

How to Talk to Parents about Religious Arguments for Spanking (Oct 2022)

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00:00:07.540 --> 00:00:32.079

Lauren Caldwell Sommers (she/her): And another one more housekeeping announcement that um after the presentation we will have some plenty of time for question and answers. Feel free to put your questions in the Q& A. Box that would be better than the chat box. We'll be monitoring the Q&A. To put your questions in there or raise your hand, and we'll unmute you. So you can ask a question yourself, because we'd love to be able to have a discussion

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00:00:32.090 --> 00:00:40.360

Lauren Caldwell Sommers (she/her): um as part of this experience. So um with that i'm going to introduce to you our

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00:00:40.880 --> 00:00:48.740

Lauren Caldwell Sommers (she/her): speakers, though i'm going to have to. I realized, stop sharing to do this. So there they are, but you'll see them in just a second um

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00:00:49.860 --> 00:01:05.339

Lauren Caldwell Sommers (she/her): We have with us today Dr. Cindy Miller-Perrin, and Dr. Robin Perrin, Dr. Cindy Miller-Perrin earned her Phd in clinical Psychology from Washington State University, and is currently distinguished Professor of Psychology at Pepperdine University.

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00:01:05.349 --> 00:01:18.599

Lauren Caldwell Sommers (she/her): She enjoys teaching undergraduates and is the recipient of the Howard A. White award for teaching excellence there. She's a license clinical psychologist who has worked with now treated and developmentally delayed children and their families.

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00:01:18.610 --> 00:01:48.490

Lauren Caldwell Sommers (she/her): Dr. Miller-Perrin has authored numerous journal articles and book chapters, covering a range of topics, including child maltreatment, family violence, interventions to reduce physical punishment of children, vocation and life, purpose, and Faith development in College Students. She's Co-authored five books on a range of topics. She serves on the Editorial Boards of the Journal of Aggression, Maltreatment and Trauma; Journal of Child Sexual Abuse; Journal of Childhood and Adolescent Trauma; and Advances in Child and Family Policy and practice.

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00:01:48.500 --> 00:02:08.040

Lauren Caldwell Sommers (she/her): She's a Fellow of the American Psychological Association, and has served as the president of the section on Child Maltreatment and president of Division 37: Society for Child and family policy and practice at APA. She's also served as chairperson for APA's Fellows Committee and the Committee on Division and APA Relations. So we're very excited to have

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00:02:08.289 --> 00:02:28.100

Lauren Caldwell Sommers (she/her): her join us today along with Dr. Robin Perrin, professor of sociology, who received his doctorate in sociology from Washington State University in 1989. Following his doctoral studies, he was assistant professor of sociology at Seattle-Pacific University for three years before returning to teach at his own water, Pepperdine University

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00:02:28.170 --> 00:02:37.880

Lauren Caldwell Sommers (she/her): parents, research, interest, and publications are in the areas of intimate violence and child maltreatment, deviance theory, the social construction of social problems,

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00:02:38.430 --> 00:02:44.279

Lauren Caldwell Sommers (she/her): and the sociology of religion. He is the co-author of four books

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00:02:44.290 --> 00:03:12.280

Lauren Caldwell Sommers (she/her): uh that range on these topics, and he is also the author or co-author of numerous articles on a Variety of topics, including Family Violence, Deviance Theory, and the Sociology of Religion. Professor Parent teaches Introduction to Sociology, Introductory Statistics, Deviant Behavior and social control, marriage and family, and sociology of religion. He is also the recipient of Pepperdine's Howard A. white award for teaching excellence. Professor Perrin enjoys many activities, including traveling, camping, and backpack.

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00:03:12.290 --> 00:03:14.290

You can fly fishing,

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00:03:14.300 --> 00:03:42.939

Lauren Caldwell Sommers (she/her): and normally lives on the Pepperdine campus with his wife, Dr. Cindy Miller-Perrin also, as you heard, is a faculty member, but they are currently living in Argentina for uh, eight months to do research there and teaching as part of the Pepperdine program abroad, so we are particularly honored and pleased to have them joining us today while they're um out of the country doing that work. So with that I

want to turn it over to the two of you. Thank you very much today, and I'll let you take it away.

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00:03:44.390 --> 00:03:48.190

Cindy Miller-Perrin: Yeah, Well, thanks so much for having us. And

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00:03:48.260 --> 00:04:04.410

Cindy Miller-Perrin: I'm telling Lauren that we're just thankful to be on today, because ten minutes before supposed to when the Internet wasn't working, nothing quite works the same in Buenos Aires as it does elsewhere. So we're thankful to be here,

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00:04:04.490 --> 00:04:13.800

Cindy Miller-Perrin: and I kind of wanna start by thanking all of you for the work that you do, and

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00:04:14.010 --> 00:04:19.519

Cindy Miller-Perrin: helping families to be more positive in their parenting approach.

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00:04:19.579 --> 00:04:20.750

Cindy Miller-Perrin: Um,

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00:04:21.510 --> 00:04:23.680

Cindy Miller-Perrin: as you know, uh

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00:04:23.830 --> 00:04:29.750

Cindy Miller-Perrin: attitudes, positive attitudes towards spanking have been declining in the US.

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00:04:30.330 --> 00:04:33.599

Cindy Miller-Perrin: But still the majority of parents um

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00:04:33.900 --> 00:04:41.519

Cindy Miller-Perrin: say that they have positive attitudes towards making that it's sometimes necessary to give kids a good hard

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00:04:41.560 --> 00:04:43.880

Cindy Miller-Perrin: spanking to make them behave.

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00:04:43.920 --> 00:04:48.789

Cindy Miller-Perrin: Um! And just a few months ago some of you may have read that

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00:04:48.940 --> 00:04:52.210

Cindy Miller-Perrin: a school district in Missouri

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00:04:52.790 --> 00:05:01.729

Cindy Miller-Perrin: voted to bring back spanking into the school system in 2-1 they had voted

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00:05:01.840 --> 00:05:12.130

Cindy Miller-Perrin: to ban it's use, and just recently um, the school board voted to bring it back. So there's still a lot of work to do out there in terms of

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00:05:12.430 --> 00:05:19.560

Cindy Miller-Perrin: parents' attitude about spanking. Our interest in this topic began.

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00:05:19.820 --> 00:05:26.310

Cindy Miller-Perrin: Really with our our research um primarily focused on child maltreatment

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00:05:26.410 --> 00:05:30.890

Cindy Miller-Perrin: and other forms of family violence, and, as you know,

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00:05:31.910 --> 00:05:33.520

Cindy Miller-Perrin: physical punishment,

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00:05:33.660 --> 00:05:43.430

Cindy Miller-Perrin: um lies on the continuum, and extends from legal forms like um spanking all the way to

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00:05:43.550 --> 00:05:48.099

Cindy Miller-Perrin: physical abuse. And you know, in recent years

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00:05:48.260 --> 00:05:59.949

Cindy Miller-Perrin: We've been interested in that continuum. And the research that shows that really the negative impact of physical punishment, whether it's

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00:06:00.130 --> 00:06:07.789

Cindy Miller-Perrin: legally prescribed or at the extreme end of the continuum, the legal physical abuse,

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00:06:07.850 --> 00:06:13.870

Cindy Miller-Perrin: The The impact on Kids um is very similar, and in fact,

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00:06:14.090 --> 00:06:27.150

Cindy Miller-Perrin: spanking is associated. Legal forms of spanking are associated with physical abuse. And so our focus has really been on spanking with the idea that we can help prevent

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00:06:27.670 --> 00:06:33.939

Cindy Miller-Perrin: physical abusee by addressing legalized norms of physical

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00:06:34.050 --> 00:06:35.080

discipline.

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00:06:35.390 --> 00:06:37.949

Cindy Miller-Perrin: And so um

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00:06:39.010 --> 00:06:40.210

Cindy Miller-Perrin: physical

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00:06:40.630 --> 00:06:44.359

Cindy Miller-Perrin: discipline, or so current support of physical discipline.

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00:06:44.710 --> 00:06:45.760
Um

44
00:06:45.940 --> 00:06:51.840
Cindy Miller-Perrin: is influenced to some degree by their religious affiliation.

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00:06:52.260 --> 00:07:04.699
Cindy Miller-Perrin: Religious beliefs, so conservative branches of Protestantism and are um individuals who identify with that affiliation, and more likely to support physical punishment.

