role schemas (how males learn society's traditional definition of masculinity and femininity) contribute to possible dysfunction with relationships involving the opposite sex. Because society espouses rigid, traditional gender roles and puts pressure on boys to grow up and be the unreachable "man's man," men experience great distress and anxiety about not living up to traditional, male gender roles. In their book *What Causes Men's Violence Against Women*, Michele Harway and James O'Neil relate how gender-role conflicts can cause a man to exhibit later conflicts with women:

We hypothesize that boys and men internalize distorted gender-role schemas of femininity and masculinity that are highly sex typed, rigid, restrictive, sexist, homophobic, hypermasculine and what commonly has been called macho ways of thinking... There can be confusion and stress as they cognitively compare themselves to very high standards of manhood established by the larger patriarchal society... These exaggerated views of masculinity and femininity can result in gender-role conflict, dysfunctional behavior, and serious conflicts with women.¹⁹

Once again, gender-conflict may not contribute to predispose men to become potential batterers, but it can certainly produce negative emotions and intimacy problems that could lead to aggressive behavior in marriage. Hyper-masculinity can be generalized as a conflict between individual perceptions and society's expectations. However, many readers may wonder "what effect does gender-role socialization have on girls growing up? Does the same adherence to rigid gender-roles also predispose them to violence in their relationships?" The evidence would seem to suggest that, because of their gender-

¹⁹Michele Harway and James M. O'Neil, *What Causes Men's Violence Against Women?* (London: Sage Publications, Inc.,1999), 97.

role socialization, women would be more inclined to accept the role of the battered wife in a marriage. The authors claim that:

The gender-role socialization messages that women receive throughout their lifetimes predispose them to involvement in violent relationships. Being taught that they are less important than men (devalued), and worth only for their appearance and nurturing abilities programs women to expect less and demand less than equitable treatment in relationships. Such socialization also creates misogyny (violation) in both women and men.²⁰

Therefore, if women are socialized by their parents and environment to view themselves as the “Other” or less than men, then they will be inclined to view their marriage as non-egalitarian. She will subscribe to her expectation of a patriarchal society that espouses the binary oppositions of male/female, husband/wife, etc. It is essential for chaplains and pastors to affirm the radical equality of the sexes in their sermons and practice, while emphasizing to battered women that their sex does not adhere them to subscribe to strict, unchanging gender roles that view women as passive and nurturing.

Finally, does the media and sex-role stereotyping play any part in promoting violence against women and misogynistic tendencies in men? The answer, I believe, is a resounding yes. In *The Battered Woman*, Lenore Walker offers solutions to combat the problems that are probably contributing to the battered woman syndrome in U.S. society:

Eliminate sex-role stereotyping during child development. For example, books, movies, commercials, and television programs must reflect equality between the sexes...Reduce the violence in our society. The television and motion picture industries must be persuaded to reduce violence in their programming. The chic brutality in advertisements must cease.²¹

²⁰ Ibid, 133-34.

²¹ Lenore E. Walker, *The Battered Woman*, 187.

Women must no longer be vulnerable by becoming victims of male batterers and domestic violence. The media, parents, and our societal/congregational family must make a conscious decision to educate girls and socialize them to become strong, independent, and flexible gender-socialized females.

I end my section on gender-socialization and gender-conflict on civilian batterers with an observation from the authors of *What Causes Men's Violence Against Women*. I have found that much more research needs to be conducted on why some male spouses commit unprovoked violence towards their wives. No one factor can be said to cause violence to surface and re-surface in male batterers but, in my next section, we will explore pastoral care approaches that can help detoxify these hyper-masculine tendencies and find methods to stop the violence in the domestic violence perpetrators:

Characteristics of the individual, family, social situation, community, and society are related to which men are violent and under what conditions. Individual and emotional characteristics, psychological characteristics, and community factors, such as cultural attitudes regarding violence, are moderated and influenced by family structure and family situations. In addition, power and control are common features of nearly all forms of family and intimate violence. Thus, if family and intimate violence is to be effectively treated and prevented, interventions and preventive efforts need to be aimed at the importance of power and control and the functions of the family system.²²

How can the cycle of violence, perpetuated by the batterer's driven display of power and control, be treated and eventually ended? Chapter III will explore pastoral care methods and strategies; however, I will now explore how gender-role socialization also strongly

²²Harway and O'Neil, *What Causes Men's Violence Against Women*?48.

influences men to join the military and plays a role in contributing to military domestic violence.

Gender-Role Socialization and Its Effects on Military Domestic Violence

Because I have discussed unique stressors (e.g. deployments) that contribute to military domestic violence in the U.S. Navy, I will explore gender-role socialization's impact on our military members. First of all, what characteristics/values do all branches of the armed forces desire in their soldiers/sailors? They all cherish the same societal, cultural prescriptions, which are physical aggressiveness, competitiveness, and lack of nurturing. These gender-role assigned traits, solely based on gender, are looked for in military recruits and emphasized in boot camp training (enlisted) or Officer Candidate School (officers). For example, when I was an Officer Candidate in Officer Candidate School (OCS) in Pensacola, FL, my Marine drill instructor would always encourage us to yell "kill" anytime we broke formation for physical fitness training (PT). Any show of negative emotion, such as crying, was rewarded with fifty pushups. Our gunny constantly reminded us that "any of us ladies" could just go home if we couldn't take the stress and constant drilling.

