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ATTITUDES TOWARD CORPORAL PUNISHMENT: THE EFFECTS OF SEX, ETHNICITY, MILITARY CULTURE, AND RELIGION

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ATTITUDES TOWARD CORPORAL PUNISHMENT: THE EFFECTS OF SEX,
ETHNICITY, MILITARY CULTURE, AND RELIGION

DISSERTATION

A dissertation submitted in partial fulfillment of the
requirements for the degree of Doctor of Philosophy in the
College of Agriculture, Food, and Environment
at the University of Kentucky

By

David A. Weisenhorn

Lexington, Kentucky

Director: Jason D. Hans, Professor of Family Sciences

Lexington, Kentucky

2017

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ABSTRACT OF DISSERTATION

ATTITUDES TOWARD CORPORAL PUNISHMENT: THE EFFECTS OF SEX, ETHNICITY, MILITARY CULTURE, AND RELIGION

Nearly 19 out of every 20 parents with 3- or 4-year-old children report spanking their child within the past year, and in schools spanking is a legal form of discipline in 19 states (nearly a quarter-million students received corporal punishment at school at least once during the 2006–2007 academic year). Although corporal punishment is a widely accepted form of child discipline in the United States, little is known about differences concerning attitudes toward the use of corporal punishment among subcultures within the United States.

To address this gap, three studies were designed to examine attitudes toward corporal punishment in a few distinct subgroups that may show a propensity or aversion to spanking relative to the general public. Specifically, these studies were conducted using a panel of 420 active duty military personnel, a simple random sample of 1,357 undergraduate college students at a major research university, and a general population sample of 732 people obtained via Amazon Mechanical Turk (MTurk).

A 2 x 2 x 2 x 2 factorial vignette design was used to examine whether sex, ethnicity or race, education, parental status, religion, religiosity, and culture affect attitudes toward corporal punishment, and whether the effects of those factors varies across subgroups. Binary logistic regression models were constructed to assess the effect that the contextual variables had on respondents' support for the use of corporal punishment, as well as whether the respondents would use corporal punishment on their own child given the same scenario. Descriptive statistics, cross-tabulations, and content analysis was also used to examine in greater detail how attitudes toward corporal punishment vary according to religion and religiosity.

Overall, 73.6 % of active duty military respondents indicated that the use corporal punishment in the vignette was appropriate, and 52.4% indicated that they would use corporal punishment on their own child given the same situation presented in the vignette. There was not a statistically significant difference between males and females in the sample, $\chi^2(2, N = 420) = 3.15, p = .207$. In addition, those who read about a mother or a military parent were roughly 2.5 times more likely to say it was appropriate to spank the child than non-military parents and fathers respectively.

When comparing the military, college student, and general population samples in the second study results show military respondents (73.6%) indicated that the use corporal punishment in the vignette was appropriate at a statistically significant, higher rate than the general population (42.8%), and college students (40.1 %), $\chi^2(2, N = 2,485) = 110.05, p < .001$. Similarly, 52.4% of military respondents indicated they would spank their own child given the same scenario at a statistically significant higher rate than general population (28.7%), and college students (32.4%), $\chi^2(2, N = 2,485) = 71.12, p =$

< .001. In the third study, descriptive statistics indicate attitudes toward corporal punishment vary according to religion and religiosity, as well as between active duty military personnel and civilians but that religion and religiosity do not statistically enhance the prediction of attitudes toward corporal punishment after accounting for several respondent characteristics. Open-ended rationales provided by respondents provide insight and directions for family life educators wishing to intervene with military and religious individuals (i.e., two groups with relatively high endorsement of corporal punishment).

KEYWORDS: Corporal Punishment, Military, Cultural Corporal Punishment, Spanking

David A. Weisenhorn

Student Signature

7-10-2017

Date

ATTITUDES TOWARD CORPORAL PUNISHMENT: THE EFFECTS OF SEX,
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This dissertation is dedicated to building strong, healthy, and happy families.

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TABLE OF CONTENTS

Acknowledgements.....	iii
List of Tables.....	vii
List of Figures.....	viii
Chapter One: Introduction	1
First Study.....	1
Second Study.....	2
Third Study.....	3
Chapter Two: Attitudes toward Corporal Punishment Among Active Duty Military Personnel.....	5
Background Literature.....	5
Sex.....	6
Ethnicity/Race.....	7
Military Culture.....	9
Education.....	11
Method.....	11
Sampling Procedures.....	12
Survey Procedures.....	13
Measures.....	14
Factorial Vignette.....	14
Open-ended Responses.....	14
Analytical Approach.....	15
Results.....	15
Discussion.....	17
Future Directions.....	23
Conclusion	24
Chapter Three: Subculture Differences in Attitudes Toward Corporal Punishment: College Students Versus Active Duty Military.....	31
Background Literature	31
Sex.....	32
Ethnicity/Race.....	33
Education & Experience.....	34
Present Study.....	36
Method	36
Sampling Procedures & Characteristics.....	36
General Population	37
College Students Sample.....	37
Military Personnel.....	38
Measures.....	39
Factorial Vignette.....	39
Open-ended Rationals.....	39
Analytic Procedure.....	40
Results.....	40

Discussion.....	44
Hypothesis Testing.....	44
Other Significant Findings.....	48
Open-Ended Rationales.....	50
Future Directions.....	51
Conclusion	52
Chapter Four: Corporal Punishment and the Intersection of Military Culture, Religion, and Religiosity.....	61
Literature Review.....	63
Discipline.....	63
Bible.....	65
Present Study.....	66
Method	66
Sample Recruitment.....	66
Military Sample.....	66
General Population.....	67
Measures.....	68
Attitudes Toward Spanking.....	68
Religion.....	69
Religiosity.....	69
Respondent Characteristics.....	69
Analytic Approach.....	69
Results.....	71
Descriptive Statistics.....	71
Hierarchical Binary Logistic Regression.....	72
Open-ended Rationales.....	73
Discussion.....	75
Future Research Directions.....	78
Conclusion	79
Chapter Five: Conclusion.....	87
Overall Findings and Implications.....	88
Age	88
Education.....	88
Ethnicity/Race.....	89
Sex.....	90
Parental Status.....	90
Religion.....	90
Religiosity.....	91
Military Culture.....	91
Conclusion	92
Appendices.....	107
Appendix A.....	107

References.....	94
Vita.....	112

LIST OF TABLES

Table 2.1	Sample Demographics.....	25
Table 2.2	Percentage of Responses Within Each Level of the Independent Variables: Is the Use of Corporal Punishment Appropriate?.....	26
Table 2.3	Percentage of Responses Within Each Level of the Independent Variables: Would You Spank Your Child?.....	27
Table 2.4	Binary Logistic Regression Predicting the Perceived Appropriateness of Corporal Punishment.....	28
Table 2.5	Binary Logistic Regression Predicting the Perceived Appropriateness to Spank Own Child	29
Table 2.6	Most Common Rationale for Open-ended Responses.....	30
Table 3.1	Sample Demographics.....	54
Table 3.2	Percentage of Responses Within Each Level of the Independent Variables: Is the Use of Corporal Punishment Appropriate?.....	55
Table 3.3	Percentage of Responses Within Each Level of the Independent Variables: Would You Spank Your Child?.....	56
Table 3.4	Binary Logistic Regression Predicting the Perceived Appropriateness of Corporal Punishment.....	57
Table 3.5	Binary Logistic Regression Predicting the Perceived Appropriateness to Spank Own Child	58
Table 3.6	Most Common Rationale for Why Corporal Punishment is Appropriate	59
Table 4.1	Sample Demographics.....	81
Table 4.2	Hierarchical Binary Logistic Regression Predicting the Perceived Appropriateness of Corporal Punishment.....	82

LIST OF FIGURES

<i>Figure 1</i>	Visual cues for race and culture presented with the corresponding vignette scenario	109
<i>Figure 2</i>	Ethnic differences in favor of corporal punishment across samples.....	60
<i>Figure 3</i>	Appropriateness according to religiosity across samples.....	83
<i>Figure 4</i>	Appropriateness according to religion across samples	84
<i>Figure 5</i>	Most common rationales according to religiosity	85
<i>Figure 6</i>	Most common rationales according to religion.....	86

Chapter 1

Introduction

Within the United States, the use of corporal punishment by teachers and school administrators is prohibited by law in 31 states. Corporal punishment remains a legal form of discipline in the other 19 states, and evidence suggests that it is not viewed as outdated practice that simply has not been removed from the statutes; nearly a quarter-million students received corporal punishment at least once during the 2006–2007 academic year (Human Rights Watch, 2008; Strauss, 2014). State statutes and punishment practices in schools aside, research indicates that spanking continues to be a widely accepted form of discipline in American families; national data from the 1990s revealed that 94% of parents had spanked their 3- or 4-year-old child in the past year (Straus & Stewart, 1999), and 75% of men and 65% of women between 18 and 65 years of age believe that a child sometimes needs a “good hard spanking” (Child Trends, 2015).

Decades of research have identified several demographic factors associated with the use of corporal punishment among parents, including sex, ethnicity or race, culture, education, religiosity, and religion (Chung et al., 2009; Combs-Orme & Cain, 2008; Deater-Deckard, Lansford, Dodge, Pettit, & Bates, 2003; Regalado, Sareen, Inkelas, Wissow, & Halfon, 2004; Straus, Douglas, & Medeiros, 2014). In the following chapters, I use a factorial vignette to examine the extent to which the effects of sex, education, age, ethnicity or race, and culture on attitudes toward the use of corporal punishment in the general population can be generalized to the active duty military population, the non-military college student population, and across religious beliefs and practices common within the United States.

The first study builds on the existing literature in several ways. First, the study expands the cultural contexts in which corporal punishment has been examined by focusing on military culture. Second, so-called noise often associated with non-experimental designs was addressed by employing an experimental design. Finally, by examining military culture, the study has inherent—even if imperfect—controls for education and income that may have been confounded with race and ethnicity in previous studies. Specifically, existing literature contains mixed results concerning ethnic variations in attitudes toward the use of corporal punishment. The inherent control of socioeconomic status in a military sample provided a clearer view of ethnic differences detached from socioeconomic variations.

The second study further explored the effects of sex, ethnicity or race, and culture on attitudes toward the use of corporal punishment by administering the same measures as described in Study 1 to a non-military college student and non-military general population. The results were then compared and contrasted to findings from the active duty military sample. This study added to existing research by revealing whether a difference exists between attitudes toward the use of corporal punishment among those embedded in a military subculture versus those embedded in an educated civilian culture.

Examining a population of college students is particularly appropriate for a few reasons. College students are similar to military personnel in age (e.g., nearly 50% of active duty military are 25 years or younger), education (enlisted military personnel tend to have little or no college experience but a high school diploma is required and military officers tend to have a college degree, whereas college students have some college experience but not a college degree), and ethnicity (with African Americans comprising a

slightly higher proportion of the military population than the college student population; Clever & Segal, 2013; DoD, 2014).

A goal of the second study was to determine whether attitudes toward the use of corporal punishment differed between military personnel and college students according to age, ethnicity or race, sex, and education. Those entering the military tend to be more aggressive and less concerned about the feelings of others compared to civilians (Jackson, Thoemmes, Jonkmann, Ludtke, & Trantwein, 2012), and parents with the tendency to be aggressive are more likely to use corporal punishment when compared to non-aggressive parents (Reiss, 1995). Therefore, I anticipated that military personnel would endorse the use of corporal punishment at a higher rate than college students.

The third study further advanced existing literature by examining whether and how religious culture affects attitudes toward corporal punishment. As found in some popular child-rearing literature produced and distributed primarily within Conservative (Evangelical) Protestant communities (Ellison, Bartkowski, & Segal, 1996), parenting advisors within some religious subcultures warn that persistent misbehavior must be punished firmly to avoid problems with children in the future (Gershoff, Miller, & Holden, 1999). The present study focused on those aligned with Christian religions and denominations, as well as those who did not identify with a religion, because obtaining a sufficient number of respondents who identified with non-Christian religions was not feasible given the resources available for this study (e.g., less than 2% of the military population identify with non-Christian religions; Military Leadership Diversity Commission, 2010). Religiosity, as well as its interaction with religion, was also examined to explore how attitudes toward corporal punishment differ according to

religious activity, dedication, and belief in religious doctrine within and across various Christian denominations.

Chapter 2

Attitudes toward Corporal Punishment Among Active Duty Military Personnel

Corporal punishment, or spanking, is a controversial disciplinary technique commonly employed in the United States by parents and others (e.g., 19 states allow corporal punishment to be administered in schools [Strauss, 2014]). However, concern about the effects of corporal punishment has led 49 countries to prohibit its use entirely (Dobbs, Smith, & Taylor, 2006; Global Initiative to End All Corporal Punishment of Children, 2016). Although there is some ambiguity concerning what constitutes corporal punishment (Chung et al., 2009; Regalado, et al., 2004), it can generally be defined as non-abusive physical punishment that typically involves striking a child on the buttocks or extremities with an open hand with the intention to cause temporary pain (but not physical injury) for the purpose of behavior modification (Combs-Orme & Cain, 2008; McLyod & Smith, 2002; Simons & Wurtele, 2010).

The rate of parents in the United States who report using corporal punishment with children varies from 35% to 90% depending on the age and sex of the child, and prevalence rates with infants range from 14% to 35% (Chung et al., 2009; Taylor, Manganello, Lee, & Rice, 2010b; Vittrup, Holden, & Buck, 2006). However, rates vary markedly according to several demographic characteristics; characteristics positively associated with relatively high rates of corporal punishment include low socioeconomic status, high parental stress, single parenting, young parents, sex (boys), ethnicity (African American), and high religiosity (Chung et al., 2009; Combs-Orme & Cain, 2008; Deater-Deckard, et al., 2003; Regalado et al., 2004; Straus et al., 2014).

Intersectionality, or intersectional theory (Crenshaw, 1989), is the method of understanding the multiple dimensions or orientations that exist within an individual, such as sex, ethnicity or race, class, sexual identity, and other social categories. Intersectionality posits that individuals are not defined by any one particular component of their identity, but rather by their biological, social, and cultural characteristics combined. The intersectionality individuals experience is fluid and can change according to the environment (DeFrancisco, Palczewski, & McGeough, 2014). Five salient components of a parent's identity most often associated with corporal punishment are sex, ethnicity or race, education, religion, and culture, and will therefore be examined more closely in the present study using an active duty military sample.

Sex

Although much of the research to date concerning parental use of corporal punishment has been conducted on mothers—which may be due to mothers being the most consistent parent throughout the life of the child (Cheadle, Amato, & King, 2010)—fathers are often seen as the main disciplinarians in families (Maldonado, 2007). Interestingly, men are much more likely than women to believe that it is necessary at times to give a child a “good hard spanking” (Child Trends, 2015), but several studies have reported that mothers spank their children more than fathers (Giles-Sims, Straus, & Sugarman, 1995; Straus et al., 2014). Perhaps this contradictory finding can be at least partially attributed to the disproportionate amount of time mothers and fathers spend with their children (Straus et al., 2014), but the existing body of literature does not provide a clear explanation for these seemingly incongruous findings.

Corporal punishment varies according to sex of the child as well. Numerous studies (Giles-Sims et al., 1995; Straus et al., 2014; Taylor et al., 2010b) have reported that boys are spanked more frequently than girls at all ages. This may be because boys tend to be more defiant and less cooperative than girls (American Academy of Child and Adolescent Psychiatry [AACAP], 2009), and therefore elicit more discipline to change the undesirable behavior. Gender socialization congruent with gender stereotypes suggesting that boys should be tough (Straus et al., 2014) may also be a relevant factor, particularly among populations or cultures that are more ardent supporters of gender role stereotypes. For example, in Bolivia it is believed that “Military service is one of the most important prerequisites for the development of successful manhood, because it signifies rights to power and citizenship and supposedly instills the courage that a man needs to confront life's daily challenges” (Gill, 1997; p. 527). Similarly, U.S. military parents may employ corporal punishment more frequently with boys because those who choose military service tend to have more traditional beliefs regarding gender roles compared with the civilian population (Clever & Segal, 2013). Therefore I hypothesized the following:

H1: *Corporal punishment is endorsed by a larger proportion of individuals when administered by a father than by a mother.*

H2: *Among active duty military personnel, attitudes toward corporal punishment are more favorable when administered to a boy than to a girl.*

Ethnicity/Race

Although approval of corporal punishment declined among African Americans, European Americans, and Hispanics between the late-1960's and mid-1990's (Straus et

al., 2014), it remains unclear whether there are racial and ethnic differences with regard to attitudes toward corporal punishment. Specifically, some studies have failed to find any meaningful or statistical differences between European American, African American, and Hispanic parents with regard to their degree of approval for spanking (Straus, 2001; Straus et al., 2014), but several other studies have reported that African Americans are more likely than European Americans or Hispanics to endorse and use spanking (Deater-Deckard et al., 2003; Flynn, 1994; Regalado et al., 2004; Taylor et al., 2010b). Although these studies examined differences between groups using ethnic labels, the authors failed to address assimilated beliefs, actions, or values directly linked to a specific ethnic subculture, thereby indicating that the true separation between groups was the use of race or skin color rather than ethnic identity or culture. Although race and ethnicity are commonly used interchangeably, they are separate components of one's intersectionality. Accordingly, the present study used scenarios to examine and compare attitudes toward spanking when race was depicted among the two largest ethnic groups in the U.S. military: European Americans and African Americans (Statista, 2010).

Presumed ethnic differences are often confounded by social class differences due to economic disparities across ethnic groups. For example, some have attributed racial differences to environments associated with social class. Specifically, spanking is thought by some (e.g. Straus & Stewart, 1999) to be used as a protective disciplinary technique when strict, immediate, and careful adherence to parental authority is needed for safety, such as among those living in dangerous neighborhoods, where Blacks are more likely to live than are Whites (U.S. Department of Justice, 2013). However, Straus et al. (2014) found that African American parents use spanking more than other ethnic groups as a

behavioral modification strategy even after controlling for socioeconomic status (as well as marital status, age of parent and child, sex of parent and child, and region), thereby suggesting that ethnic culture plays a role in shaping parenting behaviors with regard to corporal punishment. Therefore, the following is expected:

H3: African Americans endorse the use of corporal punishment more than European Americans, even after inherently controlling for socioeconomic disparity.