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00:07:04.930 --> 00:07:21.570
Cindy Miller-Perrin: Um! It's also true that specific conservative Christian beliefs are associated with greater support of physical punishment so higher up a hierarchical images of God, for example, belief in heaven,

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00:07:21.810 --> 00:07:27.110
Cindy Miller-Perrin: um, and higher levels of religious fundamentalism are associated with

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00:07:27.280 --> 00:07:33.990
Cindy Miller-Perrin: positive attitudes towards spanking, and actually a greater use of spanking

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00:07:34.480 --> 00:07:42.329
Cindy Miller-Perrin: um. And so some Christian traditions and teachings often recommend and encourage physical punishment

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00:07:42.510 --> 00:07:45.880
Cindy Miller-Perrin: of children largely believed,

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00:07:46.070 --> 00:07:51.250
Cindy Miller-Perrin: are largely based on belief that the Bible should be interpreted that way.

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00:07:51.330 --> 00:07:58.060
Cindy Miller-Perrin: And it's kind of interesting to be doing this Webinar in Argentina, because

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00:07:58.090 --> 00:08:00.909

Cindy Miller-Perrin: our our real interest

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00:08:01.100 --> 00:08:03.380

Cindy Miller-Perrin: in this topic of

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00:08:03.510 --> 00:08:16.440

Cindy Miller-Perrin: religious beliefs and spanking originated the last time we were teaching in Argentina we had a student who was a very conservative Christian, and we were giving her our spiel about

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00:08:16.850 --> 00:08:23.760

Cindy Miller-Perrin: the research evidence that suggests that thinking is, uh

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00:08:23.930 --> 00:08:25.090

Cindy Miller-Perrin: neither

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00:08:25.240 --> 00:08:42.780

Cindy Miller-Perrin: more effective than other parenting approaches. But it also is associated with negative developmental outcomes, and we talked to her about the empirical research, but it seemed to really fall on deaf ears. Um, because her come back was,

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00:08:42.789 --> 00:08:45.470

Cindy Miller-Perrin: Well, what about what the Bible says?

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00:08:45.970 --> 00:08:47.320

Cindy Miller-Perrin: And

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00:08:47.620 --> 00:08:50.630

Cindy Miller-Perrin: That really got us thinking about

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00:08:50.890 --> 00:08:53.100

Cindy Miller-Perrin: you know, How can you reach

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00:08:53.390 --> 00:09:01.320

Cindy Miller-Perrin: this particular constituency that has these conservative Christian beliefs that really

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00:09:01.570 --> 00:09:07.619

Cindy Miller-Perrin: trump the empirical research evidence. And so we developed an intervention

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00:09:07.790 --> 00:09:09.990

Cindy Miller-Perrin: specifically to target

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00:09:10.110 --> 00:09:17.049

Cindy Miller-Perrin: uh individuals with conservative Christian beliefs and the intervention included

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00:09:17.310 --> 00:09:18.480

Cindy Miller-Perrin: Um.

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00:09:19.740 --> 00:09:30.289

Cindy Miller-Perrin: Presenting information about the empirical evidence of the ineffectiveness and potential harm of spanking. But it also included a

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00:09:30.450 --> 00:09:35.560

Cindy Miller-Perrin: religious component where we provided alternative

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00:09:35.710 --> 00:09:39.710

Cindy Miller-Perrin: interpretations of Christian scripture.

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00:09:39.830 --> 00:09:58.070

Cindy Miller-Perrin: And so Robin is gonna actually describe now for you the intervention that we developed, and how we present it. Um, to help you maybe understand that there are interesting ways of talking to conservative Christian parents about this topic.

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00:10:01.990 --> 00:10:12.690

Cindy Miller-Perrin: Uh, thanks for inviting us. We're actually uh in separate rooms, but our apartment's small, so that you might want to mute me. I could hear you pretty clearly.

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00:10:12.700 --> 00:10:22.780

Cindy Miller-Perrin: Uh she left out some of the better parts of the story. I I think. Uh, you know first of all, back up by saying that I'm the sociologist of religion training.

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00:10:22.920 --> 00:10:40.479

Cindy Miller-Perrin: And uh, so it was not a huge leap for me to head down this road. But the story of this young student of ours eight years ago was when, when Kristen, this young woman asked us about, or or what about the Bibles?

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00:10:40.490 --> 00:10:49.640

Cindy Miller-Perrin: What about the Bible? What about what the Bible says about hitting children? I, you know very insensitively said, Well, the Bible is wrong.

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00:10:49.870 --> 00:11:05.519

Cindy Miller-Perrin: And uh, yeah, that's probably not the most nuanced and uh light way to answer your question right and and not likely to be effective. So what we know, and I was, of course, you know, hyperbolic

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00:11:05.770 --> 00:11:08.889

Cindy Miller-Perrin: I I think honestly. What we really think is that

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00:11:10.060 --> 00:11:14.140

Cindy Miller-Perrin: Christians who believe, who are very sincere in their in their beliefs,

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00:11:14.180 --> 00:11:17.329

Cindy Miller-Perrin: and i'm more likely to interpreete things very, very

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00:11:17.540 --> 00:11:20.240

Cindy Miller-Perrin: literally. I think we still need to respect

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00:11:20.430 --> 00:11:30.240

Cindy Miller-Perrin: uh those belief systems and and and respond to them uh in in ways that in fact, show that we respect them

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00:11:30.720 --> 00:11:47.609

Cindy Miller-Perrin: And so um it it doesn't really do any good, you know, to Uh just dismiss those beliefs. We have to be able to address them sensitively. Uh, it's an interesting- side note uh about this young woman. She is still in Argentina. She married an Argentine.

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00:11:47.660 --> 00:11:54.030

Cindy Miller-Perrin: We saw her just uh last week this is eight years ago that we were here with her. She has as a child, and I haven't really heard

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00:11:54.660 --> 00:12:01.950

Cindy Miller-Perrin: about physical punishment for her young child. But hopefully we did have an impact on her attitude about that

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00:12:02.260 --> 00:12:18.779

Cindy Miller-Perrin: I'm like I said a sociologist of religion by training. uh Several years ago I was in our division office, which we share with our religion scholars at Pepperdine, at that point this uh colleague of mine knew that. Um.

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00:12:18.790 --> 00:12:32.269

Cindy Miller-Perrin: We were doing research on child abuse, and to some degree we had talked about it, and he asked if I had seen a book by a Canadian theologian named William Webb, Uh, on on spanking,

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00:12:32.710 --> 00:12:41.650

Cindy Miller-Perrin: and I got the book and read it, and uh, Professor Webb. Uh, you know offered an alternative.

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00:12:42.130 --> 00:12:47.849

Cindy Miller-Perrin: to typical Scripture uh that is often cited by conservative Christians

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00:12:48.420 --> 00:12:58.810

Cindy Miller-Perrin: and reading It got us thinking about how to create our own interventions. And you said, And and basically you know it's uh

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00:12:59.060 --> 00:13:03.050

Cindy Miller-Perrin: It's way more progressive. We offer a more progressive

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00:13:03.110 --> 00:13:06.279

Cindy Miller-Perrin: uh understanding of what the Bible particularly

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00:13:06.310 --> 00:13:12.450

Cindy Miller-Perrin: it said, a book like proverbs. Um probably should be rich in scholars

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00:13:12.470 --> 00:13:24.980

Cindy Miller-Perrin: um offer a historical context for what's being said, and we try to pass on that to parents Um. And and if if you, if you read the ah passages in Proverbs,

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00:13:25.160 --> 00:13:30.330

Cindy Miller-Perrin: you know literally. So conservative Christians will often

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00:13:30.360 --> 00:13:41.830

Cindy Miller-Perrin: talk about, You know I read the Bible, and I do what the Bible tells me to do, and and one of the one of the ways you can kind of address this is to say, Well, let's think about what the Bible says,

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00:13:42.120 --> 00:13:44.910

Cindy Miller-Perrin: and if you actually read proverbs

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00:13:44.990 --> 00:13:52.010

Cindy Miller-Perrin: uh, what you would find is a book that's wildly violent. And if you disciplined your child

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00:13:52.100 --> 00:13:54.690

Cindy Miller-Perrin: way, Proverbs, discusses

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00:13:54.990 --> 00:14:05.450

Cindy Miller-Perrin: Now it probably doesn't specifically address children per say, but it sort of talks about how to rein in misbehavior in people, and they amount out of discipline.

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00:14:05.600 --> 00:14:14.599

Cindy Miller-Perrin: Uh that has been borrowed, you know, by uh. It has been, you know, kind of used by by Christians the amount of discipline. Um!

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00:14:14.690 --> 00:14:24.889

Cindy Miller-Perrin: It is thrown out almost all of what Proverbs says. So if you read Proverbs, what you find is several passages that if you actually did what they suggest,

102

00:14:24.970 --> 00:14:28.800

Cindy Miller-Perrin: you would be in jail right? So 'blows and wounds cleanse away evil'

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00:14:29.280 --> 00:14:31.590

Cindy Miller-Perrin: um, and

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00:14:31.720 --> 00:14:40.810

Cindy Miller-Perrin: That's a problem, right? So you hit the blows, and cleans away one's evil. So what we try to do is we. We highlight these passages

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00:14:41.030 --> 00:14:54.519

Cindy Miller-Perrin: in Proverbs. We remind people who are in our you know who we're doing research with, We remind them of what they say, and then we offer a uh historical context, to Understand

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00:14:54.560 --> 00:14:57.009

Cindy Miller-Perrin: Uh, you know what's going on at the time.