Hostility and Force win wars. Throughout our military history, medals, awards, and commendations have been given to soldiers/sailors that have shown heroism in battle via mass destruction of the enemy. The medals are usually pinned on the chests of military members in full view of their peers, and it is a visual signal to everyone that directed violence is good. I am a firm believer that the U.S. military is a proponent of the Social Learning Theory (often referred to as modeling). As reiterated earlier, this is a

theory that proposes aggression is learned from watching others being aggressive (e.g. aggression as a learned behavior). In his book, *Understanding Family Violence: Treating and Preventing Partner, Child, Sibling, and Elder Abuse*, Vernon R. Wiehe discusses the profound impact of rewarding aggressive behavior for children and adults:

Research indicates that persons serving as models who are rewarded for their aggressive behavior are more likely to be imitated than models who are not rewarded. When a behavior is rewarded, an individual is more likely to repeat that behavior, or conversely, when a behavior is punished, an individual is more likely to avoid the behavior. Also, individuals tend to imitate or model the behavior of others they regard as important, powerful, or successful.²³

In other words, the ultimate expression of male aggression (e.g. killing) in the military will be rewarded time after time. For example, W.W.II movies traditionally depict the glory of battle and that the hero always saves the day. Therefore, what I term as the “John Wayne Effect,” can develop in some young boys/adults to seek glory and approval. By joining the military and crossing the threshold into toxic masculinity, they can proudly assert their manhood.

As previously stated in Chapter II, young adult males tend to show imitative behavior that mirrors their fathers/male role models. If a male’s father was a War Veteran (whether heroic/non-heroic), then he will be gender-role socialized into “following into his old man’s footsteps.” Almost all boys have played war games in the woods, while toting their plastic rifles and/or hurling sticks and rocks at the “designated” enemy (who are usually perceived as the weaker or younger of the group). In their book *What Causes Men’s Violence Against Women*, Michele Harway and James O’Neil relate how gender-role conflicts can cause a man to exhibit later conflicts with women:

²³Vernon R. Wiehe, *Understanding Family Violence*. (London: SAGE Publications Ltd., 1998), 7.

The masculine gender role, which is not tied to a specific role context (e.g. home or workplace), includes specific qualities of leadership, power, and control. Males are encouraged and expected to engage in equitable power relationships with females. Violence is often viewed as a tool or a means to exert power and maintain control. These qualities sometimes have been referred to as machismo.²⁴

Although this quality of machismo may possibly contribute to the latter cause of wife battering, young boys are usually encouraged by their male peers and, possibly male role models, to embrace this aggressive, masculine gender role. Young girls/adults are usually not included in war games unless used as prisoners of war or accidentally killed as collateral damage. In *Violence Between Intimate Partners: Patterns, Causes, and Effects*, Albert P. Cardarelli argues that social roles reinforce the continuation of gender differences:

This indicates that the power that men are given for being born male not only trains the male child to be aggressive, but further reinforces this behavior by giving him easy access to rewards. At the same time, females not only are denied access to rewards, but are socially trained not to behave in powerful ways, thereby, setting the groundwork for tolerating abuse.²⁵

Although Cardarelli seems to view aggression as power and control (Patriarchal Theory) for young boys, I am a proponent of the Social Learning Theory and believe that aggression is a learned behavior for young adult males. However, I also argue that aggression will transfer from a learned behavior to aggression as power and control in the military family household. This may come to fruition as males maintaining structure in their households, while viewing women as subordinates. We will now explore

²⁴Michele Harway and James M. O'Neil, *What Causes Men's Violence Against Women?* (London: Sage Publications, Inc.,1999), 31-2.

²⁵Albert P. Cardarelli, *Violence Between Intimate Partners*. (Boston: Allyn & Bacon, 1997), 168.

techniques on how a pastor or military chaplain can provide pastoral care to perpetrators and victims of civilian and military domestic violence.

CHAPTER III

HOW CAN PASTORS AND CHAPLAINS MITIGATE MILITARY DOMESTIC VIOLENCE? A MILITARY CHAPLAIN'S PASTORAL RESPONSE

Husbands, love your wives, just as also Christ loved the church and gave Himself for her, to make her holy, cleansing her in the washing of water by the word. He did this to present the church to Himself in splendor, without spot or wrinkle or any such thing, but holy and blameless. In the same way, husbands should love their wives as their own bodies. He who loves his wife loves himself.²⁶
(Ephesians 5: 25-28).