Military Culture

Violence and aggression tend to breed the same. For example, spanking is associated with higher levels of child aggression on an individual level (Altschul, Lee, & Gershoff, 2016), and spillover theory (Bolger, DeLongis, Kessler, & Wethington, 1989; Piotrkowski, 1979; Straus, 1991) illustrates how the use of force or violence to gain social order within a culture may produce a society of violent individuals. Accordingly, parents in military culture may be more prone to the use of corporal punishment as a means of behavioral modification. The military strictly adheres to a hierarchical work environment in which the use of violence, or physical force, to achieve certain objectives is not only endorsed, but sometimes strongly recommended. For instance, during Basic Rifle Marksmanship if a soldier in training fails to engage the safety mechanism on his or her rifle then it is acceptable for the drill instructor (higher-ranking individual) to physically apprehend the trainee, verbally accost him or her, and require extreme physical conditioning as a method of behavior modification with the intention of instilling proper safety procedures when handling rifles (Center for Army Lessons Learned, 2009). As posited by cultural spillover theory, it stands to reason that the military culture's

legitimization of authoritarian rule and physically imposing training methods may be generalized to other areas of service members' lives, including family settings. Cultural spillover theory has been applied to military veterans to examine whether military service makes a difference in marital aggression, and no evidence was found to indicate that veterans are more likely than non-veterans to use domestic violence as a conflict resolution tactic in their marriage (Bradley, 2007). However, the present study differs by applying cultural spillover theory to active duty service members—rather than military veterans who are no longer embedded in the culture—to examine whether the legitimization of authoritarian leadership structure and physical interventions in one's daily work environment spills over in the form of attitudes that condone the use of corporal punishment among military parents.

Gershoff's (2002) meta-analysis revealed that parents who use corporal punishment are more likely to physically abuse their children than are those parents who do not use corporal punishment. Similarly, one study found that Air Force personnel who had experienced combat were more likely to physically abuse their children than were those who had not experienced combat (Shwed & Straus, 1979). Although no known studies have examined attitudes toward corporal punishment within military culture, the correlational evidence linking exposure to violence with corporal punishment and child abuse suggests that the use of corporal punishment may be higher among military members than among the civilian population. To the extent that behaviors and attitudes correspond with regard to corporal punishment (Ateah & Durrant, 2005; Socolar & Stein, 1995; Winstok & Straus, 2011), it is also reasonable to expect:

H4: *Military personnel will endorse more favorable attitudes towards corporal punishment than what has been reported among non-military personnel.*

Education

Education appears to be associated with attitudes toward the use of corporal punishment, although the evidence is somewhat mixed according to the region of the country in which one resides. Studies have found that education is negatively associated with attitudes toward corporal punishment (Ellison & Sherkat, 1993; Vittrup et al., 2006), but others have reported more narrow or inconsistent effects. For example, McCormick (1992) reported that support for corporal punishment was well over 50% even among well-educated medical professionals who deal primarily with children, and Flynn (1994) found that attitudes are unrelated to education among those living in the South, except among those with graduate school experience. The military requires that officers have a college degree and that enlisted soldiers have a high school diploma, but military personnel tend to hold more conservative family values than civilians (Clever & Segal, 2013). For example, the strict father model argues that conservative family values tend to emphasize strictness in which the father is the overarching authority, who must teach his children (who are innately evil) to be good and obey authority through the use of physical discipline (Lakoff, 2008). Therefore, I expect the following:

H5: *Corporal punishment is endorsed by a larger proportion of enlisted military personnel than military officers.*

Method

Vignettes, also referred to as hypothetical scenarios, are brief illustrations of actual, or possible, life situations requiring action or judgment from respondents.

Vignettes are both a cost effective and flexible method for examining “participants’ attitudes, judgements, beliefs, knowledge, opinions or decisions” (Brauer et al., 2009, p. 1938). Factorial vignettes are those in which the contextual circumstances (independent variables) depicted in the vignette are randomly manipulated across respondents (Brauer et al., 2009). For example, one might examine attitudes toward gender roles by randomly manipulating whether a husband or wife is depicted as taking out the garbage, then asking respondents to what extent they believe that the role depicted is appropriate for the given individual. In addition to manipulating gender, a second factor could also be manipulated by randomly depicting the chore as taking out the garbage or cleaning the bathroom, thereby creating a 2 x 2 factorial design that has two factors and two levels of each factor, or four total possible combinations (experimental groups). Each study participant would be randomly assigned to one of the four scenarios, and with successful and sufficient random assignment any differences in the aggregated group attitudes could be attributed to the factorial vignette conditions.

Sampling Procedures

Sample size and composition. A power analysis calculation using G*Power (Faul, Erdfelder, Lang, & Buchner, 2007), based on a two-tailed alpha (α) value of .05, a beta (β) value of .20, and an outcome probability based on .70 (based on recent national data; Child Trends, 2015), and a small effect size (odds ratio) of 1.3 (Cohen, 1988), yielded a recommended sample size of 557. However, a sample of only 420 active duty military personnel participants was available, which provided sufficient power to detect a still reasonably small odds ratios of 1.35 and larger with a two-tailed alpha (α) value of .05, a beta (β) value of .20.

Active duty military respondents were obtained from established online survey panels. The total number of respondents were 420 active duty personnel. The only inclusion criterion for the military sample was that participants be on active duty status in any U.S. military branch.

These sampling procedures yielded 420 active duty military participants, ranging from 17 to 61 ($M = 29.4$, $SD = 9.3$) years of age. Close to half (41.8%) of respondents serve in the Army, while 23.5% serve in the Navy, 22.8% serve in the Air Force, 8.1% serve in the Marines, and 3.8% actively serve in the Coast Guard. The majority were male (58.2%) and Caucasian (66.3%); other ethnic groups represented in the sample included Black non-Hispanic (12.8%), Hispanic (10.2%), mixed ethnicity (3.8%) Pacific Islander (3.6%), and Asian (3.3%). Just over half of the sample were parents, as 36.3% of the respondents had two or more children, 15.0% had only one child, and 47.8% had no children. More than half (54.4%) were married, 23.3% were single, 14.7% were in a relationship but not married, 5.9% were divorced, 1.2% were separated, and 0.5% were widowed. These sample demographics are similar to the overall military demographics with the exception of an over sampling of female respondents. Complete demographics are presented in Table 2.1.

Survey Procedures

Upon arriving at the survey website, potential respondents were provided information that outlined the purpose and risks of the study, what to expect if they chose to respond to the survey, and their rights as research participants. Those who wished to participate began the survey, which took approximately 15 minutes to complete. This

study was part of a larger data collection effort focused on issues of power in the military. Different components of the survey were randomized to account for any ordering effects.

Measures

Factorial vignette. A factorial vignette was designed specifically for this study to provide sufficient information to measure respondents' normative attitudes while avoiding superfluous details that could distract respondents from the variables of interest (Ganong & Coleman, 2006). Specifically, the vignette accompanied a photograph of a mother or father who had a boy or girl bent over his or her thigh and hand drawn up and back as if in the act of spanking the child and indicated that (independent variables are in italics), "This *mother/father* was spanking his/her *son/daughter* on the buttocks after the child spilt milk on the living room carpet following repeated verbal requests to not take the drink into the living room." The photograph revealed the race (Black or White) and culture (dressed in military fatigues or typical civilian clothing) of the vignette character (see Figure 1). Respondents were then asked the following two questions in random order for counter balance any ordering effects: "Do you think it was *appropriate* or *inappropriate* for the mother/father to spank his/her child?" and "Would you spank your child in the same situation?" Respondents were also asked to provide a rationale for their responses: "Briefly explain in your own words why you chose these answers," in addition to demographic questions (see Appendix A).

Open-ended responses. The rationales provided in response to the open-ended question were coded inductively using standard content analysis procedures (see Hsieh & Shannon, 2005). Specifically, the codes organically emerged from the responses provided; they were not forced to fit into preexisting categories. I served as the primary

coder, and initially coded approximately one-third of the open-ended data. Then a secondary coder used my set of codes to independently code the same responses to test for inter-rater reliability. Common coding discrepancies were identified and discussed until consensus was reached, then each coder independently recoded the data. This process resulted in a final reliability kappa of .82, which has been characterized as *excellent* (Fleiss, 1981) and *substantial* (Landis & Koch, 1977). Once the codebook was finalized, I coded the remaining two-thirds of open-ended data.

Analytical Approach

Binary logistic regression models were created for each dependent variable (e.g., whether corporal punishment was or was not deemed appropriate in the given vignette context, and whether respondents indicated that they would use corporal punishment on their child in the same scenario). The independent variables (vignette character sex, race, and culture [military vs. civilian clothing]) were forced into the models. Then the interaction between vignette character and respondent sex, as well as between vignette character race and respondent race, were entered into the models using a forward stepwise procedure to evaluate whether responses varied by race and sex likeness to determine whether there was an attribution bias that lead people to view corporal punishment more (or less) favorably when administered by someone of their own race or sex. Finally, respondent characteristics (age, sex, parental status, and education) were forced into the models.

Results

Overall, 73.6 % of active duty military respondents indicated that the use corporal punishment in the vignette was appropriate, and 52.4% indicated that they would use

corporal punishment on their own child given the same situation presented in the vignette. There was not a statistical difference between male and female respondents when asked about whether spanking was appropriate in the vignette, $\chi^2(2, N = 420) = 3.15, p = .207$. Complete descriptive results are presented in Tables 2.2 & 2.3.

A binary logistic regression model (see Table 2.4) was constructed to assess the effects that the contextual variables had on respondents' support for the use of corporal punishment, $\chi^2(8, N = 420) = 5.91, p = .657$, Nagelkerke $R^2 = .19$. Respondents tended to vary within the experimental groups according to which version of the vignette was presented. For example, those who read about a mother or saw a parent in a military uniform were more than twice as likely to say it was appropriate to spank the child than were those who read about fathers or saw a civilian-clothed parent, respectively. Similarly respondents with no children were more than twice as likely as those with one child to indicate that spanking was appropriate.

A second binary logistic regression model (see Table 2.5) was constructed to assess the effects that the contextual variables had on respondents' willingness to use corporal punishment on their own child given the same scenario as depicted in the vignette, $\chi^2(8, N = 420) = 5.55, p = .698$, Nagelkerke $R^2 = .13$. Respondents who had at least two children were half as likely as nonparents to say they would spank their own child, and, compared to officers, junior enlisted and senior enlisted respondents were, respectively, 3.57 and 2.38 times more likely to say they would spank their own child in the situation depicted. In common language terms, among nonparents, 62.8% of junior enlisted and 59.0% of senior enlisted indicated they would spank their own child, compared to only 33.0% of officers. Similarly, among parents, 57.1% of junior enlisted,

47.1% of senior enlisted, and 43.3% of officers indicated that they would spank their child in the given scenario.

The rationales respondents provided for their answers to the closed-ended questions were also examined. Those who indicated the use of corporal punishment was appropriate in the vignette scenario tended to believe that spanking a child was educational in that this method of behavior modification would act as a catalyst in the teaching and learning(41.9%) processes. In particular, spanking was viewed as an effective way to convey the importance of obedience, to demonstrate that there are consequences for the child's actions, and to instill discipline and respect for the child's parent. The most common explanation given by those who opposed spanking the child was that the punishment did not fit the circumstance or "crime" (see Table 2.6).

Discussion

The main purpose of this study was to examine the effect of sex, ethnicity or race, and military culture on attitudes toward the use of corporal punishment among active duty military. Results indicated that respondents who read about a mother were more than twice as likely to say it was appropriate to spank the child than were those who read about a father. These findings were not expected, given that I have hypothesized (H₁) corporal punishment would be endorsed by a larger proportion of individuals when administered by a father than by a mother. This finding may be indicative of a cultural difference wherein, rather than fathers acting as the main disciplinarian (Maldonado, 2007), military families adhere to traditional gender roles and beliefs (Clever & Segal, 2013) in which the mother is responsible for more domestic care, including the upbringing of children, and fathers are responsible for providing financial resources.

My second hypothesis was also unsupported by the data, as I expected to find more favorable attitudes toward corporal punishment when administered to a boy than to a girl. This is an interesting finding based on several studies (Giles-Sims et al., 1995; Straus et al., 2014; Taylor et al., 2010b) that suggest boys are spanked more often than girls. The lack of statistical differences based on sex in this study may be due to the cultural aspect of the military in which all subordinates are treated the same regardless of sex. This also seems consistent with the recent shift made by Defense Secretary Carter which opened all military branch occupations to females (US Department of Defense, 2015). The more egalitarian approach to work in the military furthers the climate of gender equality in the military which may spillover into the home. However, this seems highly unlikely given the history of traditional gender role adherence among military personnel. More research is needed to provide additional explanation of this finding.

My third hypothesis predicting African American respondents would endorse the use of corporal punishment more than European American respondents was also unsupported by the data. Straus et al. (2014) suggested a cultural component may exist with regard to attitudes toward spanking after finding African Americans use spanking more than other ethnic groups while controlling for socioeconomic status (SES). One of the unique attributes of the present study was the inherent control for socioeconomic disparity and education by sampling an active duty military sample, which may be responsible for the absence of ethnic differences within the sample. Further exploration is needed in a context that explicitly references the unique circumstances of culture and ethnicity or race in regard to attitudes toward the use of corporal punishment. One

example of future research would be to compare and contrast a non-military sample with a military sample to determine deeper understanding for this finding.

Only partial support was found for H₄ which stated that military personnel have more favorable attitudes toward the use of corporal punishment than what has been reported by non-military personnel. Results indicated that 75.0% of male and 73.1% of female respondents indicated that spanking a child for spilling milk on the living room carpet after repeated requests by the parent to not take milk into the living room was acceptable. Compared to a nationally representative survey on attitudes toward spanking in which 75.0% of males and 65.0% of females endorsed spanking (Child Trends, 2015), these results suggest that females in the military may endorse spanking at a higher rate than their civilian counterparts but that there is no difference among males.

The similar rate of endorsement by male and female respondents may be symbolic of acculturation in a subculture where the need to obey and follow orders is imperative and strictly reinforced. However, a large number of respondents who indicated that it was appropriate for the vignette parent to spank in the given situation also indicated that they would not spank a child themselves in the same situation. The distinction between normative and felt beliefs may be relevant here. Normative beliefs are perceived behavioral expectations of certain groups or persons, often defined by social or cultural norms; felt belief are individuals' expectations of themselves (Ganong & Coleman, 2005). Roughly 25% of respondents expressed a normative belief that differed from their felt belief with regard to the use of corporal punishment suggesting that even as support for spanking is strong, the use of spanking is less widespread. Alternatively, perhaps social desirability bias accounts for the difference and we can therefore assume that the

high percentage associated with normative beliefs is more accurate (e.g., see Ganong & Coleman, 2005).

Keeping with the discussion of military culture, the results also indicated a higher rate of endorsement when corporal punishment was administered to the child by those who saw a parent in a military uniform than by those who saw a parent in civilian clothing. Groupthink (Janis, 1972) occurs when members of the same group begin to think collectively, which leads to a greater desire for harmony within the group; sometimes resulting in overlooking irrational or dysfunctional decision-making. Each military branch has unique insignia that represent membership within their force, with the most notable distinction being their uniform. In this study, military uniforms were worn by adult characters in the vignette to symbolize a military parent, which was a visual cue for military respondents to identify a “friendly,” or a member of their own group. Groupthink implies that, upon seeing a member of their own group, military respondents instinctually responded in agreement with the actions of the vignette character for the sake of conformity. However, when asked if they would spank their own child the felt belief was expressed, resulting in the roughly 21% difference in parents who approved of others spanking, but said they would not do so themselves.

The results also differed according to respondents who have children compared to those without children. For example, respondents without children were more than twice as likely to say spanking was appropriate than were those who had one child. Similarly, nonparents were twice as likely to say it was appropriate to spank their own child than were those who had at least two children. This finding illustrates the contact hypothesis or intergroup contact theory which posits that through interpersonal contact and

interaction prejudice or judgements dissipate (Brown & Hewstone, 2005). Parents, as opposed to nonparents, may be more likely to associate the child in the vignette as their own child, which is more personal, than nonparents who do not intuit a personal relationship with the faceless child. Moreover, parents may be more likely to identify the developmental stages of young children and have more realistic expectations for the child's behaviors, whereas nonparents may tend to have a more idealistic perspective about children's behavior given their limited interactions with children on a daily basis (Catron & Masters, 1993).

Military rank was the final variable within the regression models that produced statistically significant results: compared to officers, junior enlisted and senior enlisted military personnel were 3.5 and 2.4 times more likely to say they would spank their own child, respectively. This finding supports my hypothesis (H₅) that enlisted personnel would endorse spanking at a higher rate than officers. Importantly, these findings cannot be attributed to age, parental status, or education because these variables were entered into the binary logistic regression models and were not statistically significant predictors. Descriptive statistics showed 62.8% of junior enlisted non-parents and 59% of senior enlisted non-parents indicated it was appropriate to spank their own child compared to only 33% of officer non-parents. Similarly, when comparing parents, 57.1% of junior enlisted, 47.1% of senior enlisted and only 43.3% of officers indicated that it would be appropriate to spank their child. The differences based on rank, specifically military officers' lower endorsement of corporal punishment, may be an indication of a possible subculture within the larger military culture. For instance, it is common among military branches for officers to have separate housing, dining, and recreational facilities where

enlisted (junior and senior) personnel are not allowed. Further research exploring subcultures within the military is needed before drawing any conclusions about the extent to which subcultures effect attitudes toward the use of corporal punishment.

The open-ended rationales offered by the respondents provided a deeper level of understanding about their attitudes. For example, those who endorsed the use of corporal punishment in the vignette tended to believe that the use of spanking was educational in nature and provided the child a learning experience in which the importance of obedience, consequences for their actions, and discipline and respect were instilled. On the one hand, this response seems rather telling of the epistemological views and cultural context of the sample. Discipline and respect are paramount among the desired values and characteristics of all military personnel (see FM 22-100, AU-24, RP 0103, CG-28, Navpers 13954), and therefore seem reasonable expectations of military members for their subordinates, or offspring. On the other hand, the most common explanation given by those whose attitudes opposed spanking the child was that the punishment did not fit the circumstance or “crime.” Interestingly, the most favorable opposition was not a denouncement of the act of spanking, but rather a misplaced consequence suggesting that had the precipitating act of the child been more “serious” than a spanking would have been justified.

Finally, the three most common rationales explaining attitudes in favor of spanking the child in the scenario were: a) the educational aspect of teaching a child discipline and respect (41.9%); b) the effective nature of spanking - indicating that spanking is the only way children will listen (21.8%), and; c) repetition, inciting the repeatedly unheeded requests from the parent were reason to spank the child (18.8%).