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00:14:57.160 --> 00:15:10.779

Cindy Miller-Perrin: And uh, again, this we get this primarily from Professor Webb. But but the argument is basically is that if you, if you understand Proverbs in context Proverbs is actually an attempt to rein in

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00:15:10.820 --> 00:15:18.650

Cindy Miller-Perrin: violent behavior- violent responses to misbehavior at that time. the ancient world was a brutal world

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00:15:18.820 --> 00:15:26.549

Cindy Miller-Perrin: and um, Proverbs. It read in context again for Professor Webb, but in context is actually an attempt

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00:15:26.670 --> 00:15:33.990

Cindy Miller-Perrin: to uh put limits on violence. You know you only hit someone instead of kill them basically

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00:15:34.110 --> 00:15:42.620

Cindy Miller-Perrin: and uh, and it's also important when you talk with students. And so what we, what we what we basically argue in our in our

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00:15:42.630 --> 00:15:59.190

Cindy Miller-Perrin: interventions, is it? You know we can see proverbs as a move in a certain direction that stopped here and we say, Well, let's just move it, you know, even further along this continuum of reining in violence, and we know more about this one than we did now

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00:15:59.200 --> 00:16:06.320

Cindy Miller-Perrin: in the ancient world. We've thought about other ways to discipline, there is just no discussion of time out in Proverbs

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00:16:06.630 --> 00:16:10.940

Cindy Miller-Perrin: um! And so if we just take this progression

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00:16:11.180 --> 00:16:25.999

Cindy Miller-Perrin: that we say, we see Proverbs was an attempt to rein in violence. Maybe we take it further down the lines. Okay, what would we, How could we interpret this differently, and imagine what it would be like today? Um! What are other ways that we can do it?

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00:16:26.010 --> 00:16:45.780

Cindy Miller-Perrin: Um! And a more progressive understanding of where we are, how we we could imagine seeing it today given, how at it's time, Proverbs was actually an attempt to brain and violence. And then we also actually talk about um the New Testament, because what's unique about Jesus is that

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00:16:45.790 --> 00:17:02.879

Cindy Miller-Perrin: children in the ancient world were not valued. And again, that helps us understand Proverbs as well. They're one more mouth to

feed. You know they're they're uh This is before what we sociologists call the social construction of childhood should be valued and protected

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00:17:03.150 --> 00:17:15.510

Cindy Miller-Perrin: and and and and nurtured. This is, you know, this is like I said, this era where children were more likely to be seen as one more mouth to feed. Let's not forget in the ancient world unwanted children were just left to die

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00:17:15.569 --> 00:17:18.089

Cindy Miller-Perrin: uh girls often

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00:17:18.140 --> 00:17:35.530

Cindy Miller-Perrin: This is this is a harsh world, and so and and children aren't discussed in the Old Testament as if they're just valued beings like we think of them today. Uh, and what's remarkable about Jesus, And I think this also fits into the discussion, it fits into our our intervention, is it?

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00:17:35.540 --> 00:17:43.369

Cindy Miller-Perrin: This is what's remarkable about um his response to children is he actually treats them as people, you know, bring the little, 'Bring the children to me'.

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00:17:43.580 --> 00:17:52.079

Cindy Miller-Perrin: There's a whole new approach to children which would have been radical for its time. Uh raising the status of children

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00:17:52.510 --> 00:17:54.440

Cindy Miller-Perrin: raising their value,

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00:17:54.570 --> 00:17:57.340

Cindy Miller-Perrin: You'll bring them to us, them to me,

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00:17:57.420 --> 00:17:58.840

Cindy Miller-Perrin: they count,

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00:17:58.960 --> 00:18:09.360

Cindy Miller-Perrin: and I think I think ultimately, obviously, we're doing empirical research on this. We are hoping that if we do, we hope that it would work, and it has been shown to work. But if you talk to people about then and now, offer them alternatives.

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00:18:15.720 --> 00:18:23.970

Cindy Miller-Perrin: There are other ways to discipline. You don't have to hit. You Remind them that hitting of a child really the only

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00:18:24.320 --> 00:18:27.929

Cindy Miller-Perrin: form of hitting that is tolerated,

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00:18:28.010 --> 00:18:43.359

Cindy Miller-Perrin: and in many circles celebrated right as the way to discipline. I can't, If Cindy disappoints me, I'm not allowed to hit her, She's not allowed to hit me. Uh, but we somehow are given a green light and are encouraged to hit her child. Uh,

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00:18:43.370 --> 00:18:57.810

Cindy Miller-Perrin: anyway, if you put it in that context, you bring the New Testament into it. Uh, that's what our intervention is based on. And um, as I said empirically, it's been fairly effective. Uh, It's just changing how it disposal

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00:18:57.840 --> 00:19:01.409

Cindy Miller-Perrin: Conservative Christians Haven't really given it much thought.

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00:19:01.580 --> 00:19:07.809

Cindy Miller-Perrin: 'I was spanked. I turned out okay,. This is what the Bible says and end of discussion.'

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00:19:07.880 --> 00:19:11.229

Cindy Miller-Perrin: So uh, you know, that's our That's our approach. That's what we hoped,

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00:19:15.050 --> 00:19:17.210

Cindy Miller-Perrin: and I would just add that

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00:19:17.730 --> 00:19:20.699

Cindy Miller-Perrin: you know it. It's clear that the Bible

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00:19:21.300 --> 00:19:36.809

Cindy Miller-Perrin: um supports the importance of disciplining children, and so we emphasize that, but emphasize that there are many different ways to discipline children that Don't

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00:19:36.910 --> 00:19:38.320

Cindy Miller-Perrin: involve

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00:19:38.660 --> 00:19:39.880

Cindy Miller-Perrin: physical

139

00:19:39.990 --> 00:19:44.000

Cindy Miller-Perrin: forms of punishment and discipline.

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00:19:44.110 --> 00:19:47.009

Cindy Miller-Perrin: And the other thing that I would add is that

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00:19:47.120 --> 00:19:48.340

Cindy Miller-Perrin: um.

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00:19:49.000 --> 00:19:51.280

Cindy Miller-Perrin: You know the belief in the Bible

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00:19:51.700 --> 00:19:53.679

Cindy Miller-Perrin: that the Bible is God's

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00:19:54.090 --> 00:19:58.680

Cindy Miller-Perrin: true word, and that it is, it has answers to important questions.

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00:19:59.660 --> 00:20:14.649

Cindy Miller-Perrin: You know a conservative interpretation is associated with many positive parenting behaviors as well, so conservative Christians are more likely to praise and hug their kids. For example,

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00:20:14.860 --> 00:20:24.869

Cindy Miller-Perrin: sanctification of parenting, or the belief that parenting holds spiritual significance has also been associated with positive aspects of parenting.

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00:20:24.940 --> 00:20:26.270

Cindy Miller-Perrin: So

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00:20:26.540 --> 00:20:28.530

Cindy Miller-Perrin: The message, isn't that

149

00:20:29.060 --> 00:20:30.350

Cindy Miller-Perrin: you know

150

00:20:30.570 --> 00:20:32.850

Cindy Miller-Perrin: Christian parenting

151

00:20:33.150 --> 00:20:35.520

Cindy Miller-Perrin: is, is unhealthy.

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00:20:35.590 --> 00:20:38.239

Cindy Miller-Perrin: It just has to do more with how

153

00:20:38.530 --> 00:20:41.190

Cindy Miller-Perrin: Christian parenting

154

00:20:41.430 --> 00:20:43.640

Cindy Miller-Perrin: addresses discipline

155

00:20:43.760 --> 00:20:45.900

Cindy Miller-Perrin: and um,

156

00:20:47.170 --> 00:20:51.650

Cindy Miller-Perrin: you know, The only The last thing I would say is that we have conducted

157

00:20:51.840 --> 00:20:57.250

Cindy Miller-Perrin: um intervention studies using this intervention, and we've. We've used it with college students.

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00:20:57.440 --> 00:21:03.470

Cindy Miller-Perrin: Um! And we were successfully able to change attitudes. So

159

00:21:03.630 --> 00:21:10.939

Cindy Miller-Perrin: attitudes became less positive. And again, this was um We did different studies. But, um!