In Chapter III, I will use two primary texts for references. *The Book Of Discipline* (2004) is the Methodist Church's text for proclaiming the "laws and plans" by which United Methodists govern themselves and pastors govern their congregations. The General Conference meets every four years to amend and add components to the Discipline and they acknowledge that it is not an infallible document. Rather, it is the most current reflection and guide on how United Methodists should live their lives and states what is expected of the clergy and laity. *The Book Of Resolutions* (2004) is a more informal, reference document that United Methodists can use for "spiritual guidance," and it states the Church's official stances on social policies affecting us in everyday life. I will also refer to naval resources that I have referenced earlier in my thesis, and now I offer pastoral care suggestions on ways to "stand in the gap" that I identified in Chapter I.

²⁶Ricky King, *The Sailor's Bible*, 1046.

Pastoral Care for Perpetrators of Domestic Violence

Many batterers do not realize that their physical abuse is causing psychological damage to their family, or they choose purposely to ignore the consequences of their actions. The worst advice a pastor/chaplain could give to a member of their congregation that comes to them for guidance is to say that “things will get better. I know your husband and he will certainly stop for your sake and the children’s.” While all pastors desire to keep his/her community member’s families intact, s/he must always look out for the best interests of the abused female and her offspring, even at the expense of dissolving the marriage. The pastor/chaplain must express to the victim, and then the perpetrator, that the covenant of marriage was broken by the abuser. The perpetrator’s probable vows that he would “love, honor, and cherish” his wife dissolve with the first strike, and the trust that the marriage was based on is now shaken and possibly gone. How can seemingly devout, Churchgoing men justify their battering and still find solace in their faith? The reason is that some may misinterpret biblical scriptures that they believe condone a wife’s submissiveness to her husband and inferiority in marriage. In *Pastoral Care for Survivors of Family Abuse*, James Leehan provides an oft quoted passage by batterers which is from Paul (Eph. 5:22): “Wives, be subject to your husbands.”²⁷ However, biblical verses are taken out of context by batterers and many choose to quote pieces of scripture without actually looking at the message’s full meaning. Paul is not condoning violence in any way and his message to the Ephesians is one of mutual love and respect between spouses. However, batterers refuse to read between the lines, while not realizing that their abusive actions degrade their wife and shatter mutual respect and love. In *The Book of Discipline 2004*, The United Methodist

²⁷James Leehan,*Pastoral Care for Survivors of Family Abuse*,82.

Church asserts that violence assumes many forms and that the Church will provide needed support:

We recognize that family violence and abuse in all its forms-verbal, psychological, physical, sexual-is detrimental to the covenant of the human community. We encourage the Church to provide a safe environment, counsel, and support for the victim. While we deplore the actions of the abuser, we affirm that person to be in need of God's redeeming love.²⁸

Therefore, pastors should conduct their pastoral care in the Church and away from the restrictive, oppressive, and abusive environment of the batterer's household. Family violence victims must understand that the Church is not a refuge of last resort, but that pastors will actively listen to their stories and, if necessary, seek legal assistance and provide spiritual nurturance through prayer and compassion.

In addition, pastors should also explore treatment options for the perpetrator. How will victims of spousal abuse come forward, so that they can be counseled and referred later to specialists and agencies, who deal with domestic violence? How can the batterers come forward and be purged of their gender-conflict and anxiety that may lead to their violent behavior? The answer is the following: It is the responsibility of pastors/chaplains to emphasize to their congregation, by preaching from their pulpits, and address issues such as child abuse, marital rape, and battering in their sermons. They can extend their support network by putting crisis center numbers, and pamphlets focusing on domestic violence, on the church's bulletin board. They can encourage their community of believers to pray for victims of spousal abuse and befriend those who they believe are victims of physical abuse. In *The Book of Resolutions 2004*, The United Methodist

²⁸Harriet J. Olson, *The Book of Discipline Of The United Methodist Church 2004*. (Nashville: The United Methodist Publishing House,2004),101.

Church's pastoral theology challenges pastors to be actively aware of domestic violence victims:

The church is challenged to listen to the stories of victims and survivors and to seek information and guidance that will lead to wiser and more effective ways to minister with persons who experience domestic violence and sexual abuse. The church must be a refuge for these issues to be addressed. Many congregations are finding ways to demonstrate that the church is a place where people can feel confident in turning to first, not last, for comfort and healing.²⁹

Although I feel like my church, as well as other Methodist Church's that I have attended, is a safe environment for perpetrators and victims of domestic violence, I believe that pastors must be more active in their outreach efforts.

However, a church is only a safe place once the congregation is gathered together, but what happens when the batterer and victim go home? Is anyone there to stop the batterer from becoming verbally/physically abusive to his spouse? How can the congregation address domestic violence as a community of believers and function together as a "wholeness network?" Before providing my response, I define a wholeness network as a community of believers devoted to the spiritual wholeness and well-being of every member of its congregation. A pastor/chaplain must understand that his/her church is only as strong as its weakest link, and that a congregation can provide spiritual and emotional support for their victims. In *The Book Of Resolutions 2004*, the United Methodist Church directly confronts this question:

People of faith should take the lead in calling for a just response by the community in the face of domestic violence and sexual abuse. Justice-making involves several steps: righteous anger; compassion for the victim;

²⁹Marvin W. Crosey, *The Book Of Resolutions Of The United Methodist Church 2004*. (Nashville: The United Methodist Publishing House, 2004), 470.

advocacy for the victim; holding the offender legally and spiritually accountable for his or her sin against the victim and the community; *treatment for the offender*; and prevention of further abuse by addressing the societal roots and not merely the symptoms of violence and abuse.³⁰ (Italics mine).