These rationales again reflect the cultural importance of the military that disciplined action and respect for authority are foundational principles that must be learned regardless of age.

It is worthy of mention that attitudes and behaviors are not equivalent and should be interpreted with caution. This study explored attitudes, and therefore responses do not reflect the behaviors of those who participated in the study. However, attitudes do inform our behaviors (Fazio, 1990), and therefore should be examined to determine the educational needs of a group. The responses gathered in this study are not indicative of one particular military branch, and should not be considered as such. Moreover, positive attitudes toward corporal punishment over a minor transgression such as spilled milk, may indicate a fundamental lack of knowledge about alternative strategies for dealing with disruptive or undesired behavior. These results should be used to inform parenting and child adolescent education specialists about the needs of the military community concerning discipline. Furthermore, advancement of the current research could also result from the examination of attitudes toward the use of corporal punishment of different cultures and subcultures, as one's cultural background and values greatly effect parental discipline (Smith, Ray, Stefurak, & Zachar, 2007).

Future Directions

Although this study has extended the existing literature in several ways, it is not without limitations. The most notable limitation of the present study includes the fact that only one hypothetical scenario was used. In addition, the child transgression may be considered as a mild violation of conventional expectations such as drinking milk in the living room. Although there was some variation in responses, evaluations would probably

differ if multiple types of child transgression were included such as moral and physical transgressions displayed in both moderate and severe cases, such as hitting another child, or stealing from a store. This particular type of transgression was chosen as it is a common scenario and helps identify a respondent's limited knowledge of behavioral modification strategies.

A second limitation is related to the study sample. Although the sample is representative of all the military branches and consists of an overpowered female sample, the use of online survey panels may target individuals who are interested in corporal punishment. These self-selected individuals may not fully represent the overall general military population creating the need for careful interpretation.

Conclusion

No known studies have assessed the effect of sex, ethnicity or race, and military culture on attitudes toward the use of corporal punishment; therefore, this analysis provides important preliminary information on how culture affects attitudes associated with parental discipline. These findings also raise several points of inquiry concerning cultural effects on attitudes, and open the door for additional research in this area. Finally, these findings provide valuable information to help guide the development of more appropriate behavior modification strategies and parenting education for military populations.

Table 2.1
Sample Demographics

Characteristic	<i>Active Duty Military (n = 420)</i>	
	<i>n</i>	<i>%</i>
Gender		
Male	245	58.3
Female	172	40.7
Other	4	1.0
Ethnicity/Race		
White/Non-Hispanic	279	66.3
Black/ Non-Hispanic	54	12.8
Hispanic	43	10.2
Asian	14	3.3
Pacific Islander	15	3.6
Mixed	16	3.8
Relationship status		
Married	229	54.5
Single	97	23.1
In relationship but not married	62	14.8
Separated	5	1.2
Divorced	25	6.0
Widowed	2	0.5
Parental status		
No children	205	48.7
One child	63	15.0
Two or more children	153	36.3
Education		
Doctorate or professional degree	5	1.2
Master's degree	44	10.5
Bachelor's degree	86	20.5
Associate's degree	59	14.0
Attended college, no degree	133	31.6
High school graduate	91	21.7
Less than a high school education	2	0.5
Rank		
E1 – E4	155	36.9
E5 – W5	214	51.0
O1 – O11	51	12.1
Military branch		
Army	175	41.7
Navy	99	23.6
Air Force	96	22.9
Marines	34	8.1
Coast Guard	16	3.8

Table 2.2
*Percentage of Responses Within Each Level of the
 Independent Variables (n = 420)*

Independent variable	<i>n</i>	Is corporal punishment appropriate or not appropriate?	
		Not appropriate	Appropriate
Parent Sex			
Male	222	31.1	68.9
Female	198	21.2	78.8
Child Sex			
Male	208	26.4	73.6
Female	212	26.4	73.6
Culture			
Military	212	23.1	76.9
Non military	208	29.8	70.2
Race			
Black	217	25.3	74.7
White	203	27.6	72.4

Table 2.3
*Percentage of Responses Within Each Level of the
 Independent Variables (n = 420)*

Independent variable	Would you spank your child?		
	<i>n</i>	No	Yes
Parent Sex			
Male	222	51.8	48.2
Female	198	42.9	57.1
Child Sex			
Male	208	47.1	52.9
Female	212	48.1	51.9
Culture			
Military	212	47.6	52.4
Non military	208	47.6	52.4
Race			
Black	217	47.0	53.0
White	203	48.3	51.7

Table 2.4
*Binary Logistic Regression Predicting the Perceived Appropriateness of Corporal Punishment
Among Active Duty Military Service Members (N = 420)*

Predictor	<i>B</i>	<i>SE</i>	<i>p</i>	<i>OR</i>	95% CI
Race ^(Black)	-0.31	0.40	.422	0.74	[0.34, 1.61]
Culture ^(military)	-0.81	0.36	.025	0.45	[0.22, 0.91]
Parent ^(father)	0.95	0.38	.011	2.60	[1.25, 5.41]
Child ^(son)	-0.19	0.25	.447	0.83	[0.50, 1.35]
Race x culture	0.94	0.51	.064	2.57	[0.95, 6.96]
Race x parent	-0.81	0.52	.117	0.44	[0.16, 1.23]
Race x child	0.32	0.51	.531	1.37	[0.51, 3.69]
Respondent characteristics					
Age	0.00	0.02	.856	1.00	[0.96, 1.03]
Education	-0.07	0.07	.278	0.93	[0.82, 1.06]
Female ^(male)	-0.15	0.27	.585	0.86	[0.51, 1.47]
Children ^(no children)					
One child	-0.77	0.37	.036	0.46	[0.22, 0.95]
Two or more children	-0.13	0.35	.708	0.88	[0.44, 1.74]
Race or ethnicity ^(White, non-Hispanic)					
Asian	-0.56	0.65	.385	0.57	[0.16, 2.03]
Black/non-Hispanic	-0.14	0.41	.725	0.87	[0.39, 1.93]
Hispanic	-0.38	0.41	.357	0.69	[0.31, 1.53]
Alaskan, Hawaiian	-0.30	0.67	.648	0.74	[0.20, 2.72]
Mixed	-1.08	0.61	.075	0.34	[0.10, 1.12]
Rank ^(Officers)					
Junior enlisted	0.24	0.51	.633	1.27	[0.47, 3.43]
Senior enlisted	0.08	0.43	.854	1.08	[0.46, 2.54]
Branch ^(Army)					
Air Force	-0.20	0.31	.525	0.82	[0.45, 1.51]
Coast Guard	-1.11	0.62	.073	0.33	[0.10, 1.11]
Marines	0.68	0.60	.256	1.97	[0.61, 6.38]
Navy	-0.11	0.32	.730	0.89	[0.47, 1.69]

Note. Reference category in parentheses. CI = confidence interval for odds ratio (*OR*).

Table 2.5
Binary Logistic Regression Predicting the Perceived Appropriateness to Spank Own Child (N = 420)

Predictor	<i>B</i>	<i>SE</i>	<i>p</i>	<i>OR</i>	95% CI
Respondent characteristics					
Age	0.01	0.02	.339	1.02	[0.99, 1.05]
Education	-0.02	0.06	.686	0.98	[0.88, 1.09]
Female ^(male)	0.23	0.24	.333	1.26	[0.79, 1.99]
Children^(no children)					
One child	-0.33	0.34	.319	0.72	[0.37, 1.38]
Two or more children	-0.66	0.30	.027	0.52	[0.29, 0.93]
Race or ethnicity^(White, non-Hispanic)					
Asian	-0.69	0.64	.278	0.50	[0.14, 1.75]
Black/non-Hispanic	0.08	0.35	.823	1.08	[0.55, 2.13]
Hispanic	-0.02	0.36	.964	0.98	[0.49, 1.99]
Alaskan, Hawaiian	0.44	0.61	.474	1.55	[0.47, 5.12]
Mixed	-0.87	0.58	.132	0.42	[0.13, 1.30]
Rank^(Officers)					
Junior enlisted	1.27	0.42	.005	3.57	[1.47, 8.65]
Senior enlisted	0.87	0.40	.028	2.38	[1.10, 5.16]
Branch^(Army)					
Air Force	0.00	0.27	.990	1.00	[0.59, 1.72]
Coast Guard	-1.03	0.61	.089	0.36	[0.11, 1.17]
Marines	0.15	0.42	.723	1.16	[0.51, 2.64]
Navy	-0.04	0.28	.891	0.96	[0.55, 1.67]

Note. Reference category in parentheses. CI = confidence interval for odds ratio (OR).

Table 2.6
Most Common Rationale for Open ended Responses

Qualitative Rationale	Military (<i>N</i> = 420)	
	<i>n</i>	%
Okay for them but not for me	22	7.1
Personal experience	25	8.1
Repetition	58	18.8
Effective	67	21.8
Punishment	15	4.9
Parental right	26	8.4
Learning	129	41.9
Normal	42	13.6
Other methods are equally effective	20	6.5
Unacceptable	5	1.6
Punishment does not fit the crime	14	4.5

Chapter 3

Subculture Differences in Attitudes Toward Corporal Punishment: College Students Versus Active Duty Military

Efforts to end corporal punishment in public schools has gained ground over the past few decades, resulting in laws prohibiting its use in 28 states and the District of Columbia as well as the abandonment of its use by individual school districts in many of the remaining states (US Department of Education, 2016). Despite this policy shift and a personal petition from the Secretary of Education to state leaders to eliminate the use of corporal punishment in all schools, more than 110,000 students across the country were subjected to corporal punishment during the 2013–2014 school year, according to a letter sent by then Secretary King in November 2016 (U.S. Department of Education, 2016). Given that efforts to end corporal punishment in the public school system appear to be working, even if at a slower rate than some would like, efforts to end corporal punishment in the home also need to be evaluated. Over the past several decades, research has identified factors linked to the use of corporal punishment in the home (Chung et al., 2009; Combs-Orme & Cain, 2008; Day, Peterson, & McCracken, 1998), and has documented both short- and long-term effects of corporal punishment on children (Gershoff, 2002; Straus, 1991; Straus et al., 2014). Despite overwhelming evidence that corporal punishment is linked to negative outcomes, national surveys indicate that over 60% of parents in the United States endorse spanking as a regular form of punishment (DYG, 2005; Child Trends, 2015).

Slightly higher rates of endorsement have been found among adults who do not have children. For example, a survey conducted in the late 1980s found that roughly 70% of college students believed spanking is an effective form of child discipline, 85%

believed that parents have a right to spank, and 83% intended on spanking their own children in the future (Graziano & Namaste, 1990). Being spanked as a child is associated with the use of corporal punishment as a parent, and over 90% of US college students report being spanked as children (Bryan & Freed, 1982; Chang, Pettit, & Katsurada, 2006; Graziano & Namaste, 1990). Because families are the primary source of childrearing knowledge (Showers & Johnson, 1984), and normative support for corporal punishment is typically established prior to one becoming a parent (Flynn, 1994), college students can be a good litmus test on the future state of corporal punishment. Therefore, the purpose of this study was to evaluate whether attitudes toward corporal punishment differ across different subcultures using a sample of active duty military personnel, a sample of college students, and a general population sample. Prior to describing the method and analytic procedures, I review the relevant literature that informs this study.

Sex

Research findings indicate sex differences exist concerning perceptions and behaviors around the use of corporal punishment. For instance, research examining perceptions of corporal punishment found female observers to be more likely to indicate that corporal punishment was acceptable when administered by a parent of the same sex as the child, whereas male observers indicated that the use of corporal punishment on girls was less appropriate and considered the punishment more severe when administered to a girl by a father (Herzberger & Tennan, 1985). However, Showers and Johnson (1984) reported that college men favored harsher punishment in hypothetical situations than did college women. It remains unclear what may be driving these differences.

Boys are spanked more than girls across all age groups (Day et al., 1998; Giles-Sims et al., Grazano & Namaste, 1990; 1995; Straus et al., 2014; Taylor et al., 2010b), and adult men tend to believe that moderate and severe forms of discipline are more effective than relatively light punishment, regardless of the child's transgression (Kennedy, 1995; Smith et al., 2007). In an attempt to explain why boys are spanked more than girls, Bryan and Freed (1982) proposed that societal acceptance of violence and aggression is greater for males than females, and males' higher capacity for aggressive behavior elicits a higher level of aggression from adults attempting to control them. This rationalization may be especially true among military members, given that those entering the military tend to be more aggressive and hold more traditional beliefs regarding gender roles than do their civilian counterparts (Clever & Segal, 2013; Jackson, Thoemmes, et al., 2012). Thus, taken as a whole, I hypothesize that corporal punishment is viewed more favorably by active duty military personnel (a predominately male population; Segal & Segal, 2004) when compared to college students and the general population. Specifically, I expect military women will support spanking more than college women and women in the general population, and that military men will support spanking more than college men and men in the general population. I also expect the use of corporal punishment to be endorsed by a larger proportion of respondents when administered to a boy than to a girl.

Ethnicity/Race

Ethnicity or race is another variable that often receives well-deserved attention as it relates to the use of and attitudes toward corporal punishment. Compared to European Americans, African Americans tend to be more supportive of spanking (Day et al., 1998;

Deater-Deckard, et al., 2003; Flynn, 1996) and one study found that African Americans are disproportionately spanked in school despite finding no difference in the rate or seriousness of offenses (McFadden, Marsh, Price, & Hwang, 1992). Indeed, despite comprising only 22% of the population of students, more than one third of students who received corporal punishment from school administrators during the 2013–2014 academic year were African-Americans (Civil Rights Data Collection [CRDC], 2016). However, some research has failed to find statistical differences in attitudes toward corporal punishment among European Americans, African Americans, and Hispanics (Straus, 2001; Straus et al., 2014), casting uncertainty on the extent to which ethnicity or race is associated with attitudes. Due to economic disparities across ethnic groups, it is plausible that social class may be confounded with ethnic differences (Iceland & Wilkes, 2006). In the present study, I examine ethnic and race differences in a military sample, which largely controls for socioeconomic status to determine whether this confound accounts for the ethnic differences that have been found in some previous research on spanking.

Education and Experience

Correlational evidence has identified education as another factor worthy of consideration when examining attitudes toward corporal punishment, although the findings have been mixed. Some studies have identified negative associations, meaning higher levels of education were associated with less endorsement of corporal punishment (Ellison & Sherkat, 1993; Kennedy, 1995; Vittrup et al., 2006). However, others have only found this negative association among those who had obtained graduate degrees (Flynn, 1994) or majored in education (Kennedy, 1995; Showers & Johnson, 1984). In

any case, so-called book knowledge may be associated with more idealistic expectations relative to those with hands-on experience. According to Catron and Masters (1993), those who lack actual day-to-day child interaction with children and responsibility for managing their behavior over an extended period of time have more idealistic perspectives concerning the use of corporal punishment, which informed my expectation that nonparents are less accepting of corporal punishment than are parents.

Moreover, education is a key indicator of social status, with higher levels of education corresponding with higher social status. The military is a prime example due to the class and education differences between enlisted personnel and officers; enlisted military personnel are only required to have a high school degree or equivalent, and military officers are required to have a college degree (Clever & Segal, 2013). Interestingly, one of the strongest predictors of military enlistment is parental education (children of college educated parents are less likely to enlist), high school grades (those with high grades are less likely to enlist), and college plans (those considering college are less likely to enlist; Segal & Segal, 2004). Therefore, I expect education to be negatively associated with negative attitudes toward corporal punishment, implying that I believe officers and college students hold less favorable attitudes toward spanking than enlisted military personnel. Additionally, through the use of intergroup contact theory, which posits that prejudice and judgements are reduced through interpersonal contact and interaction (Brown & Hewstone, 2005), I expect that respondents are more likely to endorse spanking when their sex, ethnicity or race, or culture matches that of the parent in the vignette.

The Present Study

The purpose of the present study was to examine (a) whether active duty military personnel, the general population, and college students differ in their attitudes about the acceptability of corporal punishment; (b) variations in attitudes according to ethnic differences after naturally controlling for socioeconomic disparity in the all-volunteer active duty military sample; and (c) whether respondent age, sex, parental status, or education predict varying attitudes toward the use of corporal punishment. I hypothesized the following:

H1) Corporal punishment is endorsed by a larger proportion of military respondents than other respondents even when accounting for education;

H2) Education is negatively associated with attitudes toward corporal punishment;

H3) Nonparents endorse spanking at a higher rate than parents;

H4) Corporal punishment is endorsed at a higher rate when administered to a boy than to a girl, and;

H5) Spanking is endorsed by a larger proportion of respondents when the sex, ethnicity or race, or culture of the parent matches their own than when different from their own.

Method

Sampling Procedures and Characteristics

Three distinct samples were utilized for the present study: general population, college students, and active duty military. A power analysis calculation using G*Power (Faul, Erdfelder, Lang, & Buchner, 2007), based on a two-tailed alpha (α) value of .05, a beta (β) value of .20, and an outcome probability of .70 (based recent national data; Child

Trends, 2015), and a small effect size (odds ratio) of 1.30 (Cohen, 1988), yielded a recommended a total sample size of 557. Two of the three samples far exceeded this sample size while the military sample had only 420 respondents, which was sufficient power to detect odds ratios of 1.35 and larger with a two-tailed alpha (α) value of .05, a beta (β) value of .20. The sampling procedures for and characteristics of the three distinct samples are briefly described below (see Table 3.1 for complete descriptive statistics). These data were collected as part of a larger data collection effort. Participants were invited to answer questions pertaining to research on family issues concerning parenting and sexual matters.

General population. Amazon Mechanical Turk (MTurk)—which is a reliable, cost effective, and superior online recruitment strategy when compared to the use of Listservs and Facebook (Dworkin, Hessel, Gliske, & Rudi, 2016; Mason & Suri, 2012)—was used to obtain data from 732 respondents between 18 and 87 ($M = 43.2$, $SD = 13.3$) years of age. The majority were female (57.7%) and Caucasian (74.5%); other ethnic groups represented in the sample included non-Hispanic Black (7.7%), Asian (5.9%), Hispanic (5.7%), Pacific Islander (4.1%), and mixed ethnicity (2.2%). Three-quarters of the sample were parents, including 55.3% with two or more children, 20.9% with one child; 23.8% had no children. More than half (55.3%) were married, 16.5% were single, 15.2% were in a relationship but not married, 9.4% were divorced, 2.0% were widowed, and 1.5% were separated.