160

00:21:10.970 --> 00:21:14.709

Cindy Miller-Perrin: We had, you know, a group that only got the research

161

00:21:14.820 --> 00:21:27.940

Cindy Miller-Perrin: evidence compared to a group that only got the um spiritual interpretation or scriptural interpretation intervention. And then a group that got both.

162

00:21:28.140 --> 00:21:47.599

Cindy Miller-Perrin: And what we found is that the group that got information about the empirical evidence as well as alternative ways of interpreting Scripture, Their attitudes changed Um in the right direction, or the the the um less supportive direction of spanking

163

00:21:47.610 --> 00:21:55.520

Cindy Miller-Perrin: um. Compared to the other groups. We also did a study where we controlled for um conservative

164

00:21:55.700 --> 00:21:57.160

Cindy Miller-Perrin: Protestant

165

00:21:57.240 --> 00:22:02.009

Cindy Miller-Perrin: affiliation as well as fundamentalist beliefs,

166

00:22:02.030 --> 00:22:04.339

Cindy Miller-Perrin: and we found that

167

00:22:05.440 --> 00:22:08.929

Cindy Miller-Perrin: the intervention was actually most effective.

168

00:22:08.990 --> 00:22:17.059

Cindy Miller-Perrin: The research plus the alternative um interpretations of Scripture was most effective.

169

00:22:17.170 --> 00:22:33.170

Cindy Miller-Perrin: Um! So it's exciting, and it's um. It's really encouraging to get these positive findings that you can actually change people's attitudes. Um, especially among conservative Christian groups.

170

00:22:34.170 --> 00:22:36.399

Cindy Miller-Perrin: Did you want to anything else to Robin?

171

00:22:37.880 --> 00:22:51.570

Cindy Miller-Perrin: Um. So I just adding to what Cindy said, and you know I think she's pretty clear just to be clear is that conservative Christians uh had the greatest attitude change. I mean It's It's It's kind of compelling right that um,

172

00:22:51.720 --> 00:22:56.190

Cindy Miller-Perrin: you know, like in a way. And and I admittedly, uh

173

00:22:56.450 --> 00:23:00.379

Cindy Miller-Perrin: to this point most of our research has been college students. Um!

174

00:23:00.480 --> 00:23:05.330

Cindy Miller-Perrin: It's hard to find other populations. To be honest,

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00:23:05.530 --> 00:23:10.649

Cindy Miller-Perrin: We just have a paper. We've submitted it, and we're working on revising it, and we submit right now,

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00:23:10.820 --> 00:23:23.139

Cindy Miller-Perrin: with Korean Americans, um and parents included in that sample with a student of ours who his father happened to be a minister at a Korean church

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00:23:23.150 --> 00:23:40.080

Cindy Miller-Perrin: and uh Koreans, and Korean Americans, uh uh, are likely to practice physical punishment. And uh, and we were quite encouraged that um

178

00:23:40.880 --> 00:23:49.280

Cindy Miller-Perrin: in this Christians are concerned setting, and they were very, very open to you know this What else do we do question

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00:23:49.510 --> 00:23:52.230

Cindy Miller-Perrin: You know if we don't hit them, What else do we do?

180

00:23:52.660 --> 00:23:55.280

Cindy Miller-Perrin: And uh and of course our intervention

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00:23:55.410 --> 00:23:57.800

Cindy Miller-Perrin: deals with that and any discussions after

182

00:23:58.570 --> 00:23:59.920

that's the thing,

183

00:23:59.960 --> 00:24:07.170

Cindy Miller-Perrin: and I think that's part of it. Right? Um! An alternative way to interpret and offer alternative methods to help parents.

184

00:24:07.670 --> 00:24:11.469

Cindy Miller-Perrin: This was a matter of imposing costs.

185

00:24:11.680 --> 00:24:14.850

Cindy Miller-Perrin: And uh and if you think of costs,

186

00:24:15.180 --> 00:24:17.470

Cindy Miller-Perrin: it's been more than hitting them

187

00:24:17.500 --> 00:24:20.730

Cindy Miller-Perrin: it turns out people are, They haven't thought about that.

188

00:24:21.120 --> 00:24:30.149

Cindy Miller-Perrin: People have heard of time out. Uh yes, but uh, but I think we could offer the variety of good alternatives

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00:24:30.570 --> 00:24:34.519

Cindy Miller-Perrin: Are there any discussions beyond the empirical issue?

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00:24:39.860 --> 00:24:45.539

Cindy Miller-Perrin: No, I think we're happy to entertain any questions or comments

191

00:24:50.500 --> 00:25:09.260

Lauren Caldwell Sommers (she/her): Wonderful. Thank you for sharing some information about your research and intervention and what you're finding. Um. So if anyone has any questions you want to put those in the Q& A. Or if you'd like to raise your hand um, we can unmute you. Oh, I see we have a question. So I'm. Let's see if this works well. Milton, i'm

192

00:25:09.290 --> 00:25:12.609

Lauren Caldwell Sommers (she/her): um trying to give you access. Can you unmute?

193

00:25:18.010 --> 00:25:37.429

Milton Fuentes: All right? Good afternoon colleagues here from New Jersey. Thank you for this interesting presentation. I did come in a little bit late, so i'm not sure if you uh address this or not. I You know I, Cindy, you probably know I come. I come from a lot of this stuff, from the motivational interviewing world. Um that has found that

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00:25:37.440 --> 00:25:49.889

Milton Fuentes: the more we educate the higher the likelihood that people will resist and hold on to their attitude. So it's interesting to see that you found something different at least with college students.

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00:25:49.900 --> 00:26:02.410

Milton Fuentes: Um! Just wondering what your thoughts are about that notion that if somebody is truly unmotivated or or ambivalent about this. If we educate them, it might backfire.

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00:26:08.450 --> 00:26:11.480

Cindy Miller-Perrin: Hi Milton good to see you. Um,

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00:26:12.350 --> 00:26:15.749

Cindy Miller-Perrin: You know it's an interesting question. Um!

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00:26:16.110 --> 00:26:24.939

Cindy Miller-Perrin: The only thing I can say is that at least in the samples that we've looked at, and these were um pretty mostly college students, but we also

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00:26:25.460 --> 00:26:30.140

Cindy Miller-Perrin: conducted one intervention, as Robin mentioned with with parents,

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00:26:30.220 --> 00:26:37.980

Cindy Miller-Perrin: and and these are parents who were already actively engaged in in in spanking, and

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00:26:38.300 --> 00:26:47.910

Cindy Miller-Perrin: you know we compared them to to college students, and it was the intervention was just as effective with the parents as with college students

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00:26:48.190 --> 00:26:52.660

Cindy Miller-Perrin: which we were. We were pleased to see that. Um

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00:26:53.650 --> 00:27:00.939

Cindy Miller-Perrin: I I I mean I haven't seen that with our research we haven't really I haven't even given that a thought. Um,

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00:27:01.310 --> 00:27:02.370

Cindy Miller-Perrin: But

205

00:27:03.140 --> 00:27:04.430

Cindy Miller-Perrin: I think

206

00:27:04.750 --> 00:27:07.840

Cindy Miller-Perrin: you know, maybe, that your question

207

00:27:07.880 --> 00:27:09.160

Cindy Miller-Perrin: um,

208

00:27:09.880 --> 00:27:11.470

Cindy Miller-Perrin: I think, is more

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00:27:11.720 --> 00:27:17.750

Cindy Miller-Perrin: um relevant to the empirical research side of it. I think that the the

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00:27:17.920 --> 00:27:28.219

Cindy Miller-Perrin: intervention that addresses alternative interpretations has more to do with kind of reframing some information and and changing

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00:27:28.430 --> 00:27:31.180

Cindy Miller-Perrin: their way of looking at it, which may

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00:27:31.260 --> 00:27:34.729

Cindy Miller-Perrin: be why we were successful in that regard,

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00:27:36.580 --> 00:27:39.230

Cindy Miller-Perrin: I I think there's also Um,

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00:27:39.580 --> 00:27:56.969

Cindy Miller-Perrin: Milton We never met Nice to meet you, uh, you know. Obviously it's what we've been able to do its been very limited, you know, and you all know how difficult it is to access the right crowds. I mean I would love to be able to do this in a non white African American churches, where, uh,

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00:27:57.300 --> 00:28:02.160

Cindy Miller-Perrin: we would love to do it, you know, with your sort of your

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00:28:02.480 --> 00:28:07.360

Cindy Miller-Perrin: stereotypical. Um, you know Southern uh

217

00:28:09.460 --> 00:28:14.710

Cindy Miller-Perrin: conservative Christian fundamentalist. Uh, perhaps you know that's not. I mean

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00:28:16.060 --> 00:28:24.209

Cindy Miller-Perrin: up into college, You know we've got an image in our head of someone who, I think what what you're kind of suggesting is that some people just you know

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00:28:24.420 --> 00:28:28.600

Cindy Miller-Perrin: you have to say so. We've done college students. We'd like to hear from aprents

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00:28:28.620 --> 00:28:31.030

Cindy Miller-Perrin: and then and then the Korean American

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00:28:31.450 --> 00:28:39.979

Cindy Miller-Perrin: population sample that we were working with. I mean the minister of the church was our student's father.