I believe the last two sentences of this profound statement against domestic violence are very important. It addresses the problem and does not deal with the after effects of the problem. However, it is crucial for parents to educate their children about the dangers of conformity to rigid, traditional gender roles. How can the rights of women be furthered, and the vulnerability of women and trained aggressiveness of men be changed, unless we eliminate gender/sex-role stereotypes? I end with a statement from *The Book of Discipline 2004*, which pastors/chaplains must assert to their congregation:

We affirm women and men to be equal in every aspect of their common life. We therefore urge that every effort be made to eliminate sex-role stereotypes in activity and portrayal of family life and in all aspects of voluntary and compensatory participation in the Church and society.³¹

Pastors must espouse the equality of men and women, while encouraging parents to allow their children to explore activities and enhance camaraderie between the sexes.

Pastoral Care for Perpetrators of Military Domestic Violence

My final emphasis will be to explore pastoral care methods and techniques for bringing military domestic violence to their congregation's attention. Some members of the pastor's congregation may be military members and/or their spouses, and many other congregational members may be friends of the batterer and/or victim.

³⁰ Ibid, 470.

³¹ Harriet J. Olson, *The Book Of Discipline Of The United Methodist Church 2004*, 162.

What can a pastor/chaplain do if they are faced with witnessing or caring for a perpetrator of military domestic violence? How can a pastor/chaplain address his/her church's stance on the topic? First of all, the pastor must know his church's stance on military service in order to effectively communicate his message of peace. For example, in my denominational pastoral theology, in *The Book Of Discipline 2004*, the following doctrinal statement emphasizes to its pastors and United Methodists to urge the peaceful settlement of disputes and war. However, the Church and congregation should extend support to our members serving in the armed services:

We also respect those who support the use of force, but only in extreme situations and only when the need is clear beyond reasonable doubt, and through appropriate international organizations... We also support and extend the Church's ministry to those persons who conscientiously choose to serve in the armed forces or to accept alternative service.³²

Therefore, military servicemen and their spouses/families should be made welcome and embraced by the congregation, and not shunned for making a conscious decision to defend our freedom. An old saying exists in the U.S. Navy that "if the Navy had wanted a man to have a wife, then it would have issued one!" In other words, a wife is non-essential to a sailor's success in the Navy. However, this old school, phallogocentric train of thought has progressively changed. Now, most sailors would agree that the hardest job in the U.S. Navy is being a Navy wife. They are the ones who run the household/family when sailors are forward deployed; they are the ones who keep the sailor motivated at sea with emails and letters. Navy wives are indeed a crucial part of a sailor's success and should be honored and valued. This is the mentality and attitude a Navy Chaplain/pastor should hold towards a victim of military domestic violence.

³²Harriet J. Olson, *The Book Of Discipline 2004*, 164.

Pastors and Navy Chaplains have one primary method to prevent military domestic violence from occurring, which is to speak out publicly in sermons against wife battering, and that a marriage involves mutual respect from both partners. They must make their congregations aware, in their sermons and conversations, that committing military domestic violence is a conscious choice made by the perpetrator. Pastors and Navy Chaplains must hold the batterers accountable for their actions. Tears of remorse by the military wife batterer, pleas made for forgiveness, and a public statement that “it will never happen again” are not enough. Forgiveness by the pastor and wife should not be granted unless the perpetrator publicly admits to the problem, and he makes concerted actions demonstrating his commitment to non-domestic violence. In other words, victims must understand that forgiveness cannot be granted until their safety is ensured. A pastor/chaplain should never tell a victim that she must forgive the perpetrator because it is God’s nature and will to forgive sinners and wrongdoers. S/he must remind the battered wife that she cannot serve God with devotion and purpose if in constant fear of her husband’s abuse.

However, if and when forgiveness is finally granted, it is a powerful gift that can restore the victim’s sense of self and wholeness. A victim must remember that forgiveness takes time and she should never feel pressured or rushed by the perpetrator to grant this gift. A pastor/chaplain must remind her that verbally offering forgiveness to her abuser does not mean that trust is re-established in the relationship. The future actions of the perpetrator will determine if trust will ever be re-gained and used as a foundation for rebuilding the marriage and the perpetrator’s broken vows. A pastor/chaplain must remember in his/her pastoral care for the victim to tell her what

forgiveness is not. For example, to forgive is not to forget, forgiveness is not required for anyone's salvation, and forgiveness does not excuse the perpetrator's previous abuse(s).