College students. A simple random sampling technique was employed at a Southern land-grant university using e-mail addresses of all undergraduate students enrolled during the Fall 2016 semester, which was obtained via an open-records request.

The only exclusion criterion for the college sample was any history of military training (e.g., ROTC, active duty military service, reserve military service, or National Guard military service). Three large email campaigns of 2,000 email addresses each were disseminated with a \$5 Starbucks gift card incentive offered to the first 50 respondents of each campaign. These sampling procedures yielded a 22.6% response rate resulting in 1,357 college student participants between 17 and 73 ($M = 20.9$, $SD = 4.8$) years of age. The majority were female (60.4%) and Caucasian (80.7%); no other ethnicities exceeded 5.7% of the sample. About half of respondents were single (50.2%); other relationship statuses represented in the sample included being in a committed relationship but not married (43.9%), married (4.9%), and less than 2% of participants identified as divorced (0.7%), separated (0.2%), or widowed (0.2%). The overwhelming majority did not have a child (93.6%), 2.8% had one child, and 3.6% had two or more children.

Military personnel. Active duty military personnel ($n = 420$) were collected through Qualtrics, a survey technology solution which uses online marketing research panels and social media to gain data from targeted research samples. Active duty status in the U.S. military was the only inclusion criterion. Participants ranged from 18 to 61 ($M = 29.4$, $SD = 9.3$) years of age. The majority were male (58.2%) and Caucasian (66.3%); other ethnic groups represented in the sample included non-Hispanic Black (12.8%), Hispanic (10.2%), mixed ethnicity (3.8%), Pacific Islander (3.6%), and Asian (3.3%). Close to half (41.8%) of respondents were in the Army, 23.5% were in the Navy, 22.8% were in the Air Force, 8.1% were in the Marines, and 3.8% were in the Coast Guard. Just over half of respondents in this sample were parents; 36.3% had two or more children, 15.0% had one child, and 47.8% had no children. More than half (54.4%) were married,

23.3% were single, 14.7% were in a relationship but not married, 5.9% were divorced, 1.2% were separated, and 0.5% were widowed.

Measures

Factorial vignette. A 2 x 2 x 2 x 2 factorial vignette was used to examine whether parent sex, child sex, race, and culture affect attitudes toward corporal punishment. A factorial vignette is a hypothetical situation that depicts a possible real-life scenario that has independent variables randomly manipulated within the vignette across respondents (Brauer et al., 2009). For example, to examine the effects of sex, race, and culture on attitudes toward corporal punishment, sex was manipulated by randomly assigning one of four possible pictures depicting a father or mother in the act of spanking a boy or girl on the buttock, then asking respondents what they think about the scenario depicted. In addition to manipulating sex, culture and race were also manipulated by randomly depicting a Black or White parent wearing civilian clothing or a military uniform, thereby creating a 2 x 2 x 2 x 2 factorial design that has four factors and two levels of each factor, or sixteen total possible combinations (experimental groups). Each study participant was randomly assigned to one of the sixteen scenarios, and with successful and sufficient random assignment any differences in the aggregated group attitudes can be attributed to the factorial vignette conditions.

Open-ended responses. Inductive content analysis procedures were used to code participants' responses to the open-ended questions (see Hsieh & Shannon, 2005). Responses were not forced into preexisting categories but rather emerged organically. I served as the primary coder, and initially coded approximately one-third of the open-ended data. Then a secondary coder used my set of inductively-derived codes to

independently code the same responses to test for inter-rater reliability. Patterns of coding disagreements were identified and discussed until consensus was reached, then each coder independently recoded the data. This process resulted in a reliability kappa of .81, which has been characterized as *excellent* (Fleiss, 1981) and *substantial* (Landis & Koch, 1977).

Analytic Procedure

Binary logistic regression models were created for each dependent variable (e.g., whether respondents indicated that corporal punishment was or was not appropriate in the given vignette context and whether respondents indicated that they would use corporal punishment on their own child in the same scenario). The independent variables (vignette parent sex, child sex, race, and culture [military vs. civilian clothing]) were forced into the models. Then the interaction between vignette character and respondent sex, as well as between vignette character race and respondent race, were entered into the models using a forward stepwise procedure to evaluate whether responses varied by racial or sex likeness; that is, to test for attribution bias, which in this study would be the tendency for people to view corporal punishment more (or less) favorably when administered by someone of their own race or sex than by someone of another race or sex. Finally, respondent characteristics (age, sex, parental status, and education) were forced into the models, although education was excluded from the college sample due to lack of variation among the sample.

Results

Overall, 73.6% of military respondents indicated that the use of corporal punishment in the vignette was appropriate, which was a substantially higher rate than the general

population (42.8%), and college students (40.1 %), $\chi^2 (2, N = 2,485) = 110.05, p < .001, \phi = .21$. Similarly, 52.4% of military respondents indicated they would spank their own child given the same scenario, which again was a substantially higher rate than general population (28.7%) and college students (32.4%), $\chi^2 (2, N = 2,485) = 71.12, p < .001, \phi = .17$. Complete descriptive results are presented in Tables 3.2 & 3.3.

Binary logistic regression models (see Tables 3.4 & 3.5) were constructed to assess the effect that the contextual variables had on respondents' support for the use of corporal punishment. Military respondents were the only group that tended to vary within the experimental groups according to which version of the vignette was presented. For example, those who read about a mother were almost twice as likely to say it was appropriate to spank the child than were those who read about a father. Similarly, those who saw the parent in a military uniform were 1.9 times more likely to say it was appropriate to spank the child than were those who saw a parent in civilian clothing.

Responses also differed within groups according to respondent characteristics. For example, the general population and military respondents were roughly 10% less likely to indicate spanking was appropriate with each increase in education level. Age was also a statistical predictor among college students, indicating that with each additional year in age they were 6% less likely to report that spanking was appropriate in the given scenario. Unique to the military sample, respondents with no children were twice as likely to endorse spanking as those who had one child.

Finally, race and ethnicity statistically enhanced the prediction of responses. For instance, non-Hispanic Blacks were roughly twice as likely as non-Hispanic Whites to indicate spanking was appropriate in the general population and college samples.

However, there was not a statistical difference between Blacks and Whites within the military sample. The lack of statistical significance was due to a larger portion of Whites (76.0%) in the military sample who stated spanking was appropriate compared to the White college students (58.3 %) and general population Whites (40.4%); whereas the Black respondent percentages remained relatively consistent across the three samples: military (75.5%), student (72.7%) and general population (64.3%). However, taking a broader perspective, Asians and Hispanics also show a higher rate of endorsement toward spanking in the military sample compared to the other two samples (see Figure 2). It is unclear in this study as to whether the individual is attracted because they are aggressive or if they are socialized to be more aggressive. Moreover, military respondents who identified as ethnically or racially mixed were less than one third as likely as non-Hispanic Whites to endorse spanking. Finally, among the general population, those who identified as Alaskan or Hawaiian were roughly 2.7 times more likely than non-Hispanic Whites to indicate that spanking was appropriate in the vignette.

Respondents were also asked if they would spank their own child given the same scenario as presented in the vignette. Similar to the vignette responses, both general population and military respondents were roughly 10% less likely to endorse spanking their own child with each increase in education level. Moreover, compared to non-Hispanic Whites, non-Hispanic Blacks were 2.6 times more likely and 1.8 times more likely to endorse spanking their own child among the general population and college student sample respectively. Other noteworthy findings concerning ethnicity and race in the data were Alaskan and Hawaiian respondents were 2.5 times more likely than non-Hispanic Whites to indicate they would spank their own child in the general population,

and Mixed respondents were 2.4 times more likely than non-Hispanic Whites to endorse spanking their own child among the college students sample. Again, there was no statistical difference within the military sample according to race or ethnicity.

The open-ended rationales given by the respondents provided a bit more insight as to why respondents did or did not find spanking appropriate. For instance, across all samples those in favor of corporal punishment both in the vignette and with their own child tended to believe that spanking a child was beneficial to the child's learning process particular to understanding the importance of obedience, consequences for the child's actions, and instilling discipline and respect for the child's parent: general (38.5%), college (27.9%), military (53.2%). However, the rationales varied a bit among those respondents who did not find spanking appropriate in the vignette or with their own child. For example, college students (30.1%) and the general populations' (39.1%) most common rationale against spanking was that it was unacceptable. Responses often identified this type of punishment was inappropriate, abusive, and/or stated their lack of belief in using it. For the military respondents (34.5%), the most common rationale for finding the use of corporal punishment in the vignette and with their own child was that the punishment was not appropriate according to the child transgression or "did not fit the crime."

Finally, the rationales offered by the conflicted respondents, those who indicated it was appropriate in the vignette but not when it came to their own child, or those who identified it was inappropriate in the vignette but would spank their child, also differed according to the sample. A little more than one-third of the college students (34.7%) and the general population (36.4%) who felt conflicted about spanking agreed that it was

okay for someone else to spank, but not okay for them to do it. Interestingly however, the most common rationale for the military respondents (33.0%) who found themselves conflicted tended to believe that spanking was effective even if they themselves choose not to use it (see Table 3.6)

Discussion

Hypothesis Testing

Binary logistic regression analyses was conducted to determine the predictive power of sex, ethnicity or race, and culture, as well as other identified correlates including, parental status, and education on attitudes toward the use of corporal punishment. In support of my first hypothesis, my results indicated that military respondents (73.6%) endorsed attitudes toward the use of corporal punishment at a statistically significant higher rate than the college student (59.2%) and general population (42.8%) samples. These findings suggest that military personnel have an overall belief in the use of corporal punishment which, as evidenced by the open-ended rationales, is entrenched in the understanding that corporal punishment produces obedience, discipline, and respect for authority. Partial support of my hypothesis was based on literature stating males (who make up 85% of the US military; Clever & Segal, 2013) are more likely to endorse harsh punishment compared to females (Kennedy, 1995; Smith, et al., 2007). However, it is important to note the military sample used in this study had an over-powered female representation (40.7%) in which both males (74.7%) and females (73.1%) had the relatively same high rates of endorsement suggesting the finding may be more accurately attributed to a cultural component of the military than to sex alone. However, due to an all-volunteer military females that join the military may be

more likely to be aggressive as suggested by Clever and Segal (2013). Additional research is needed to corroborate this finding.

In addition to the high rate of military approval, these findings also suggest an overall reduction in positive attitudes toward the use of corporal punishment among the general population and college student population. For instance, among the general population sample males demonstrated a 47.2% approval rate, while only 39.8% of female thought spanking was appropriate. These rates are much lower than the Child Trends (2015) data which revealed 65% of females and 76% of males endorsed spanking which may represent a cognitive shift away from spanking.

Furthermore, the rates of approval were lower among college students in this study compared to the findings of Graziano and Namaste (1990). For example, 59.2% of students in this study stated spanking was an effective behavior modification, and only 32.4% indicated they would spank their own child. Although these study samples differ (this study included college students regardless of year in school), these results indicate a possible reduction in attitudes toward the use of corporal punishment among college student populations. Additional research is needed to confirm the reduction in attitudes toward corporal punishment among the general population and college students.

Additional statistically significant differences between groups were present in the results according to respondent characteristics. For example in support of my second hypothesis, among the general population and military respondents education was negatively associated with those in favor of spanking in the vignette and when asked if respondents would spank their own child given the same situation. These findings are consistent with prior research (Ellison & Sherkat, 1993; Kennedy, 1995; Vittrup et al.,

2006) illustrating the importance of continued educational efforts to include curriculum highlighting not only the negative outcomes associated with spanking, but also outlining effective behavioral modification strategies for both parents and nonparents alike.

Unique to the military sample, respondents with no children were twice as likely to endorse spanking as those who had one child. This finding provides partial support for my third hypothesis that nonparent respondents would endorse spanking at a higher rate than parents, as it was expected to be evident in all samples. In accordance to Catron and Masters (1993), nonparents may have more idealistic attitudes concerning corporal punishment due to their limited day-to-day child interactions with and responsibility for managing a child's behavior over an extended period of time. Another explanation of this finding is plausible using the intergroup contact theory (Brown & Hewstone, 2005), by which the respondents who are parents were more likely to identify the child in the vignette as their child and consequently decided not to spank. Conversely, those respondents who do not have children do not identify with the child and are therefore more likely to find spanking the child appropriate. It was expected that the college students would not represent this finding as only 6% of the sample were parents, however uncertainty remains as to why this finding was not evident in the general population sample.

My fourth hypothesis that respondents would report higher levels of endorsement when corporal punishment was delivered to a boy than when delivered to a girl was not supported by the data. However, partial support of my fifth hypothesis that respondents would endorse spanking when the sex, race, or culture of the parent in the vignette matched their own was evident. Interestingly however, it was only supported among the

military sample. The data revealed military respondents were 1.6 times more likely to endorse spanking when a parent wearing military fatigues was pictured in the vignette provided. Through the use of intergroup contact theory (Brown & Hewstone, 2005), it is plausible that as active duty military personnel are accustomed to working alongside other military personnel on a daily basis that prejudice, stigma, or bias, associated with military persons (i.e. forceful, aggressive, mean) may not exist among others in the group, therefore making military respondents more likely to agree with persons from their own group.

Another possible explanation may be due to the comradery of military units and their desire to strengthen cohesion or harmony within the group. This is a prime example of what Irving Janis (1972) called groupthink. Janis explains the dangers inherent with this type of thinking can often lead to the oversight of irrational or dysfunctional decision-making. For example, spilling milk on the carpet may very well be an accident, and may even be attributed to the developmental process of a child. Although nearly 74% of the military sample indicated it was appropriate to spank the child, when the question was asked if the respondent would spank their own child given the same situation only 52% indicated *yes*. This reduction in attitudes may be an indication that military members are willing to overlook the irrational decision of another military member in order to create cohesion among the unit or branch, but not be willing to make the same decision when it comes to their own child. Additional research is needed to confirm these explanations.

Other Significant Findings

Other significant findings were discovered in the research. For instance, military respondents were the only group that tended to vary within the experimental groups according to which version of the vignette was presented. For example, those who read about a mother were almost twice as likely to say it was appropriate to spank the child than those who read about fathers. This finding may be due to military personnel's adherence to more traditional gender roles compared to non-military personnel (Clever & Segal, 2013) resulting in beliefs that all domestic responsibilities, including the raising and disciplining of children, falls to the mother. It could also be due to an inflated machismo among the military which assumes women don't spank as hard as men, rendering a mother's spank more acceptable.

Age was also a statistical predictor among college students and was negatively correlated with spanking indicating that with every additional year in age respondents were 6% less likely to find spanking appropriate. This finding, as it was only found in the college student sample, maybe attributed to the rapid maturity that occurs during the late adolescent to early adult development combined with general college curriculum focusing on individual and child development.

Race and ethnicity was the final demographic variable that produced statistically significant differences among the groups. For instance, Black, non-Hispanic respondents were 2.5 times more likely to indicate spanking was appropriate compared to White, non-Hispanics in the general population, and roughly 2 times more likely than college students. Similarly, Black respondents were 2.6 times and 1.8 times more likely than White respondents to endorse spanking their own child in the general population and

college student samples respectively. Interestingly, there was not a statistical difference among military respondents. Examining the findings within each sample separately, they support prior research findings (Day et al., 1998; Deater-Deckard, et al., 2003; Flynn, 1998). However, these results as a whole present a surprising finding. Due to the inherent control for socioeconomic status in the military sample, it was initially believed that the results signified what was commonly reported as racial differences in attitudes toward corporal punishment may have been more accurately the result of social class or socioeconomic status. However, at closer look, the percentage of Black respondents that endorse spanking remain relatively high in all three samples, while in the military sample White, Asian, and Hispanic respondents all indicate statistically higher rates of endorse toward the use of corporal punishment than in the other samples. This finding presents a need for additional research to explain why we see an increase in attitudes toward the use of corporal punishment among certain ethnicities, but not others in the military. Replication is needed using similar controls for socioeconomic disparities before definitive conclusions can be drawn.

Other interesting findings were also discovered in the data concerning ethnicity and race. For instance, in the military sample White, non-Hispanic respondents more than 3 times as likely to endorse spanking than respondents who identified as ethnically or racially mixed, while in the college sample ethnically mixed respondents were 2.4 times more likely than Whites to endorse spanking. In the general population, respondents who identified as Alaskan or Hawaiian were roughly 2.7 times more likely to indicate spanking was appropriate in the vignette, and 2.5 times more likely to spank their own child than White, non-Hispanics. These results present new findings as no known studies

have reported findings concerning attitudes toward spanking among Alaskan or Hawaiian or ethnically and racially mixed respondents, and therefore require additional research to further evaluate and help explain their significance.

Open-ended Rationales

The open-ended rationales provided a much appreciated context to the respondents' choices. The most common rationale in favor of corporal punishment was the same across all samples; however, it was provided by a significantly larger portion of the military sample $\chi^2 (2, N = 854) = 40.44, p = < .001$. This rationale in particular clearly illustrated the belief that spanking a child is beneficial to the child's learning process particular to understanding the importance of obedience, instilling discipline, and respecting authority. It is not surprising that over half of the military sample that agreed with the use of corporal punishment desires to teach their child(ren) the importance of obedience, discipline, and respect. Military culture is built on the foundational principles of discipline and respect for authority, and active duty military are held to high standards according to such principles, outlined in their leadership manuals (see FM 22-100, AU-24, RP 0103, CG-28, Navpers 13954). Given that the rationale was provided by the slight majority of respondents in the military may also be indicative of a cultural value that is collectively understood, expressed, and upheld by those within the group further pointing to a cultural norm.

Perhaps even more interesting and revealing was the most common rationale provided by those respondents who indicated spanking was inappropriate. While college students and the general population respondents both most commonly expressed that spanking was *unacceptable*, military respondents stated the reason they did not agree

with the vignette was because the *punishment did not fit the crime*. It seems telling that while two samples denounced the use of spanking the military sample did not state that spanking was wrong, but just not warranted given the simple transgression. Moreover, when examining the conflicted respondents (those who respondent *yes* to one question and *no* to the other) additional highlights were discovered. As college students and the general population samples once again similarly indicated that it was okay for another person to spank their child but not for them personally, military respondents conflict lie in the belief and rationale that spanking is effective.

Future Directions

While this study is unique in its contributions to the examination of attitudes about corporal punishment, it is limited in some ways. For example, although the general population and military samples were large and represented the ethnic and racial composition comparative to their populations, they were collected using online survey panels which may attract persons more interested in corporal punishment than the overall public. This form of self-selection may result in a sample not fully representative of the overall general military population or the overall general population, creating the need for careful interpretation.