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00:28:40.140 --> 00:28:45.569

Cindy Miller-Perrin: I think Korean Americans in general. Um, I mean- This is my sense. So they are

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00:28:47.000 --> 00:28:55.119

Cindy Miller-Perrin: They're curious what we have to say. Um! And so I can imagine populations, many populations in my head.

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00:28:55.260 --> 00:28:56.719

Cindy Miller-Perrin: that would say well that's what we have to say,

225

00:28:57.050 --> 00:29:03.389

Cindy Miller-Perrin: and that would be the real test if anybody has a plan for us to find access to some of these populations

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00:29:06.480 --> 00:29:13.139

Cindy Miller-Perrin: We would love love love to be able to do this. But you have to find an audience that wants to hear that..

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00:29:18.950 --> 00:29:31.939

Lauren Caldwell Sommers (she/her): Thanks for that. We have one question in the Q. A. Asking if you could just explain a little bit more about the intervention about what it is that you're doing with um The individuals when you work with them.

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00:29:33.470 --> 00:29:37.239

Cindy Miller-Perrin: What What we've done is um

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00:29:37.940 --> 00:29:41.000

Cindy Miller-Perrin: we go in um,

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00:29:41.380 --> 00:29:51.150

Cindy Miller-Perrin: and we pre-test um, using different measures so attitudes and intentions towards spanking um

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00:29:51.440 --> 00:30:00.869

Cindy Miller-Perrin: demographic questions and also um measures of religious fundamentalism. And then, four weeks later we return

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00:30:01.130 --> 00:30:04.630

Cindy Miller-Perrin: and we implement the intervention

233

00:30:04.800 --> 00:30:07.850

Cindy Miller-Perrin: which includes um

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00:30:09.520 --> 00:30:19.469

Cindy Miller-Perrin: summaries basically Um, the research, the empirical evidence on the ineffectiveness and potential harm of spanking

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00:30:19.730 --> 00:30:26.389

Cindy Miller-Perrin: um. And then they read this, and then there's a time for clarification.

236

00:30:26.610 --> 00:30:29.579

Cindy Miller-Perrin: If they have questions about what it is that they've read,

237

00:30:29.630 --> 00:30:33.779

Cindy Miller-Perrin: and then we also give them a written script

238

00:30:34.000 --> 00:30:35.080

Cindy Miller-Perrin: that

239

00:30:35.270 --> 00:30:50.379

Cindy Miller-Perrin: provides an argument for alternative interpretations to the Scriptures that are um associated with beliefs that the Bible mandates spanking, and then also, after that, give them a chance to

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00:30:50.440 --> 00:30:53.700

Cindy Miller-Perrin: ask questions for clarification.

241

00:30:54.160 --> 00:30:55.230

Cindy Miller-Perrin: Um

242

00:30:55.540 --> 00:30:58.720

Cindy Miller-Perrin: And then we have a third

243

00:30:59.200 --> 00:31:03.969

Cindy Miller-Perrin: intervention um script that discusses

244

00:31:09.260 --> 00:31:17.320

Cindy Miller-Perrin: different more positive alternatives to spanking and physical punishment. And again they have an opportunity to clarify and ask questions, and then we do our follow up assessment.

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00:31:21.190 --> 00:31:32.830

Lauren Caldwell Sommers (she/her): Great. Thank you for that explanation. Um Sherry, i'm going to make it so you can unmute, and it turns out Sherry is there in Argentina as well?

246

00:31:34.710 --> 00:31:52.270

Sherri Irvis-Hill: I I am i'm from hi i'm from um. Oh, I could just show up, but I'm from Pennsylvania. But I'm on vacation here over at the uh Park Tower on Avenue. But anyway, so um greetings to you here in Buenos Aires two things, and I guess it just sort of uh

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00:31:52.440 --> 00:31:55.230

Sherri Irvis-Hill: piggyback on what Um The previous

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00:31:55.480 --> 00:32:10.280

Sherri Irvis-Hill: question was. Um and Dr. Perrin, I think Robin Perrin responded, and that is um i'm African, American, and I've done a couple of child abuse trainings in some of the black churches as well as preedominantly white churches,

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00:32:10.290 --> 00:32:17.119

Sherri Irvis-Hill: and I invariably are always like, you know. Spare the rod, spoil the child. But then the answer is,

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00:32:17.140 --> 00:32:32.729

Sherri Irvis-Hill: the parents that, But look how you turned out, you know. So how do you respond to that? One says, Yeah. Well, you're not in jail. You're not on drugs, you know. You turned out Okay. In other words, it was okay that you received corporal punishment. The other piece is,

251

00:32:32.870 --> 00:32:35.200

Sherri Irvis-Hill: I have in Pennsylvania. We have

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00:32:35.470 --> 00:32:44.739

Sherri Irvis-Hill: this this differential response, and one is inappropriate Discipline versus when it crosses the threshold it becomes child abuse.

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00:32:44.780 --> 00:32:47.239

Sherri Irvis-Hill: And so I have people always ask,

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00:32:47.490 --> 00:33:01.909

Sherri Irvis-Hill: When does it cross the threshold? You have folks who maybe smack the hand of a child who touches something hot, Are you For that? Is that a precursor to corporal punishment? Is that okay? Is that considered spanking?

255

00:33:02.330 --> 00:33:04.280

Sherri Irvis-Hill: I'm finished. Thank you.

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00:33:06.930 --> 00:33:13.819

Cindy Miller-Perrin: I can um say something about your first question and then, Robin, you can chime in. But

257

00:33:14.170 --> 00:33:16.799

Cindy Miller-Perrin: you know one way to to think about

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00:33:17.670 --> 00:33:28.610

Cindy Miller-Perrin: the negative impact of spanking because we hear that a lot too. Well, I was spanked, and I turned out okay, and I like to talk about it as a risk factor.

259

00:33:28.920 --> 00:33:32.430

Cindy Miller-Perrin: So sure your spanked it doesn't necessarily mean

260

00:33:32.580 --> 00:33:37.479

Cindy Miller-Perrin: that you're going to have a negative outcome. But we do know that

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00:33:37.870 --> 00:33:46.889

Cindy Miller-Perrin: It is a risk factor. So the more one is spanked, the greater the likelihood that

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00:33:47.820 --> 00:33:53.320

Cindy Miller-Perrin: they might suffer negative developmental outcomes. And sometimes I use the

263

00:33:54.030 --> 00:33:57.010

Cindy Miller-Perrin: the example of you know, if

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00:33:57.630 --> 00:34:01.870

Cindy Miller-Perrin: you um, you might have your child

265

00:34:02.070 --> 00:34:04.129

Cindy Miller-Perrin: cross a busy street,

266

00:34:04.780 --> 00:34:06.760

Cindy Miller-Perrin: and they might,

267

00:34:07.130 --> 00:34:14.429

Cindy Miller-Perrin: you know, go by themselves and cross the street, and nothing would happen to them. But why would you put them at risk?

268

00:34:14.510 --> 00:34:15.629

Cindy Miller-Perrin: Um.

269

00:34:15.659 --> 00:34:21.460

Cindy Miller-Perrin: And so that's what we're about is trying to reduce any potential risks

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00:34:21.480 --> 00:34:22.540

Cindy Miller-Perrin: that

271

00:34:22.770 --> 00:34:25.689

Cindy Miller-Perrin: um that we expose our kids to.

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00:34:29.380 --> 00:34:41.950

Cindy Miller-Perrin: And the other thing I would say. And obviously this does come up all the time, because pretty much everybody was spanked and most people turn out okay. It has become the standard go to line

273

00:34:41.960 --> 00:34:56.310

Cindy Miller-Perrin: and um, and we would be the first to acknowledge that you know I was spanked uh my parents are loving. I wasn't spanked very often. I don't feel scarred by it, et cetera, et cetera. Right? I think many, many of you who are listening are feeling.

274

00:34:56.830 --> 00:35:09.690

Cindy Miller-Perrin: We turned out okay as well. So you know, in a world where, in the Us, at least, by the way, most of the world has reacted to spanking very differently. Here we are going backwards

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00:35:09.780 --> 00:35:15.629

Cindy Miller-Perrin: and revisiting things we thought were decided about hitting in schools.