How can prayers be publicly offered for the victims and their families by the congregation? What actions can the Navy Chaplain/pastor take to provide outreach to the military domestic violence perpetrators, their spouses, and/or families? They can commit to having a domestic violence Sunday, a domestic violence awareness month and establish a committee to address domestic violence issues and concerns, have a permanent and highly visible bulletin board with brochures, pamphlets, domestic hotline phone numbers, outreach programs attached, and make it clear in sermons and statements that domestic violence is unacceptable behavior in a family. Also, pastors must put aside the mandate that it is God's will that they stay in a marriage. They must actively *listen* to the woman and believe what she says, refer her to local domestic violence programs, and assure her that he is only a phone call away. A Chaplain must never house victims since this is potentially very dangerous to both the pastor and victim. The pastor/chaplain may be attacked by the perpetrator at his/her household, and the pastor/chaplain must remember that s/he is not a trained pastoral counselor. Navy Chaplains must encourage the victim to find a safe place immediately if they feel that she is in any physical danger. These safe places can be the house of a friend or relative or a battered women's shelter. After overcoming the immediate physical danger, the military Chaplain should call a professional pastoral counselor that is an expert in his/her field for further assistance. They can lead the victim to proper legal action and future evaluations and meetings.

CHAPTER IV

CONCLUSION

I end my thesis by addressing my civilian and military readers with the following two questions: What will make a difference in the community in which you live and serve? Is there something to be done or addressed by the society as a whole in the USA or globally? I believe that we must all work together to bring about any positive changes. I am a U.S. Navy Lieutenant and I have never come face-to-face with issues relating to military domestic violence or known of anyone else in my 8 years of service that has shared any stories with me. This is just plain, dumb luck. As a Navy Chaplain, pastoral care of military batterers will be sure and certain for me. If you belong to a church, remember that you comprise a wholeness network that is responsible for the well being of your congregation. A pastor/chaplain must provide pastoral care for his/her members, but a church congregation can also provide spiritual support and prayers for domestic violence perpetrators and victims.

For military members, you can make a difference by correcting your sailors or soldiers on the spot if they make any comments involving machismo or those that degrade women. Secondly, you can foster a positive environment on your ship by advocating the CNO's policy to sailors that domestic violence will not be tolerated within or outside the Navy, and make them familiar with the Navy's Family Advocacy Program (FAP) and its mission. Finally, for pastors/chaplains, make a concerted effort to voice domestic violence issues and your church's stance against them in/outside the pulpit.

Yes, I believe that something can be done to by our society, the United States, and globally to bring batterers to account spiritually for their wrongful actions. For parents, remember that it is crucial to understand that children and young adults relate to their world through gender socialization and adopt aggressive behaviors and attitudes through social learning and interactions. Parents must discuss parenting strategies and understand the concepts of the Social Learning Theory presented in Chapter II, which remind us that children and young adults tend to mirror social actions and attitudes espoused by their parents and role models. Negative patriarchal views expressed by parents, and verbal comments that degrade assigned feminine traits and women, can lead your children into rigid, structured gender roles that stifle their experimentation. Parents must take a hard look at their church's stance on family violence, its attitude towards sex-role stereotypes, and its views on the equality of men and women within and outside the church.

Pastors/chaplains must be aware that military domestic violence is as prevalent, if not more prevalent, than civilian domestic violence. My Deployment-Separation Theory has attempted to prove that military members face unique stressors that are not encountered in civilian marriages, and I encourage all sailors to remember that a Navy wife is his most valued asset. Pastors/chaplains should welcome military members and their spouses with open arms, while remembering to review the military acronyms referenced in Figure 2. This will enable pastors/chaplains to effectively communicate with military perpetrators and victims and understand this unique subculture of our population.

Finally, I emphasize that pastors/chaplains are responsible for providing pastoral care for those who need it, but must also firmly grasp that they have not received the

professional training to be social workers, pastoral counselors, or legal experts. A pastor/chaplain has an obligation to ensure the safety of the victim, while never personally housing the victim, and ensuring that proper calls are made to the aforementioned professionals. They must also ensure that pastoral care requires them to counsel the victim on when, and if, forgiveness should be granted towards the perpetrator. S/he must remind the victim that forgiveness must never be granted if her safety is in jeopardy since this would accentuate the continual cycle of forgiveness and abuse.

Finally, many congregational members just think that legal punishments solve the problem and that the abuser will learn his lesson behind bars. Nothing could be further from the truth. The key is to not be a bystander if you know a wife is getting beat up and abused. Tell your local pastor/chaplain even if you have your doubts. Of course, call the authorities if you ever witness a perpetrator in the act. The pastor can provide spiritual care to fill the spiritual void, and refer the abuser to specialists and agencies, who are professionally trained to deal with them. For everyone, be active, don't be silent, and turn to your pastor/chaplain.