In addition, the college student sample was selected from a southern state university that may not be representative of the entire nation on certain demographic measures, such as ethnic and racial composition. Given these sample limitations, the findings particular to this sample may not generalize to the broader college student population.

Finally, although there was good variation in response, only one child transgression was presented in the vignette. Due to the mild nature of the transgression presented, it is fair to assume more variation may have been found if more serious child transgression would have been presented such as stealing, hitting, or even life threatening situations involving running into the street. Thus, further studies are needed to assess how attitudes vary according to the variety of child transgression parent's face.

It is important to understand that the lack of support for three and a half of my hypotheses in this study was not due to limited or low statistical power, to the contrary my samples provided sufficient power as demonstrated by the power analysis. The lack of support for my hypotheses is most likely due to the nature of examining a unique or divergent sample indicating a cultural component may be responsible, requiring further examination of the military population and or other subcultures.

The implications of these findings suggest that educational needs concerning parenting and behavior modification strategies may be best targeted to active duty military members. Continued efforts to educate and share the negative effects of spanking with college students should also be made.

Conclusion

In conclusion, the study of college student, military personnel, and the general population on attitudes toward the use of corporal punishment extends the existing literature by exploring and understanding unique populations. More specifically, the present study uncovered a possible cultural component that exists within the active duty military, and may exist among other subpopulations as well. This investigation suggests a possible reduction in attitudes toward spanking among the general and college student

populations, and illustrates a target population where parenting and child adolescent education concerning healthy behavior modification strategies are needed. The continued educational efforts to support parents and nonparents with resources about appropriate discipline for children is needed.

Table 3.1
Sample Demographics

Characteristic	<i>General Population</i> (<i>n</i> = 732)		<i>College Students</i> (<i>n</i> = 1,357)		<i>Active Duty Military</i> (<i>n</i> = 420)	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Gender						
Female	422	57.7	968	60.4	172	40.7
Male	303	41.4	366	22.8	245	58.3
Other	7	1.0	23	1.7	4	1.0
Race/ethnicity						
White/Non-Hispanic	545	74.5	1095	80.7	279	66.3
Black/ Non-Hispanic	56	7.7	78	5.7	54	12.8
Hispanic	42	5.7	58	4.3	43	10.2
Asian	43	5.9	56	4.1	14	3.3
Pacific Islander	30	4.1	36	2.7	15	3.6
Mixed	16	2.2	32	2.4	16	3.8
Relationship Status						
Married	405	55.3	65	4.9	229	54.5
Single	121	16.5	668	50.2	97	23.1
In relationship but not married	111	15.2	584	43.9	62	14.8
Separated	11	1.5	3	0.2	5	1.2
Divorced	69	9.4	9	0.7	25	6.0
Widowed	15	2.0	2	0.2	2	0.5
Children status						
No children	174	23.8	1270	93.6	205	48.7
One child	153	20.9	38	2.8	63	15.0
Two or more children	405	55.3	49	3.6	153	36.3
Highest level of completed education						
Doctorate or professional degree	22	3.0	4	0.3	5	1.2
Master's degree	96	13.1	4	0.3	44	10.5
Bachelor's degree	210	28.7	89	6.6	86	20.5
Associate's degree	96	13.1	44	3.2	59	14.0
Attended college, no degree	226	30.9	939	69.2	133	31.6
High school graduate	79	10.8	275	20.3	91	21.7
Less than a high school education	3	0.4	1	0.1	2	0.5

Table 3.2

Percentage of Responses to “Is Corporal Punishment Appropriate or Not Appropriate?” Within Each Level of the Independent Variables

Independent variable	General Population (<i>n</i> = 732)			College Students (<i>n</i> = 1,357)			Military (<i>n</i> = 420)		
	<i>n</i>	Not appropriate	Appropriate	<i>n</i>	Not appropriate	Appropriate	<i>n</i>	Not appropriate	Appropriate
Parent sex									
Male	356	57.6	42.4	690	41.0	59.0	222	31.1	68.9
Female	376	56.9	43.1	643	40.6	59.4	198	21.2	78.8
Child sex									
Male	340	54.1	45.9	655	38.5	61.5	208	26.4	73.6
Female	392	59.9	40.1	678	43.1	56.9	212	26.4	73.6
Culture									
Military	352	58.2	41.8	662	40.5	59.5	212	23.1	76.9
Non military	380	56.3	43.7	671	41.1	58.9	208	29.8	70.2
Race									
Black	373	57.6	42.4	664	40.7	59.3	217	25.3	74.7
White	359	56.8	43.2	669	41.0	59.0	203	27.6	72.4

Table 3.3
Percentage of Responses to “Would you spank your child?” Within Each Level of the Independent Variables

Independent variable	General population (<i>n</i> = 732)			College students (<i>n</i> = 1,357)			Military (<i>n</i> = 420)		
	<i>n</i>	No	Yes	<i>n</i>	No	Yes	<i>n</i>	No	Yes
Parent sex									
Male	340	68.5	31.5	690	66.5	33.5	222	51.8	48.2
Female	376	73.9	26.1	643	67.7	32.3	198	42.9	57.1
Child sex									
Male	340	68.5	31.5	655	38.5	61.5	208	47.1	52.9
Female	392	73.7	26.3	678	43.1	56.9	212	48.1	51.9
Culture									
Military	352	70.7	29.3	662	68.6	31.4	212	47.6	52.4
Non military	380	71.8	28.2	671	65.6	34.4	208	47.6	52.4
Race									
Black	373	73.2	26.8	664	67.9	32.1	217	47.0	53.0
White	359	69.4	30.6	669	66.2	33.8	203	48.3	51.7

Table 3.4

Binary Logistic Regression Predicting the Perceived Appropriateness of Corporal Punishment

Predictor	General Population (<i>n</i> = 732)					College Students (<i>n</i> = 1,357)					Military (<i>n</i> = 420)				
	<i>B</i>	<i>SE</i>	<i>p</i>	<i>OR</i>	95% CI	<i>B</i>	<i>SE</i>	<i>p</i>	<i>OR</i>	95% CI	<i>B</i>	<i>SE</i>	<i>p</i>	<i>OR</i>	95% CI
Race ^(Black)	0.03	0.16	.841	1.03	[0.76, 1.40]	0.01	0.11	.950	1.01	[0.81, 1.26]	-0.12	0.23	.604	0.89	[0.56, 1.40]
Culture ^(military)	0.04	0.15	.798	1.04	[0.77, 1.41]	-0.02	0.11	.870	0.98	[0.79, 1.23]	-0.48	0.24	.046	0.62	[0.39, 0.99]
Parent ^(father)	0.04	0.16	.820	1.04	[0.76, 1.40]	0.04	0.11	.738	1.04	[0.83, 1.30]	0.63	0.24	.008	1.88	[1.18, 3.00]
Child ^(son)	-0.24	0.16	.125	0.79	[0.58, 1.07]	-0.18	0.11	.124	0.84	[0.67, 1.05]	-0.08	0.24	.720	0.92	[0.58, 1.46]
Respondent characteristics															
Age	-0.01	0.01	.361	0.99	[0.98, 1.01]	-0.06	0.02	.001	0.94	[0.91, 0.98]	0.00	0.02	.997	1.00	[0.97, 1.03]
Education	-0.09	0.03	.004	0.91	[0.86, 0.97]	—	—	—	—	—	-0.11	0.05	.037	0.90	[0.81, 0.99]
Female ^(male)	-0.29	0.16	.069	0.75	[0.55, 1.02]	-0.21	0.13	.112	0.81	[0.63, 1.05]	0.00	0.25	.999	1.00	[0.62, 1.68]
Children ^(no children)															
One child	-0.10	0.25	.698	0.91	[0.56, 1.47]	0.19	0.36	.586	1.21	[0.60, 2.43]	-0.73	0.33	.025	0.48	[0.26, 0.91]
Two or more children	0.19	0.22	.382	1.21	[0.79, 1.85]	-0.08	0.36	.821	0.92	[0.46, 1.87]	-0.04	0.29	.886	0.96	[0.54, 1.70]
Race or ethnicity ^(White, non-Hispanic)															
Asian	-0.25	0.35	.473	0.78	[0.39, 1.54]	-0.50	0.28	.076	0.61	[0.35, 1.05]	-0.39	0.62	.531	0.68	[0.20, 2.28]
Black/non-Hispanic	0.92	0.30	.002	2.52	[1.41, 4.50]	0.67	0.27	.011	1.96	[1.16, 3.30]	0.04	0.37	.919	1.04	[0.50, 2.14]
Hispanic	-0.24	0.34	.472	0.78	[0.40, 1.53]	0.10	0.28	.737	1.10	[0.63, 1.92]	-0.46	0.37	.218	0.63	[0.30, 1.31]
Alaskan, Hawaiian	0.98	0.41	.017	2.69	[1.20, 6.02]	0.07	0.37	.839	1.08	[0.53, 2.21]	-0.27	0.63	.664	0.76	[0.22, 2.61]
Mixed	0.36	0.51	.489	1.43	[0.52, 3.91]	0.60	0.40	.137	1.81	[0.83, 3.98]	-1.13	0.57	.047	0.32	[0.11, 0.98]

Note. Reference category in parentheses. CI = confidence interval for odds ratio (*OR*).

Table 3.5
Binary Logistic Regression Predicting the Perceived Appropriateness to Spank Own Child

Predictor	General Population (n = 732)					College Students (n = 1,357)					Military (n = 420)				
	B	SE	p	OR	95% CI	B	SE	p	OR	95% CI	B	SE	p	OR	95% CI
Respondent characteristics															
Age	-0.01	0.01	.430	0.99	[0.98, 1.01]	-0.02	0.02	.194	0.98	[0.94, 1.01]	0.01	0.01	.697	1.01	[0.98, 1.03]
Education	-0.09	0.03	.012	0.92	[0.86, 0.98]	—	—	—	—	—	-0.10	0.04	.026	0.91	[0.83, 0.99]
Female ^(male)	-0.25	0.17	.152	0.78	[0.55, 1.10]	-0.09	0.13	.500	0.91	[0.70, 1.19]	0.26	0.21	.223	1.30	[0.85, 1.97]
Children ^(no children)															
One child	0.10	0.27	.725	1.10	[0.64, 1.88]	-0.22	0.38	.561	0.80	[0.38, 1.70]	-0.23	0.30	.435	0.79	[0.44, 1.42]
Two or more children	0.42	0.24	.079	1.53	[0.95, 2.46]	-0.02	0.38	.951	0.98	[0.47, 2.04]	-0.46	0.25	.059	0.63	[0.39, 1.02]
Race or ethnicity^(White, non-Hispanic)															
Asian	0.12	0.37	.756	1.12	[0.54, 2.33]	-0.34	0.32	.291	0.72	[0.38, 1.33]	-0.54	0.61	.373	0.58	[0.18, 1.91]
Black/non-Hispanic	0.97	0.29	.001	2.63	[1.50, 4.62]	0.57	0.24	.018	1.77	[1.10, 2.83]	0.34	0.32	.282	1.40	[0.76, 2.61]
Hispanic	-0.74	0.46	.104	0.48	[0.20, 1.16]	0.11	0.29	.710	1.11	[0.63, 1.97]	0.10	0.34	.771	1.10	[0.57, 2.13]
Alaskan, Hawaiian	0.93	0.40	.018	2.54	[1.17, 5.50]	0.48	0.36	.180	1.62	[0.80, 3.27]	0.56	0.57	.331	1.75	[0.57, 5.38]
Mixed	0.55	0.53	.301	1.73	[0.61, 4.91]	0.89	0.36	.014	2.43	[1.20, 4.93]	-0.60	0.54	.271	0.55	[0.19, 1.60]

Note. Reference category in parentheses. CI = confidence interval for odds ratio (OR).

Table 3.6
Most Common Coded Rationales for Attitudes toward Spanking

Qualitative Rationale	General population (N = 732)		Student (N = 1,357)		Military (N = 420)	
	n	%	n	%	n	%
Supportive of spanking						
Okay for them but not for me	1	0.5	1	0.2	0	0.0
Personal experience	26	13.0	68	15.7	20	9.1
Repetition	34	17.0	64	14.7	49	22.3
Effective	47	23.5	114	26.3	38	17.3
Punishment	25	12.5	25	5.8	10	4.5
Parental right	4	2.0	17	3.9	4	1.8
Learning	77	38.5	121	27.9	117	53.2
Normal	56	28.0	76	17.5	34	15.5
Unsupportive of spanking						
Okay for them but not for me	3	0.0	6	1.1	0	0.0
Personal experience	9	0.0	33	6.1	2	1.8
Effective	33	0.1	55	10.2	14	12.7
Harmful	24	5.9	35	6.5	6	5.5
Ineffective	60	14.7	52	9.6	12	10.9
Accident	36	8.8	31	5.8	13	11.8
Other methods are equally effective	134	32.9	157	29.1	31	28.2
Unacceptable	159	39.1	162	30.1	17	15.5
Punishment does not fit the crime	83	20.4	131	24.3	38	34.5
Begets Violence	32	7.9	18	3.3	2	1.8
Conflicted on spanking						
Okay for them but not for me	43	36.4	124	34.7	22	25.0
Personal experience	12	10.2	35	9.8	5	5.7
Repetition	9	7.6	24	6.7	9	10.2
Effective	28	23.7	101	28.3	29	33.0
Punishment	6	5.1	5	1.4	5	5.7
Parental right	29	24.6	89	24.9	22	25.0
Learning	9	7.6	20	5.6	12	13.6
Normal	26	22.0	36	10.1	8	9.1
Harmful	0	0.0	3	0.8	0	0.0
Ineffective	3	2.5	5	1.4	0	0.0
Accident	2	1.7	4	1.1	1	1.1
Other methods are equally effective	16	13.6	59	16.5	17	19.3
Unacceptable	7	5.9	11	3.1	4	4.5
Punishment does not fit the crime	19	16.1	57	16.0	12	13.6

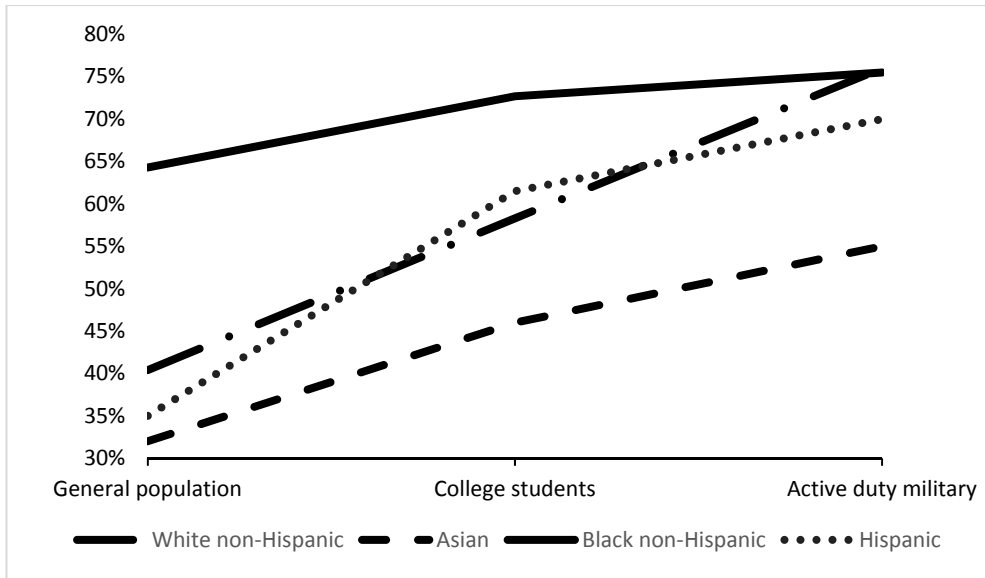


Figure 2. Ethnic differences in favor of corporal punishment across samples.

Chapter 4

Corporal Punishment and the Intersection of Military Culture, Religion, and Religiosity

Despite overwhelming evidence of harmful effects and a strong recommendation against corporal punishment by the American Academy of Pediatrics, spanking continues to be one of the most widely reported disciplinary practices among parents living in the United States (AAP, 1998; Child Trends, 2015; Gershoff, 2002; Straus et al., 2014).

Numerous factors influence the way parents raise and discipline their children, but perhaps one of the most salient factors among parents is their religious beliefs (Wiehe, 1990). For many, religious beliefs both form the foundation of what is acceptable behavior and guide the parent in choice of disciplinary actions during childrearing (Gershoff, et al., 1999). For example, Biblical text in Proverbs 13:24; 22:15; 29:15 encourages and justifies harsh physical discipline of children in an attempt to bring rebuke, wisdom, and ultimately escape from death. However, not all religious denominations or affiliations adhere to the literal translation of the Bible. The Christian religious denominations that tend to be more likely to embrace literal interpretations of the Bible, and to hold more favorable attitudes toward the use of corporal punishment, include Christian and Missionary Alliance, Church of God, Assemblies of God, Seventh Day Adventists, Mormons, and Jehovah's Witnesses (Ellison et al., 1996; Gershoff et al., 1999; Wiehe, 1990).

Similar to religious beliefs, cultural norms and values also define acceptable and unacceptable behavior within a society or group of people. In a study designed to examine the proportionality of parent-child disciplinary situations, Smith et al. (2007) discovered that parental reasoning about punishment is deeply rooted in "cultural assumptions" (p. 765). In lieu of their finding, it is reasonable to suspect that cultures in

which physical force is an accepted form of discipline and keeper of social order, such as in the military, will be more likely to have attitudes toward the use of corporal punishment. Perhaps not by coincidence, the Christian denominations more likely to hold favorable attitudes toward corporal punishment are also overrepresented in the military population relative to their prevalence in the civilian population (Segal & Segal, 2004), making it unclear as to whether religion, religiosity, or culture is at the root of attitudes toward spanking.

Prominent research examining the effects of religion and religiosity on attitudes and behaviors concerning corporal punishment has been conducted using samples from the general population (e.g. Ellison, et al., 1996; Gershoff et al., 1999; Grasmick, et al., 1991), and college students (Wiehe, 1990). However, no known studies have examined the effects of religion and religiosity on attitudes toward spanking within the military. This, then, will be the focus of the present study. Cultural spillover theory (Straus, 1991) postulates that one domain of an individual's life (e.g., work environment, religion) can positively or negatively affect another domain (e.g., home environment). For example, a father who gives or receives physical discipline at work or whose religion condones physical punishment may be more prone to using physical discipline with his child(ren) at home. This premise will be examined in the present study. Prior to describing the method employed to examine these effects, a review of the relevant literature that informs this study is provided.