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00:35:15.650 --> 00:35:21.129

Cindy Miller-Perrin: Um! Most of the world, certainly the the wealthy democracies long ago,

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00:35:21.450 --> 00:35:30.770

Cindy Miller-Perrin: learned that you know you can't hit the child. I can't hit you. She can't hit me in the child, so we we are way behind

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00:35:31.250 --> 00:35:41.089

Cindy Miller-Perrin: every measure responding to the living of children. We are an outlier, a huge, outlier um. But to get back to the main question, Um,

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00:35:41.300 --> 00:35:49.010

Cindy Miller-Perrin: I I think that yes, we would be the first. We hear that all the time we've been first to acknowledge you are right. I think that what we would say is, there are other ways to do it,

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00:35:49.300 --> 00:35:52.260

Cindy Miller-Perrin: and and we think that in general

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00:35:52.390 --> 00:35:59.500

Cindy Miller-Perrin: given the other ways to do it that are also effective. And why not just commit? Make a commitment to not hitting,

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00:35:59.610 --> 00:36:05.120

Cindy Miller-Perrin: You know. Um, Certainly there are families who are tolerant,

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00:36:05.280 --> 00:36:17.650

Cindy Miller-Perrin: very tolerant to hitting. Perhaps the husband hits the wife. Perhaps the wife hits the husband. Perhaps you the siblings are hitting each other all the time. And uh, and we're just kind of moving that to one

284

00:36:17.670 --> 00:36:26.669

Cindy Miller-Perrin: step further and say, Well, what if we just committed in our families to not hitting at all? We just draw a very clear line, and there are other ways to parent.

285

00:36:26.730 --> 00:36:40.809

Cindy Miller-Perrin: And um! You could grab the hand for a kid who is about to hit you. Grab it, pull it away. I think that'd be okay. That's something that you would talk about it right. But I think you know why couldn't we just all commit to not hitting,

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00:36:40.860 --> 00:36:52.579

Cindy Miller-Perrin: which is not hitting uh a with the knowledge that is, there's just no evidence that a child has to be hit to to uh, to be disciplined, and it just seems like a very clear

287

00:36:52.620 --> 00:36:55.470

Cindy Miller-Perrin: line to draw. It's the clearest line to draw,

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00:36:55.630 --> 00:36:57.659

Cindy Miller-Perrin: we find it very discouraging

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00:36:57.770 --> 00:37:00.509

Cindy Miller-Perrin: that if anything, we're going the other direction

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00:37:00.700 --> 00:37:02.820

Cindy Miller-Perrin: in society, you know,

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00:37:03.170 --> 00:37:04.010

Cindy Miller-Perrin: to be perfectly honest,

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00:37:04.690 --> 00:37:07.439

Cindy Miller-Perrin: there should be some legislation about it,

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00:37:07.830 --> 00:37:19.779

Cindy Miller-Perrin: like most of the countries have made that move. We're nowhere near doing that here. But, uh, you know that's anyway, I share that. That's our best answer. We should get together for coffee or something like that while you're here,

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00:37:23.740 --> 00:37:31.549

Lauren Caldwell Sommers (she/her): thanks to you both for the answers. Um, Okay, Um, Amani You have any questions there?

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00:37:31.660 --> 00:37:39.120

Amani Basker, APA Staff: Yes, I have a question. Um. So how can we help parents who are deeply religious, learn other ways to discipline their children?

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00:37:51.100 --> 00:37:52.700

Cindy Miller-Perrin: Uh,

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00:37:53.480 --> 00:37:56.250

Cindy Miller-Perrin: I I think It begins with

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00:37:56.330 --> 00:38:01.890

Cindy Miller-Perrin: treating everybody with respect, you know. Um, I think everybody likes to be approached,

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00:38:02.380 --> 00:38:09.539

Cindy Miller-Perrin: you know, in a respectful way. Um! And again, that's not always my strength, But I've learned my lesson my lesson.

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00:38:09.560 --> 00:38:12.300

Cindy Miller-Perrin: Um! And I think that

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00:38:12.860 --> 00:38:14.189

Cindy Miller-Perrin:

302

00:38:14.240 --> 00:38:19.029

Cindy Miller-Perrin: you know more or less. This is what I said before, but I think, since it's all people know, in many subcultures it's all people know, in many families it's all they know

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00:38:26.240 --> 00:38:37.870

Cindy Miller-Perrin: They don't think about discipline more broadly. They don't think about this. we social scientists, in terms of you know, costs, and, you know, posing costs of children's behavior and rewarding, cause

304

00:38:38.140 --> 00:38:50.759

Cindy Miller-Perrin: they don't know that perhaps rewarding good behavior is more effective than punishing bad behavior, you know. And so social scientists, we know things that we can. We know, we know.

305

00:38:51.020 --> 00:39:04.980

Cindy Miller-Perrin: Presumably we know more about human behavior. We're social scientists, and that if you approach people responsibly we remember many people, not many, many people would just associate this with hitting, What we're getting is It's not been something they've thought through.

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00:39:05.060 --> 00:39:08.979

Cindy Miller-Perrin: And once you uh, you know, thinking it through,

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00:39:09.240 --> 00:39:16.769

Cindy Miller-Perrin: And we do get this a lot uh, you know. Uh, we have a calling Victor Beef uh he's a

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00:39:16.820 --> 00:39:34.719

Cindy Miller-Perrin: he's an advocate for (against) child abuse, and we've got. We've been involved with him over the years. Some of you might know. Uh Professor Beef. Uh, anyway, he you know he has this great story of this woman who you know, who believes in spanking. And now they just. They just had to tell her touching story. They just had to talk to her about.

309

00:39:34.730 --> 00:39:42.159

Cindy Miller-Perrin: You know there's other ways to do this and sensitively approach her. It's a great little passage on how to react to people.

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00:39:42.270 --> 00:39:46.309

Cindy Miller-Perrin: It's the way uh um part of the way,

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00:39:46.390 --> 00:39:53.419

Cindy Miller-Perrin: I think, through other ways to do it. If you grew up being hit, and it's all you've ever known,

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00:39:53.500 --> 00:39:58.080

Cindy Miller-Perrin: it would make sense that you would associate discipline with hitting the

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00:39:59.900 --> 00:40:03.119

Cindy Miller-Perrin: the other. The other thing I would say is that

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00:40:04.020 --> 00:40:07.949

Cindy Miller-Perrin: I think it's important to to target

315

00:40:08.390 --> 00:40:10.439

Cindy Miller-Perrin: church leadership

316

00:40:10.930 --> 00:40:15.090

Cindy Miller-Perrin: and to get them to understand

317

00:40:15.210 --> 00:40:26.459

Cindy Miller-Perrin: um how important this issue is, and the voice that they can have in influencing their congregates. Um on this issue, and I know that they're

318

00:40:26.610 --> 00:40:41.889

Cindy Miller-Perrin: There are trainings. We're actually helping to do assessments with them where they're targeting um seminary students, for example. And then also um pastors and ministers on this topic, and the importance of

319

00:40:42.120 --> 00:40:52.570

Cindy Miller-Perrin: their their leadership in changing um people's attitudes um people in their congregations, and so I think that's an important

320

00:40:52.780 --> 00:40:54.440

Cindy Miller-Perrin: Avenue to go to

321

00:40:57.000 --> 00:41:13.250

Lauren Caldwell Sommers (she/her): Great. Thank you. So we have another question. Um, a little bit different. So culture and religion are closely tied for some parents. How Can we talk about religious beliefs around spanking without talking negatively about their culture?

322

00:41:19.000 --> 00:41:21.059

Cindy Miller-Perrin: Well, I think. Um,

323

00:41:24.040 --> 00:41:30.190

Cindy Miller-Perrin: Um, that's an interesting question, and and one that

324

00:41:30.940 --> 00:41:32.330

Cindy Miller-Perrin: I think

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00:41:33.560 --> 00:41:38.629

Cindy Miller-Perrin: you could say that they're they're connected, but also um

326

00:41:39.670 --> 00:41:43.410

Cindy Miller-Perrin: There's some research, for example, that suggest that

327

00:41:43.540 --> 00:41:45.300

Cindy Miller-Perrin: it's not um.

328

00:41:46.500 --> 00:41:51.930

Cindy Miller-Perrin: So there's there's but um

329

00:41:53.250 --> 00:42:05.069

Cindy Miller-Perrin: the outcomes aren't different. So if you're if you have Christian beliefs, and that's what motivates your spanking, or if you have other cultural release that motivate your spanking

330

00:42:05.340 --> 00:42:14.369

Cindy Miller-Perrin: it. It still has detrimental effects on your child, whether you believe it's helping because of those cultural or religious beliefs or not.

331

00:42:14.540 --> 00:42:18.580

Cindy Miller-Perrin: Um. And so I guess that's what I would say is is that

332

00:42:19.510 --> 00:42:25.709

Cindy Miller-Perrin: The Empirical Research Evidence Doesn't doesn't say that um that that's protective in any way.