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DOMESTIC ABUSE INTERVENTION PROJECT
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Duluth, Minnesota 55802
218-722-2781
www.duluth-model.org

CO Commanding Officer

An officer who lawfully exercises authority over subordinates by virtue of rank or assignment.

CPO Civil Protection Order

A civil remedy providing various forms of relief for victims of abuse.

CRC Case Review Committee

A multi-disciplinary group of military practitioners that meet to hear information about incidents of domestic violence and child abuse, make a determination about substantiation of abuse, and provide recommendations for treatment for the abuser and support services for the family. These recommendations are given to the command.

DEERS Defense Enrollment Eligibility Reporting System

A computerized database of military sponsors, families and others worldwide who are entitled under the law to TRICARE (health) benefits.

DoD Department of Defense

The mission of the Department of Defense is to provide the military forces needed to deter war and to protect the security of our country. The department's headquarters is at the Pentagon.

DTFDV Defense Task Force on Domestic Violence

A group of military and civilian representatives assigned to assess the DoD response to domestic violence and to make recommendations for improvements.

ERD Early Return of Dependents

Early return of Dependents is authorized transportation of a service member's dependents and shipment of household goods shipment at government expense... because of official or personal situations which justify such authorization.

FAP Family Advocacy Program

Military support and services program to assist family members who are experiencing abuse.

FAPO Family Advocacy Program Officer

An officer assigned to work on issues of family abuse, may be assigned to the FAP program.

JAG Judge Advocate General

Military attorney

JFTR Joint Federal Travel Regulation

Regulations that govern conditions and allowances for all government travel, including relocation of service members and their families.

LES Leave and Earnings Statement

A monthly statement for service members, documenting how much they earned for basic pay and pay for special assignments; what allowances they received for food, housing, and clothing; as well as what deductions were taken out of their pay for allotments, child support, insurance, and taxes.

MP Military Police

Service members who are trained as law enforcement officers

MPO Military Protective Order

A direct order from a commander to a service member providing relief similar to a civilian protective order, but only enforceable on the military installation.

NJP Non-Judicial Punishment

Disciplinary action initiated by command, not a trial, no lawyers involved. May result in reprimand, loss of pay, restriction, confinement to quarters, etc.

PCS Permanent Change of Station

A transfer to a new duty station at least 50 miles from your current assignment.

PMO Provost Marshal's Office

The office that oversees the military police department.

SECDEF Secretary of Defense

The principal defense policy advisor to the President of the United States.

SOFA Status of Forces Agreement

Governs jurisdictional issues regarding US forces in other countries.

SSCRA Soldiers and Sailors Civil Relief Act

This act can delay all civil court actions for service members, such as divorce proceedings, foreclosures and bankruptcy.

TC Transitional Compensation

Provides financial support to abused family members to reduce victim disincentives to reporting abuse and to remove the threat of financial retribution.

UCMJ Uniform Code of Military Justice

Congressional Code of Military Criminal Law applicable to all military members worldwide.

USSPA Uniformed Services Former Spouse Protection Act

Recognizes the right of State Courts to distribute military retired benefits to a spouse under certain circumstances.

VAWA Violence Against Women Act

An Act creating and combining federal laws with assistance to states to fight violence against women.

ADMINISTRATIVE MESSAGE

ROUTINE

R 241210Z APR 02 ZYB MIN PSN 594001J19

FM CNO WASHINGTON DC//N1//

TO NAVADMIN

UNCLAS //N01752//
NAVADMIN 112/02

MSGID/GENADMIN/CNO WASHINGTON DC//

SUBJ/PREVENTION OF DOMESTIC VIOLENCE IN THE NAVY//

REF/A/GENADMIN/CNO WASHINGTON DC/311247ZAUG2001//

AMPN/REF A IS NAVADMIN 231/01.//

RMKS/1. THIS NAVADMIN PROVIDES GENERAL INFORMATION AND REITERATES TO COMMANDERS THEIR RESPONSIBILITIES WITH REGARD TO THE PREVENTION OF DOMESTIC VIOLENCE IN THE NAVY.

2. DOMESTIC VIOLENCE IS INCOMPATIBLE WITH NAVY CORE VALUES AND OUR HIGH STANDARDS OF PROFESSIONAL AND PERSONAL DISCIPLINE. YET IN FY-00, OF THE MORE THAN 4,100 REPORTED INCIDENTS OF DOMESTIC VIOLENCE, 67 PERCENT WERE SUBSTANTIATED BY THE NAVY FAMILY ADVOCACY PROGRAM (FAP).

3. DOMESTIC VIOLENCE IS, IN MOST CASES, A CRIMINAL OFFENSE THAT HARMS INDIVIDUALS, RUINS FAMILIES, WEAKENS COMMUNITIES, AND UNDERMINES FLEET READINESS. ACCORDINGLY, NAVY LEADERSHIP AT EVERY LEVEL MUST CONTINUE TO TAKE STEPS TO PREVENT DOMESTIC VIOLENCE, PROTECT VICTIMS OF DOMESTIC VIOLENCE, AND HOLD OFFENDERS ACCOUNTABLE.