Literature Review

Discipline

General George S. Patton left little uncertainty about his feelings toward the importance of discipline, and the need for each soldier to embrace it, when he said, “Discipline must be a habit so engrained that it is stronger than the excitement of battle or the fear of death” (FM 1, p. 1–15). Discipline is simply punishment, or control gained by enforcing obedience or order (Merriam-Webster, n.d.). In accordance with this definition, punishment is the method of choice for military commanders or leaders to effectively preserve order and discipline. For instance, an Army field manual asserted that misconduct is more common in poorly trained, undisciplined units, and “must be punished to prevent further erosion of discipline” (FM22-51, p. 2–9). To better understand how military culture encourages obedience and order, an examination of the military’s historical accounts of corporal punishment follows.

Military organizations have implored the use of corporal punishment for centuries in efforts to evoke fear, conquer, and destroy the enemy. Although expected and perhaps more acceptable when employed against enemy troops, corporal punishment was common *within* the ranks of several military organizations as a means to promote discipline and allegiance to the unit. For example, in the 18th century, Prussian leader Fredrick the Great proclaimed that his soldiers “must fear their officers more than any danger” (Palmer, 1986, p. 55). In a similar effort to establish allegiance to the country and absolute adherence to rules, soldiers in the Roman Legion were stoned and beat to death in front of their entire company for offenses such as desertion or theft (Davies, 1968, p. 93).

The Royal and United States Navies were no strangers to harsh discipline either. Their punishment of choice on their ships a few centuries ago was flogging, or hitting the bare back of an “undisciplined” sailor with nine tightly assembled thin waxed chords knotted on one end, and this was done while surrounded by his watchful comrades to serve as a deterrent to others for engaging in undisciplined behavior themselves (Brodhead, 1988; MHN, 2012). This method of discipline was effective in part for two reasons: it was feared by all sailors, and the resulting physical damage, although extremely painful, did not impair the accused sailor’s ability to perform his service to the ship (MHN, 2012).

Although flogging was banned by the U.S. military in the early 1850s, other painful and creative methods were employed to instill discipline in both Union and Confederate soldiers during the Civil War. For instance, branding the forehead of those accused of cowardice with a red-hot iron in the shape of a C, or a 12-man firing squad was used for more serious offenses such as desertion (Huff, 1965; MHN, 2012; Nathanson, 1999). Due to the finality of such discipline and the difficulty of executing a comrade, however, executions were rare; only 147 executions of this nature are documented to have occurred during the Civil War (Costa & Kahn, 2003, p. 528).

Harsh disciplinary techniques occur within other Western militaries as well. For example, during World War I the British, Italian, French, and German armies were accustomed to executing soldiers suffering from post-traumatic stress—known during that period in time as shell shock—for cowardice (Sharp, 2006). Similar to the firing squads used by the U.S. military to deter desertion, Stalin’s Red Army found equally finite punishment for men caught retreating during World War II. Specifically, the ill-

fated troops were forced to march through known mine fields to clear the path for fellow comrades. They could also be forced to march without weapons on fortified enemy positions, resulting in death (MHN, 2012).

Although methods of punishment have become less fatal and arguably less physical (see Article 15), the military has numerous historical accounts of using harsh punishment to instill discipline and order among the ranks. In short, military tradition, culture, and, protocol have a long history of encouraging and conditioning the use of physical punishment as a means to produce discipline within the ranks. Logical inference and cultural spillover theory (Straus, 1991) therefore suggest that military personnel may hold more favorable opinions concerning the use of corporal punishment in their homes than do those who have not volunteered for and been socialized and entrenched in military culture.

Bible

Similar to the hierarchical structure of all military organizations, the Bible sets forth a patriarchal structure for family life among Christians by establishing the husband as the “head of the wife” (Ephesians 5:23) and instructing children to obey and honor their parents (Colossians 3:20, Ephesians 6:1). Moreover, if children do not obey, parents are warned if they “spare the rod,” or fail to hit or spank the child, they “hate their child” and the child will eventually end up spoiled (Proverbs 13:24). Research has revealed conservative Protestant parents believe in the instrumental effectiveness of corporal punishment, and use corporal punishment more than other parents (Ellison & Sherkat, 1993; Gershoff et al., 1999; Grasmick et al., 1991). They also are less likely to use reasoning if their children openly defy them (Gershoff et al., 1999), much like military

organizations. Given the similar structural paradigm of conservative Protestant parents and military organizations, there may be an association between being in the military and being affiliated with conservative Christian denominations that adhere to literal interpretations of the Bible (Segal & Segal, 2004).

Present Study

This study was designed to examine the extent to which military culture, religion, and religiosity predict attitudes toward the use of corporal punishment among active duty military personnel. In particular, the following three research questions are tested:

- (1) How are attitudes toward the use of corporal punishment different across different religions, degrees of religiosity, and by the interaction of the two?
- (2) Does religion and religiosity enhance the prediction of attitudes toward the use of corporal punishment after accounting the predictive ability of respondent age, sex, ethnicity or race, parental status, and education?
- (3) How do rationales for and against the use of corporal punishment differ across religion and degrees of religiosity?

Method

Sample Recruitment

Two distinct samples were utilized for the present study: active duty military personnel and general population. These data were collected as part of a larger data collection effort inviting participants to answer questions pertaining to research on family issues concerning parenting and sexual matters. Brief descriptions of each sample follow.

Military sample. Qualtrics, which uses social media and marketing research panels to identify and recruit research participants, obtained a sample of 420 active duty U.S. military personnel, however after the removal of participants that did not identify as

male or female ($n = 4$) and were affiliated with non-Christian religions ($n = 3$) or were unclear about their religious affiliation ($n = 91$) a total of 323 respondents remained between 18 and 61 years of age ($M = 30.0$, $SD = 9.9$). The majority were male (58.5%) and Caucasian (67.5%), with a fairly representative mix across the other racial and ethnic groups: Black non-Hispanic (12.1%), Hispanic (10.5%), Asian (3.4%), Pacific Islander (3.4%), and mixed ethnicity (3.1%). About a third (36.8%) had two or more children, 15.5% had one child, and 47.7% reported having no children. A slight majority (54.5%) were married; other relationship statuses included single (21.7%), in a relationship but not married (15.5%), divorced (6.8%), separated (0.9%), and widowed (0.6%). The sample was primarily comprised of Catholics (23.5%), mainline Protestants (31.9%), Evangelical Protestants (21.1%), and Agnostics (15.2%). Although 30.0% described themselves as not religious, 29.1% were slightly religious, 31.0% were somewhat religious, and 9.9% were very religious.

General population. The general population sample was obtained using Amazon Mechanical Turk (MTurk), which is essentially an online panel of potential survey respondents. MTurk is a reliable and cost effective source for obtaining large, diverse research samples in a short period of time (Dworkin, Hessel, Gliske, & Rudi, 2016; Mason & Suri, 2012), and may be a superior online recruitment strategy relative to the use of Listservs and Facebook (Dworkin et al, 2016).). Each respondent who completed the survey received \$0.80 for their participation.

This general population sample was comprised of 732 MTurk participants, but participants who did not identify as male or female ($n = 7$), were affiliated with non-Christian religions ($n = 23$), or whose religious affiliation was unclear ($n = 74$) were

removed for this study, resulting in a total of 628 participants between 18 and 87 years of age ($M = 43.4$, $SD = 13.5$). The majority were female (58.9%) and Caucasian (75.3%); other racial and ethnic groups represented included Black non-Hispanic (7.6%), Hispanic (5.7%), Asian (4.9%), Pacific Islander (4.0%), and mixed ethnicity (2.4%). A slight majority (56.2%) had two or more children, 21.2% had one child, and 22.6% had no children. Another slight majority (54.8%) were married, 16.9% were single, 15.4% were in a relationship but not married, 9.2% were divorced, 2.2% were widowed, and 1.4% were separated. The sample was primarily comprised of Catholics (27.4%), mainline Protestants (23.4%), Atheists (22.0%), Evangelical Protestants (14.5%), and Agnostics (12.7%). A substantial minority described themselves as not at all religious (41.2%); others were slightly religious (18.8%), somewhat religious (27.7%), or very religious (16.2%). For more sample demographics see Table 4.1.

Measures

Attitude toward spanking. These data were initially collected for a factorial vignette study. Specifically, respondents were randomly assigned to hear one of sixteen versions of a 2 x 2 x 2 x 2 factorial vignette. The hypothetical vignette was accompanied by a picture of a parent administering an open hand spank to the buttocks of a child (see Figure 1) and read, “This *mother/father* was spanking his/her *son/daughter* on the buttocks after the child spilt milk on the living room carpet following repeated verbal requests to not take the drink into the living room.” The vignette varied in terms of sex for both the parent (woman or man) and the child (son or daughter), race of the family (Black or White; no interracial combinations were tested), and culture (military uniform or civilian clothing). Following the vignette, respondents were asked whether the parent’s

decision to spank their child was *appropriate* or *inappropriate*; for the present study, attitude toward spanking was derived from responses to this question. Respondents were also asked to briefly provide a rationale in their own words for why they believed it was appropriate or inappropriate.

Religion. Religion was elicited with a series of items that allowed respondents to identify the religion with which they most closely identified. Those who were not Catholic, Jewish, Islamic, or had no religious affiliation were able to identify the particular denomination with which they most closely identified. For the purpose of the present study, those denominations were later recoded as *evangelical Protestant*, *mainline Protestant*, or *other* using the classifications described by (Pew Research Center, 2015; *Mainline Protestant*, n.d.).

Religiosity. Religiosity was measured using a single item. Specifically, after identifying their preferred religion, respondents were asked whether they would describe themselves as *very religious*, *somewhat religious*, *slightly religious*, or *not religious*.

Respondent characteristics. At the end of the survey, demographic information was collected, including respondent age, sex, relationship status, parental status, and education. In addition, active duty military respondents were asked to report their rank, time in service, and number of deployments (see Appendix A).

Analytic Approach

Descriptive statistics were used to provide a general understanding of the data prior to inferential tests. Due to invariability in the religion variable, as depicted in the descriptive results, religion was collapsed for the remainder of the analyses by combining Atheist and Agnostic respondents into a *non-religious* category. Similarly, the religiosity

variable was also collapsed for the remainder of the analyses given the lack of variability in responses among the *slightly religious*, *somewhat religious*, and *very religious* categories, resulting in a dichotomous variable comprised of *religious* and *non-religious* respondents.

Hierarchical binary logistic regression models were created for both the military and general population samples using the dependent variable (i.e., whether corporal punishment was viewed as *appropriate* or *inappropriate* in the given vignette context). The vignette variables (parent sex, child sex, race, and culture) and respondent demographics (age, sex, ethnicity and race, education, and parental status) were forced into the models. Due to previous study findings (see Chapter 3) which indicated several of these variables were statistical predictors of attitudes toward spanking, they were statistically controlled; that is, they were entered into the models in the first step of the hierarchical models. In the second step, religion and religiosity were forced into the model. Finally, in the third step, the two-way interaction effects between religion and religiosity were entered into the models using a forward stepwise procedure to evaluate whether variation by religious affiliation depended upon religiosity. None of the interaction effects were statistically significant and therefore the interaction effects were removed from the models.

Finally, cross-tabulations and content analysis were used to further examine how attitudes toward corporal punishment vary according to religion and religiosity. Although only four groups of religion—catholic, evangelical protestant, mainline protestant, and non-religious—were examined in the logistic regression models, Protestant denominations rather than the broader classifications were also examined to provide a

more nuanced understanding of how attitudes toward corporal punishment vary according to religious affiliation. The open-ended rationales were coded by two coders using standard content analysis procedures (see Hsieh & Shannon, 2005). The codes ($n = 15$) organically emerged from the responses provided rather than using preexisting categories. I served as the primary coder, and initially coded approximately one-third of the open-ended data. A secondary coder, unfamiliar to the study, used my set of codes to independently code the same responses to test for inter-rater reliability. Disagreements were discussed and decided by consensus. This process resulted in a kappa reliability score of .82—which has been characterized as *excellent* (Fleiss, 1981) and *substantial* (Landis & Koch, 1977).

Results

Descriptive Statistics

Military respondent attitudes' toward corporal punishment appeared to vary only slightly according to religiosity (see Figure 3); 76% of *very religious* respondents indicated that spanking was appropriate in the vignette scenario, compared to 71% of *not religious* respondents. In comparison, among the general population, 50% of *very religious* respondents indicated that spanking was appropriate in the vignette scenario, compared to 36% of *non-religious* respondents. Taken together, not only are the raw percentages vastly different between military and non-military respondents, but the difference between very religious respondents and their non-religious counterparts was about 7% among military respondents, compared to over 40% among non-military respondents.

With regard to religious affiliation (see Figure 4), among military respondents the highest rate of endorsement for spanking (82%) was among those who identified with Evangelical Protestant denominations; the lowest rate of endorsement for spanking (62%) was among those who identified as atheists. For comparative purposes, the general population sample followed a similar pattern as military respondents across religions in terms of relative proportions of respondents who endorsed spanking (highest was Evangelical Protestants at 56%; lowest was Atheists at 34%), but also once again did so at a distinctly lower rate than the military sample.

Hierarchical Binary Logistic Regression

Hierarchical binary logistic regression models were used to assess the ability of religion and religiosity to predict one's attitudes toward the use of corporal punishment after controlling for the vignette variables and respondent age, sex, ethnicity or race, education, and parental status. The vignette variables and respondent characteristics, entered at Step 1, explained 7% of the variance in attitudes toward the use of corporal punishment among the general population sample and 10% of the variance among the military population (see Table 4.2). After religion and religiosity were added in Step 2, the total variance explained by the models were 10% in the general population and 13% in the military sample. However, neither religion nor religiosity statistically enhanced the prediction of spanking endorsement; only 3% of the variance in attitudes was explained by religion and religiosity combined in each of these models after accounting for the control variables.

Open-ended Rationales

Content analysis of respondent rationales further identified differences both between the military and non-military samples and within the military sample across religions and between non-religious and religious respondents (see Figure 5). For instance, spanking as a *learning* tool was the most common rationale, provided by 32.7% of religious respondents in the military and the general population (16.3%) who were in favor of spanking. This code was assigned to responses that tended to illustrate a belief that by spanking a child, the child would learn obedience, discipline, and respect for authority. The following statements are examples of such responses: “Spanking is a form of discipline, and the child needs to be disciplined for not listening.” “Spanking gives discipline. The child disrespected his mother. The spilled milk isn't the issue, it is that he was asked not to have the drink in there in the first place.”

The second most common rationale provided by religious military respondents in favor of spanking was an *effective* (16%) form of behavior modification. Similar in some ways to the *learning* code, these responses more specifically described or explicitly stated the respondents' views that spanking is effective. For example, “Sometimes speaking or punishing children isn't enough, sometimes the only way to get through to them is by physical discipline.” Similarly, one respondent recollected his childhood experience: “Some children react better to spanking. As a child, I remember making decisions based on whether or not my parents would spank me.” While effective was not the second most common response among religious respondents in the general population sample, it was the third most common response.

Interestingly however, the rank order of rationales provided by military respondents did not vary in any meaningful way according to whether they were religious or not religious. For instance, the most common rationale given by those in favor of spanking, *learning*, was the same for both religious (42.8%) and non-religious (34.8%) respondents. Perhaps even more interesting, the most common rationale provided by military respondents who did not endorse the use of corporal punishment was coded as *punishment does not fit the crime*. These responses implied that spanking was too harsh of a punishment for the child's transgression. Two examples of these rationales are: "I approve of spanking in certain incidents, but spilling milk is not one of them I would spank for," and "I agree with spanking is a legit form of discipline, but for spilling milk I wouldn't have given her a spanking." These results indicate that the slight difference in endorsement rates for corporal punishment between the religious and non-religious military respondents may very likely be due to the mild child transgression described in the vignette suggesting that with a more serious type of child transgression such as stealing, hitting, or running into the street may have elicited more responses supporting the use of corporal punishment.

Similarly, among the military respondents who endorsed spanking, the most common rationale did not vary according to religious affiliation. For instance, the largest portion of Catholics (20%), Mainline Protestants (40%), Evangelical Protestants (32%), and those without a religion (25%) provided responses that were coded *learning* due to their belief that spanking helped the child obey and respect his parents, and learn to be disciplined (see Figure 6).

Discussion

The purpose of this study was to examine the effects of religion and religiosity on attitudes toward the use of corporal punishment in an active duty military sample. Three research questions guided the study. Answers to the first research question were provided by initial descriptive statistics which indicated that attitudes do vary slightly across religions and degrees of religiosity, however the inferential results indicated that religion and religiosity are not statistical predictors of attitudes toward corporal punishment after controlling for respondent age, sex, ethnicity and race, education, and parental status, which answered the second research question. Respondent rationales in favor or against corporal punishment in the vignette provided answers to the third research question indicating a cultural value appears to be present within the military sample in which physical punishment is viewed as an educational tool that teaches children discipline and obedience.

In support of previous findings (Ellison et al., 1996; Flynn, 1994; Gershoff et al., 1999), this study's results indicated corporal punishment is endorsed by a larger proportion of people who follow conservative Christian religions than who follow non-conservative Christian religions or who do not subscribe to a Christian religion. In both the general population and military samples, Evangelical Protestants had the highest rates of endorsement for the use corporal punishment, followed by Mainline Protestants, Catholics, and finally those with no religion had the lowest rate of endorsement. Similar to religious affiliation, descriptive statistics depicted a slight difference in endorsement according to religiosity. Congruent with Grasmick, et al.'s (1991) findings, respondents who identified as *religious* endorsed corporal punishment at a higher rate than did those

who identified as *non-religious*. However, the difference within the military sample was substantially smaller than the difference within the non-military sample. These results leave open the possibility that the military subculture may affect attitudes toward spanking. That said, the observed differences also could be partially or solely due to preexisting differences between those who volunteer for military service and those who do not. This explanation seems particularly plausible given that those entering the military tend to be more aggressive and less concerned about the feelings of others than are civilians (Jackson et al., 2012), and parents with the tendency to be aggressive are more likely than non-aggressive parents to use corporal punishment (Reiss, 1995). In any case, religion certainly has some unique effect on attitudes that is not accounted for by military culture alone given that the rates of endorsement for spanking are higher among conservative Christian respondents in the military sample than other religions.