333

00:42:25.850 --> 00:42:29.039

Cindy Miller-Perrin: Um, And again, I I think.

334

00:42:29.350 --> 00:42:32.420

Cindy Miller-Perrin: But but one has to be sensitive about

335

00:42:32.490 --> 00:42:34.549

Cindy Miller-Perrin: how we approach

336

00:42:35.260 --> 00:42:36.740

Cindy Miller-Perrin: um different

337

00:42:36.830 --> 00:42:39.919

Cindy Miller-Perrin: cultures different um

338

00:42:40.000 --> 00:42:41.439

Cindy Miller-Perrin: religions

339

00:42:41.550 --> 00:42:45.440

Cindy Miller-Perrin: with respect um, and not judgment.

340

00:42:47.450 --> 00:42:51.520

Cindy Miller-Perrin: Yeah, interesting. The uh in Korean culture

341

00:42:51.720 --> 00:42:55.550

Cindy Miller-Perrin: we do the research with the Korean-Americans, you know,

342

00:42:55.820 --> 00:43:05.840

Cindy Miller-Perrin: hitting is less the issue than holding stressful conditions uh running physical, you know, basically punishing, and it it it's very much as part of their culture

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00:43:06.210 --> 00:43:19.619

Cindy Miller-Perrin: We were educated ourselves about the way the physical responses. You know the way that the physical pain is used to bring discipline, and and we never thought to to judge that

344

00:43:20.070 --> 00:43:27.679

Cindy Miller-Perrin: cultural difference if they bring. In fact, they they actually refer to American style, parenting and Korean stuff

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00:43:28.020 --> 00:43:37.920

Cindy Miller-Perrin: in America. It's not parenting. They proceed to be emphasizing, not getting hit which they associate with American style parenting. Hitting is not American style. Parenting is non-physical

346

00:43:40.490 --> 00:43:57.349

Cindy Miller-Perrin: not really knowing, That really American style parenting is physical as well. But it is. We certainly felt respectful of their um beliefs, their practices, their their culture, in the sense that we all, we all are a product of our cultures. And so uh,

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00:43:57.840 --> 00:44:00.879

Cindy Miller-Perrin: so most certainly, if you grew up in

348

00:44:01.000 --> 00:44:11.440

Cindy Miller-Perrin: with Korean parents, and this is what they know that if you go up to some subcultures in the US, And this is all they know, This is what they do. Uh, why wouldn't you do it that way?

349

00:44:11.450 --> 00:44:27.590

Cindy Miller-Perrin: And so we really do try to be culturally sensitive. We're begging for more opportunities to do our research among unique populations where our sensitivity would be tested right. But But Um, we're just hoping,

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00:44:27.600 --> 00:44:33.299

Cindy Miller-Perrin: hoping that we can. We can find our way into some more, you know, for sure.

351

00:44:37.280 --> 00:45:07.259

Lauren Caldwell Sommers (she/her): Thanks very much. We're kind of getting close to the end so if people have questions. Please do um continue to put them in the Q &A. Or raise your hand, and also um. Maya is going to put a link to the um evaluation in the chat, and I invite you to um, you know. Go ahead and open that, and be ready to do that as soon as we end. Wanted to make sure we got that to people while we still had everyone on um. It really will help us think about what we want to do

352

00:45:07.270 --> 00:45:26.499

Lauren Caldwell Sommers (she/her): As we continue to go forward, and while people are while Maya is putting that uh link in the chat for folks I was gonna give you. I have another question that came in. Um. So um! How do we avoid transmitting generational arguments about spanking based on religion to the next generation?

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00:45:26.510 --> 00:45:35.910

Lauren Caldwell Sommers (she/her): I guess this is based on the idea that um spanking and disciplinary techniques are intergenerationally transmitted.

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00:45:41.640 --> 00:45:45.000

Cindy Miller-Perrin: So the question again is, how do we address this?

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00:45:45.160 --> 00:45:47.979

Lauren Caldwell Sommers (she/her): How do we? Yeah,

356

00:45:48.390 --> 00:46:02.209

Lauren Caldwell Sommers (she/her): Maybe this goes along with the my parents were spanked, and they spanked me, and you know. But tying it. I guess it's. What are the generational implications of families who spanked and justify with religion? How do we avoid transmitting that to the next generation?

357

00:46:09.560 --> 00:46:13.009

Cindy Miller-Perrin: Well, I mean that's the dilemma. Right? Um

358

00:46:14.810 --> 00:46:18.730

Cindy Miller-Perrin: education. Seminars like this. Um,

359

00:46:19.810 --> 00:46:21.169

Cindy Miller-Perrin: You know. I think

360

00:46:22.500 --> 00:46:26.059

Cindy Miller-Perrin: this is a big puzzle for a lot of

361

00:46:27.030 --> 00:46:32.939

Cindy Miller-Perrin: generational transmission of bad habits. Um. I think that

362

00:46:32.960 --> 00:46:50.289

Cindy Miller-Perrin: the world is a different place, and it was one hundred years, two hundred years, was three hundred years ago, forty years ago, because society has shifted, we kind of see things differently uh to different world. Um, And so generations do change, you know, and hopefully most of the time,

363

00:46:50.610 --> 00:46:54.129

Cindy Miller-Perrin: the way that we change, we feel better about it. I uh

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00:46:54.220 --> 00:47:00.600

Cindy Miller-Perrin: so things that we did in the past. We don't do. I certainly do. I think it's gonna happen somewhat

365

00:47:01.140 --> 00:47:12.200

Cindy Miller-Perrin: Naturally, in a way, I think people like the people in this group are going to go out and talk about things. Uh it is discouraging. You hear about schools.

366

00:47:12.340 --> 00:47:22.759

Cindy Miller-Perrin: That is now going to allow The teacher to hit your child. Can you imagine being in school where the teacher has the right to hit your child?,

367

00:47:23.280 --> 00:47:24.190

Cindy Miller-Perrin: you would get anything

368

00:47:25.230 --> 00:47:31.289

Cindy Miller-Perrin: but the overall arc of the world is towards.

369

00:47:31.780 --> 00:47:37.140

Cindy Miller-Perrin: I want to think towards justice, right, and I I believe the overall arc is in the right direction

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00:47:42.620 --> 00:47:49.340

Cindy Miller-Perrin: uh one day uh it, not in this current political climate, but one day we will

371

00:47:49.810 --> 00:47:52.350

Cindy Miller-Perrin: uh join the rest of the Western world.

372

00:47:52.880 --> 00:47:56.079

Cindy Miller-Perrin: And uh say know, you know. Uh it's

373

00:47:56.130 --> 00:47:58.539

Cindy Miller-Perrin: not going to do it, Uh, my!

374

00:47:58.780 --> 00:48:00.270

And you know,

375

00:48:00.960 --> 00:48:05.820

Cindy Miller-Perrin: create a criminal license for it. I can't. I can't hit my spouse, that's against the law.

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00:48:06.010 --> 00:48:09.529

Cindy Miller-Perrin: So it will happen. I'm sixty-four

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00:48:09.560 --> 00:48:19.050

Cindy Miller-Perrin: maybe in my lifetime right? But it will happen. We're not there yet, but it will happen, and I feel pretty optimistic.

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00:48:19.110 --> 00:48:21.300

Cindy Miller-Perrin: Um, if I think about it,

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00:48:22.670 --> 00:48:26.349

Cindy Miller-Perrin: we're going to get this right.

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00:48:28.180 --> 00:48:31.379

Cindy Miller-Perrin: I think the other thing is when you're working with people

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00:48:31.590 --> 00:48:36.400

Cindy Miller-Perrin: If you ask them, How often do you want to spank your child?

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00:48:37.320 --> 00:48:39.149

Cindy Miller-Perrin: What's the optimal

383

00:48:39.880 --> 00:48:47.479

Cindy Miller-Perrin: number of times that you want to spank your child, and most parents are going to say. Well, I wish I would never have to spank my child

384

00:48:47.660 --> 00:48:48.910

Cindy Miller-Perrin: so.

385

00:48:48.960 --> 00:48:50.840

Cindy Miller-Perrin: Um! I think

386

00:48:50.940 --> 00:48:55.719

Cindy Miller-Perrin: That's an interesting point of discussion. And um, I think, too, that

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00:48:56.180 --> 00:49:01.749

Cindy Miller-Perrin: at least with our students, what we notice um when we teach about this

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00:49:02.000 --> 00:49:05.740

Cindy Miller-Perrin: is a lot of them. Say they were spanked, and

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00:49:05.950 --> 00:49:17.960

Cindy Miller-Perrin: Well, not a lot of them, less than they used to. Um, and some of them are ambivalent on about whether they're going to spank or not, so they're kind of a prime target for

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00:49:18.400 --> 00:49:27.489

Cindy Miller-Perrin: um for hearing this information and understanding alternatives. And you know, I think the other thing is that I I don't think

391

00:49:27.680 --> 00:49:31.729

Cindy Miller-Perrin: people have positive memories of the time they were spanked,

392

00:49:31.800 --> 00:49:40.110

Cindy Miller-Perrin: And that's an important thing to point out too. It's not optimal. There are other alternatives, and

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00:49:40.730 --> 00:49:43.849

Cindy Miller-Perrin: That's not what we ideally want.