4. DID YOU KNOW:

A. NOT ALL INCIDENTS INVOLVE PHYSICAL VIOLENCE. DOMESTIC VIOLENCE PERPETRATORS USE A VARIETY OF TACTICS - EMOTIONAL/PSYCHOLOGICAL ABUSE, ECONOMIC CONTROL AND INTERFERENCE WITH PERSONAL LIBERTY - TO

INSTILL FEAR, INTIMIDATE, MANIPULATE AND CONTROL THEIR VICTIMS.

B. SEPARATION/DIVORCE MAY NOT END THE VIOLENCE. IN SOME CASES, RISK OF LETHAL DOMESTIC VIOLENCE INCREASES WHEN VICTIMS ARE LEAVING OR HAVE LEFT THE RELATIONSHIP. LIKEWISE, NOT ALL ACTS OF VIOLENCE INVOLVE HIGH RISK, LETHAL ACTS. IN LOW RISK CASES THE NAVY OFFERS EARLY INTERVENTION FOR FAMILIES IN NEED OF SERVICES (FINS). SAILORS INVOLVED IN FINS CASES ARE DIVERTED FROM THE NORMAL FAP PROCESS AND OFFERED ASSISTANCE ON A VOLUNTARY BASIS TO HELP PREVENT FUTURE VIOLENCE.

C. DOMESTIC VIOLENCE IS NOT CAUSED OR EXCUSED BY ALCOHOL, STRESS, DEPLOYMENT OR THE VICTIM'S BEHAVIOR.

D. EXPOSURE TO DOMESTIC VIOLENCE NEGATIVELY IMPACTS CHILDREN, IMMEDIATELY AND FOR YEARS TO COME.

5. LEADERS CAN CONTINUE ADDRESSING DOMESTIC VIOLENCE BY:

A. SENDING THE CLEAR MESSAGE THAT THERE IS NO EXCUSE FOR DOMESTIC VIOLENCE BY ISSUING WRITTEN COMMAND POLICY STATEMENTS EMPHASIZING DOMESTIC VIOLENCE WILL NOT BE TOLERATED.

B. REQUESTING TRAINING/ADVICE FROM YOUR LOCAL FLEET AND FAMILY SUPPORT CENTER ON HOW TO RECOGNIZE DOMESTIC VIOLENCE WHEN IT HAS OCCURRED, HOW TO CONTACT LOCAL MILITARY AND CIVILIAN RESOURCES WHICH CAN HELP PREVENT DOMESTIC VIOLENCE, HOW TO CHOOSE APPROPRIATE COMMAND ACTIONS TO PROTECT ALLEGED VICTIMS AND HOW TO INTERACT MOST PRODUCTIVELY WITH LOCAL FAP CASE REVIEW COMMITTEES (CRC).

C. PUBLICIZING WIDELY THE NATIONAL DOMESTIC VIOLENCE HOTLINE (1-800-799-SAFE) AS A CONFIDENTIAL RESOURCE FOR DOMESTIC VIOLENCE VICTIMS SEEKING INFORMATION IN CONUS.

D. INCREASING PROTECTION TO VICTIMS THROUGH COORDINATED ENFORCEMENT OF CIVILIAN ORDERS OF PROTECTION AFFECTING MILITARY PERSONNEL AND MILITARY PROTECTIVE ORDERS (MPOS), ISSUING MPOS IN WRITING, AND ENSURING IDENTIFIED VICTIMS RECEIVE A COPY OF ALL MPOS.

E. ENSURING ALL DOMESTIC VIOLENCE INCIDENTS ARE INVESTIGATED BY CIVILIAN OR MILITARY LAW ENFORCEMENT.

F. TAKING APPROPRIATE ACTION TO HOLD OFFENDERS ACCOUNTABLE WHEN THERE IS REASON TO BELIEVE THAT A VIOLATION OF UNIFORMED CODE OF MILITARY JUSTICE HAS OCCURRED.

G. UNDERSTANDING THAT DOD'S TRANSITIONAL COMPENSATION PROGRAM PROVIDES BASIC BENEFITS TO FAMILIES VICTIMIZED BY SERVICE MEMBERS WHEN THEIR ABUSE CONTRIBUTES TO THE MEMBER'S DISCHARGE FROM THE SERVICE. ABUSED FAMILY MEMBERS WILL BE MORE LIKELY TO AVOID REVICTIMIZATION IF THEY HAVE FINANCIAL RESOURCES TO ASSIST THEM IN A TRANSITION. SEE REF A FOR MORE DETAILS.