Religion and religiosity did not statistically enhance the prediction of attitudes toward the use of corporal punishment after accounting for the predictive ability of respondent age, sex, ethnicity and race, parental status, and education. This was true of both the military and non-military samples, suggesting that these respondent characteristics account for most of the variation in attitudes toward corporal punishment that can be explained by religion and religiosity. This was an unexpected finding due to several studies reporting religious affiliation and level of religiosity (Ellison & Sherkat, 1993; Flynn, 1996; Gershoff, et al., 1999; Wiehe, 1990) are key determinates of attitudes toward corporal punishment. However, the influence of religion has declined within U. S. population, including among military personnel, over the decades since those studies were conducted (Pew Research Center, 2015; Saad, 2013; Segal & Segal, 2004). Of

particular interest for the present study, there were far more pronounced differences in attitudes between military and non-military respondents than between religious and non-religious respondents or across different religions. Again, self-selection bias may be a factor, but it could also be that as the influence of religion and religiosity has waned, the influence of subcultures such as the military has become more prominent in the contemporary United States. Additional research is needed to further examine this supposition and, if confirmed, the extent to which it extends beyond corporal punishment.

Taken as a whole, the open-ended rationales provide plausible evidence for a cultural effect in that physical discipline is highly regarded as an educational tool for instilling discipline among active duty military respondents. As evident in the most common rationales provided (see Figure 6), mainline Protestants and, to a lesser extent, evangelical Protestants view spanking as a way to teach their child. Cultural spillover theory (Straus, 1991) provides a framework that may explain why attitudes toward the use of corporal punishment are prevalent within the military. The long history of encouraging and conditioning the use of physical punishment as a means to produce discipline within the military ranks may either attract individuals with a particular preexisting worldview into the military, or socialize military personnel toward a shared worldview, or some combination of the two. The high rates of endorsement may also be due to groupthink (Janis, 1972), in which individuals within a certain group are more likely to overlook faulty reasoning in an effort to strengthen cohesion or unity within the group. In this instance, it is plausible that the illusion corporal punishment produces discipline coupled with a lack of counter-perspectives has stifled alternative thinking within the military. In any case, the relatively high rate of endorsement for spanking

among active duty military personnel and their belief that spanking is an effective way to teach children discipline has implications for parenting and child adolescent educators.

Attitudes are based on learned or acquired knowledge, and ultimately influence behavior (see Robinson, Funk, Beth, & Bush, 2005, for a detailed explanation), suggesting that the acquisition of more knowledge and additional learning can potentially change one's attitudes. In an effort to change attitudes toward spanking among military personnel, educators can begin by developing curriculum that highlights the ineffectiveness and possible harmful effects of corporal punishment; the promotion of alternative disciplinary methods is best reserved until after compelling evidence is presented concerning the shortcomings of spanking as a disciplinary method (Robinson, et al., 2005). More specifically, educators can emphasize the unintended lessons of spanking (e.g., physical violence is appropriate, behave to avoid pain [extrinsic motivation, which does not apply if nobody is watching] rather than to gain pleasure or because doing so is the good, right, or preferred thing to do [intrinsic motivation, which applies even when nobody is looking]). Once some cognitive dissonance is created concerning the prospect of continuing to spank, parents will be more receptive to learning the merits of alternative methods of behavior modification for teaching children the intended lessons.

Future Research Directions

Although this study offers new findings and insights into the effects of religion, religiosity, and military culture on attitudes toward corporal punishment, it has limitations that future research should address. For instance, many of the key findings were based on simple descriptive statistics, which may present an incomplete or

inaccurate picture and deserve cautious interpretation. The extent to which the military personnel's high rate of endorsement for spanking can be attributed to selection effects versus subculture socialization and groupthink effects remains unclear. Future research should follow military recruits over time to better understand how military culture impacts attitudes toward corporal punishment over time.

Finally, this research illustrates the variation that exists within subcultures concerning parenting and especially parental discipline techniques. This is not surprising given that cultural background and values are known to affect parental discipline (Smith et al., 2007), but most research on this topic has stopped at examining variation across basic demographic characteristics. More research is needed that examines variations within and across subcultures as well as the effects of subcultures. For example, law enforcement officers or prison guards may also be subcultures in which individuals encounter daily violence or life threatening events that could spillover into family life and parenting practices.

Conclusion

Understanding attitudes toward the use of corporal punishment is a critical first step toward developing interventions aimed at promoting nonviolent behavior modification strategies. This study revealed that while military personnel are more likely to endorse attitudes toward the use of corporal punishment than their civilian counterparts, one's religious affiliation and level of religiosity have little to no influence on those attitudes. As researchers and educators continue seeking ways to reduce the use of corporal punishment in schools and in the home, religion may no longer be a main area of focus for prevention efforts. These findings indicate that military may be a particularly

fruitful subculture within which to intervene and establish new norms concerning healthy behavior modification strategies.

Table 4.1
Sample Demographics

Characteristic	General population (<i>n</i> =628)		Active duty military (<i>n</i> = 323)	
	<i>n</i>	%	<i>n</i>	%
Gender				
Female	370	58.9	134	41.5
Male	258	41.1	189	58.5
Race/ethnicity				
White/Non-Hispanic	473	75.3	218	67.5
Black/ Non-Hispanic	48	7.6	39	12.1
Hispanic	36	5.7	34	10.5
Asian	31	4.9	11	3.4
Pacific Islander	25	4.0	11	3.4
Mixed	15	2.4	10	3.1
Relationship Status				
Married	344	54.8	176	54.5
Single	106	16.9	70	21.7
In relationship but not married	97	15.4	50	15.5
Separated	9	1.4	3	.9
Divorced	58	9.2	22	6.8
Widowed	14	2.2	2	0.6
Children status				
No children	142	22.6	154	47.7
One child	133	21.2	50	15.5
Two or more children	353	56.2	119	36.8
Highest level of completed education				
Doctorate or professional degree	17	2.7	5	1.5
Master's degree	79	12.6	35	10.8
Bachelor's degree	184	29.3	71	22.0
Associate's degree	89	14.2	48	14.9
Attended college, no degree	188	29.9	97	30.1
High school graduate	69	11.0	66	20.4
Less than a high school education	2	0.3	1	0.3
Religion				
Catholic	172	27.4	76	23.5
Protestant–mainline	147	23.4	103	31.9
Protestant–evangelical	91	14.5	68	21.1
Agnostic	80	12.7	49	15.2
Atheist	138	22.0	27	8.4
Religiosity				
Very religious	102	16.2	32	9.9
Somewhat religious	174	27.7	100	31.0
Slightly religious	93	14.8	94	29.1
Not at all religious	259	41.2	97	30.0

Table 4.2

Hierarchical Binary Logistic Regression Predicting the Perceived Appropriateness of Corporal Punishment

Step and predictor variables	MTurk sample (<i>n</i> = 628)					Military sample (<i>n</i> = 323)								
	<i>R</i> ²	ΔR^2	<i>B</i>	<i>SE</i>	<i>p</i>	<i>OR</i>	95% CI	<i>R</i> ²	ΔR^2	<i>B</i>	<i>SE</i>	<i>p</i>	<i>OR</i>	95% CI
Step 1	.07	.07						.10	.10					
Vignette variables														
Race ^(Black)			0.17	0.17	.310	1.19	[0.85, 1.64]			-0.27	0.27	.317	0.76	[0.45, 1.29]
Culture ^(military)			0.13	0.17	.452	1.13	[0.82, 1.57]			-0.43	0.28	.125	0.65	[0.38, 1.13]
Parent (father)			0.11	0.17	.528	1.11	[0.80, 1.54]			0.59	0.28	.032	1.80	[1.05, 3.08]
Child ^(son)			-0.12	0.17	.466	0.89	[0.64, 1.23]			0.11	0.27	.696	1.11	[0.65, 1.89]
Respondent characteristics														
Age			-0.01	0.01	.363	0.99	[0.98, 1.01]			0.02	0.02	.411	1.02	[0.98, 1.06]
Education			-0.10	0.03	.005	0.91	[0.85, 0.97]			-0.12	0.06	.041	0.88	[0.79, 1.00]
Female ^(male)			-0.29	0.17	.091	0.75	[0.53, 1.05]			-0.16	0.29	.582	0.86	[0.49, 1.50]
Children ^(no children)														
One child			-0.02	0.27	.952	0.98	[0.58, 1.66]			-1.14	0.37	.002	0.32	[0.16, 0.66]
Two or more children			0.22	0.24	.359	1.25	[0.78, 1.99]			-0.43	0.34	.208	0.65	[0.33, 1.27]
Race or ethnicity ^(White, non-Hispanic)														
Asian			-0.06	0.39	.883	0.94	[0.44, 2.03]			-0.24	0.67	.723	0.79	[0.21, 2.95]
Black/non-Hispanic			0.89	0.32	.006	2.42	[1.29, 4.54]			0.28	0.46	.537	1.33	[0.54, 3.23]
Hispanic			-0.37	0.37	.316	0.69	[0.33, 1.43]			-0.47	0.42	.258	0.62	[0.27, 1.42]
Alaskan, Hawaiian			0.83	0.45	.062	2.30	[0.96, 5.50]			-0.13	0.74	.861	0.88	[0.21, 3.76]
Mixed			0.48	0.53	.372	1.61	[0.57, 4.57]			-0.22	0.76	.772	0.80	[0.18, 3.54]
Step 2	.10	.03						.13	.03					
Religiosity			-0.31	0.36	.375	0.73	[0.37, 1.46]			-0.45	0.54	.404	0.64	[0.22, 1.84]
Religion ^(Non-religious)														
Catholic			-0.05	0.38	.896	0.95	[0.45, 2.02]			-0.35	0.63	.576	0.70	[0.20, 2.43]
Mainline Protestant			0.50	0.40	.211	1.64	[0.76, 3.56]			0.15	0.62	.808	1.16	[0.35, 3.92]
Evangelical Protestant			0.44	0.43	.301	1.55	[0.68, 3.57]			0.42	0.69	.546	1.52	[0.39, 5.93]

Note. *R*² = Nagelkerke. CI = confidence interval for *OR*.

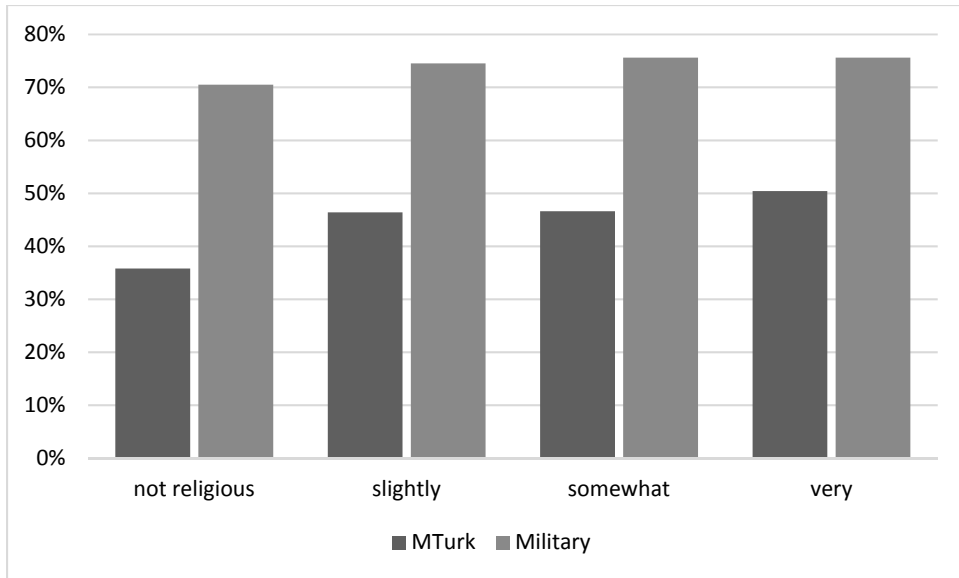


Figure 3. Appropriateness according to religiosity across samples.

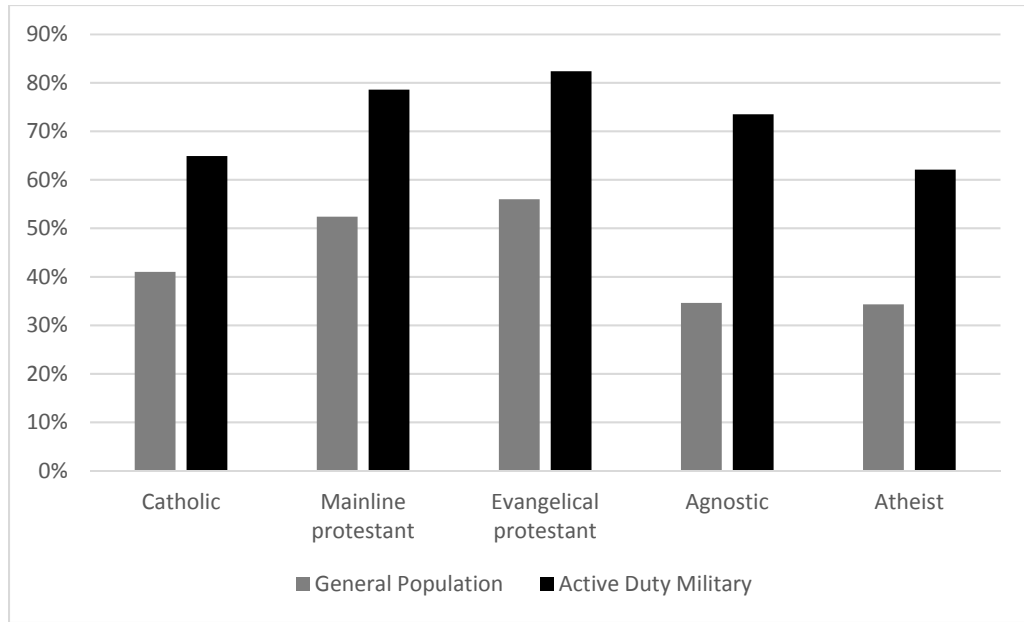


Figure 4.-Appropriateness according to religion across samples.

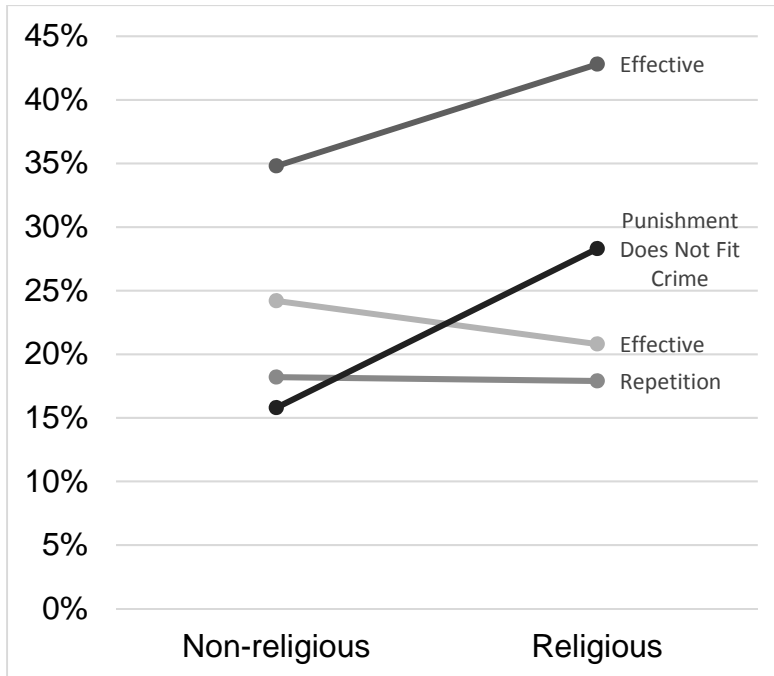


Figure 5. Most common rationales according to religiosity.

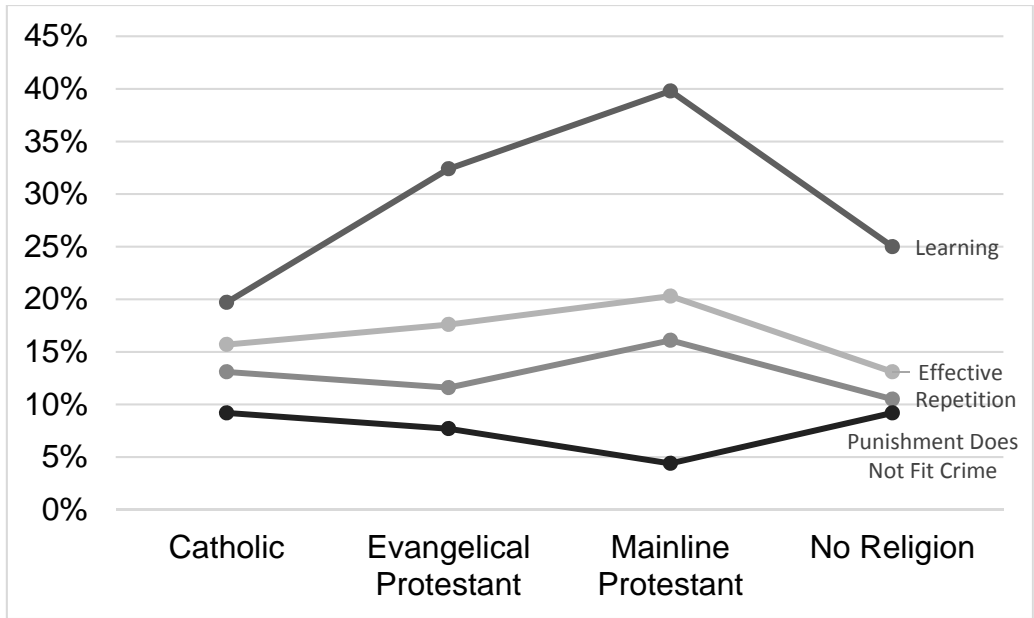


Figure 6. Most common rationales according to religion.

Chapter 5

Conclusion

This dissertation project was designed to examine the effects of sex, ethnicity or race, and culture on attitudes toward the use of corporal punishment within the military. Contrary to the extant literature, the first study found no evidence of sex or racial differences among military respondents, possibly indicating that the volunteer military either attracts a particular segment of the general population or that its culture reduces diversity of opinion. Furthermore, military respondents were more likely to indicate spanking was appropriate when they viewed a parent in a military uniform spanking a child, perhaps revealing an unwillingness to challenge the beliefs and behaviors within the military culture. To this point, the open-ended rationales illustrated the paramount value of obedience and respect for authority among military respondents.