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00:49:43.880 --> 00:49:48.270

Cindy Miller-Perrin: that's not how we ideally want to interact with our children.

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00:49:48.320 --> 00:49:49.560

Cindy Miller-Perrin: Um,

396

00:49:50.110 --> 00:49:54.100

Cindy Miller-Perrin: and you know it doesn't mean that your parents were bad parents.

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00:49:54.300 --> 00:49:58.200

Cindy Miller-Perrin: Um! They did the best they could at the time, probably, and

398

00:49:58.440 --> 00:50:11.640

Cindy Miller-Perrin: um, but we don't have to follow in our parents footsteps. We can take the good and leave the behind, or leave the bad behind when we deal with our own children.

399

00:50:14.350 --> 00:50:25.730

Lauren Caldwell Sommers (she/her): Great thanks. So here's another um interesting question. That's shown up. Um! What do you think about churches as no hit zones for modeling not spanking?

400

00:50:27.880 --> 00:50:29.800

Cindy Miller-Perrin: I think that's a great idea.

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00:50:30.430 --> 00:50:32.629

Cindy Miller-Perrin: I think that's what should happen.

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00:50:32.720 --> 00:50:42.960

Cindy Miller-Perrin: Our church environments should be modeling nonviolent ways of interacting with one another.

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00:50:43.370 --> 00:50:47.719

Cindy Miller-Perrin: I don't I haven't heard of that being implemented in any churches. Um.

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00:50:48.250 --> 00:50:49.220

Cindy Miller-Perrin: But

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00:50:49.460 --> 00:50:54.110

Cindy Miller-Perrin: If you know of that happening, I'd love to hear it. But I think that's a fantastic idea.

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00:50:54.430 --> 00:50:57.199

Cindy Miller-Perrin: I think it's mostly been in hospitals and

407

00:50:57.340 --> 00:50:58.479

Cindy Miller-Perrin: um,

408

00:50:58.500 --> 00:51:00.429

Cindy Miller-Perrin: and that work has been,

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00:51:00.500 --> 00:51:04.719

Cindy Miller-Perrin: you know, important and successful. Um. So I love that idea.

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00:51:06.390 --> 00:51:16.549

Lauren Caldwell Sommers (she/her): Yeah, I don't know if it's ever happened, either. But I that's a wonder. An interesting suggestion that a maybe a prime target for the new

411

00:51:16.750 --> 00:51:32.480

Lauren Caldwell Sommers (she/her): efforts that are going on around. So. Um! I just want to mention the uh survey again the evaluation again, someone saying they don't have it, I believe. Maya did post it in the chat. So if you open the chat it should be there.

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00:51:32.700 --> 00:51:37.590

Lauren Caldwell Sommers (she/her): Um! But maybe you could post it one more time, just so people can

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00:51:38.110 --> 00:51:39.589

Lauren Caldwell Sommers (she/her): be sure to get it?

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00:51:39.650 --> 00:51:44.329

Cindy Miller-Perrin: And, Lauren, I was just gonna also suggest that. Um,

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00:51:44.710 --> 00:51:46.150

Cindy Miller-Perrin: if you want to

416

00:51:46.440 --> 00:52:00.689

Cindy Miller-Perrin: provide um my contact information, Robins contact information. We'd be happy to follow up with anybody who has additional questions or ideas. Love to talk to them.

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00:52:00.770 --> 00:52:09.269

Lauren Caldwell Sommers (she/her): Um do that. I don't think I have it ready to pop into the chat or anything. But we can definitely do that. Oh, people are saying their chat is disabled.

418

00:52:09.570 --> 00:52:12.940

Lauren Caldwell Sommers (she/her): Okay. So Amani Are you able to?

419

00:52:13.470 --> 00:52:18.119

Lauren Caldwell Sommers (she/her): Yeah, People are saying something is wrong with the chat.

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00:52:18.830 --> 00:52:24.830

Lauren Caldwell Sommers (she/her): So Maya, can you put the link in the Q. A. And people can maybe open the Q. A. And see it.

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00:52:26.250 --> 00:52:41.570

Cindy Miller-Perrin: Hey, Lauren, Do we have a second for me to respond to the churches question, and it occurred to me, uh with the question. It occurred to me that unfortunately churches tend to follow on these issues rather than lead.

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00:52:41.900 --> 00:52:59.470

Cindy Miller-Perrin: Uh, you know the minister's salary is paid by the people in the pews turns out, and the more you you you tend not to push which is, and they tend not to be leaders on a lot of social issues, in part, because, you know, if you, if you're a minister in the South and in the 1950's. And you

423

00:52:59.480 --> 00:53:03.360

Cindy Miller-Perrin: have a very progressive uh, you know, message on race

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00:53:03.650 --> 00:53:18.400

Cindy Miller-Perrin: In the fifties and sixties, half The people in your pews are gone the next week, and uh, with spanking so firmly entrenched, I think ministers often. Uh, you know err on the side of caution,

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00:53:18.770 --> 00:53:22.210

Cindy Miller-Perrin: avoid saying too many quote controversial, maybe

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00:53:22.800 --> 00:53:29.330

Cindy Miller-Perrin: As a sociologists of religion, I've always uh reminded people that have trouble, meaning a lot of issues because

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00:53:29.760 --> 00:53:34.710

Cindy Miller-Perrin: doing leading on a controversial issue, One who is being paid by the people?

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00:53:40.000 --> 00:53:42.670

Lauren Caldwell Sommers (she/her): Yeah, that's a a great perspective

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00:53:43.490 --> 00:54:00.689

Lauren Caldwell Sommers (she/her): oops. So we're about at the end of our time. It looks like the Chat Isn't working for folks. So you'll get an email shortly after the Webinar is over. With the link in it. We will appreciate you going in and doing it. Then I apologize that we weren't able to make the chat function

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00:54:00.770 --> 00:54:04.359

Lauren Caldwell Sommers (she/her): accessible so that you could see it. Um!

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00:54:04.800 --> 00:54:15.039

Lauren Caldwell Sommers (she/her): But we will get the link to you, and uh, I didn't know um if either of you had any final remarks that you'd like to conclude with as we wrap up today.

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00:54:16.660 --> 00:54:30.159

Cindy Miller-Perrin: Well, we just want to say thank you. We appreciate the opportunity to share about this topic that we're um passionate about, and I know you are passionate about it, too. So thank you.

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00:54:31.130 --> 00:54:47.050

Lauren Caldwell Sommers (she/her): Well, I just wanted to say thank you back to you. We really appreciate you taking the time especially. I know It's been a busy month moving and getting settled in uh in Argentina. So thank you so very much for doing this for today. Um! Again to all the participants we are going to put the

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00:54:47.060 --> 00:54:59.929

Lauren Caldwell Sommers (she/her): webinar on uh the website for you. Uh, and also you will get a link to an email with a link to the evaluation. We would very much appreciate it if you would complete that. Oh, I see we have uh one more hand up,

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00:54:59.990 --> 00:55:01.559

Lauren Caldwell Sommers (she/her): Astrid. Go ahead.

436

00:55:08.600 --> 00:55:28.130

Astrid Gamez: I was uh telling you that I do have the uh link in the Q. A. And also that i'm working with the churches about that that we have to talk about the spanking issue because I'm doing the ACT program in churches in the Latino community. I'm also with the Muslim community.

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00:55:28.140 --> 00:55:33.450

Astrid Gamez: So there has been a very interesting conversation about spanking.

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00:55:38.200 --> 00:55:41.969

Lauren Caldwell Sommers (she/her): Thanks for sharing that, and we have just one more minute, Elizabeth Do you Wanna

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00:55:42.520 --> 00:55:43.660

Lauren Caldwell Sommers (she/her): go ahead.

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00:55:48.610 --> 00:55:57.469

Elizabeth Boulware Bair: No, I just. I just want to say thank you. But I inadvertently raised my hand. Thank you so much for uh, such a stimulating, interesting topic.

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00:55:58.380 --> 00:56:11.719

Lauren Caldwell Sommers (she/her): Okay, thanks, everyone. Thanks again to you, Dr. Miller, Perrin and Dr. Perrin for joining us. Um and uh, we will hope to see some of you in our office hours on Tuesday. Have a good afternoon. Thank you.