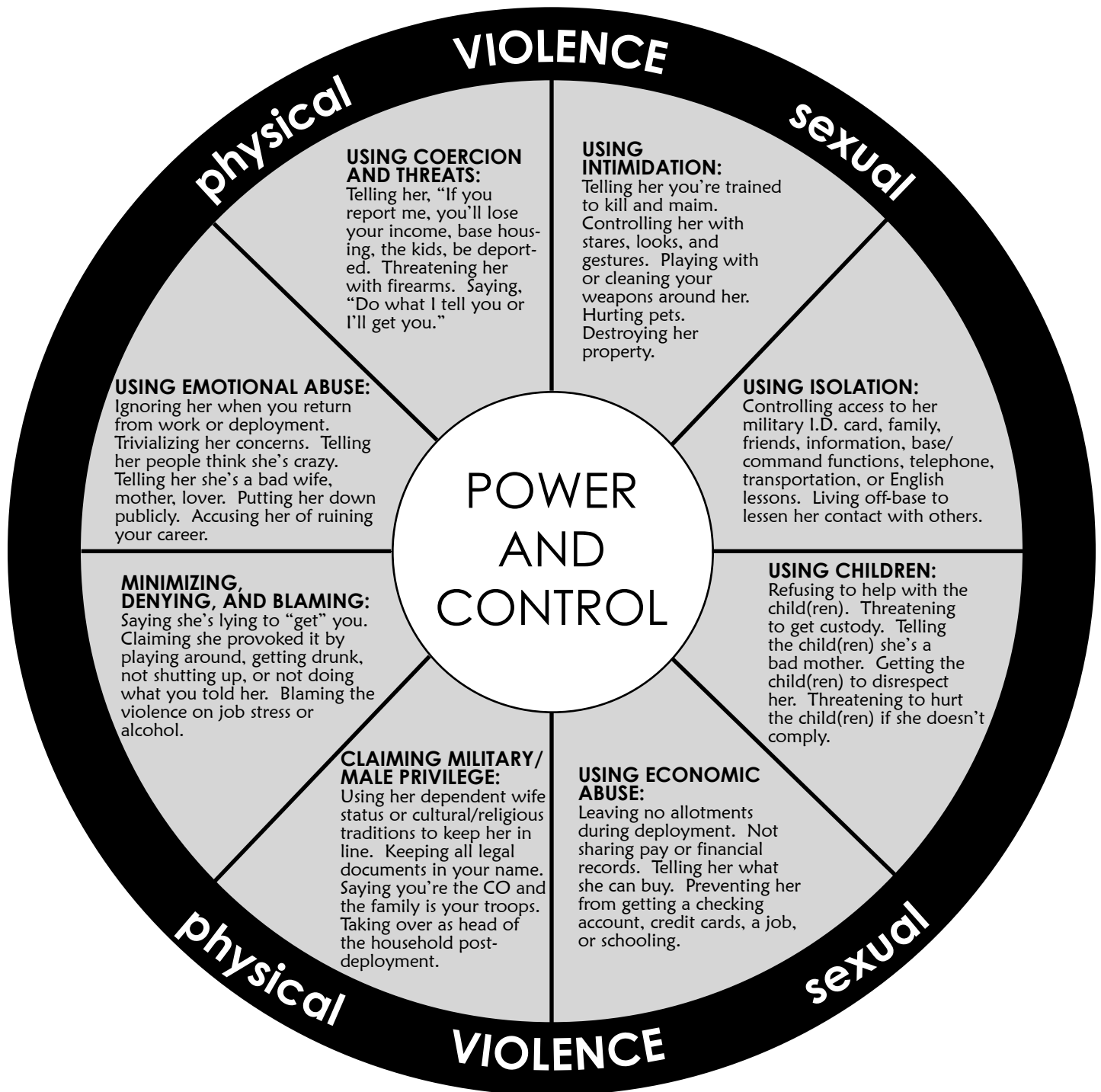
H. PARTICIPATING ACTIVELY IN CRC PROCEEDINGS BY APPOINTING A COMMAND REPRESENTATIVE AND CRC MEMBERS, WHEN REQUESTED, AND BY ENSURING THEY RECEIVE REQUIRED TRAINING.

6. IN THE RECENT PAST, BY VIRTUE OF YOUR PERSONAL ATTENTION TO THE SOCIAL ILLS WHICH WE HAD IMPORTED FROM OUR SOCIETY AT LARGE – DRUG AND ALCOHOL ABUSE IN PARTICULAR - WE HAVE SIGNIFICANTLY IMPROVED THE QUALITY OF SERVICE OF OUR SAILORS AND THEIR FAMILIES. ADDITIONALLY, WE HAVE IMPROVED THE READINESS OF OUR FLEET TO FIGHT AND WIN. WE AS THE NAVY LEADERSHIP, NEED TO CONTINUE TO ATTACK THE SCOURGE OF DOMESTIC VIOLENCE BY COMMUNICATING THROUGH OUR ACTIONS THAT DOMESTIC VIOLENCE WILL NOT BE TOLERATED IN THE NAVY.

7. POINT OF CONTACT IS MS. JENA WATHEN, NAVPERSCOM (PERS-661), AT (901) 874-4360/DSN 882, OR E-MAIL: P661G6@BUPERS.NAVY.MIL

8. RELEASED BY VADM NORB RYAN, JR., N1.//

MILITARY POWER AND CONTROL WHEEL



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