In the second study, I compared and contrasted responses of military respondents, college students, and the general population to determine whether attitudes vary according to contextual and demographic variables across these populations. Military personnel expressed higher rates of endorsement for corporal punishment than college students and the general population. Although differences were found according to respondent sex and race among both college students and the general population, they were not evident among the military sample, thereby providing additional—albeit, indirect—evidence that culture matters. The results may represent a reduction in attitudes toward the use of corporal punishment among college students and the general population.

Finally, in the third study, I found that attitudes vary according to religion and religiosity, as the previous literature would suggest. Despite the vast change in the

religious landscape within the United States over the past decade (Pew Research Center, 2015; Uecker, Regnerus, & Vaaler, 2007), the association between religion, religiosity, and attitudes toward the use of corporal punishment is still apparent, but may be weaker among some cultures.

Overall Findings and Implications

The overarching objective that guided this project was to identify the extent to which the contextual variables of sex, race, and military culture in combination with respondent characteristics such as age, education, ethnicity and race, sex, parental status, military culture, religion, and religiosity effect attitudes toward spanking among three distinct sample populations. A complete yet brief compilation of the findings are provided to synthesize and summarize the fruits of this project, which include replicated previous research as well as advancement of the body of literature on corporal punishment.

Age. Younger college students were more likely than older college students to indicate that spanking was appropriate in the given context (see Chapters 3), which was a unique finding. This finding was not evident among the military and general population, which may be due in part to the limited variation in age among the college student sample. This compressed age range is also a time in life when personal growth occurs rapidly.

Education. Consistent with prior research (Ellison & Sherkat, 1993; Kennedy, 1995; Vittrup et al., 2006), education was negatively correlated with attitudes toward spanking (see Chapters 3 & 4); respondents with more education were less likely to indicate both that spanking was appropriate in the vignette scenario and that they would

spank their own child under the same circumstances. Comparing enlisted military personnel with officers was used as a dichotomous proxy for education in the first study (see Chapter 2). Although in the expected direction (i.e., that enlisted soldiers [less educated] would be more likely to approve of spanking than officers [more educated]), the difference in attitudes between the enlisted and officer ranks was not statistically significant. However, a combination of both education and time-in-service (proxied by rank) was statistically significant, indicating that the higher the rank the less likely the respondent was to endorse corporal punishment (see Chapter 2). Although causal relationships cannot be assumed due to the cross-sectional designs employed in the present study, these findings suggest that education may result in positive change with regard to attitudes toward spanking. However, a longitudinal design is needed to assess this possibility.

Ethnicity/Race. Several studies have reported racial and ethnic differences indicating that Blacks or African Americans are more likely to exhibit attitudes and behaviors favoring the use of corporal punishment (Day et al., 1998; Deater-Deckard, et al., 2003; Flynn, 1996). Findings of the present studies were consistent with the literature with regard to the general population and college student samples; however, this racial distinction was not evident in the military sample. This was initially thought to be the result of the inherent controls for socioeconomic status and education in the military sample, or the effect of shared socialization within military culture (see Chapter 2). However after closer examination (see Chapter 3) the lack of statistical significance was due to a larger portion of Whites (76.0%) in the military sample who stated spanking was appropriate compared to the White college students (58.3 %) and general population

Whites (40.4%); whereas the Black respondent percentages remained relatively consistent across the three samples: military (75.5%), student (72.7%) and general population (64.3%). However, taking a broader perspective, Asians and Hispanics also showed a higher rate of endorsement toward spanking in the military sample compared to the other two samples (see Figure 2). It is unclear in this study as to whether the individuals in the military are attracted because they are aggressive or if they are socialized to be more aggressive.

Sex. Sex was a topic of interest in Chapters 2 and 3. For example, in Chapter 2 I hypothesized that a larger proportion of military respondents would endorse corporal punishment when it was administered by a father than by a mother, and attitudes toward corporal punishment would be more favorable when administered to a boy than to a girl. Neither of these hypotheses were supported by the data, but one finding in particular was just the opposite. Military respondents were 2.6 times (Chapter 2) and 88.0% (Chapter 3) more likely to endorse spanking in the vignette when a mother was pictured than when a father was pictured. This finding may be representative of a culture that adheres to more traditional gender roles in which the mother is responsible for domestic chores, including child rearing and discipline, but it could also be associated with the sexist notion that mothers “spank like a girl,” so to speak, suggesting that the children will not experience any notable physical consequences from being spanked by a mother. In any case, more research is needed to gain a better understanding.

Parental status. Parental status was only predictive of attitudes toward spanking in the military sample. Although I am unaware of any studies indicating whether having children is a predictor of spanking attitudes or behaviors, results of my second study

(Chapter 3) indicated that military respondents who had no children were twice as likely as those who had one child to believe that spanking was appropriate. In addition, military respondents without children were almost twice as likely to indicate they would spank their own child than were those who had two or more children. Given that these differences according to parental status were only found within the military sample, they may represent something unique about military culture.

Religion. In corroboration with several studies (Ellison & Sherkat, 1993; Ellison et al., 1996; Gershoff et al., 1999; Grasmick, et al., 1991; Wiehe, 1990), descriptive statistics (Chapter 4) suggested that attitudes toward corporal punishment vary according to religion indicating that conservative-Christian religions (Evangelical Protestants) tend to have higher rates of endorsement than non-conservative Christian (Catholics) religions, with non-religious respondents reflecting attitudes least in favor of spanking. However, unlike these previous studies, my key findings with regard to religion revealed that it was not a statistically significant predictor of attitudes toward spanking suggesting the differences in attitudes toward corporal punishment identified by the descriptive statistics are accounted for by other respondent characteristics. My findings may also suggest that with the changing religious landscape, with fewer people affiliating with mainstream religions (Pew Research Center, 2015; Uecker, et al., 2007), religion may no longer play a role in shaping one's attitudes toward corporal punishment.

Religiosity. Similar to religion, descriptive statistics (Chapter 4) indicated that as religiosity increases, the likelihood of endorsing corporal punishment also increases, supporting prior research (e.g., Flynn, 1994; Grasmick, et al., 1991). However, statistical analysis revealed that religiosity was not a statistically significant predictor of attitudes

toward corporal punishment. These findings, in combination with my findings concerning religion, signals a need for further exploration to determine if religion and religiosity are no longer predictors of attitudes toward corporal punishment.

Military culture. Military culture was examined in all three studies (Chapters 2, 3, & 4) illustrating military respondents were much more likely to endorse the use of corporal punishment than were college students and the general population. They were also more likely to endorse spanking when the parent was portrayed in a military uniform. Furthermore, several variables that predicted a variation in attitudes toward spanking in the other two samples were not evident or showed little effect among military respondents (e.g., ethnicity/race, religion, and religiosity).

Conclusion

Taken together, these findings indicate that attitudes toward spanking vary across subcultures, and particularly in the military population relative to the civilian population. Moreover, the open-ended rationales provided by respondents further suggest a collective belief exists among active duty military that spanking is an effective way to teach young children to obey their parents and other authority figures. Although it remains plausible, and perhaps even likely, that the all-volunteer military attracts a particular segment of the population that is more inclined to endorse harsh forms of discipline and strict obedience, the data used for the present studies do not allow assessment of the extent to which this is true. However, what can be confidently asserted based on these data is that cultural spillover theory provides a plausible explanation for why active duty military personnel hold more favorable attitudes toward spanking. More generally, these studies highlight

the need for further exploration of the role that culture-based values play in shaping attitudes toward corporal punishment.

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Appendix A

Demographics

1. Are you male or female?
 - a. Male
 - b. Female

2. In what month and year were you born?

3. With which of the following racial and ethnic classifications do you identify?
(select all that apply)
 - a. American Indian or Alaska Native
 - b. Asian
 - c. Black or African American
 - d. Hispanic or Latino
 - e. Native Hawaiian or Pacific Islander
 - f. White or Caucasian
 - g. Another racial or ethnic identification (please identify)

4. Select the highest level of education you have completed
 - a. Did not complete High School
 - b. High School diploma (or GED)
 - c. 1 year of college (but no degree)
 - d. 2 years of college (but no degree)
 - e. 3 years of college (but no degree)
 - f. 4 years of college (but no degree)
 - g. Associates degree
 - h. Bachelor's degree
 - i. Master's degree
 - j. Doctorate

5. Which of the following best describes your religious preference?
 - a. Catholic
 - b. Muslim
 - c. Protestant
 - d. Islamic
 - e. Jewish
 - f. Other
 - g. No preference

[IF A, B, D, E, or G Skip to #6] [If C or F Skip to # 5]

6. Which denomination
 - a. Baptist – Unspecified
 - b. Baptist – Northern
 - c. Baptist – Southern
 - d. Congregational
 - e. Episcopalian-Anglican
 - f. Fundamentalist
 - g. Jehovah’s Witness
 - h. Lutheran
 - i. Methodist
 - j. Mormon/LDS
 - k. Non-Denominational
 - l. Pentecostal
 - m. Presbyterian
 - n. Quaker
 - o. RLDS
 - p. Seventh Day Adventist
 - q. Unitarian

7. Would you say that you are
 - a. Very religious
 - b. Moderately religious
 - c. Somewhat religious
 - d. Slightly religious
 - e. Not at all religious

8. To what degree do your religious beliefs inform your day to day decisions?
 - a. A great deal
 - b. Somewhat
 - c. Slightly
 - d. Not at all

9. What is your current relationship status?
 - a. Single
 - b. In a relationship but not married
 - c. Married
 - d. Divorced
 - e. Separated
 - f. Widowed

10. How many biological, adopted, and/or step children have you parented while they were minors (i.e., 0 to 18 years of age)?

Boys

Girls

11. With which of the following races and ethnicities do you most closely identify?

- a. African American
- b. Asian American
- c. Caucasian, Non-Hispanic
- d. Native American
- e. Pacific Islander
- f. Hispanic
- g. Mixed
- h. Other: _____

12. Are you currently an active duty serve member in the US military?

- a. No
- b. Yes

13. What is your current rank?

- | | | |
|-------|-------|--------|
| a. E1 | j. W1 | s. O5 |
| b. E2 | k. W2 | t. O6 |
| c. E3 | l. W3 | u. O7 |
| d. E4 | m. W4 | v. O8 |
| e. E5 | n. W5 | w. O9 |
| f. E6 | o. O1 | x. O10 |
| g. E7 | p. O2 | y. O11 |
| h. E8 | q. O3 | |
| i. E9 | r. O4 | |

14. In which military branch do you serve? (allow for more than one to be selected)

- a. Army
- b. Navy
- c. Air Force
- d. Marines
- e. Coast Guard

15. What year and month did you begin active duty service for the first time?













		Black		White	
		Father	Mother	Father	Mother
Civilian	Boy				
	Girl				
Military	Boy				



Figure 1. Visual cues for race and culture presented with the corresponding vignette scenario.

David A. Weisenhorn

EDUCATION

- Master of Arts* Clinical Mental Health Counseling
December 2011 Concentration: Marriage and Family
Appalachian State University
Boone, North Carolina
- Bachelor of Science* Applied Communication
May 2000 Minor: English
Appalachian State University
Boone, North Carolina

RESEARCH EXPERIENCE

PUBLICATIONS (IN REVERSE CHRONOLOGICAL ORDER)

REFEREED JOURNAL ARTICLES

- Weisenhorn, D.**, Frey, L. M., van de Venne, J., & Cerel, J. (2016). Suicide exposure and posttraumatic stress disorder: Is marriage a protective factor for veterans? *Journal of Child and Family Studies*, 26, 161–167. doi:10.1007/s10826-016-0538-y
- Weisenhorn, D.**, Frey, L. M., Hans, J. D., & Cerel, J. (2017). Suicide ideation, anxiety, & depression: Are children a protective factor for male veterans? *Journal of Family Social Work*. Advance online publication. doi:10.1080/10522158.2017.1286278

FORTHCOMING REFEREED JOURNAL ARTICLES

Initial Review

- Baity, C.S., Hunter, J. L., **Weisenhorn, D. A.**, Ashurst, K. L., & Smith, D. (in review). Healthy reintegration: The effectiveness of Military Teen Adventure Camp participation on adolescent perceptions of self-efficacy. Manuscript submitted for publication.

In Progress

- Armes, S. E., **Weisenhorn, D. A.**, Tippett, K. B., Werner-Wilson, R. J., Baity, C. S., & Aiello, E. (in progress). Marital satisfaction and PTSD development post-deployment in a sample of National Guard members and their spouses. Manuscript in progress to be submitted for publication.
- Hans, J. D., & **Weisenhorn, D. A.** (in progress). The effect of sexual orientation on attitudes toward assisted reproductive technology. Manuscript in progress to be submitted for publication.
- Svynarenko, R., & **Weisenhorn, D. A.** (in progress). An IRT Analysis of the Rapid Estimate of Adult Literacy in Medicine, Revised (REALM-R). Manuscript in progress to be submitted for publication.
- Morales, A, Toland, M. D., Little II, D. L., **Weisenhorn, D. A.**, Tombari, A. K., Li, Z., & Rostosky, S. S. (in progress). First item response theory analysis: A new measure of perceived discrimination for sexual minority Latinas. Manuscript in progress to be submitted for publication.

CONFERENCE PRESENTATIONS

NATIONAL

- Weisenhorn, D. A.**, Cerel, J., Hans, J. D., & Frey, L. M. (2016, March). *Suicide ideation, anxiety, & depression: Are children a protective factor for veterans?* Presented at the American Association of Suicidology Annual Conference, Chicago, IL.
- Weisenhorn, D. A.**, van de Venne, J., Frey, L. M., & Cerel, J. (2015, November). *Suicide exposure & PTSD: Is marriage a protective factor for veterans?* Presented at the National Council on Family Relations Annual Conference, Vancouver, BC, Canada.
- Armes, S. E., **Weisenhorn, D. A.**, Tippet, K. B., Werner-Wilson, R. J., Baity, C. S., & Aiello, E. (September 2015). *Marital satisfaction and PTSD development post-deployment in a sample of National Guard members and their spouses.* Presented at American Association of Marriage and Family Therapy Annual Conference, Austin, TX.
- Van de Venne, J., **Weisenhorn, D. A.**, & Cerel, J. (April 2015). *Exposure to suicide and sudden traumatic death in predicting suicidal ideation in veterans: Sequence of events matter.* Presented at 48th Annual American Association of Suicidology, Atlanta, GA.
- Weisenhorn, D. A.**, Hugger, P.M. (2011). *Helping heal veterans' and families' Post Traumatic Stress Disorder.* Presented at North Carolina Counseling Association Annual Conference, Concord, NC.

REGIONAL & LOCAL

- Weisenhorn, D. A.** (March 2017). *Attitudes Toward the Use of Corporal Punishment.* Presented at the Human and Environmental Sciences Research Talk, University of Kentucky.
- Weisenhorn, D. A.** (September 2016). *Suicide ideation, anxiety, & depression: Are children a protective factor for veterans?* Presented at the Department of Family Sciences Research Talk, University of Kentucky.
- Weisenhorn, D. A.**, van de Venne, J., Frey, L. M., & Cerel, J. (February 2016). *Suicide exposure & PTSD: Is marriage a protective factor for veterans?* Presented at the Department of Family Sciences Research Talk, University of Kentucky.
- Weisenhorn, D. A.** (November 2010). *Helping heal veterans' and families' Post Traumatic Stress Disorder.* Presented at Appalachian State University Annual Research Exposition, Appalachian State University.

FELLOWSHIPS & GRANTS

FUNDED PROPOSALS

- Weisenhorn, D. A.** (2017). Alice P. Killpatrick Fellowship, *School of Human Environmental Sciences, University of Kentucky.* \$2,500.
- Weisenhorn, D. A.** (2016). Travel grant to present at the American Association of Suicidology Annual Conference, Chicago, IL. *The Graduate School, University of Kentucky,* \$400.
- Weisenhorn, D. A.** (2015). Travel grant to present at the National Council on Family Relations Annual Conference, Vancouver, BC. *The Graduate School, University of Kentucky,* \$800.
- Weisenhorn, D. A.** (2015). Travel grant to present at the American Association of Suicidology Annual Conference, Atlanta, GA. *The Graduate School, University of Kentucky,* \$400.
- Weisenhorn, D. A.** (2011). National Board of Certified Counselors Military Scholarship Recipient, *The Reich School of Education, Appalachian State University.* \$3,000.

GUEST LECTURES

- Weisenhorn, D. A.** (2017). *Learning the Essence of Opening a Helping Session*. Guest lecture presented in FAM 360: Intro to Family Intervention, University of Kentucky.
- Weisenhorn, D. A.** (2017). *Microteaching: How to be an effective teaching assistant*. Presented as a mentor for the Graduate School Teaching Assistant Orientation, University of Kentucky.
- Weisenhorn, D. A.** (2016). *Understanding Military Families*. Guest lecture presented in FAM 352: Family Issues, University of Kentucky.
- Weisenhorn, D. A.** (2016). *Microteaching: How to be an effective teaching assistant*. Presented as a mentor for the Graduate School Teaching Assistant Orientation, University of Kentucky.
- Weisenhorn, D. A.** (2015). *Marriage after Divorce*. Guest lecture presented in FAM 352: Family Issues, University of Kentucky.
- Weisenhorn, D. A.** (2015). *Microteaching: How to be an effective teaching assistant*. Presented as a mentor for the Graduate School Teaching Assistant Orientation, University of Kentucky.

SERVICE AND CITIZENSHIP

REVIEWER SERVICE

- International Journal of Mental Health Promotion*, Peer Reviewer, 2016
Journal of Family Issues, Peer Reviewer (with faculty mentor), 2015

COMMITTEES, ELECTED POSITIONS, AND OFFICES HELD

- Parent Advisory Committee*, Centenary School at Centenary United Methodist Church, Lexington, Kentucky, 2015–Present
Doctoral Student Representative, Curriculum Committee, Department of Family Sciences, University of Kentucky, 2013–Present
Military Family Task Force, University of Kentucky, 2013–2016
Student Representative, Clinical Mental Health Faculty, Appalachian State University, 2010–2011

AWARDS AND RECOGNITION

COLLEGE/SCHOOL/DEPARTMENT

- Distinguished Student of Excellence, School of Human and Environmental Sciences, University of Kentucky, 2016–2017
Mary Thomas Burke Award, Reich College of Education, Appalachian State University, 2011
Numerous Military Awards and Metals, United States Army, 3rd US Infantry, The Old Guard, 2001–2005

PROFESSIONAL AFFILIATIONS

- American Association of Suicidology, 2013–Present
National Council on Family Relations, 2013–Present
National Board of Certified Counselors, 2010–Present
American Association for Marriage and Family Therapy, 2009–Present